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ΤΩΝ ΑΓΙΩΝ
ΟΙΚΟΥΜΕΝΙΚΩΝ
ΣΥΝΟΔΩΝ
ΤΗΣ ΚΑΘΟΛΙΚΗΣ ΕΚΚΛΗΣΙΑΣ
ΑΠΑΣΩΝ

CONCILIA GENERALIA
ECCLESIÆ CATHOLICÆ

PAVLI V. PONT. MAX. AVCTORITATE
EDITA

Tomus Primus.

ROMÆ
Ex Typographia Camerali. M. DC. VIII.

Hic primus Tomus continet

Antiquae Nicaenae primum.
Excellentissimi Sancti Mariae Apostolo.
Confessionis primum primum.
Epistolam.
Sancti Joannis Constantinopolitani Albertus Dominicus Mariae.
Epistolae Ecclesiae Alexandrinae contra Nestorium dictis pompae.

AD LECTOREM.

SACRARVM Synodorum codices quo in pretio & honore omnibus esse debeant, facile intelligunt, qui Synodorum ipsarum perpetuam in Ecclesia auctoritatem, summam ac prope necessariam vtilitatem, originem denique, primamq. illarum institutionem considerant. Nam de origine quidem si agitur, haud aliam fuisse constat, quàm Apostolicam, hoc est, non tam humano, quàm diuino consilio, ex Christi scilicet disciplina, & Spiritus sancti, qui Apostolos regebat, afflatu & magisterio introductam. Primi si quidem Apostoli in illo *Actor.15.* Hierosolymitano conuentu, quem exorta apud Antiochenos de legalibus ceremonijs controuersia, ex vniuersa, quæ tunc erat, Ecclesia conuocarunt, Ecclesiasticarum Synodorum non solum formulam & exemplar, verum etiam causas, & quos maxime ad vsus cogendæ essent, ostenderunt. Disceptatio namque illa, vt Theologi obseruarunt, partim fidei, partim morum, rituumq. quæstionem continebat. Cumq. his fere duobus tota Ecclesiastici iuris ratio nitatur, & quicquid aduersus intactam Christi sponsam satanæ insidiæ commouerint, ad horum alterum tendat, vt vel rectam fidem prauis opinionibus euertat, vel externum Domus Dei ornatum, decoremq. labefactet: quandocumque alterutram in partem summo remedio opus fuit, Apostolicum secuti exemplum, eorum muneris heredes, atque in Ecclesiæ gubernatione successores Episcopi, nullum aliud præsentius, nullum aptius, opportuniusq. censuerunt, quàm frequentium, legitimorumq. Conciliorum. Hinc ergo fluxit perpetua & constans in Ecclesia, per omnes eius ætates, Prouincialium, Nationalium, Generalium Synodorum consuetudo. quæ in ipsis etiam persecutionum procellis, per quas in vnum Episcopis coire vix licuit, vsqueadeo intermissa non

ed, se pone así, después mandó Ferdinando regresar todos los soldados, que tenía en Italia, y Don Hernando Cortés, para que le ayudasse en la conquista de Nueva España, que ya tenía noticia de ella, y assí dio orden como se hiziesse una armada, y para ello le dio todo el favor necessario, y assí se hizo, y embarcándose, con el número que, arriba queda dicho, llegaron a la Isla de Cuba, donde Don Diego Velázquez, Governador de ella, los recibió con mucho gusto y amor, y de allí Cortés embarcó de Puerto de Carenas, y fue a la Isla de Cozumel, donde halló a Gerónimo de Aguilar, y a Melchorejo, que eran los primeros que supieron que los indios, de quien tuvieron noticia, eran Mexicanos, y que tenían un Rey muy poderoso, que se llamaba Motezuma, y que tenían muchas ciudades, y muy grandes, y muchas riquezas, y que tenían religión y costumbres muy diferentes de todas las demás naciones, que hasta entonces habían descubierto, y assí se embarcaron desde la Isla de Cozumel, y llegaron a la provincia de Tabasco, que es la primera que se halla en la Nueva España, y allí desembarcaron, y tomaron tierra con gran gusto, y alegría, y dieron gracias a Dios, que les había traído a tierra tan deseada, y tan rica, y allí hallaron muchos indios, que estaban en la ribera del mar, y Cortés les mandó, que llamassen a su Señor, y que le dixessen, que allí estaba un Capitán, que quería hablar con él, y assí vino luego, y Cortés le dixo, que venía de parte de un Rey muy poderoso, que se llamaba Carlos, que era Señor de muchas tierras, y muy grandes, y que era el mayor Príncipe, que había en el mundo, y que le quería hablar, y tratar cosas de su servicio, y que le rogaba, que le diesse licencia para ello, y que le daría muchas cosas de las que él tenía, y que le quería mucho, y que le tenía por amigo, y que le rogaba, que le tuviesse por tal, y que le quería dar a conocer a su Rey, y Señor

Eutychem ad oppugnandum incarnationis Dominicæ ſacramentum pari ſcelere, licet diſpari erroris via ingreſſos; dum alter duplicem in Chriſto perſonam temere diſtinguit, alter duas eius naturas perperam miſcet ac confundit; illum Epheſinæ, hunc Chalcedonenſis Synodi Patres ſuffragijs, decretisq. ſuis confoderunt. Nec diſſimilis Quintæ Synodi ratio fuit: quæ Origenis errores, & renaſcentes Theodori Mopſueſteni, eiusq. ſimilium, tamquam corruptæ, & in Neſtorio iam truncatæ radicis fibras prorſus excídit. Idemq. Sextæ aduerſus Monotheletas; idem Septimæ aduerſus Iconomachos congregatæ iudicium; pari ſemper omnium fructu, & publicæ vtilitatis emolumento. Tanta enim erat ſacratiſſimorum cœtuum apud omnes dignitas & momentum, vt quod in commune illis placuiſſet, id non tam ex confluentium hinc inde Antiſtitum ſenſu, quàm ex ſedentis in eorum medio iuxta promiſſionem ſuam, & per eos loquentis Chriſti ore depromptum arbitrarentur: & ſynodalia decreta ac ſtatuta, tamquam è cælo delapſa, & Spiritu ſancto auctore dictata ſuſciperent. Hunc etenim legitimis Eccleſiæ Concilijs præſidere; atque vnctione ſua in ipſius nomine congregatos docere, & deducere in omnem veritatem; ita vt quod in primo illo ſuo *Actor. 15.* conſeſſu pronuntiare non dubitarunt Apoſtoli, cùm in ſynodica ſua ſcriberent, Viſum eſt Spiritui ſancto, & nobis; id omnibus rite conuocatis Concilijs ſine controuerſia liceat vſurpare. Hæc nimirum illa eſt omni maior exceptione prærogatiua, quæ inuiolabilem atque inconcuſſam vindicat plenarijs Eccleſiæ Synodis auctoritatem. Huius cauſa magnus Gregorius quatuor prima Concilia perinde ac totidem Chriſti Euangelia ſe venerari profitebatur: non quia diſcrimen inter vtraque nullum ſit; ſed quòd ad dogmatum certitudinem ac ſtabilitatem non diſpar vtrobique, tamquam eodem ex fonte ducta firmitas reperiatur. Propterea quæ in illis ſemel ſancita eſſent, in ea iterum inquiri, aut de his quicquam mutari, nefariũ apud maiores, *Lib. 1. epiſt. 24.*

Action. 1. & ſacrilegio affine ſemper eſt habitum. Hinc enim Patrum Chalcedonenſium anathema in eos, qui Nicænæ Fidei de-
a Epiſt. 84. creta retractare auderent. Hinc [a] Leonis magni præclara de rebus apud Nicæam eamdem, & apud Chalcedonem definitis nulla ſibi ratione mouendis conteſtatio. Hinc
b Leo ep. ead. c Epiſt. 11. d Epiſt. 4. e Epiſt. 77. [b] Leonis eiuſdem, [c] Gelaſij, [d] Symmachi, [e] Hormiſdæ, vt de ceteris taceam, Romanorum Pontificum grauiſſimæ voces & ſententiæ: non poſſe inter Catholicos computari, qui Synodorum illarum placitis obſiſtant: quod in Concilijs decretum ſit, id inconuulſum, firmumq. conſtare oportere: qui paternarum regularum conſtituta negligant, eos Chriſti ſocietatem deſerere, eorum fidei robur nullum eſſe: ab illarum tramite qui declinent, ipſos ſibi perpetuæ dubitationis nebulam offundere. Hinc denique beati Athanaſij
f Epiſt. ad Epictetum. [f] iuſta in eos expoſtulatio, qui cum orthodoxi videri vellent, de rebus Nicææ iam ſtabilitis, poſt tantæ Synodi interdictum, nouas quæſtiones agitare non formidarent; nulla, vt aiebat, alia vtilitate, quàm certa pernicie ac ruina ſimpliciorum. Quamquam quid multis opus eſt, vt de Conciliorum auctoritate, quis veterum ſenſus fuerit, oſtendamus; cum in promptu ſint ſanctiſſimorum & fortiſſimorum virorum exempla, qui pro eorum defenſione non aliter ſibi, quàm pro Chriſti confeſſione decertandum putarint? proſcriptionumq. ærumnas & incommoda, & quoſcumque ſæuientium hæreticorum furor intentare metus poterat, mortem denique ipſam, cum res poſceret, vt in gloriosa cauſa ſubire non detrectarint? Nam vt de infinitis paucos attingam, de Athanaſio eodem quis neſcit quàm multa, & quàm acerba pro Nicæno Concilio tot exilijs, tot contumelijs, tot inſectationibus exagitatus pertulerit? aut cui audita non ſunt clariſſimorū Occidentalis Eccleſiæ luminum Euſebij Vercellarum, Paulini Treuirorum, Dionyſij Mediolanenſis, Hilarij Pictauienſis diuturna item exilia, & perſecutiones, quas, ne Synodi iura violarent, in maximis ærumnis & difficultatibus ſuſtinuerunt? Mitto cum ſui ſimi-

libus

libus Ambroſium;cui ad parem,aut etiam ampliorem conſtantiæ laudem non voluntas defuit,ſed occaſio.Quid enim animi haberet,ſuis ipſe verbis profeſſus eſt: Sequor, inquit, tractatum Nicæni Concilij, à quo me nec mors,nec gladius poterit ſeparare. Alios vero quis enumeret,quos,cum immanior hoſtis obtigiſſet,pro eiuſdem Nicænæ,aut proChalcedonenſis, ac Septimæ Synodi decretis vitam ac ſanguinem furentibus in eos Arianis, Acephalis, Iconomachis profudiſſe accepimus? Adeo infixum illorum pectoribus erat,diuinam & ſacroſanctam Synodorum religionem eſſe; vt martyria, quæ pro Chriſti nomine apud Gentiles obijſſent,pro tuenda Synodorum auctoritate ab hæreticis illata non refugerent. Quæ cum ita ſint,cum ea,inquam,ſemper fuerit ſacrarum Synodorum vtilitas & maieſtas, quam vidimus;liquet profecto,quanti,quod initio propoſuimus,earum codices & volumina facere, qua cura & ſtudio proſequi neceſſe ſit, quæ tantum Eccleſiæ theſaurum complectantur; in quo incomparabiles non humanæ ſapientiæ,ſed cæleſtis doctrinæ conditæ ſunt opes. Quod vtinam quales, quantæq. erant, integræ ad nos, intactæq. peruenisſent. Sed vt tanto bono frueremur, haud quaquam paſſa eſt tum communis bonarum rerum inſidiatrix temporum iniuria, tum vero maxime odium, atque improbitas hæreticorum: qui dum hæc Catholicis præſidia inuident, & erectas quaſi arces dolent, in quibus defixa de ipſorum erroribus ſpolia & trophæa conſpicerentur, incredibile eſt dictu, quos conatus, quas machinas admouerint, vt omnia ſynodalium geſtorum monumenta vel penitus abolerent, vel falſis, vitioſisq. lectionibus deprauarent. Itaque vt paucis dicam, non alia re magis factum eſt, quòd Nicænæ, Conſtantinopolitanæ, Epheſinæ Synodi Acta, iam olim intercepta, deſideremus. & conſciſſum per vim atque exuſtũ ab Anaſtaſio Imperatore, dum Acephalis fauet, inſigne illud Chalcedonenſium Actorum volumen, Synodi ipſius,vt nonnullis viſum eſt,autographum,

Ambroſ.epiſt. 32.

Nicephor.lib. 16.c.26.

quod in Macedonij Patriarchæ ſcrinijs tanta religione ſeruabatur, quid omnibus alijs facturus fuerit, ſi potuiſſet; quidq. in hoc genere moliri ſolerent hæretici, ſatis declarauit. Iam vero adulteratos eorumdem fraude, corruptosq. tum Epheſini, tum Chalcedonenſis Concilij codices, non vno in loco queritur[a] ſanctus Gregorius. Idem auſos in altera Conſtantinopolitana Monotheletas, commentitijs Vigilij ac Mennæ epiſtolis, vnde perfidiæ ſuæ præſidium quærerent, in eam inſertis, in[b] Sextæ Synodi Actis teſtatum eſt. Ac ne varias Arianorum in Synodum Nicænam artes dolosq. altius repetam, [c]eraſas ex ea ſubſcriptiones, [d] ὁμοούσιον vocem vnius litteræ adiectione vitiatam, [e]pſeudepigraphum hæretici in Thracia conuenticuli ſymbolum pro Nicæno ſuppoſitum, & alia id genus permulta; quàm impudenter hac licentia paſſim abuti conſueſſent ij, quorum modo meminimus, Monotheletæ, eiuſdem [f]Sextæ Synodi Patres, productis Dionyſij Areopagitæ, Athanaſij Alexandrini, Agathonis Romani Pontificis; aliorumq. veterum auctorum lucubrationibus, quas illi partim interpolando, partim augendo vel minuendo corruperant, apertiſſime docuerunt. Quo plane fiebat vt iam tum priſcis illis ſæculis, non mediocriter fuerit Catholicis Epiſcopis, vel in conſeruandis orthodoxæ doctrinæ monumentis, vel in ijſdē à fidei hoſtium deprauatione vindicandis laborandum. At vero acceſſit ad hanc bonorum librorum cladem altera, quam ſequentium temporū calamitas inuexit, cum barbararum gentium incurſionibus, quæ Prouincias omnes peruaſerunt, nihil propius factum eſt, quàm vt abſumptis, diſſipatisq. optimis quibuſque Bibliothecis, his etiam, quæ ſuperſunt, veterum librorum reliquijs penitus orbaremur. tum ſecuta poſt hæc tanta per aliquot ætates in reſtituendis, propagandisq. codicibus antiquariorum vel incuria, vel ignoratio; vt miſeranda proauorum ſors fuiſſe videatur, quibus adeo inquinatis vti libris contigerit; & noſtra, patrumq. memoria, qui ad colligendas, edendasq. in lucem

[a] *Lib. 5. ep. 14 lib. 7. ep. 47.*
[b] *Actio. 14.*
[c] *Sozom. lib. 2. c. 21.*
[d] *Theodoret. lib. 2. c. 21.*
[e] *Socrat. lib. 2. c. 37.*
[f] *Actio. 8.*

Eccle-

Eccleſiaſticas Synodos aggreſſi ſunt, nulla in re grauius, quàm in caſtigandis, expurgandisq. earum exemplaribus deſudarint. Et nauarunt illi ſane operam non indiligentem, nec infructuoſam: vt non exigua laude dignos arbitremur, qui laborioſum & multis difficultatibus implicitum opus, non modo inchoarint, ſed ſtudio & induſtria eouſque perduxerint. Ceterum quanto plenior, ſinceriorq. hæc noſtra ſit editio, res ipſa patefaciet. Primum enim Græca omnia cum Latinis coniuncta ſunt, non ſolum vt iuſto ea expetentium deſiderio conſuleremus; ſed etiam quòd plerumque ſententia ex Græco, tamquam ex fonte, purius hauriatur. Vtraque porro pluribus collatis exemplaribus meliora facta, & multis locis emendatiora. ſæpe etiam vbi corrupti Græci codices erant, coniecturæ non ſpernendæ ad oram adſcriptæ, vel ex interpretatione Latina vetere, vel ex ſimilibus locis depromptæ. ac viciſſim ſi quid in vetere interpretatione ex Græco viſum eſt emendandum, id ad marginem quoque adſcriptum eſt; vt exemplarium fides ſeruaretur, neque in contextum quicquam admitteretur, quod non eſſet in codicibus manuſcriptis. Multa poſtremo ſunt ad alias editiones in hac, quam damus, adiecta, tum in ceteris paſſim, tum in ijs maxime Concilijs, quorum Acta non extant: vt illorum iacturam vel hoc ſaltem modo, accurata omnium, quæ ad ea pertinerent, collectione ſubleuaremus. In Epheſino autem præter inſignium Epiſcoporum epiſtolas, additi ſunt beati Cyrilli Alexandrini quinque contra Neſtorium libelli, in manuſcriptis Græcis eiuſdem Synodi codicibus inuenti, ſed Latinis hominibus ad hanc vſque diem ignoti. Hanc igitur prouinciam Sedes Apoſtolica ſolicitudine, prouidentiaq. ſua dignam rata, nihil habuit antiquius, quàm vt poſt diuinarum ſcripturarum abſolutam editionem, in Conciliorum curam ſedulo incumberetur. Quod vt priſcorum Pontificum congruere viſum eſt vigilantiæ, quos conſtat Synodorum omnium probatiſſimos & caſtigatiſſimos in ſcrinijs ſuis codices ſem-

per

perfectiuelli, ed quoniam hâbeuà ciascun Euclidiano in dicto di questo libro sue figure le fabricarebbono sopra numero maximo, & quantunque ciascuno fusse sufficiente a fabricare quelle, nondimeno per la difficultà de l'intellette authentiche non quelle proportionate & ordinate, ho giudicato essere cosa molto grata a quelli, che desiderano intendere Euclide, ancora Leggere per ordine tutte quelle, & accioche ciascuno le possa fabricare senza difficultà, ho ordinato tutte le figure, & ciascuna per sè, distintamente, quantunque fussi pochissimadifferentia da l'una a l'altra, & ho ordinato ciascuna figura per sè, & quasi tutte le lettere authentiche loro, per ciascun Proueder sottodistinte, cioè, tutte quelle che

Ad te levavi animam meam. Deus meus in te confido non erubescam neque irrideant me inimici mei etenim universi qui te exspectant non confundentur. Confundantur omnes iniqua agentes supervacue. Vias tuas Domine demonstra mihi et semitas tuas edoce me. Dirige me in veritate tua et doce me quia tu es Deus salvator meus et te exspectavi tota die. Memor esto miserationum tuarum Domine et misericordiarum tuarum quae a saeculo sunt. Delicta iuventutis meae et ignorantias meas ne memineris secundum misericordiam tuam memento mihi tu propter bonitatem tuam Domine. Dulcis et rectus Dominus propter hoc legem dabit delinquentibus in via. Diriget mansuetos in iudicio docebit mites vias suas. Universae viae Domini misericordia et veritas requirentibus testamentum eius et testimonia eius. Propter nomen tuum Domine propitiaberis peccato meo multum est enim. Quis est homo qui timet Dominum legem statuit ei in via quam elegit. Anima eius in bonis demorabitur et semen eius hereditabit terram. Firmamentum est Dominus timentibus eum et testamentum ipsius ut manifestetur illis. Oculi mei semper ad Dominum quia ipse evellet de laqueo pedes meos. Respice in me et miserere mei quoniam unicus et pauper sum ego. Tribulationes cordis mei dilatatae sunt de necessitatibus meis eripe me. Vide humilitatem meam et laborem meum et dimitte universa delicta mea. Respice inimicos meos quoniam multiplicati sunt et dolo odio habuerunt me. Custodi animam meam et eripe me non erubescam quoniam speravi in te. Innocentes et recti adhaeserunt mihi quia sustinui te. Libera Deus Israel ex omnibus tribulationibus suis.

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ΗΕΝΝΙΚΑΙΑ, ΠΡΩΤΗ
ΟΙΚΟΥΜΕΝΙΚΗ
ΣΥΝΟΔΟΣ.

CONCILIVM
NICAENVM
PRIMVM
GENERALE.

HISTORIA CONCILII NICAENI.

LAVII *Constantini Magni Imperio Arius presbyter Alexandrinus ambitionis &* [a] *inuidiæ stimulis agitatus aduersus Alexandrum, qui post Petri & Achillæ obitum Alexandrinam ecclesiam sanctissime regebat, cum eius vitam non posset, doctrinam criminari instituit: vtq. elati animi fœditatem, quam deformi* [β] *fatebatur aspectu, sacrilega fateretur & lingua, nouo atque impio dogmate disseminato, ad quem honoris gradum nequiuerat ingredi per ostium, veluti fur & latro aliunde ascendere nitebatur. Itaque de Dei Filio illa iactabat in vulgus: Erat* [γ] *aliquando, quando non erat: ex non exstantibus factus est, non de Patris substantia genitus: ex tempore, non ab æterno: haudquaquam Deus verus de Deo vero; sed ex nihilo creatus, minor Patre, voluntate naturaq. mutabilis. Quæ aliaq. id genus cum impie deliraret, multis sane calamitatibus omnem afflixit Ecclesiam, quas antea Petrus Alexandrinus sanctitate ac martyrio clarissimus, & magnus Antonius abbas prædixerant. quorum* [δ] *ille cum ad aram noctu supplex oraret, Christum Dominum vidit discissa veste, auditisq. flebiliter dicentem: Arius vestem meam, quæ est Ecclesia, dilaceranit: hic* [ε] *vero in questus ac lacrymas effusus, vidisse se retulit altare Dei mulorum impetu, crebrisq. calcibus disturbatum; Ariane immanitatis ostentum. Cum itaque Arij impietas septuaginta* [ζ] *virgines Deo sacras, septem presbyteros, & diaconos duodecim pestilenter infecisset, Alexander* [η] *episcopus hominem blandis cohortationibus ab ea mente deducere studuit. Verum nec his Arij furor conquieuit: bacchari* [θ] *magis in dies, pellicere quoscumque posset in sceleris consortium, turbare priuatas domos; ipsos etiam ecclesiarum pastores vt in lupos verteret, eniti; Eusebium in primis Nicomediensem episcopum: qui cum suscepto Arij patrocinio, reliquos Episcopos in eius communionem hortaretur, Alexander periculi magnitudine commotus, coacta* [ι] *ex Libya & Aegypto centum Episcoporum Synodo, Arium, magnamq. hominum illuuiem, qui in eius verba iurauerant, anathemate percussos ab Ecclesia* [κ] *expulit, remq. totam per circulares, quas appellant, litteras vniuersis perscripsit Episcopis. Ceterum Arius, qui in Palæstina,* [λ] *& apud Eusebium Nicomediæ exulabat, Eusebij machinatione Arianorum episcoporum concilio apud Bithyniam* [μ] *coacto, in Ecclesiæ communionem recipi iubetur. Ad grauissimum hoc malum, quod longe lateq. serpebat, opprimendum, Alexander datis ad Constantinum Imperatorem litteris,* [ν] *pium principem etiam atque etiam obtestatus est, vt Ariani incendij flammas, quæ plus nimio grassabantur, sua auctoritate restingueret. Qui misso in Aegyptum Hosio* [ξ] *Cordubensi episcopo, cum res æquissime componere conatus esset, tantum abest vt ex eo pax Ecclesiæ reddita sit, vt Ariana in dies hæresis magis ac magis inualesceret.*

Erat & aliud per id temporis intestinum in Ecclesia malum auctore Meletio [ο] *Aegyptio episcopo: quem multis conuictum criminibus, eo potissimum quòd Idolis sacrificasset, cum Petrus Alexandrinus episcopus & martyr in frequenti Episcoporum Synodo ab episcopatu deturbasset, is rem indignissime ferens, non modo Petrum ipsum, eiusq. successores Achillam & Alexandrum fœdissimis probris & criminationibus laceranit, sed etiam tota fere bacchatus Aegypto, & multis per ciuitates diaconis, presbyteris, episcopis creatis, pernicioso schismate discindebat Ecclesiam. Ad hos Meletij, Arijq. tumultus accedebat & alia grauis atque inueterata dissensio ex Asianis* [π] *plarisque Episcopis, qui nec Dominico die, quo Christus Dominus ab inferis resurrexit, sed ipsa quartadecima primi mensis luna, in quemcumque incidisset diem, Iudaico ritu Pascha celebrabant: nec primum mensem eum numerabant, cuius quartadecima luna in ipsum æquinoctij* [ρ] *verni diem, proximeve sequentem recurreret, sed qui per Iudaicos emboliſmos sese primus obiceret. Quem ritum ab Apostolica traditione penitus abhorrentem sanctus* [σ] *Victor Romanus Pontifex & martyr*

Roma,

[a] Theodoret. lib. 1. hist. eccl. c. 2.

[β] Epiphan. hæres. 69.

Ioan. 1 0. d.

[γ] Apud Athanas. Ruffin. Socratem, Theodoret. Sozomen. passim.

[δ] Acta martyrij Petri Alex. apud Sur. tom. 6. die 25 Nouemb. & Beda in Martyrol.

[ε] Athanas. in Antonio.

[ζ] Epiph. hær. 69.

[η] Theodor. lib. 1. c. 2. Ruff. lib. 1. c. 1

[θ] Theodor. & Ruffin. vbi 2. Socrat. lib. 1. c. 3. Sozom. lib. 1. c. 14.

[ι] Alex. epist. ad omnes Episc. apud Socrat. lib. 1. c. 3.

[κ] Epiphan. Theodoret. Sozom. Socrat. vbi 2. & Athan. orat. 1. contra Arian.

[λ] Epiph. hær. 68.

[μ] Sozom. lib. 1. c. 14.

[ν] Epiphan. hæres. 68. & 69.

[ξ] Euseb. lib. 2. de vita Constant. c. 62. Socrat. lib. 1. c. 4. Theod. lib. 1. c. 7. Sozom. li. 1. c. 15

[ο] Athan. apolog. 2. Socrat. lib. 1. c. 3

[π] Euseb. li. 5. hist. eccl. c. 22. & 23. & lib. 3. de vita Constant. c. 5. Socrat. lib. 1. c. 5. Theodor. lib. 3. de fab. hæret.

[ρ] Ambros. de Paschæ celebr. to. 4.

[σ] Euseb. li. 5. hist. c. 22.

Mars, Phœbus, Mercurius, Cupido, Venus, Juno, Jupiter, &c. Ridiculous

crati ſunt.' Leguntur & Euſebÿ α Nicomedienſis,quo præcipuo adiutore nitebatur Arius, peſtilentes littera,atque vt blaſphemiarum plena tota ſpectante Synodo conſcinduntur. Proferuntur deinde, reclamantibus licet aduerſarÿs,acta Alexandrini β concilÿ, vt inde quo quaque res ordine geſta eſſet, palam fieret. Tum benigne inuitantur à Catholicis Ariani,γ vt ſuas ſententias,earumq. rationes (quo facilius his confutatis veritas eluceſceret) adducerent in medium. Illi contra,hæreſis primum; deinde inter ſe depugnare atque altercari; proferre mox fallacem quamdam & commentitiam δ fidei formulam; qua ſtatim explosa atque diſcerpta, cum Conſtantinus maximo ſtudio ac ſollertia ε ſæpius inſtitiſſet, vt ſedatis tumultibus orthodoxa veritas omnium ſententia & auctoritate conſtaret; plerique Patres aduerſus hæreticos doctiſſime diſputarunt; inter quos Athanaſius ζ Alexandrinus,adhuc diaconus,ſingulari certamine cum Ario acerrime congreſſus eſt. Rebus itaque in vtriuſque partem iactatis, & ad certam diuinarum ſcripturarum normam perpenſis, communi omnium ſuffragio Arius & Euſebius η damnantur. Conclamatur vnanimi conſenſu Dei Filius, Deus de Deo, lumen de lumine, Deus verus de Deo vero, ὁμοούσιος, hoc eſt, conſubſtantialis Patri: pronuntiatur & omnium nomine ab Hoſio θ Cordubenſi,Sedis Apoſtolicæ legato, concepta fidei formula, non adſcripto tamen die ſeu Conſule, ne nouum videretur inuentum, ſed ab Apoſtolorum temporibus atque oraculis accepta traditio. In Arium quoque & Arianos (quos Porphyrianos ι a Porphyrio, qui Chriſto Domino ſimiliter oblatrarat, Conſtantinus appellabat) anathema promulgatur. Imperator autem Arÿ libros hereſi à Concilio damnata refertos,non ſolum comburi κ iuſſit,verum etiam ÿs qui Arÿ Thaleiam legerent, aut occultarent, pœnam λ capitis conſtituit. Scripſerat enim Arius librum, quem Thaleiam, μ hoc eſt, conuiuium & crapulam vocauit, quo per iocum & laſciuiam, ſeu per meretricias choreas & ſaltationes, multorum ſibi animos deuincire ſtuduit. Electi ν poſtremo ſunt in exilium Arius, eiusq. ſocij; tametſi Euſebius ξ Nicomedienſis, Theognius Nicænus, & alÿ quidam, qui poſtea Concilÿ decretis ſe obtemperaturos ſupplici libello ſpoponderant, ſuis ſedibus reſtituti ſunt. Ceterum ne qua relinqueretur diſſenſionis occaſio, ſancitum ο eſt etiam, vt Paſchatis ſollemnitas, de qua non parum ante diſcrepabant Eccleſiæ, non Iudaico, ſed Apoſtolico ritu, hoc eſt, luna plena poſt vernum æquinoctium die Dominico ageretur, inſtituto nouemdecim π annorum quaſi circulo quodam, ex quo ea temporis ratio magis eſſet in promptu. De Meletio ρ item, cuius petulantia turbauerat Ægyptum, ſtatutum, vt nudo epiſcopi nomine retento, ſine functionibus vllis Lycum incoleret: qui autem ab eo ſacris fuerant initiati, Alexandrino ſubiacerent epiſcopo, alÿs eccleſiarum miniſtris poſtpoſiti. Editi quoque nonnulli canones σ ad ea quæ dilapſa videbantur, reſtituenda, aut ſancienda firmius quæ vt oportet, gerebantur. Tum Synodo ſubſcripſerunt τ vniuerſi; Euſebius υ etiam Cæſarienſis, qui homouſion ſuis ad Cæſarienſes litteris, vt a maioribus traditum, collaudauit; agente Conſtantino φ immortales Deo gratias, quòd cerneret,ſucciſis diſſidiorum ζizanÿs, omnes Orientis & Occidentis eccleſias vno fidei vinculo ac ſpiritu copulatas. Eam ob rem litteris χ ad Epiſcopos qui abfuerant, conſcriptis, ad ea quæ acta fuerant, amplectenda hortatus eſt; & Ario ψ ſeorſum per epiſtolas impietatem atque amentiam verbis grauiſſimis exprobrauit. Ipſa etiam Synodus, ω ne qua geſſerat,ab vllo poſſent ignorari, ea omnia luculentis litteris teſtificata eſt. Tandem α ad viij Kal. Septembris ſoluta Synodo, ſui Conſtantinus Imperÿ vicennalia β cum Epiſcopis,quibus & magnificentiſſimum inſtruxit conuiuium, celebrauit: ſeq. poſtquam ipſorum pÿs precibus plurimum commendauit, perhumaniter ſingulos dimiſit, traditis ad prouinciarum præſides, ac municipales magiſtratus litteris & decretis, vt quotannis frumentarium γ quoddam vectigal penderetur eccleſÿs. Antequam autem diſſolueretur Synodus, fidem & canones ad Silueſtrum Pont.max. δ miſit, qui in Romana ducentorum ſeptuagintaquinque Epiſcoporum ſynodo eos confirmauit his verbis: Silueſter Epiſcopus ſanctæ & Apoſtolicæ ſedis, præſul vrbis Romæ dixit: Quidquid in Nicæa Bithynia conſtitutum eſt ad robur ſanctæ matris Eccleſiæ catholicæ & Apoſtolicæ a ſanctis ſacerdotibus trecentis decem & octo, noſtro ore conformiter confirmamus. Omnes qui auſi fuerint diſſoluere definitionem ſancti & magni Concilÿ, quod apud Nicæam congregatum eſt ſub præſentia pÿiſſimi ac venerandi principis Conſtantini Auguſti, anathematizamus. & dixerunt omnes: Placet. Deinceps vero aliquot poſt annos, cum Conſtantinus ε Arium, quem reſipuiſſe falſo audierat, ab exilio reuocaſſet, is Alexandriam primum, inde vero ab Athanaſio eiectus qui Alexandro ſucceſſerat, Conſtantinopolim contendit: cumq. ζ pro eo vt in communionem adſciſceretur, Euſebius Nicomedienſis enixe pugnaret, repugnaret autem conſtantiſſime Alexander Conſtantinopolitanus epiſcopus, Deumq. magna lacrymarum vi obſecraret, ne lupum inter oues verſari pateretur; Arius

dum

α Euſt apud Theodor.lib.j.c.6.& 8.
β Iulius Papa in epiſt.ad Orien.apud Atha.apol.2.
γ Athan.epiſt.cõtra hæreſ. Arian.
δ Theod.lib.j.c.7
ε Euſeb. lib.1. de vita Cõſtan.c.15
ζ Athanaſ.apolo.2.Ruſin.lib.1.c.5. Socrat. lib.1.c.5. Sozom.lib.1.c.16
η Athan. epiſt. ad Iouian. & epiſt.de Syno. Socr. Sozo. & Theod. vbi ſ.
θ Athan.epiſt. ad ſolit.
ι Socra.lib.1.c.6.
κ Socrat. ibid. & Sozom.li.1.c.20.
λ Socr.& Sozom. vbi ſ.
μ Athan. orat. 2. contra Arian. & de ſent. Diony.cõtra Arian.Socrat. & Sozom. vbi ſ.
ν Ruſin lib.1. c.5. Socrat. lib 1. c.5. Sozom.lib.1. c.19
ξ Hierony.aduer. Lucifer. Socr.lib. 1. c. 10. Sozom. lib.2.c.15.
ο Epiſt.Synod. & Euſeb.lib.3.de vita Conſtan. c.16. Socrat. lib.1. c.6. Theod.lib 1. c.9.
π Ambr.epiſt.83.
ρ Theod.lib.1.c.9.
σ Ruſin.lib.1.c.6. Theod. lib.1.c.8. Sozom.lib.j.c.22
τ Julij epiſt. apud Athan. apolog.2.
υ Athan. epiſt.ad Afros. Socr.li.j.c. 5. Theod.li.j.c.8.
φ Euſeb.li.3. de vita Conſtan. c.14.
χ Euſeb.ibid.c.16
ψ Theod. li. 1. c.10. Epiph.hæreſ.69
ω Socrat.lib.1.c.6 Theod. lib.1. c.9.
α Atticus Cõſtan. apud Creſconiũ.
β Euſeb.li.3.de vita Cõſtant. c.24. Theod.lib.1.c.11
γ Theodor.vbi ſ.
δ Diony.Exiguus in præfa. cõcil.Nicæn.quæ extat in Corpore canonũ. & apud Creſcon.
ε Socra.lib.1.c.19 & 25. Sozom.lib. 2.c.26. & 28.
ζ Athan.orat.1.cõtra Arian. Epiph. hæreſ.68. Socrat. & Sozom.vbi ſ.

dam in ecclesiam ducitur, alio lacessente secedere coactus, teterrimo loco male olentem animam diffusis visceribus exhalauit. Longum est commemorare quàm caste ac religiose vniuersi Patres Nicænam synodum, velut oraculum de cælo editum venerati sint. Ad hanc tamquam inuiolabilem legem ac tribunal Athanasius [a] vbicumque cum Ario, cum Aristæo, cum Eusebio pugnat, constantissime prouocat. Hanc Hilarius [β] Pictauensis episcopus Constantio fidei paternæ desertori exprobrat, & reliquarum Synodorum quasi lydium lapidem ac normam esse contendit. Hanc perinde atque Ecclesiæ fluctuantis anchoram, in Panarijs & Anchorato prædicat Epiphanius. Ad hanc non aliter quàm ad arcem & propugnaculum fidei, Gratianum Augustum, a quo in bellum profecturo de fide fuerat interrogatus, deducit [γ] Ambrosius. Quid attinet singulos recensere? Ipsæ œcumenicæ Synodi quidquid actura, quidquid disputatura essent, principio Nicænæ [δ] se fidei inhærere velle vestigijs professæ sunt vniuersæ; vt magni quidam lapides videantur Nicæno superextructi fundamento. Iam vero huius augustissimæ Synodi doctrinam Deus quot insignium doctorum disputationibus, quot cælestibus miraculorum prodigijs, quot sanctissimorum virorum tolerantia ac martyrijs illustrauit? Gothorum reges in Italia & Hispania, Vuandalorum in Africa, Constantius & Valens [ε] Romanorum Impp. toto terrarum orbe prætores, milites, exercitus, synodos adhuc prouinciarum, Ariminēnsem etiam ac Seleucienſem ex numerosissimo Episcoporum grege conuentum aduersus Nicænos canones instruxerant. Quæ tamen omnia fuerunt illis non tam hostiles ad exitium machinæ, quàm ad immortalem gloriam trophæa victoriæ, Deo per hæc testificante, solidissima petra nixam ac fundatam fuisse Nicænam fidem, quam tanta fluminum, ventorum, procellarum vis labefactare non potuit. Apostolica denique sedes huius cælestis thesauri diligentissima custos, sub Iulio, [ζ] sub Damaso, sub Siricio, & alijs, alterius nullius Synodi acriorem se probauit propugnatricem, vt nihil eorum quæ Nicænis Patribus placuere, violari vmquam, aut reuocari in dubium passa sit. Itaque sanctissimus Leo [η] primus ad Anatolium Constantinopolitanum episcopum, Nulla, inquit, sibimet de multiplicatione congregationis synodalia concilia blandiantur, neque trecentis illis decem & octo Episcopis quantumlibet copiosior numerus sacerdotum, vel comparare se audeat, vel præferre, cum tanto diuinitus priuilegio Nicæna sit synodus consecrata, vt siue per pauciores, siue per plures Ecclesiastica iudicia celebrentur, omni penitus auctoritate sit vacuum, quidquid ab illorum fuerit constitutione diuersum. Et paulo post: Sancti illi & venerabiles Patres, qui in vrbe Nicæna, sacrilego Ario cum sua impietate damnato, mansuras vsque in finem mundi leges Ecclesiasticorum canonum condiderunt, & apud nos, & in toto orbe terrarum in suis constitutionibus viuunt: & si quid vsquam aliter quàm illi statuerant, præsumitur, sine cunctatione cassatur; vt quæ ad perpetuam vtilitatem generaliter instituta sunt, nulla commutatione varientur. Et epistola ad [ϑ] Pulcheriam: Quoniam contra statuta paternorum canonum, quæ ante longissima ætatis annos in vrbe Nicæna spiritalibus sunt fundata decretis, nihil quidquam audere conceditur; ita vt si quis diuersum aliquid decernere velit, se potius minuat, quàm illa corrumpat: quæ si (vt oportet) à cunctis Pontificibus intemerata seruentur, per vniuersas ecclesias tranquilla erit pax, & firma concordia, nulla de mensuris harum dissensiones, nulla de ordinationibus lites, nulla de priuilegijs ambiguitates, nulla erunt de aliena vsurpatione certamina, sed ea quæ iure charitatis rationabilis est, & morum & officiorum seruabitur vnanimitas. Et in epist. lxvi. Tanta apud me est Nicænorum canonum reuerentia, vt ea quæ sunt à sanctis Patribus constituta, nec permiserim, nec patiar aliqua nouitate violari, &c. Sanctus Gregorius [ι] sicut sancti Euangelij quattuor libros, sic quattuor Concilia suscipere & venerari se fatetur, Nicænum scilicet, Constantinopolitanum, Ephesinum, & Chalcedonense. & alibi [κ] inquit: Nos generales Synodos a Nicæna incipientes, cum reliquis quattuor veneramur, quia ipsam sequentes in cunctis sententijs vnanimes concordant.

[a] In orationibus contra Arian. & alibi.
[β] In libellis exhibitis Constantio. & lib. de Synodis.
[γ] Libris de Fide ad Gratianum.
[δ] Passim hæc habentur in Rufin. Socrat. Sozom. Theodor.
[ε] Socrat. & Theodor. lib. 2. & 4. passim. Soz. lib. 3. & 6. Victor Vticen. de persecut. Vuand. & alij.
[ζ] In epistolis variis horum Pontificum.
[η] Epist. 53.
[ϑ] Epist. 53.
[ι] Epist. 24. lib. 1.
[κ] Epist. 53. lib. 7. Indict. 2.

ΕΠΙΣΤΟΛΑΙ ΑΙ ΠΡΟΦΩΝΑΣΑΣΑΙ
ΤΗΣ ΕΝ ΝΙΚΑΙΑ ΣΥΝΟΔΟΥ.
EPISTOLÆ QUÆ ANTECESSERUNT
CONCILIUM NICÆNUM.

ΕΡΙΣΤΟΛΑ ΕΒΙΣΤΟΛΗ
EPISTOLA EBISTOLÆ

ΑΡΙΟΥ ΠΡΟΣ ΕΥΣΕΒΙΟΝ ΝΙΚΟΜΗΔΕΙΑΣ.
ARII AD EUSEBIUM NICOMEDIÆ.

ΑΡΙΟΣ ΕΥΣΕΒΙΩ ΤΩ ΚΥΡΙΩ ΜΟΥ ΑΝΔΡΙ ΕΥΣΕΒΙΟΣ ΕΝ ΚΥΡΙΩ ΧΑΙΡΕΙΝ.

ARIUS EUSEBIO DOMINO MEO VIRO PIO EUSEBIUS IN DOMINO SALUTEM.

ΕΠΕΙΔΗ ΠΑΡΑ ΤΟΥ ΕΠΙΣΚΟΠΟΥ ΗΜΩΝ ΑΛΕΞΑΝΔΡΟΥ ΔΙΩΚΟΜΕΘΑ ΚΑΙ ΕΠΙΤΕΤΑΜΕΘΑ ΔΙΑ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΑΥΤΟΥ ΣΥΝΑΓΕΣΘΑΙ ΚΑΙ ΣΥΝΕΛΘΕΙΝ ΕΙΣ ΤΟΥΤΟ ΤΟ ΜΕΡΟΣ ΤΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΤΗΣ ΛΙΒΥΗΣ ΚΑΙ ΤΗΣ ΠΕΝΤΑΠΟΛΕΩΣ ΠΑΝΤΑΣ ΣΧΕΔΟΝ ΤΟΥΣ ΕΠΙΣΚΟΠΟΥΣ ΔΙΑ ΤΟ ΜΕΓΕΘΟΣ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΟΥ ΛΑΟΥ ΤΟΥ ΕΝ ΤΗ ΜΕΓΑΛΗ ΛΙΒΥΗ ΚΑΙ ΤΗ ΚΑΤΩ ΘΗΒΑΙΔΙ ΚΑΙ ΤΗ ΑΝΩ ΘΗΒΑΙΔΙ ΚΑΙ ΤΗ ΠΕΝΤΑΠΟΛΕΙ ΚΑΙ ΤΗ ΑΙΓΥΠΤΩ ΚΑΙ ΤΗ ΑΝΩ ΑΙΓΥΠΤΩ ΚΑΙ ΤΗ ΜΕΣΗ ΑΙΓΥΠΤΩ ΚΑΙ ΤΗ ΚΑΤΩ ΑΙΓΥΠΤΩ ΚΑΙ ΤΗ ΑΜΜΩΝΙΑΚΗ ΚΑΙ ΤΗ ΜΑΡΕΩΤΙΚΗ ΚΑΙ ΤΗ ΤΡΙΜΕΙΤΙΚΗ ΚΑΙ ΤΗ ΑΝΩ ΛΙΒΥΗ ΚΑΙ ΤΗ ΚΑΤΩ ΛΙΒΥΗ ΚΑΙ ΤΗ ΑΝΩ ΘΗΒΑΙΔΙ ΚΑΙ ΤΗ ΚΑΤ

φύτων αἱρετῶσιν βουλόμενοι, σχηματίζειν μὲν ὡς ὑπὲρ πάντων γράφων· ἔργῳ δὲ δείκνυσιν, ὡς ὅτι ὑπὲρ ἑαυτοῦ σπουδάζων, τοῦτο ποιεῖ. οἱ μὲν οὖν ἀπ' ἀρχῆς ἀπόντες εἰσὶν οὗτοι, Ἄρειος, Ἀχιλλᾶς, Ἀθηλὴς, καὶ Καρπώνης, καὶ ἕτερος Ἄρειος, καὶ Σαρμάτης, καὶ Εὐζώϊος, καὶ Λούκιος, καὶ Ἰουλιανὸς, καὶ Μηνᾶς, καὶ Ἑλλάδιος, καὶ Γάϊος, καὶ Ζωὴ αὐτοῖς Σεκουνδος, καὶ Θεωνᾶς, οἱ πάλαι λεχθέντες ἐπίσκοποι. πρὶν δὲ ταῦτα ταῖς γραφαῖς ἐφευρόντες λαλοῦσιν, ἔστι ταῦτα· οὐκ ἀεὶ ὁ θεὸς πατὴρ ἦν, ἀλλ' ἦν ὅτε ὁ θεὸς πατὴρ οὐκ ἦν. οὐκ ἀεὶ ἦν ὁ τοῦ θεοῦ λόγος, ἀλλ' ἐξ οὐκ ὄντων γέγονεν. ἐγὼ γὰρ ὢν θεὸς, τὰ μὴ ὄντα οὐκ ἦν ὅτε οὐκ ἦν· διὸ καὶ ἦν ποτε, ὅτε οὐκ ἦν. κτίσμα γάρ ἐστι, καὶ ποίημα ὁ υἱός· οὔτε δὲ ὅμοιος κατ' οὐσίαν τῷ πατρί ἐστιν, οὔτε ἀληθινὸς καὶ φύσει τοῦ πατρὸς λόγος ἐστὶν, οὔτε ἀληθινὴ σοφία αὐτοῦ ἐστιν· ἀλλ' εἷς μὲν τῶν ποιημάτων καὶ γενητῶν ἐστι, κατα χρησικῶς γὰρ λόγος καὶ σοφία λέγεται καὶ αὐτὸς γὰρ τῷ ἰδίῳ τοῦ θεοῦ λόγῳ, καὶ τῇ ἐν τῷ θεῷ σοφίᾳ, ἐν ᾗ καὶ τὰ πάντα καὶ αὐτὸν ἐποίησεν ὁ θεός. διὸ καὶ τρεπτός ἐστι καὶ ἀλλοιωτὸς τῇ φύσει, ὡς καὶ πάντα τὰ λογικά. ξένος τε καὶ ἀλλότριος, καὶ ἀπεχωρισμένος ἐστὶν ὁ λόγος τῆς τοῦ θεοῦ σοφίας. καὶ ἄῤῥητός ἐστιν ὁ πατὴρ τῷ υἱῷ· οὔτε γὰρ πλέως καὶ ἀκριβῶς γινώσκει ὁ υἱὸς τὸν πατέρα, οὔτε πλέως ὁρᾶν αὐτὸν δύναται. καὶ γὰρ ἑαυτοῦ τὴν οὐσίαν οὐκ οἶδεν ὁ υἱὸς ὡς ἔστι· δι' ἡμᾶς γὰρ ἐποίησεν, ἵνα ἡμᾶς δι' αὐτοῦ ὡς δι' ὀργάνου κτίσῃ ὁ θεὸς· καὶ οὐκ ἂν ὑπέστη, εἰ μὴ ἡμᾶς ὁ θεὸς ἤθελε ποιῆσαι. ἠρώτησε γοῦν τις αὐτοὺς, εἰ δυνατὸ τοῦ θεοῦ λόγος τρεπτὸν, ὡς ὁ διάβολος ἐτράπη· καὶ οὐκ ἐφοβήθησαν εἰπεῖν, ναὶ, δυνατόν· τρεπτὸς γὰρ φύσεώς ἐστι γενητὸς, καὶ τρεπτὸς ὑπάρχων. ταῦτα λέγοντας τοὺς θεοῦ Ἀρειανοὺς, καὶ ὅτι πάντες ἀναιρεθῶσιν αὐτούς τε καὶ τοὺς συναθροίσαντας αὐτοῖς, ἡμεῖς μὲν μετὰ τῶν κατ' Αἴγυπτον ἐπισκόπων καὶ τῆς Λιβύης, ἐγγὺς ἑκατὸν ὄντων, συνελθόντες ἀνεθεματίσαμεν· οἱ δὲ περὶ Εὐσέβιον, προσεδέξαντο, ἀπατῶντες συγκαταμίξαι τὸ ψεῦδος τῇ ἀληθείᾳ, καὶ τῇ ἀσεβείᾳ τὴν εὐσέβειαν· ἀλλ' οὐκ ἰσχύουσι. νικᾷ γὰρ ἡ ἀλήθεια· καὶ οὐδεμία ἐστὶ κοινωνία φωτὶ πρὸς σκότος, οὐδὲ συμφώνησις Χριστῷ πρὸς Βελιάλ. τίς γὰρ ἤκουσε πώποτε τοιαῦτα; ἢ τίς νῦν ἀκούων οὐ ξενίζεται, καὶ τὰς ἀκοὰς βύει, κατὰ τοῦ μὴ τὸν ῥύπον τούτων τῶν ῥημάτων ψαῦσαι τὴν ἀκοήν; τίς ἀκούων Ἰωάννου λέγοντος, Ἐν ἀρχῇ ἦν ὁ λόγος, οὐ καταγινώσκει τούτων λεγόντων, ἦν ποτε ὅτε οὐκ ἦν; ἢ τίς ἀκούων ἐν τῷ εὐαγγελίῳ ὁμογνώμης υἱὸς, δι' αὐτοῦ ἐγένετο τὰ πάντα, οὐ μεμέψατο τούτους φθεγγομένους, ὅτι εἷς ἐστι τῶν ποιημάτων ὁ υἱός; πῶς δὲ δύναται ἴσος εἶναι τῶν δι' αὐτοῦ γεγονότων ἡ πῶς μονογενὴς, ὁ τοῖς πᾶσι, κατ' ἐκείνους, συναριθμούμενος; πῶς δ' ἐξ οὐκ ὄντων οὐκ ἂν εἴη, τοῦ πατρὸς λέγοντος,

ἐξη-

velatam & tectam, iam per iſtos renouare ſtudens: & licet ſimulatione quadam præſe ferat, ſe eorum cauſa ſcribere; re tamen ipſa declarat, ſe ſui ipſius cauſa laborare. Qui ergo defecerunt ab Eccleſia, ſunt Arius, Achillas, Aithales, Carpones, Arius alter, Sarmates, Euzoius, Lucius, Iulianus, Menas, Helladius, Caius, Secundus item, & Theonas, qui dicti ſunt olim epiſcopi. Quæ vero iſti cõtra Scripturas excogitarint, temereq. effutiuerint, ea ſunt huiuſmodi: Deum non ſemper Patrem fuiſſe; ſed tempus aliquando extitiſſe, cum Deus non eſſet pater: Non ab æterno Dei Verbum fuiſſe, ſed ex nihilo ortum eſſe. nam Deum qui eſt, eum, cum non erat, ex eo quod non eſt, procreaſſe; & propterea tempus fuiſſe aliquando, cũ non eſſet. creatum enim & factum eſſe Filium, neque eſſentia Patri ſimilem, neque natura verum Patris verbum, neque veram eius ſapientiam eſſe, ſed vnum ex rebus creatis & factis; per abuſionem autem verbum & ſapientiam dici: Ipſum factum eſſe proprio Dei verbo & ſapientia, quæ in Deo eſt, per quam cum cetera omnia, tum illum ipſum fecit Deus: & eam ob cauſam natura ſua poſſe conuerti & mutari, ſicut animantia omnia ratione vtentia. Verbum eſſe peregrinum, alienum & ſeiunctum a ſapientia Dei. Patrem a Filio minime explicari poſſe. nam Patrem a Filio nec plene & accurate cognoſci, nec plene atque perfecte cerni poſſe. etenim ſuam ipſius eſſentiam, vt eſt, Filium non percipere: quippe Filium noſtra cauſa factum eſſe, vt Deus per ipſum, tamquam per inſtrumentum nos crearet: neque extiturum fuiſſe aliquando, niſi Deus nos creare in animum induxiſſet. Quæſitum eſt igitur ab illis, vtrum Dei verbum poſſet mutari, quemadmodum diabolus mutatus eſt; & non veriti ſunt reſpondere: Certe poteſt; nam & mutabilis naturæ factus eſt, & mutabilis exiſtit. Ario igitur, & eius fautoribus qui iſta aſſerunt, & de eiſdem tam impudenti ore loquuntur, vna cum illis qui eius opinioni aſſentiuntur, nos cum alijs fere centum Aegypti & Libyæ Epiſcopis in vnum conuenientes, anathema denuntiauimus. Ceterum Euſebius eos ad ſe admittit, operamq. ſedulo dat, vt mendacium cum veritate, & cum pietate impietatem commiſceat: ſed nullo pacto euicerit. vincit enim veritas, & nulla eſt ſocietas luci cum tenebris, nulla conuentio Chriſti ad Belial. Quis enim vnquam talia audiuit? aut quis eſt, qui ſi iam audiret, non ea tamquam inſolita & peregrina obſtupeſceret? auresq. obturaret, ne eiuſmodi verborum ſordes in eas illaberentur? Aut quis eſt, qui cum Ioannem audiat dicentem: In principio erat Verbum; non iſtos condemnauerit dicentes, *Erat tempus aliquando cum non eſſet?* Aut quis eſt, qui cum audiat in Euangelio: Vnigenitus filius: &, Per ipſum facta ſunt omnia; non iſtos vituperarit, affirmantes Filium vnam eſſe ex creaturis? Aut qui poterit ipſe illis rebus, quæ per ipſum factæ ſunt, omnino par; aut ſi (vt illorum fert opinio) ceteris rebus vniuerſis connumeretur, eſſe vnigenitus? Aut quomodo ex nihilo factus eſt, cum Pater dicat;

2. Cor. 6. 14.

Ioan. 1.

Ibid. 1.

Psal. 44. Eructauit cor meum verbum bonum: &, Ex vte-
Psal. 109. a.4. ro ante luciferum genui te? Aut qua ratione éſ-
sentia Patri diſpar ac diſſimilis, cum ſit perfecta
Hebr.1.a. imago & ſplendor Patris? cumq. ipſe dicat: Qui
Ioan.14. b.9. vidit me, vidit & Patrem? Aut quo pacto, ſi ver-
bum & ſapientia ſit Dei Filius, erat tempus ali-
quando cum non eſſet? Nam perinde eſt ac ſi di-
cerent, Deum aliquando & verbo & ſapientia ca-
ruiſſe. Aut quo pacto verti, mutarive poteſt, cum
Ibid.b.10. Ioan.10. d.30. ita loquatur ipſe de ſe: Ego in Patre, & Pater in
me eſt? &, Ego & Pater vnum ſumus? & per Pro-
Malach.3 b.6. phetam etiam: Videte me, quòd ego ſum Deus,
& non mutor? Et quamquam hoc dictum ad ip-
ſum Patrem referri poteſt, tamen aptius & magis
proprie de Filio verbo iam dicitur, quòd etiam
homo factus, non mutatus eſt: ſed, vt Apoſtolus
Hebr.13. b.8. ait, Ieſus Chriſtus heri & hodie idem ipſe, & in ſæ-
cula. Quid igitur illos in hanc perduxit ſenten-
tiam, vt eum ſcilicet propter nos factum eſſe di-
Hebr. 2. c.10. cerent, cum tamen Paulus ſcribat: Propter quem
omnia, & per quem omnia? Quòd autem falſo ca-
lumniati ſunt, Filium non plene & perfecte Pa-
trem nouiſſe; nemini mirum videri debet. Nam
cum ſemel oppugnare ſtatuiſſent Chriſtum, reic-
Ioan. 10. b.15. cerunt penitus voces ipſius Domini dicentis: Si-
cut cognoſcit me Pater, & ego cognoſco Patrem.
Quòd ſi ex parte Pater cognoſcit Filium; conſtat
quòd & Filius ex parte cognoſcit Patrem. Quòd
ſi hoc nefas eſt dicere; ſed perfecte Pater nouit
Filium; perſpicuum eſt, quòd ſicut Pater cogno-
ſcit ſuum ipſius Verbum, ſic & Verbum ſuum ip-
ſius Patrem cognoſcit, cuius eſt Verbum. Ceteſ-
rum quamquam iſta recenſendo, atque adeo ſa-
cras & diuinas ſcripturas aperte explanando, eos
ſæpenumero conuicimus: tamen illi rurſus, velut
chamæleontes, ſeſe mutabant, dictum illud Sa-
Prou. 18. 4.3. pientis ad ſe maxime trahere contendentes, vi-
delicet: Impium, cum in profundum malorum
venerit, contemnere. Ac tametſi complures
certe hæreſes ante illorum ætatem exortæ eſſent,
quæ quidem extra modum audacia euagatæ, ad
extremam dementiam ſunt tandem prolapſæ: iſti
tamen, vtpote ad Antichriſtum propius acce-
dentes, omni ſua oratione Verbo diuinitatem
auferre molientes, illas hæreſes præ ſuorum er-
rorum impietate iuſtas eſſe quodammodo de-
clarant: quapropter ab Eccleſia pulſi ſunt, &
anathemate percuſſi. Et quamquam de eorum
exitio permagnum animis dolorem capimus,
& maxime quòd cum Eccleſiæ dogmata ali-
quando didiciſſent, nunc ab illis deſciuerunt:
de illis tamen non magnopere miramur. Idem
2. Tim. 2. c.17. namque non Hymenæo ſolum & Phileto con-
tigerat, ſed Iudæ etiam ante illos, qui Salua-
Matth.10. a.4. toris diſcipulus fuit, poſtea proditor & deſer-
tor illius factus. Atque iſtarum rerum neuti-
Marc. 13. a.6. quam ignari aut imperiti fuimus: Dominus e-
Luc. 21. a.8. nim prædixerat: Videte ne quis vos ſeducat,
1. Tim. 4. a.1. nam multi venient in nomine meo, dicentes:
Ego ſum, & tempus appropinquauit; & multos
ſeducent; ne eatis poſt illos. Paulus etiam, cum
iſta a Saluatore didiciſſet, ſcripſit quòd nouiſſi-
mis temporibus quidam deficerent a fide ſana,
attendētes ſpiritibus erroris, & doctrinis dæmo-
niorum,

A ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν; Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε; ἢ πῶς ἀνόμοιος τῇ οὐσίᾳ τοῦ πατρός, ὁ ὢν εἰκὼν πλήρης ἀπαύγασμα τοῦ πατρός; Καὶ λέγων, ὁ ἐμὲ ἑωρακὼς ἑώρακε τὸν πατέρα; πῶς ἦν, εἰ λόγος ἐστὶ σοφία ἐστὶ θεοῦ ὁ υἱός, ἦν ποτὲ ὅτε οὐκ ἦν; ἦν γάρ ἐστιν αὐτοὺς λέγειν, ἄλογον καὶ ἄσοφον τὸν θεὸν ποτέ. πῶς ἦ τρεπτός, ἢ ἀλλοιωτὸς ὁ λέγων ἐν ἑαυτῷ, ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί; καὶ, ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν; Ἀλλὰ δὲ τοῦ προφήτου, ἴδετέ με ὅτι ἐγώ εἰμι, καὶ οὐκ ἠλλοίωμαι; Εἰ δὲ καὶ ἐπ' αὐτὸν ἴοις τὸν πατέρα τὸ ῥητὸν δύναται ἀναφέρειν, ἀλλ' ἁρμοδιώτερον ἐπὶ τοῦ λόγου νῦν λεγόμενον, ὅτι καὶ γνώμενον ἄνθρωπος οὐκ ἠλλοίωται· ἀλλὰ ὁ ἀπόστολος, Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. τί δὲ ἄρα εἰπεῖν αὐτοὺς ἔπεισεν, ὅτι δι' ἡμᾶς γέγονε, καί τι τοῦ Παύλου γράφοντος, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα; Περὶ δὲ τοῦ βλασφημεῖν αὐτοὺς, ὅτι οὐκ οἶδε τέλειος ὁ υἱὸς τὸν πατέρα, οὐ δεῖ θαυμάζειν· ἅπαξ γὰρ προθέμενοι χρισομαχεῖν, ἀφαιρούνται καὶ τὰς φωνὰς αὐτοῦ τοῦ κυρίου λέγοντος, καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα. εἰ μὲν οὖν οὐκ ἴσης γινώσκει ὁ πατὴρ τὸν υἱόν, δῆλον ὅτι οὐδὲ ὁ υἱὸς ἴσης γινώσκει τὸν πατέρα. εἰ δὲ τοῦτο λέγειν οὐ θέμις, οἶδε δὲ τέλειος ὁ πατὴρ τὸν υἱόν, δῆλον ὅτι, καθὼς γινώσκει ὁ πατὴρ τὸν ἑαυτοῦ λόγον, οὕτω καὶ ὁ λόγος γινώσκει τὸν ἑαυτοῦ πατέρα, ὅν καὶ ἔστι λόγος. Καὶ ταῦτα λέγοντες καὶ ἀναπύοντες τὰς θείας γραφὰς, πολλάκις αὐτοτρέπτους μὲν αὐτοὺς καὶ πάλιν οἷς χαμαιλέοντας μεταβάλλοντο, φιλονεικοῦντες εἰς ἑαυτοὺς ἑλκύσαι τὸ γεγραμμένον, ὅταν ἔλθῃ ὁ ἀσεβὴς εἰς βάθη κακῶν, καταφρονεῖ. πολλαὶ μὲν αἱρέσεις πρὸ αὐτῶν γεγόνασιν, αἵτινες τελέως ὄντες τολμήσασαι, περιῴκασιν εἰς ἀφροσύνην. οὗτοι δὲ πάντων αὐτῶν τῶν ῥημάτων ἀπεχρήσαντο τῆς αἱρέσεως τῆς τοῦ λόγου θεότητος, ἀθικαίωσαν ἐξ αὐτῶν ἐκείνας, οἷς ἐγγύτεροι τοῦ ἀντικειμένου γινόμενοι. διὸ καὶ ἀπεκηρύχθησαν ὑπὸ τῆς ἐκκλησίας, καὶ ἀνεθεματίσθησαν. Λυπούμεθα μὲν οὖν ἐπὶ τῇ ἀπωλείᾳ τούτων, καὶ μάλιστα ὅτι μαθόντες ποτὲ καὶ αὐτοὶ τὰ τῆς ἐκκλησίας, νῦν ἀπεπλάνησαν· οὐ ξενιζόμεθα δέ. πάντα γὰρ καὶ Ὑμέναιος, καὶ Φιλητὸς πεπόνθασι, καὶ πρὸ αὐτῶν Ἰούδας ἀκολουθήσας τῷ Σωτῆρι, ὕστερον δὲ προδότης καὶ ἀποστάτης γενόμενος. καὶ πῶς τούτων δὲ αὐτῶν οὐκ ἀδίδακτοι μεμενήκαμεν· ἀλλ' ὁ μὲν κύριος προεῖπε· Βλέπετε μή τις ὑμᾶς πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικε, καὶ πολλοὺς πλανήσουσι· μὴ πορευθῆτε ὀπίσω αὐτῶν. ὁ δὲ Παῦλος, μαθὼν ταῦτα πρὸ καὶ τοῦ Σωτῆρος, ἔγραψεν, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως τῆς ὑγιαινούσης, προσέχοντες πλάναις, καὶ διδασκαλίαις δαιμονίων, ἀπο-

στρεφο-

προφερόμενον ἡμῖν ἀληθείαν. Ἔτ οὖν ζωτῆρος ἡμῶν κυρίου ἡμῶν Ἰησοῦ Χριστοῦ διὰ τοῦ αὐτοῦ φθεγγόμενος, καὶ διὰ τοῦ ἀποστόλου σημαίνοντος περὶ τῶν τοιούτων, ἀναλόγως ἡμεῖς αὐτήκοοι τῆς ἀσεβείας αὐτῶν γενόμενοι, ἀνεθεματίσαμεν, καθὼς προείπομεν, τοὺς τοιούτους, δηλοποιήσαντες αὐτοὺς ἀλλοτρίους τῆς καθολικῆς ἐκκλησίας τε καὶ πίστεως. ἐδηλώσαμεν δὲ καὶ τὴν ὑμετέραν θεοσέβειαν, ἀναγκαιοτάτοις δὲ πρὸς ὑμᾶς συλλειτουργοῖς, ἵνα μή τινας ἐξ αὐτῶν, εἰ προπετεύσαιντο καὶ πρὸς ὑμᾶς ἐλθεῖν, μὴ προσδέξησθε, μή τι Εὐσεβίῳ, ἢ ἑτέρῳ τινὶ γράφοντι περὶ αὐτῶν πιθῆτε. πρέπει γὰρ ἡμᾶς χριστιανοὺς ὄντας, πάντας τοὺς κατὰ Χριστοῦ λέγοντας τι καὶ φρονοῦντας, ὡς θεομάχους καὶ φθορέας τῶν ψυχῶν ἀποστρέφεσθαι· καὶ μηδὲ χαίρειν τοῖς τοιούτοις λέγειν, ἵνα μή ποτε καὶ ταῖς ἁμαρτίαις αὐτῶν κοινωνοὶ γενώμεθα, ὡς παρήγγειλεν ὁ μακάριος Ἰωάννης. Προσείποιτε τοὺς παρ' ὑμῖν ἀδελφοὺς· ὑμᾶς οἱ σὺν ἐμοὶ πάντες ἀσπάζονται.

moniorum, veritatem auersantium. Iam vero, cum & Saluator noster IESVS Christus hoc ipsemet præceperit, & per Apostolum de eiusmodi hominibus significarit: nos certe, qui illorum impietatem nostris ipsi auribus accepimus, non sine causa eius generis hominibus (sicut antea diximus) anathema denuntiauimus, eosq. ab Ecclesia & fide catholica alienos palam declarauimus: vestramq. pietatem fecimus certiorem; charissimi & honoratissimi fratres, qui estis nobiscum in Ecclesiæ ministerio coniuncti; vt si forte quidam ex illis temeritate impulsi, ad vos venire non vereantur, ne eos admittatis; neve Eusebio, vel alteri cuipiam, qui eorum causa ad vos scribat, omnino attendatis. Nam par est, vt nos qui sumus Christiani, omnes qui contra Christum loquantur, animoq. sint ab eo abalienato, tamquam Dei hostes, & corruptores animarum deuitemus; neq. id genus hominibus, sicut præcepit beatus Ioannes, vel Aue dicamus, ne quando illorum peccatis communicemus. Salutate qui apud vos sunt, fratres: qui mecum sunt, vos itidem salutant. 2. Ioann. 10.

ΤΟΥ ΑΥΤΟΥ ΑΛΕΞΑΝΔΡΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ β'. ἐπιστολή.

Θεοδ. βιβλ. α'. κεφ. δ'. κ' ἔστιν, ὡς αἵρεσις

Ἡ φιλάρχους τῶν μοχθηρῶν ἀνθρώπων καὶ φιλάργυρος πρόθεσις τῆς δεκούσης αἰεὶ μείζονα περουσίας πέφυκεν ἐπιβουλεύειν, διὰ πολλῶν προφάσεων τῶν τοιούτων ἐπιτηδευμένων τῇ ἐκκλησιαστικῇ εὐσεβείᾳ. διερεθιζόμενοι γὰρ ὑπὸ τοῦ ἐνεργοῦντος ἐν αὐτοῖς διαβόλου εἰς τὰ προκειμένοις αὐτοῖς ἡδονὰ, πάσης ἀλαβείας ἀποστρεφόμενοι, παυόσι τὸν τῆς κρίσεως τοῦ θεοῦ φόβον. διὸ ὧν ἀναγκαῖον ἔδοξε μοι τῷ πάσχοντι δηλῶσαι τῇ ὑμετέρᾳ εὐλαβείᾳ, ἵνα φυλάξησθε τοὺς τοιούτους, μήτις αὐτῶν τολμήσῃ καὶ τῇ ὑμετέρᾳ παροικίᾳ ἐπιβλῦσαι, εἴ τι δι' ἑαυτῶν, εἴτε δι' ἄλλων, ἱκανοὶ γὰρ ὑποκρίνασθαι πρὸς ἀπάτην οἱ γόητες, ἢ διὰ γραμμάτων ψευδῶς κεκομψευμένων, καὶ δυναμένων ὑφαρπάσαι τὸν ἁπλῆ πρὸς καὶ ἀκέραιον προσοχήν τα. Ἀρείῳ γοῦν καὶ Ἀχιλλᾶς συνωμοσίαν ἔναγχος ποιησάμενοι, τὴν Κολλούθου φιλαρχίαν πολὺ χεῖρον, ἢ ἐκεῖνος, ἐζήλωσαν. ὁ μὲν γὰρ αὐτοῖς τούτοις ἐγκαλῶν, τῆς ἑαυτοῦ μοχθηρᾶς προθέσεως δι' ὃ πρόφασιν· οἱ δὲ τὴν ἐκείνου χριστεμπορίαν θεωροῦντες, οὐκ ἔτι τῆς ἐκκλησίας ὑποχείριοι μένειν ἐκδεξάμενοι· ἀλλ' ἑαυτοῖς σπήλαια λῃστῶν οἰκοδομήσαντες, ἀδιαλείπτους ἑαυτοῖς ποιοῦσιν συνόδους, νύκτωρ τε καὶ μεθ' ἡμέραν ἐν τοῖς κατὰ Χριστοῦ καὶ ἡμῶν βλασφημίαις ἀσχολούμενοι, εἰ πάσης τῆς ἀποστολικῆς εὐσεβοῦς δόξης κατηγορεῖν, ἰουδαϊκὸν προσχήμα χρισμάχων συνε-

ALTERA EPISTOLA ALEXANDRI EPISCOPI ALEXANDRIAE.

Est quidem propositum hominibus improbis, in quorum animis inexplebilis honoris & pecuniæ cupiditas insita est, vt ecclesijs, quæ videntur plus habere dignitatis, ex occulto insidientur; qui per varias ac multiplices vias sinceram Ecclesiæ pietatem oppugnare non cessant. Nam impulsu diaboli, qui vim suam in eorum animis exercet, in furorem acti, ad voluptates quæ forte se offerunt, feruntur præcipites; atque ab omni pietate refugientes, timorem diuini iudicij proterunt. De quibus ego, qui inde non parum acceperim incommodi, necesse habui vestræ pietati significare, vt id generis homines sedulo deuitetis, ne forte quisquam illorum audacia fretus, vel per se ipsum, vel per alios (sunt enim præstigiatores ad simulandam fraudem, atque adeo inferendam ex se apti & comparati) vel per litteras omnis mendacij elegantia & suauitate sic conditas, vt simplicis ac sinceræ fidei hominem facile a veritate abstrahant, in vestris ecclesijs erroris sui imprimat vestigia. Nam Arius & Achillas nuper facta coniuratione, dum Colluthi ambitionem imitari student, eum in eo vitiositatis genere longe superarunt. Ille enim hos ipsos accusans, improbo suo proposito habuit quod prætexeret: hi autem cum illius nundinationem, qua Christum ipsum vendidit, animaduerterent, non amplius Ecclesiæ legibus subiecti esse sustinuerunt; sed speluncis latronum sibi constructis, conuentus in illis sine intermissione agere, noctes diesq. Christo & nobis maledice obtrectare, omnem Apostolicam & piam doctrinam criminari; simulatione Iudaica officinam ad Christum oppu- Ex Theod. lib. 1. c. 4.

συνε-

[illegible] [illegible] [illegible] [

τος ἡγούμενος ὅτι καὶ ποτε γέγονεν, οἷα ἐπὶ πᾶσιν εἶναι A
πέφυκεν ἀνθρώπους πάντα γὰρ, φησὶν, ὁ θεὸς ἐξ οὐκ ὄντων ἐποίησε, συναναλαμβάνοντες τῇ τῶν ἁπάντων λογικῶν τε καὶ ἀλόγων κτίσει καὶ τὸν υἱὸν τοῦ θεοῦ. οἷς ἀκολούθως ἐπάγουσιν αὐτὸν τρεπτῆς εἶναι φύσεως, ἀρετῆς τε καὶ κακίας ὑποδεκτικὸν, καὶ τῇ ἐξ οὐκ ὄντων ὁμοθέσει, ἐπὶ ἴσης θεότητος καὶ οὐσίας τοῦ λόγου καὶ τῶν θεότητα καὶ οὐσίαν τοῦ λόγου σημαίνουσι, ἅ ἐστιν ὁ Χριστός. δυνάμεθα γοῦν καὶ ἡμεῖς, φασὶν οἱ ἀλάστορες, υἱοὶ γενέσθαι θεοῦ, ὥσπερ κἀκεῖνος γέγραπται γάρ, υἱοὺς ἐθρέψατο καὶ ὕψωσα. ὑπὸ φερομένων δὲ αὐτῶν καὶ λεγόντων ἐξ οὐκ ὄντων ἐστὶ τὸ ἦν ποτε, αὐτοὶ δέ με ἠθέτησαν· ὅπερ οὐ φυσικόν ἐστι τῷ ζωτικῷ ἔνεστι τῆς φύσεως ἀτρεπτία, πόσης δύναται βλάβης ἑαυτοὺς ἐρημώσαντες, τοῦτο φασὶ, προγνώσεως καὶ προθυμίας οὐκ εἰδότα τὸν θεὸν, ὅτι οὐκ ἀθετήσει, ἐξελέξατο αὐτὸν ἐκ πάντων· οὐ γὰρ φύσει καὶ καταξίωσιν τῶν ἄλλων ἰδίων ἔσχηκέ τι. οὔτε γὰρ φύσει υἱός τίς ἐστι τοῦ θεοῦ, φασὶν, οὔτε ἵνα ἔχῃ ἰδιότητα πρὸς αὐτὸν, ἀλλὰ καὶ αὐτὸν τρεπτῆς τυγχάνοντα φύσεως, διὰ τρόπων ἐπιμέλειαν καὶ ἄσκησιν μὴ τρεπόμενον ἐπὶ τὸ χεῖρον, ἐξελέξατο· ὡς εἰ καὶ Παῦλος τοῦτο βιάσαιτο ἂν Πέτρος, μηδὲν διαφέρειν πάντων τῶν ἐκείνου υἱότητα· εἰς ὑβρίσεσιν τῆς φρενοβλαβοῦς ταύτης διδασκαλίας, καὶ τῆς γραφῆς ἐμπαροινοῦντες, καὶ ὑβριζόμενοι τὸ ἐν ψαλμοῖς περὶ Χριστοῦ ῥητὸν οὕτως ἔχον· ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀδικίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. περὶ μὲν οὖν ὅτι ὁ υἱὸς τοῦ θεοῦ οὔτε ἐξ οὐκ ὄντων γέγονεν, οὔτε ἦν ποτε ὅτε οὐκ ἦν, αὐτάρκης παιδεύσας Ἰωάννης ὁ εὐαγγελιστὴς, γράφων οὕτως περὶ αὐτοῦ· ὁμολογεῖ υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός. περιορώμενος γὰρ ὁ θεῖος δεικνύων διδάσκαλος ἀλλήλων ἀχώριστα πράγματα δύο, τὸν πατέρα καὶ τὸν υἱὸν, ὄντα αὐτὸν ἐν τοῖς κόλποις τοῦ πατρὸς ὠνόμασεν. ἀλλὰ γὰρ καὶ ὅλα τοῖς ἐξ οὐκ ὄντων γεγονόσιν ὁ λόγος τοῦ θεοῦ οὐ συναριθμεῖται, πάντα δι' αὐτοῦ γεγονέναι ὁ αὐτὸς φησὶν Ἰωάννης· τῷ γὰρ ἰδιότροπον αὐτοῦ ὑποστάσεων ἐδήλωσεν ἑαυτῶν· ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος· πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. εἰ γὰρ πάντα δι' αὐτοῦ ἐγένετο, πῶς ὁ τῶν γινομένων E
τὸ εἶναι χαρισάμενος, αὐτὸς ποτε οὐκ ἦν; οὐ γὰρ πως ὁ λόγος τὸ ποιοῦν τῶν γιγνομένων τῆς αὐτῆς εἶναι φύσεως διορίζεται. εἴ γε αὐτὸς μὲν ἦν ἐν ἀρχῇ, πάντα δὲ δι' αὐτοῦ ἐγένετο, καὶ ἐξ οὐκ ὄντων ἐποίησεν· ἐναντίον γὰρ δοκεῖ τοῖς ἐξ οὐκ ὄντων γιγνομένοις τὸ ὄν, καὶ ἀφεκτὸς σφόδρα. τὸ μὲν γὰρ μεταξὺ πατρὸς καὶ υἱοῦ, οὐδὲν δεικνύουσιν εἶναι διάστημα, οὐδ' ἄχρι νοὸς ἐννοίας τοῦτο φαντασιοῦσθαι τῆς ψυχῆς δυναμένης. τὸ δὲ ἐξ οὐκ ὄντων δημιουργεῖσθαι τὸν κόσμον, πολὺ πλείονα ἔχει τῆς ὑποστάσεως καὶ πρόσφατον τῷ

lem fuisse tum, cum factus erat, qualis quisque homo est. omnia enim Deum ex nihilo fecisse. Qua sententia Dei Filium in creatione omnium rerum, siue rationis sunt illæ participes, siue expertes, concludunt. Quibus etiam consequenter addunt, eum natura posse mutari, virtutis & vitij capacem esse. Itaque hoc posito, eum ex nihilo factum; litterarum sacrarum, quæ Verbi Dei æternitatem, immutabilitatem, eius sapientiæ diuinitatem (atque ista sunt Christus) docent, prorsus labefactatur auctoritas. Est enim in nostra quoque situm potestate (istæ Ecclesiæ pestes aiunt) filios Dei fieri, non aliter atque ille factus est. Scriptum namque esse: Filios genui, & exaltaui. Ac cum illis obijcitur sententia, quæ deinceps sequitur: Et ipsi spreuerunt me; quod plane naturæ Saluatoris, qui est natura immutabilis, repugnat; tum omni exuta erga Deum pietate ac reuerentia, aiunt, Deum, cum illum præscientia & præsensione prænouisset, neutiquam ipsum aspernaturum, idcirco ex omnibus elegisse. non enim eum aut natura, aut prærogatiua quidquam præter ceteros filios habuisse (nullum namque natura filium Dei esse affirmant, neque quemquam esse qui vlla cum eo proprietate coniunctus sit) sed cum esset natura mutabili, & propter singularem in vita & moribus rite instituendis diligentiam ac studium non ad vitia deflecteret, Deum illum elegisse; adeo vt Paulum & Petrum, si in hoc & ipsi obnixe incubuissent, eodem modo futuros fuisse asserant filios Dei, quo ille fuit. Ac quo insanam & pestiferam suam doctrinam confirment, etiam in ipsas scripturas vim faciunt, & sententiam in Psalmis de Christo traditam, quæ ita se habet: Dilexisti iustitiam, & odisti iniquitatem; propterea vnxit te Deus Deus tuus oleo lætitiæ præ participibus tuis; ad suum institutum detorquent. Verum quòd Filius Dei non creatus fuerit ex nihilo, neque tempus fuisse cum non erat, Ioannes Euangelista abunde satis docet. Sic enim de illo scribit: Vnigenitus Filius, qui est in sinu Patris. Cum enim diuinus ille magister docere instituerit, Patrem & Filium duas res esse quæ separari nequeunt, Filium in sinu Patris esse dixit. Quin etiam, quòd Filius Dei non sit rebus ex nihilo creatis annumerandus, idem Ioannes ostendit, cum dicat, Omnia per ipsum facta esse. Nam proprium eius subsistētiæ modum declarauit his verbis: In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. omnia per ipsum facta sunt, & sine ipso factum est nihil quod factū est. Quòd si omnia per ipsum facta sunt, quì fieri potest, vt is qui rebus creatis essentiam indulserit, quodam tempore non fuerit? Nulla enim ratio vult, vt quod creat, eiusdem sit cum creatis naturæ. Quòd si ipse fuit in principio, & omnia per ipsum facta sunt, creataq. ex nihilo (nam quod est, ac subsistit, illis quæ fiunt ex nihilo, contrarium est, vehementerq. repugnat; cum alterum, nullum esse interuallum inter Patrem & Filium, neq. illud vlla animi cogitatione posse informari; alterum, mundum ex nihilo conditum ostendat:) perspicuum est, mundum recentiorem

Esai. 1. v. 2

Psal. 44. b. 8.

Ioan. 1. c. 18.

Ibid. a. 3.

Ibid. a. 1.

rem

rem, quàm essentiam Filij Dei, habuisse generationem, quippe cum omnia a Patre per Filium talem sint essentiæ originem consequuta. Itaque sanctissimus Ioannes, cum illud, *Erat*, quod est Verbi Dei proprium, immensum esse, & longe supra mortalium captum & cognitionem positum animaduerteret; eius genesim, creationemq. dicere noluit; immo vero ne ausus quidem est verbis, litteris eisdem ac syllabis compositis, gignens & genita nominare: non quòd Verbum Dei ingenitum sit, (nam solus Pater est ingenitus) sed quòd ineffabilis vnigeniti Filij Dei subsistentia non modo solertem intelligentiam Euangelistarum, verum fortasse etiam Angelorum comprehensionem longe superat. Itaque meo quidem iudicio, nec in pijs quidē numerandi sunt, qui in istarum rerum inquisitionem intrare non
Eccli. 3. c. 22. dubitant, spreta reiectaq. illa sententia: Altiora te ne quæras, & sublimiora te ne scruteris. Quòd si cognitio multarum aliarum rerum, quæ sunt sine dubio his longe imperfectiores, comprehensionem fugiat humanam (quales sunt illæ, de quibus Paulus sic loquitur: Quæ oculus non vidit,
1. Cor. 2. c. 9. ex Esa. 64. nec auris audiuit, nec in cor hominis ascenderūt, ea quæ præparauit Deus diligentibus se; quales
Gen. 15. b. 5. sunt præterea stellæ, quas Deus Abrahamo numerari posse negauit; qualis denique est arena maris,
Eccli. 1. a. 2. & stillæ pluuiæ; quas res, inquit Scriptura, quis enumerare poterit?) quid ergo est, cur quisquam, nisi insanus & plane mente captus sit, Verbi Dei subsistentiam curiosè perueſtigare moliatur? de qua ita spiritus loquitur propheticus:
Esa. 53. c. 8. Generationem eius quis enarrabit? Per quam quidem sententiam ab animis eorum, qui erant velut columnæ & principes omnium qui in toto orbe vixerunt, Saluator noster, quò illis gratificaretur, istarum rerum notitiam tamquam onus auferre studuit; contraq. naturam esse docuit, vt quisquam eas cogitatione deprehenderet. nam soli Patri diuinissimi illius mysterij cognitionem
Matth. 11 d. 27. reseruatam esse. sic enim loquutus est: Nemo nouit quis sit Filius, nisi Pater; & Patrem nemo nouit, nisi Filius. De qua re arbitror Patrem hoc
Esa. 24. c. 16. quoque dixisse: Secretum meum mihi & meis. Quòd autem extremæ dementiæ sit, Filium ex ijs quæ non sunt, ortum, inq. tempore productum existimare, eædem ipsæ voces, nimirū, *Ex his quæ non sunt*, satis declarant, licet isti stupidi suarum vocum insaniam non intelligant. Nam id quod dicitur, *Non erat*; aut in tempore fuisse necesse est, aut in aliquo sæculi interuallo. Proinde si verum est, omnia per ipsum facta esse; constat etiam omne sæculum, tempus, interualla temporis, & illud, *Quando*, in quibus reperitur id quod dicitur, *Non erat*, per ipsum facta esse. Et quid est, quam ob rem non sit absurdum, eum qui sæcula, tempora, opportunitates temporū, quibuscum illud quod dicitur, *Non erat*, confusum est, progenuit, quodā tempore non fuisse asserere? quippe cum insulsum sit, & plenum cuiusque insciticæ, eum qui alicuius rei procreator extiterit, post rei illius procreationem, ipsum procreatum esse. Nam, vt istorum fert opinio, nō solum illud interuallum tēporis, in quo Filium a Patre generatū non fuisse asseuerant, tēpore prius erat quàm Dei sapientia, quæ hanc vni-
Colos. 1. c. 15. uersitatem construxit, verum etiā Scriptura, quę illum primogenitum omnis creaturæ appellat, mētita est.

A τὴν ὑπόστασιν, ὥστε ὃ πατὴρ διὰ τοῦ υἱοῦ πάντων εἰληφότων τὴν τοιαύτην ὑπόστασιν. μακρὰν γοῦν θεωρίας ὁ τοῦ θεοῦ λόγου, τὸ ὢν, ὁ ὑστεραίτερον τῆς τῶν γενητῶν διανοίας ὁ ἀπλαβέστατος Ιωάννης, γένεσιν αὐτοῦ καὶ ποίησιν ἀπηξίωσεν εἰπεῖν, οὐδὲ τοῖς ὁμοστοίχοις συλλαβαῖς τὸ ποιοῦν τοῖς γινομένοις ὀνομάσαι τολμήσας, οὐχ ὅτι ἀγένητος ὢν, ἐν οἷς ἀγένητον ὁ πατήρ· ἀλλ' ὅτι διανοίας μὲν τῶν εὐαγγελιστῶν, πόλλα δὴ καὶ ἀγγέλων καταλήψεως ὑστερεπέκεινα ἐστὶν ἡ τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ ἀνεκδιήγητος ὑπόστασις· δυσεβὲς οὖν οἶμαι λογιζόμενος τοὺς B μέχρι τούτων ἐπειρωτᾶν τι τολμῶντας, διὰ τὸ ἀνήκοον τοῦ, καλεπώτερά σου μὴ ζήτει, καὶ ὑψηλότερά σου μὴ ἐξέταζε. εἰ γὰρ ἑτέρων πολλῶν ἡ γνῶσις, καὶ τούτων ἀσυγκρίτως κηλοβωτέρων, κέκρυπται τὴν ἀνθρωπίνην κατάληψιν, οἷά ἐστι φησὶ Παῦλος· ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. ἀλλὰ καὶ τὰ ἄστρα φησὶν ὁ θεὸς τῷ Αβρααμ ἀριθμῆσαι μὴ δυνατὸν καὶ ἔτι, ἄμμον θαλασσῶν, καὶ σπόρους υἱοῦ, φησὶ, τίς ἐξαριθμήσῃ; πῶς ἂν παρεισέρχοιτό τις τὴν τοῦ θεοῦ λόγου C ὑπόστασιν, ἐκτὸς εἰ μὴ μελαγχολικῇ διαθέσει λήθεις τυγχάνοι; πῶς ἦν τὸ πνεῦμα φησὶ· τὴν γένεσιν αὐτοῦ τίς διηγήσεται; ἢν καὶ αὐτὸς ὁ ζωτὴρ ἡμῶν πᾶς πάντων ἀνεργετῶν τῶν ἐν κόσμῳ κίονας, τὴν περὶ τούτων γνῶσιν αὐτῶν ἀποφορτίσασθαι ἐπεχείρησε· πᾶσι μὲν οὖν αὐτοῖς ἀφύσικον εἶναι λέγων εἰς κατάληψιν, μόνῳ δ' τῷ πατρὶ ἀνακεῖσθαι τὴν τοῦ θεοπάτορος τούτου μυσταγωγὸν εἴδησιν· οὐδεὶς γὰρ ἔγνω τίς ἐστιν ὁ υἱός, λέγων, εἰ μὴ ὁ πατήρ· καὶ τὸν πατέρα οὐδεὶς ἔγνω, εἰ μὴ ὁ υἱός. ὥστε οὐ καὶ τὸν πατέρα D οἶμαι λέγειν· τὸ μυστήριόν μου ἐμοὶ καὶ τοῖς ἐμοῖς. ὅτι δὲ μανιώδες τὸ, ἐξ οὐκ ὄντων τὸν υἱὸν γεγονέναι φρονεῖν, χρονικὴν ἔχοντα τὴν περιβολήν· αὐτόθεν δείκνυται τὸ, ἐξ οὐκ ὄντων, κἂν ἀγνοῶσιν οἱ αὐτῆται τὴν τῆς φωνῆς αὐτῶν μανίαν. ἡ γὰρ χρόνοις ἐμπολιτεύεσθαι δεῖ τὸ, οὐκ ἦν, ἢ αἰῶνος τινὶ διαστήματι. εἰ τοίνυν ἀληθὲς τὸ, πάντα δι' αὐτοῦ ἐγένετο, δῆλον ὅτι ἓξ πᾶς αἰὼν, καὶ χρόνος, καὶ διαστήματα, ἓξ τὸ, ποτὲ, ἐν οἷς τὸ, οὐκ ἦν, διείσπεται, δι' αὐτοῦ ἐγένετο. ἓξ πῶς οὐκ ἀπῆλθεν, τὸν καὶ χρόνους, καὶ αἰῶνας, καὶ καιροὺς, ἐν οἷς τὸ, οὐκ ἦν, συμπέφυρται, ποιήσαντα, αὐτὸν ποτὲ μὴ εἶναι λέγειν; ἀλλοκότου γὰρ καὶ πάσης ἀμαθίας ἀναπλέων, τὸν αἴτιον γενόμενον τινὸς, αὐτὸν μεταγενέστερον λέγειν τῆς ἐκείνου γενέσεως· ἀφεστήκασι γὰρ, κατ' αὐτοὺς, τῆς τὰ ὅλα δημιουργούσης ἓξ θεοῦ σοφίας, ἐκείνο τὸ διάστημα, ἐν ᾧ φασὶ μὴ γεγονέναι τὸν υἱὸν τοῦ πατρὸς, ψοδομένης, κατ' αὐτοὺς, ἓξ τῆς πρωτοτόκου αὐτὸν εἶναι πάσης κτίσεως ἀναγορευούσης γραφῆς.

συμ-

ὁμοφανὲς γαὶῶ πᾶσις βοᾷ καὶ ὁ μεγαλοφρονούμενος Παῦλος φάσκων φῶς αὐτοῦ· ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν· ἀλλὰ καὶ ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ, καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε ἐξουσίαι, εἴτε κυριότητες, εἴτε ἀρχαί· πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται, καὶ αὐτός ἐστι πρὸ πάντων. ἀσεβεστάτης οὖν φωνῆς τῆς ἐξ οὐκ ὄντων ὑποθέσεως· ἀνάγκη τὸν πατέρα ἀεὶ εἶναι πατέρα. ἔστι δὲ πατὴρ ἀεὶ, παρόντος τοῦ υἱοῦ, διὸ χρηματίζει πατήρ. ἀεὶ δὲ παρόντος αὐτῷ τοῦ υἱοῦ, ἀεί ἐστιν ὁ πατὴρ τέλειος, ἀνελλιπὴς τυγχάνων ἐν τῷ καλῷ, οὐ χρονικῶς, οὐδὲ ἐκ διαστημάτων, οὐδὲ ἐξ οὐκ ὄντων γεννήσας τὸν μονογενῆ υἱόν. τί δὲ οὐκ ἀσεβὲς τὸ λέγειν, ποτὲ μὴ εἶναι τὴν σοφίαν τοῦ θεοῦ, τὴν λέγουσαν· ἐγὼ ἤμην παρ' αὐτῷ ἁρμόζουσα, ἐγὼ ἤμην ᾗ προσ῔χαιρεν; ἢ τὴν δύναμιν τοῦ θεοῦ μὴ ὑπάρχειν ποτε, ἢ τὸν λόγον αὐτοῦ ἠκρωτηριάσθαι ποτὲ, ἢ τὰ ἄλλα, ἐξ ὧν ὁ υἱὸς γνωρίζεται, καὶ πατὴρ χαρακτηρίζεται; τὸ γὰρ ἀπαύγασμα τῆς δόξης μὴ εἶναι λέγειν, παναιρεῖ καὶ τὸ πρωτότυπον φῶς, οὗ ἔστιν ἀπαύγασμα. εἰ δὲ καὶ ἡ εἰκὼν τοῦ θεοῦ οὐκ ἦν, δῆλον ὅτι οὐδὲ οὗ ἔστιν εἰκὼν τοῦ θεοῦ, ἔστιν ἀεί. ἀλλὰ καὶ τῷ μὴ εἶναι τὸν τῆς ὑποστάσεως τοῦ θεοῦ χαρακτῆρα, παναιρεῖται κἀκεῖνος ὁ πάντως παρ' αὐτοῦ χαρακτηριζόμενος. ἐξ ὧν ἔστιν ἰδεῖν τὴν ἰδιότητα τοῦ Σωτῆρος ἡμῶν, οὐδεμίαν ἔχουσαν κοινωνίαν πρὸς τὴν τῶν λοιπῶν ἰδιότητα. ὃν γὰρ ἡ ἄῤῥητος αὐτοῦ ὑπόστασις, ἀνυπερβλήτῳ ὑπεροχῇ ἐξαίρουσα κατέρχεται πάντων, οἷς αὐτὸς τὸ εἶναι ἐχαρίσατο· οὕτως καὶ ἡ ἰδιότης αὐτοῦ κατὰ φύσιν τυγχάνουσα τῆς πατρικῆς ἰδιότητος, ἀλλήκτῳ ὑπεροχῇ διαφέρει τῶν δι' αὐτοῦ υἱοθετηθέντων. ὁ μὲν γὰρ ἀτρέπτου φύσεως τυγχάνει, τέλειος ὢν καὶ ἐν πάντων ἀπενδὴς· οἱ δὲ τῇ εἰς ἑκάτερα τροπῇ ὑποκείμενοι, τῆς ἄνωθεν πόθῳ βοηθείας δέονται. τί γὰρ ἂν καὶ προκόψαι ἔχοι ἡ τοῦ θεοῦ σοφία; ἢ τί προσλαβεῖν ἡ ἀλήθεια, ἢ ὁ θεῖος λόγος; πῶς ἂν ἔχοι βελτιωθῆναι ἡ ζωή, τὸ ἀληθινὸν φῶς; εἰ δὲ τοῦτο, πόσῳ τελείου ἀφύστατον τυγχάνει, μωρίας ποτὲ διελκυσθὲν ἡδέσθαι τὴν σοφίαν; ἢ τὴν τοῦ θεοῦ δύναμιν ἀσθενείᾳ προσπλακῆναι; ἢ ἀλογίᾳ τὸν λόγον ἀμαυρωθῆναι; ἢ τῷ ἀληθινῷ φωτὶ σκότος ἐπιμιχθῆναι ποτέ; τοῦ μὲν ἀποστόλου αὐτόθεν λέγοντος· τίς κοινωνία φωτὶ πρὸς σκότος, ἢ τίς συμφώνησις Χριστῷ πρὸς Βελίαλ; τοῦ δὲ Σολομῶντος, ὅτι ἀδύνατον ἂν εἴη κἂν μέχρι νοὸς ἐννοίας ὁρισθῆναι ὁδοὺς ὄφεως ἐπὶ πέτρας, ἥτις ἐστὶ Παῦλον ἐστὶν ὁ Χριστός. οἱ δὲ κτίσματα αὐτοῦ τυγχάνοντες, ἄνθρωποί τε καὶ ἄγγελοι, καὶ εὐλογίας ἀληθοῦς προκόπτειν, ἀρετῆς ἀσκούμενοι καὶ νομίμοις ἐντολαῖς, πρὸς τὸ μὴ ἁμαρτάνειν. διὸ δὴ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς φύσει υἱὸς πατρὸς

ὡς

A est. Accedit eodē Paulus, qui de eo his congruentia, voce clarissima fundit. sic enim ait: Quem posuit heredem omnium, per quem & sæcula condidit. Quin etiam in eo condita sunt omnia, & quæ in cælis, & quę in terra, visibilia & inuisibilia, siue principatus, siue potestates, siue dominationes, siue throni; omnia per ipsum, & in ipsum condita sunt, & ipse est ante omnia. Quo circa cum illud, *Ex nihilo*, seu, *Ex his quæ non sunt*, non sine summo scelere & impietate positum sit; necessario sequitur, Patrem semper patrem fuisse. Atque est pater semper, cum habeat filium, ob quem vocatur pater; & cum sit ei semper filius, B est semper pater, perfectus, atque in ipso quod vere bonum est, expletus omnibus suis partibus; qui Filiū vnigenitum neque in tempore, neque ex interuallo temporis, neque ex nihilo genuit. Quì igitur fieri potest, vt non sit impium dicere, quodam tempore sapientiam Dei non fuisse, cum loquatur de se: Ego eram apud illum componens; ego eram cui adgaudebat? aut virtutem Dei aliquando non fuisse, aut verbum eius mancum fuisse aliquando, aut alia negare, ex quibus & Filius cognoscitur, & Pater velut notis quibusdam discernitur? Nam cùm quis splendorem gloriæ neget esse, tollit simul & primariam lucem, cuius est C splendor. Quòd si porro imago Dei non erat semper; liquet neque illum, cuius imago est, semper fuisse. Quin etiam cum dicitur formam subsistentiæ Dei non esse, tollitur vnà etiam ille qui omnino ab ea figuratur. Vnde licet perspicere Saluatoris nostri proprietatem, qua filius est, nihil cū aliorum filiorum proprietate habere commune. Nam quemadmodū inexplicabilis eius subsistentia propter eximiam & singularem ipsius excellentiam ostenditur rebus præstare omnibus, quibus ipse essentiam tribuerit; pari etiam ratione quæ eiusdem est (vt ita dicam) filiatio, quæ est secundum naturam paternæ diuinitatis, ineffabili D præstantia antecellit eorum filiationi, qui per ipsum in filios adoptantur. Nam ille cum sit natura plane immutabilis, omnis in se perfectionis cumulum habens, non est vllius plane rei indigens: hi autem cum conuersioni vtrolibet subiecti sint, illius egent auxilio. Quì enim fieri potest, vt Dei sapientia vllos progressus faciat, aut ipsa veritas, omninoq. ipsum Dei Verbum sibi aliquid assumat? aut quomodo ipsa vita, lux vera præstabilior fiat? Quod si ita se habet, quanto magis repugnat naturæ, vt sapientia stultitiæ aliquando capax fit; aut potentia Dei implicetur imbecillitate, aut obscuretur temeritate ratio, aut tenebræ denique cum vera luce commisceantur? præsertim cum & Apostolus simili causa adductus dicat: Quæ societas luci ad tenebras, aut quæ conuentio Christo ad Belial? Et Salomon quoque, quòd fieri nequit, vt vel cogitatione comprehendatur via serpentis super petram, quæ est, vt Paulus censet, Christus. Qui autem sunt eius creaturæ, vt homines & angeli, benedictionem accepere vt in dies proficerent, vt virtutibus mandatisq. in lege præscriptis exculti exercitatiq. non in vitia dilaberentur, ad eum plane finem, vt Dominus noster Iesvs Christus, qui est Patris natura

Heb. 1. a. 2.

Coloss. 1. d. 16.

Prou. 8. d. 30.

Hebr. 1. a. 3.

Ibid.

2. Cor. 6. e. 14.

Prou. 30. c. 19.

1. Cor. 10. 4. 4.

Cancelli, or lattices, are crossed bars of wood, or iron, placed in courts of justice, to separate the judge from the bar, and the bar from the rest of the court. Cancelli are also used in churches, to separate the chancel from the body of the church.

Cancellis, in the civil law, is a term used for the boundaries of lands, which are to be kept by the neighbours, that they may not encroach upon each other's property

ὅιόν ἐστι τὸ, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμέν. ὅπερ φησὶν ὁ κύριος, οὐ πατέρα ἑαυτὸν ἀναγορεύων, οὐδὲ τὰς τῷ ὑποκειμένῳ δύο φύσεις, μίαν εἶναι συμφωνίζων· ἀλλ' ὅτι τῷ πατρικῷ ἐμφέρειαν ἀκριβῶς πάντα ζώζειν ὁ υἱὸς τοῦ πατρὸς, τῷ καὶ πάντα ὁμοιότυπα αὐτὸν ἐκ φύσεως διασώζοντος, καὶ ἀπαράλλακτος εἰκὼν τοῦ πατρὸς τυγχάνων, καὶ τοῦ πρωτοτύπου ἔκτυπος χαρακτήρ. ὅθεν καὶ τῷ τὴν καὶ ἡμῖν πεφηνότι ἰδεῖν φιλίππῳ ἀφθόνως ὁ κύριος ἐμφανίζει. πρὸς ὃν λέγοντα· δεῖξον ἡμῖν τὸν πατέρα, λέγει· ὁ ἑωρακώς ἐμὲ, ἑώρακε τὸν πατέρα, ὥσπερ δι' ἐσόπτρου ἀκηλιδώτου καὶ ἐμψύχου, θείας εἰκόνος αὐτοῦ θεωρουμένου τοῦ πατρὸς, ὃν ὅμοιον ἐν ψαλμοῖς οἱ ἁγιώτατοι φασὶν· ἐν τῷ φωτί σου ὀψόμεθα φῶς. διὸ δὴ καὶ ὁ τιμῶν τὸν υἱὸν, τιμᾷ τὸν πατέρα, καὶ εἰκότως· πᾶσα γὰρ ἀσεβὴς φωνὴ εἰς τὸν υἱὸν λεγομένη τελευτᾷ, εἰς τὸν πατέρα τὴν ἀναφορὰν ἔχει. καὶ τί λοιπόν ἐστι θαυμαστὸν, ὃ μέλλω γράφειν, ἀγαπητοὶ, εἴ τις κατ' ἐμοῦ ψευδεῖς διαβολὰς, καὶ τοῦ διωβελιστοῦ ἡμῶν λαοῦ ἐπήσομαι; οἱ γὰρ τῆς θεότητος τοῦ υἱοῦ τοῦ θεοῦ καταξιάμενοι, οὐδὲ τὰς καθ' ἡμῶν ἀχαρίστους παροινίας παραιτοῦνται λέγειν· οἷς οὐδὲ τῶν ἀρχαίων ἵνας συγκρίνειν ἑαυτοῖς ἀξιοῦσιν, οὐδὲ οἷς ἡμεῖς ἐκ παίδων ὡμιλήσαμεν διδασκάλοις, ἐξισοῦσθαι ἀνέχονται, ἀλλ' οὐδὲ τῶν νῦν πανταχοῦ συλλειτουργῶν ἵνα εἰς μέτρον σοφίας ἡγοῦνται, μόνοι σοφοὶ καὶ κτήμονες καὶ δογμάτων ἄρειοι λέγοντες εἶναι, καὶ αὐτοῖς δοκοῦντες μόνοις, ἅπερ οὐδενὶ τῶν ὑπὸ τὸν ἥλιον πέφυκεν ἐλθεῖν εἰς ἔννοιαν. ὦ ἀνοσίας τύφου καὶ ἀμέτρου μανίας, καὶ μελαγχολικῆς ἠρεμισμένης δόξης κενῆς, καὶ σατανικοῦ φρονήματος εἰς τὰς ἀνοσίους αὐτῶν ψυχὰς ἀποσκιράσαντος. οὐ κατήδεσεν αὐτοὺς ἡ τῶν ἀρχαίων γραφῶν φιλόθεος σοφία, οὐδὲ ἡ τῶν συλλειτουργῶν συμφωνος περὶ Χριστοῦ διδασκαλία τῷ κατ' αὐτοῦ θεομανήσαι αὐτοὺς ἡμαύρωσεν. ὧν οὐδὲ τὰ δαιμόνια τῆς ἀνοσιουργίας αἰσχύνεται, φωνὴν βλάσφημον κατὰ τοῦ υἱοῦ τοῦ θεοῦ εἰπεῖν φυλαττόμενα. Ταῦτα μὲν οὖν ἡμῖν κατὰ τὴν παροῦσαν δύναμιν * ἀπειρεσίῳ τοῖς τὴν ἀπαιδεύτῳ ὕλακῃ κατὰ τοῦ Χριστοῦ χαινομένοις, καὶ τὴν εἰς αὐτὸν ἀσέβειαν ἡμῶν συνφαντεῖν πεφθεμένοις. φασὶ γὰρ ἡμᾶς οἱ Ἀρειανῶν ἐφευρεταὶ μύθων, διαστρεφομένους τὴν ἐξ οὐκ ὄντων ἀσεβῆ καὶ ἄχαριν κατὰ Χριστοῦ βλασφημίαν, ἀγέννητα διδάσκειν δύο, ἕνα μὲν θάτερον λέγοντας εἶναι οἱ ἀπαιδεύτοι, ἢ ἐξ οὐκ ὄντων αὐτὸν εἶναι φρονεῖν, ἢ πάντως ἀγέννητα λέγειν δύο, ἀγνοοῦντες οἱ ἀνάσκητοι, ὡς μακρὸν ὢν ἐστι μεταξὺ πατρὸς ἀγεννήτου, καὶ τῶν κτισθέντων ὑπ' αὐτοῦ ἐξ οὐκ ὄντων, λογικῶν τε καὶ ἀλόγων· ὧν μεσιτεύουσα φύσις μονογενὴς, δι' ἧς τὰ ὅλα ἐξ οὐκ ὄντων ἐποίησεν ὁ πατὴρ

* ἴσως, ἐξαπορεῖσθαι

cuius generis sunt illa: Ego & Pater vnum sumus. Quam sententiam dum protulit Dominus, non se Patrem appellauit, neque duas secũdum hypostasim naturas, vnã esse declarauit; sed quòd Patris Filius ipsam Patris effigiem plene atque perfecte retinere & seruare soleat; quippe cum eius similitudinem natura in se impressam habeat, & perfecta sit Patris imago, & expressa figura primarij illius exemplaris. Vnde Dominus Philippo quodam tempore Patrem eius videre cupienti, dicentique: Ostende nobis Patrem; aperte commonstrat: Qui vidit me, vidit & Patrem; quandoquidem Pater per ipsum, velut per speculum purissimum, idemq. animatum, in quo Dei exprimitur & elucet imago, manifeste cernitur. Filium porro Patri similem, in Psalmis pronuntiatũ memorant sanctissimi viri, in quibus scriptum est: In lumine tuo videbimus lumen. Quapropter qui honorat Filium, honorat & Patrem: idq. plane merito. nam omnis vox impia, quæ temere contra Filium profertur, in Patrem quoque recidit. Atque nemini mirum debet videri, fratres charissimi, (hoc enim quoque persequi animus est) si falsas confictasq. tum contra me, tum contra populum nostrum sanctissimum criminationes deinceps exposuero. Nam qui aciem ad diuinitatem Filij Dei oppugnandam instruxerint, non mirum si nos contumeliosis maledictis lacerare non vereantur. Qui etiam neminem volunt ex antiquis Patribus sibi cõparari, neque illis, quibus nos ab ineunte ætate vsi sumus præceptoribus, se pares existimari sinunt; immo ne vnum quidem collegarum nostrorum vel ad mediocrem sapientiam peruenisse censent; sed se solos sapientes, solos egestatem voluntariam sectantes, solos dogmatum inuentores, & sibi solis ea doctrinę patefacta esse mysteria, quæ in nullius vmquam sub sole cogitationem ac mentem venerint, arbitrantur. O impiam arrogantiam; ò insaniam immensam; ò inanem gloriam cum furore coniunctam; o spiritus plane satanicos, qui impijs eorum animis velut callum malitiæ obduxere. Non diuina veterum scripturarum claritas vllũm ipsis incussit pudorem; non consentiens collegarum, & pia de Christo doctrina eorum audaciã repressit: quorum scelus nefarium ne dæmones quidem (quippe qui sedulo caueant, ne vllam omnino maledicam & cõtumeliosam vocem contra Filium Dei eloquantur) omnino ferre videntur. Ista a nobis pro virili nostra parte in præsentia allata sunt ad eos coarguendos, qui in tam inepto contra Christum latratu, tamquam in puluere se exercent, & nostræ erga illum pietati falso obtrectare nituntur. Nam isti ridicularum fabularum inuentores asserunt, nos dum blasphemiam illam impiam, & a nemine vmquam litteris proditam, nimirum quæ Christum filium Dei ex nihilo ortum prædicat, auersamur, duo ingenita tradere: atque, quæ est eorum inscitia, dicunt necesse esse alterum ex duobus istis statuere, nempe vel eum ex nihilo creatum, vel omnino duo esse ingenita: si quidem propter inertiam ignorant prorsus, quantum interfit inter Patrem qui ingenitus est, & res ab eo conditas ex nihilo, siue rationis sint participes illæ quidem, siue expertes. Inter quæ duo, natura vnigenita media interposita, per quam Pa-

[illegible]

ἀϊδίῳ καταχρῆσθαι λέξεσιν, δῆλον ὅτι πολὺ ἔλαττον ἐστὶ τοῦ ἐν τῷ ἐμοὶ λείπεσθαι τὸ, ἦν, καὶ τὸ, ἀεί, καὶ τὸ, πρὸ αἰώνων· ἅπερ δ' οὐκ ἔστι ταυτὰ τῷ ἀγεννήτῳ. ἐγὼ μὲν τῷ μὲν ἀγεννήτῳ πατρὶ οἰκεῖον ἀξίωμα φυλακτέον, μηδὲν αὐτοῦ εἶναι αὐτῷ τὸν υἱὸν λέγοντας· τῷ δ' ἡμῖν τιμᾶν ἁρμόζοντι ἰδιώματι δοτέον, τιμὴν ἄναρχον αὐτῷ πρόδηλον εἶναι πατρὸς γένεσιν ἀναπτύττοντας· καὶ ὡς ἐφθέγμεθα αὐτῷ σὺν βάσει δοτέον, μόνον δυσσεβῶς μὴ ἀφέλωμεν τὸ, ἦν, καὶ τὸ, ἀεί, καὶ τὸ, πρὸ αἰώνων, λέγοντες ἐπ' αὐτοῦ· τιμῶν μέν τι γενέσθαι αὐτὸν μὴ παραιτούμενοι, ἀλλὰ τῇ εἰκόνι καὶ τῷ χαρακτῆρι τοῦ πατρὸς ἀπηκριβωμένῳ ἰσοφυΐαν καὶ πάντα ἀναπτύττοντες· τὸ δ' ἀγέννητον τῷ πατρὶ μόνον ἰδίωμα παρεῖναι δοξάζοντες, ἅτε δὴ καὶ αὐτοῦ φάσκοντος τοῦ σωτῆρος· ὁ πατήρ μου μείζων μού ἐστι. πρὸς δὲ τῇ δυσσεβεῖ πίστει ταύτῃ ὠθεῖ πατρὸς καὶ υἱοῦ δόξα, καθὼς ἡμᾶς αἱ θεῖαι γραφαὶ διδάσκουσιν, ἓν πνεῦμα ἄγιον ὁμολογοῦμεν τὸ καινίσαν πού τι τῆς παλαιᾶς διαθήκης ἁγίους ἀνθρώπους, καὶ τοὺς τὰ χαριτιζόντος καινῆς παιδεύσαντας θείους. μίαν δὲ μόνην καθολικὴν, τὴν ἀποστολικὴν ἐκκλησίαν, ἀκαθαίρετον μὲν ἀεὶ, κἂν πᾶς ὁ κόσμος αὐτῇ πολεμεῖν βουλόμενος, νικᾶν φόρον δὲ πάσης τὰ τὴν ἐπιοῦσαν ἀσεβείας ἐπιτρέπουσα, διαιρούσης ἡμᾶς καταποδάσασθαι καὶ οἰκοδεσπότου αὐτῆς, διὰ δὲ βοᾶν· διαιροῦσι, ἐγὼ νενίκηκα τὸν κόσμον. μὴν δὲ καὶ νεκρῶν ἀνάστασιν οἴδαμεν, ἧς ἀπαρχὴ γέγονεν ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, σῶμα φορέσας ἀληθῶς καὶ ἐν δοκήσει ἐκ τῆς θεοτόκου Μαρίας, δι' ἣν καταλύει τὰ αἰῶνος εἰς ἄφεσιν ἁμαρτίας διαθημένους τῷ θανάτῳ τὸν ἄνθρωπον, σωζομένοις, καὶ ἀπολλυμένοις, ἀλλ' ἐπὶ πᾶσι τὸ ἑαυτοῦ θεότητος ἤθλων γεγονημένος, ἀνάστασις ἐκ νεκρῶν, ἀναληφθεὶς ἐν οὐρανοῖς, καθήμενος ἐν δεξιᾷ τοῦ μεγαλοσύνης τοῦ θεοῦ. ταῦτα ἐκ μέρους ἐστιχάσαμεν τῇ ἐπιστολῇ, τὸ καθ' ἡμᾶς ἐν ἀσεβείας χάραγμα φορτικὸν, οἷς ἔφθημεν, εἶναι νομίσαντες, διὰ τὸ μηδὲ τὴν ἱερὰν ὑμῶν πᾶσαν λελῆσθαι σπουδήν. πᾶσι διδάσκομεν, πᾶσι κηρύττομεν, πᾶσι τὰ ἐκκλησίας τὰ δοκοῦντα δόγματα, ὑπὲρ ὧν καὶ ἀποθνήσκομεν, τοὺς ἐξόμνυσθαι αὐτὰ βιαζομένους ἧττον πυρφορικῶς, εἰ καὶ διὰ βασάνων ἀναγκάζουσι, τὴν ἐν αὐτοῖς ἐλπίδα μὴ ἀποκρυφόμενοι. ὧν ἐναντίοι γεγόμενοι οἱ ἀμφὶ τὸν Ἄρειον καὶ Ἀχιλλᾶν, καὶ οἱ τῆς ἀληθείας σὺν αὐτοῖς πολέμιοι, ἀπωσθήσονται τὴν ἐκκλησίας, ἀλλότριοι γεγόμενοι τῆς δυσσεβοῦς ἡμῶν διδασκαλίας, καθὼς τὸν μακάριον Παῦλον λέγοντα· εἴ τις ὑμᾶς εὐαγγελίζεται παρὸ παρελάβετε, ἀνάθεμα ἔστω, κἂν ἄγγελος ἐξ οὐρανοῦ εἶναι πεισθείη. ἀλλὰ καὶ εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται τοῖς ὑγιαίνουσι λόγοις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τύφῳ πεθόμενος, καὶ τι ἐξῆς. τούτους οὖν ἀναθεματισθέντας ὑπὸ τοῦ ἀδελφότητος, μηδεὶς ὑμῶν δεχέσθω, μηδὲ ἀνεχέσθω τῶν λεγομένων, ἢ γραφομένων ὑπ' αὐτῶν. πάντα γὰρ οἱ γόητες ψεύδονται, ἀλήθειαν δὲ μὴ λαλήσωσι. περιέρχονται γὰρ τὰς πόλεις, οὐδὲν ἕτερον ποιοῦντες, ἢ τῷ τοῦ φιλίας

cognita, iam obscurari; est sanè perspicuum, quòd illud, Erat, semper, & ante sæcula, longe abest ab eo quod illi expectant: quæ quidem cuiuscumque generis sint, non sunt idem cum Ingenito: ac propterea & dignitas quæ est ingeniti Patris propria, ei seruanda est, dicendumq. nullum ipsi esse eius essentiæ causam; & honor Filio debitus ei tribuendus, assignandaq. illi generatio à Patre initio carens. Et cum hunc illi honorem, quantum in nobis est, tribuimus, has voces, Erat, semper, & ante sæcula; pie & sancte, cum de eo loquimur, proferimus: non tamen vt quidquam de eius diuinitate detrahamus, sed vt exquisitam omnino imagini & figuræ Patris attribuamus similitudinẽ, & Ingeniti vocabulum Patri, vtpote eius solũ proprium, adscribendum propterea existimemus, quòd Saluator ipse dicit: Pater maior me est. Ac præter istam piam de Patre & Filio sententiam, vnum præterea Spiritum sanctum, sicut nos docent sacræ litteræ, confitemur; qui non modo sanctos homines veteris Testamenti, sed etiam diuinos noui Testamenti doctores inouauit. Ecclesiam porro vnam solam catholicam & Apostolicam agnoscimus; quæ sicut numquam expugnari potest, etiam si totus mundus eam oppugnare instituat; sic omnem impiam hæreticorum incursionem euincit ac profligat; quandoquidem eius Dominus nos efficit satis animosos, dum clamat: Confidite, ego vici mundum. Quinetiam credimus ex mortuis resurrectionem, cuius primitiæ fuit Dominus noster IESVS Christus, qui corpus non specie adumbratum, sed verum ex Deipara Maria sumpsit: qui in fine sæculorum inter homines ad delẽda peccata versatus est: qui crucifixus est, & mortuus, sine vlla diuinitatis imminutione: qui resurrexit à mortuis, ascendit ad cælos, & sedet ad dexteram maiestatis Dei. Ista quidem ex aliqua parte epistola complexus sum, quandoquidem singula accurate litteris prosequi, absurdum, vt dixi, ideo sum arbitratus, quòd eædem res vestras pias ac studiosas mentes minime fugiant. Ista docemus, ista prædicamus, ista sunt Apostolica Ecclesiæ dogmata, pro quibus mortem oppetere non dubitamus: nec vero moramur eos, qui nos ad hæc eiuranda & retractanda compellere studeant; & licet nos tormentis cogere aggrediantur, non tamen spem, quæ in hac fide est, abijciemus. Cui doctrinæ Arius, Achillas, & reliqui pariter veritatis hostes refragati, Ecclesia exturbati sunt; quippe cum sint à pia nostra doctrina prorsus auersi, iuxta illam beati Pauli sententiam: Si quis vobis euangelizauerit præter id quod accepistis, anathema esto, licet angelum è cælo se simulet. Quin etiam, si quis aliud doceat, non accedat sanis sermonibus Domini nostri IESV Christi, & doctrinæ quæ secundum pietatem est, is inflatus est, nihil sciens. & quæ sequuntur. Istos vero à fratribus anathemati addictos nemo vestrum excipiat; neque eorum verba vel scripta audire sustineat. omnia enim nõ aliter atque præstigiatores ementiuntur; veritatem loqui nolunt. Nam per vrbes circumcursant, non alio quidem studio adducti, quàm vt amicitiæ ob-

Ioan. 14. d. 28.

Ioan 16. d. 33.

1. Cor. 15. c. 20.

Galat. 1. b. 8

1. Tim 6. 3.

PLACITI EXCHEQUER. Concilium Placiti Exchequer.

Mich. 1 Jac. Rot. 1. Mich. 1 Jac. Rot. 1

ἑκάστην ἐπαρχίαν ἐπισκόπων, κρατείτω ἡ γνώμη κατὰ τὸν κανόνα τὸν διαγορεύοντα, τοὺς ὑφ' ἑτέρων ἀποβληθέντας, ὑφ' ἑτέρων μὴ προσίεσθαι. ἐξεταζέσθω δὲ, μὴ μικροψυχίᾳ, ἢ φιλονεικίᾳ, ἢ τινὶ τοιαύτῃ ἀηδίᾳ τοῦ ἐπισκόπου ἀποσανάγωγοι γεγένηνται. ἵνα οὖν τοῦτο τὴν πρέπουσαν ἐξέτασιν λαμβάνῃ, καλῶς ἔχειν ἔδοξεν, ἑκάστου ἐνιαυτοῦ καθ' ἑκάστην ἐπαρχίαν δὶς τοῦ ἔτους συνόδους γίνεσθαι· ἵνα κοινῇ πάντων τῶν ἐπισκόπων τῆς ἐπαρχίας ἐπὶ τὸ αὐτὸ συναγομένων, τὰ τοιαῦτα ζητήματα ἐξετάζοιτο. καὶ οὕτως οἱ ὁμολογουμένως προσκεκρουκότες τῷ ἐπισκόπῳ, κατὰ λόγον ἀκοινώνητοι παρὰ πᾶσιν εἶναι δόξωσι, μέχρις ἂν τῷ κοινῷ τῶν ἐπισκόπων δόξῃ τὴν φιλανθρωποτέραν ὑπὲρ αὐτῶν ἐκθέσθαι ψῆφον. αἱ δὲ σύνοδοι γινέσθωσαν, μία μὲν πρὸ τῆς τεσσαρακοστῆς, ἵνα πάσης μικροψυχίας ἀναιρουμένης, τὸ δῶρον καθαρὸν προσφέρηται τῷ θεῷ· δευτέρα δὲ περὶ τὸν τοῦ μετωπόρου καιρόν.

ΚΑΝ. ϛ'.

Τὰ ἀρχαῖα ἔθη κρατείτω, τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ, καὶ Πενταπόλει· ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν· ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τοῦτο σύνηθές ἐστιν, ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. καθόλου δὲ πρόδηλον ἐκεῖνο, ὅτι εἴ τις χωρὶς γνώμης τοῦ μητροπολίτου γένοιτο ἐπίσκοπος, τὸν τοιοῦτον ἡ μεγάλη σύνοδος ὥρισε μὴ δεῖν εἶναι ἐπίσκοπον. ἐὰν μέντοι τῇ κοινῇ πάντων ψήφῳ εὐλόγῳ οὔσῃ, καὶ κατὰ κανόνα ἐκκλησιαστικὸν δύο, ἢ τρεῖς δι' οἰκείαν φιλονεικίαν ἀντιλέγωσι, κρατείτω ἡ τῶν πλειόνων ψῆφος.

ΚΑΝ. ζ'.

Ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαῖα, ὥστε τὸν ἐν Αἰλίᾳ ἐπίσκοπον τιμᾶσθαι, ἐχέτω τὴν ἀκολουθίαν τῆς τιμῆς, τῇ μητροπόλει σωζομένου τοῦ οἰκείου ἀξιώματος.

ΚΑΝ. η'.

Περὶ τῶν ὀνομαζόντων μὲν ἑαυτοὺς καθαροὺς ποτὲ, προσερχομένων δὲ τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε χειροθετουμένους αὐτοὺς, μενεῖν οὕτως ἐν τῷ κλήρῳ. πρὸ πάντων δὲ τοῦτο ὁμολογῆσαι αὐτοὺς ἐγγράφως προσήκει, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας δόγμασι· τοῦτ' ἔστι, καὶ διγάμοις κοινωνεῖν, καὶ τοῖς ἐν τῷ διωγμῷ παραπεπτωκόσιν, ἐφ' ὧν καὶ χρόνος τέτακται, καὶ καιρὸς ὥρισται· ὥστε αὐτοὺς ἀκολουθεῖν ἐν πᾶσι τοῖς δόγμασι τῆς καθολικῆς ἐκκλησίας. ἔνθα μὲν οὖν πάντες εἴ τε ἐν κώμαις, εἴ τε ἐν πόλεσιν αὐτοὶ μόνοι εὑρίσκοιντο χειροτονηθέντες, οἱ εὑρισκόμενοι ἐν τῷ κλήρῳ ἔσονται ἐν τῷ αὐτῷ* σχήματι. εἰ δὲ τοῦ τῆς καθολικῆς ἐκκλησίας ἐπισκόπου ἢ πρεσβυτέρου ὄντος, προσέρχονταί τινες· πρόδηλον, ὡς ὁ μὲν ἐπίσκοπος τῆς ἐκκλησίας ἕξει τὸ ἀξίωμα τοῦ ἐπισκόπου. ὁ δὲ ὀνομαζόμενος παρὰ τοῖς λεγομένοις καθαροῖς ἐπίσκοπος, τὴν τοῦ πρεσβυτέρου τιμὴν ἕξει· πλὴν εἰ μὴ ἄρα δοκοίη τῷ ἐπισκόπῳ τῆς τιμῆς τοῦ ὀνόματος αὐτὸν μετέχειν. εἰ δὲ τοῦτο αὐτῷ μὴ ἀρέσκοι, ἐπινοή-

* τάγματι.

A quamque prouinciam, sententia regularis obtineat, vt hi qui abijciuntur, ab alijs non recipiantur. Requiratur autem, ne pusillanimitate, aut contentione, aut alio quolibet Episcopi vitio videatur à congregatione seclusus. Vt hoc ergo decentius inquiratur, bene placuit, annis singulis per vnamquamque prouinciam bis in anno concilia celebrari, vt communiter omnibus simul Episcopis congregatis prouinciæ, discutiantur huiusmodi quæstiones. Et sic qui suo peccauerint euidenter Episcopo, excommunicati rationabiliter ab omnibus æstimentur, vsquequo* vel in communi, vel Episcopo placeat humaniorem B pro talibus ferre sententiam. Concilia vero celebrentur, vnum quidem ante Quadragesimam Paschæ; vt omni dissensione sublata, munus offeratur Deo purissimum: secundum vero circa tempus autumni.

* Episcoporum congregationi placeat

CAN. VI.

Antiqua consuetudo seruetur* per Aegyptũ, Libyam, & Pentapolim, ita vt Alexandrinus Episcopus horum omnium habeat potestatem; quia & vrbis Romæ Episcopo parilis mos est. Similiter autem & apud Antiochiam, ceterasq. prouincias, suis priuilegia seruentur ecclesijs. Illud autem generaliter clarum est, quòd si quis præter sententiam Metropolitani fuerit factus episcopus, hunc magna Synodus definiuit, episcopum esse non oportere. Sin autem communi cunctorum decreto rationabili, & secundum Ecclesiasticam regulam comprobato, duo aut tres propter contentiones proprias contradicant, obtineat sententia plurimorum.

* quæ est per *Initium huius Canonis in Conc. Chalced. act. 16. lectum fuit hoc modo:* Quod Ecclesia Romana semper habuit primatum. Teneat autẽ & Aegyptus, vt Episcopus Alexandriæ &c.

CAN. VII.

Quia consuetudo obtinuit, & antiqua traditio, vt Aeliæ Episcopus honoretur; habeat honoris consequentiam, salua Metropoli propria dignitate.

CAN. VIII.

De his qui se* nominant Catharos, idest mundos, si aliquando venerint ad Ecclesiam catholicam, placuit sancto & magno Concilio, vt impositionem manus accipientes, sic in clero permaneant. Hæc autem præ omnibus eos scriptis conuenit profiteri, quòd catholicæ & Apostolicæ Ecclesiæ dogmata suscipiant & sequantur; idest, & bigamis se communicare, & his qui in persecutione prolapsi sunt; erga quos & spatia constituta sunt, & tempora definita, ita vt Ecclesiæ catholicæ & Apostolicæ placita sequantur in omnibus. Vbicumque vero siue in vicis, siue in ciuitatibus ipsi soli reperti fuerint ordinati; qui inueniuntur in clero, in eodem* habitu perseuerent. Vbi autem catholicæ Ecclesiæ Episcopo vel presbytero constituto, quidam ex illis adueniunt; certum est quòd Episcopus ecclesiæ habebit episcopi dignitatem. Is autem qui nominatur apud eos episcopus, honorem* presbyterij possidebit: nisi forte placuerit Episcopo, nominis eum honore censeri. Si vero hoc ei minime placuerit, prouidebit

* aliquando nominabant

* ordine

* presbyteri

oppugnandum inſtruere, diuinitatem Saluatoris noſtri inficiari, eum ceteris hominibus nihilo præſtantiorem prædicare, vocibusq. omnibus pro eius ſalutari in carne œconomia, & abiectione ſui noſtra cauſa ſuſcepta, ex ſacris litteris ſelectis, ijſdem impiam ſuam prædicationem corroborare; & verba, quibus æterna eius diuinitas & gloria vnà cum Patre ineffabilis confirmatur, auerſantes, ſubuertere nituntur. Quippe impiam Gentilium & Iudæorum de Chriſto opinionem defendentes, ſuam ipſorum laudem (quantum fieri poteſt) venari; & in quibus eis ludibrio ſumus, omnia enixe conſectari ſtudent. Seditiones porro in nos quotidie concitare, graues ciere perſequutiones, & interdum lites per muliercularum impurarum ſermones, quas ipſi in fraudem impulerunt, intendere: nonnumquam religionem Chriſtianam, ſuas tenellas iuuenculas per ſingulas plateas turpiter circumducendo, grauiſsimis contumelijs afficere: quin etiam inconſutilem & indiſſolubilem Chriſti tunicam, quam carnifices noluerunt diſcindere, hi diſcerpere non dubitarunt. Nos igitur (ſicut ſcelerata eorum vita, & conatus execrabilis poſtulat) ſuffragijs omnium tandem, licet ſero propter rei ignorationem iſtud ſimus aggreſsi, Eccleſia, quæ Chriſti diuinitatem ſanctè adorat, illos eiecimus, vt ab adoratione Chriſti deitatem minuentes. Itaque hi circumcurrere hac illac, quo nobis obtrectent, deflectere ad collegas nobiſcum in eadem fide conſentientes, ſpecie quidem pacis & concordiæ ſimulata veniam petere præferre, ſed revera moliri, vt per ſermonis lenocinia nonnullos eorum in ſui morbi contagionem pertrahant: litteras quoque ab illis blandiores petere, vt coram ijs, quos errore implicarint, eas deprauate legentes, ſuæ prolapſionis impœnitentes reddant, iam ad impietatem aſſuefactos, quaſi Epiſcopos ſuæ ſententiæ & opinioni conſentientes haberent. Nam nec illis confiteri volunt ea quæ tam nefarie impieq. apud nos cum docuerunt, tum fecerunt, quorum gratia Eccleſia expulſi ſunt: ſed vel ſilentio tegere, vel partim ſermonibus commentitijs, partim litteris veteratorie ſcriptis obſcurare nituntur, quo eos dolo deludant. Quapropter colloquijs tum probabilitate, tum facetijs dicacibus refertis, pernicioſam ſuam doctrinam tamquam velis obtendentes, hominem ſimplicem & fraudi expoſitum in ſuum errorem rapiunt: quin etiam ab obtrectando apud omnes noſtræ ſanctæ piæq. religioni haudquaquam ſe abſtinent. Vnde fit, vt nonnulli qui eorum litteris ſubſcribunt, in Eccleſiam recipiantur: quod factum (mea quidem ſententia) maximam infamiæ notam collegis noſtris, qui illud auſi ſunt, inuſsit; qui non modo id quod canon Apoſtolicus non permittit, faciunt, ſed eorum contra Chriſtum conatum plane diabolicum, qui illis ineſt, vehementiorem efficiunt. Quo circa, fratres chariſsimi, abiecta cunctatione, ingenij mei vires, quò iſtorum vobis infidelitatem ſignificarem, excitaui: qui aſſerunt, tempus aliquando fuiſſe, cum non eſſet Filius Dei; poſtea factum, cum non ante extiterit: talem

Ioan. 19. d. 23.

A σωτηρίου ἐργασίαν, τὴν θεότητα τοῦ Σωτῆρος ἡμῶν ἀθετοῦμενοι, καὶ τοῖς πᾶσιν ἴσον εἶναι κηρύττοντες, πᾶσάν τε αὐτοῦ τῆς Σωτηρίου οἰκονομίας καὶ δι' ἡμᾶς ταπεινώσεως φωνὴν ἐκλεξάμενοι, ἐξ αὐτῶν συναγείρουσι τῆς ἀσεβείας ἑαυτῶν τὸ κήρυγμα, τῆς ἀρχῆθεν θεότητος αὐτοῦ, καὶ συνόδῳ τῷ πατρὶ δόξης ἀλέκτου τοὺς λόγους δοκησιφοῦντες· τὴν γοῦν ἐλλείψεώς τε καὶ ἰουδαϊκὴν ἀσεβῆ περὶ Χριστοῦ δόξαν κρατύνοντες, τὸν περὶ αὐτῶν ἔπαινον ὡς ἔνι μάλιστα θηρῶσιν, πάντα μὲν, ὅσα καθ' ἡμῶν παρ' αὐτοῖς γελᾶται, πραγματεύόμενοι, σπουδὴν δὲ ἡμῖν καθ' ἡμέραν καὶ διωγμοὺς ἐπεγείροντες· καὶ τοῦτο μὲν δικαστήρια συγκροτοῦντες δι' εὐτυχίας γυναικείων ἀπάκτων, ἃ ἠπάτησαν· τοῦτο δὲ τὸν χριστιανισμὸν διασύροντες ἐκ τοῦ περιτροχάζειν πᾶσαν ἀγυιὰν ἀσήμους ἕως παρ' αὐτοῖς νεωτέρας· ἀλλὰ καὶ τὸν ἄρρηκτον τοῦ Χριστοῦ χιτῶνα, ὃν οἱ δήμιοι διελεῖν οὐκ ἐβουλήθησαν, αὐτοὶ ῥᾳδίως ἐτόλμησαν. ἡμεῖς μὲν οὖν, ἃ καὶ τῷ βίῳ αὐτῶν, καὶ τῇ ἀνοσίῳ ἐπιχειρήσει περὶ, δι' ὃ λανθάνειν, βεβαίως ἐπιζητοῦντες, παμψήφει τῆς παρανομούσης Χριστοῦ τὴν θεότητα ἐκκλησίας ἐξηλάσαμεν, ὡς τῆς παρανομήσεως Χριστοῦ τὴν θεότητα σμικρώσαντας. ἐπιχειροῦσι δὲ περιδρομῇς χρώμενοι καθ' ἡμῶν, παρεκβαίνειν πρὸς τοὺς ὁμοφρονας συλλειτουργούς, σχήματι μὲν εἰρήνης καὶ ἑνώσεως, ἀξιοῦντες ἐπιεικνύμενοι, τῇ δ' ἀληθείᾳ, συνδρᾶσαι ἵνας αὐτῶν εἰς τὴν ἰδίαν νόσον δι' ἀρεσκείας ἀσυνδέτους, καὶ σωμυλόπρεσι χαράγματα παρ' αὐτῶν αἰτοῦντες, ἵνα παραναγινώσκοντες αὐτὰ τοῖς ὑπ' αὐτῶν ἠπατημένοις, ἀμεταγνώστους ἐφ' οἷς ἐσφάλησαν κατασκλάζωσιν, ἀπειθοῦντας εἰς ἀσέβειαν, ὡς αὐ-

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D σωμψήφους αὐτοῖς καὶ ὁμοφρονας ἔχοντες ἀπασχόμενοι. οὐχ ἅπερ γοῦν παρ' ἡμῖν πανηρῶς ἐδίδαξάν τε καὶ διεπράξαντο, ὁμολογοῦσιν αὐτοὶ, δι' ἃ καὶ ἐξώσθησαν· ἀλλ' ἢ σιωπῇ πῶς παραδιδόασιν, ἢ πεπλασμένοις λόγοις καὶ ἐγχαράξοις ἀπασκιάζοντες ἀπατῶσι. πιθανοπράγμας γοῦν ἐν βωμολόχοις ὁμιλίαις τὴν φθοροποιὸν αὐτῶν διδασκαλίαν ἀπερύθμοντες, ζωνδρπάζουσι τὸν εἰς ἀπάτην ἐκκείμενον, σὺν ἀπεχόμενοι καὶ ἐν παντὶ συνφαίνειν τῇ ἡμετέρᾳ δυσσεβείᾳ. ὅθεν καὶ συμβαίνει τινὰς τῶν

E χαράγματων αὐτῶν ὑποχαράττειν, εἰς ἐκκλησίαν εἰσδέχεσθαι· μελέτης, ὡς οἶμαι, ἀμβολῆς ἀπαιτουμένης τοῖς τοῦτο τολμῶσι συλλειτουργοῖς, τῷ μή τι τὸν δεσποτικὸν κανόνα ἐᾶν συγχωρεῖν, ἀλλὰ καὶ ὑπεναντίον τῷ ἐν αὐτοῖς ἀμβολικῷ τοῦ Χριστοῦ ἐνεργεῖν. διὸ δὴ καὶ ἀδελφοὶ μελητοὶ, ἀγαπητοὶ, δηλῶσαι ὑμῖν τὴν τῶν τοιούτων ἀπιστίαν, ἐμαυτὸν ἀμνέστιον, λέγοντων, ὅτι ἦν ποτὲ, ὅτι οὐκ ἦν ὁ υἱὸς τοῦ θεοῦ, καὶ γέγονεν ὕστερον ὁ πρότερον μὴ ὑπάρχων, τοιοῦτος

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τος γιόμενος ὅτι καὶ ποτε γέγονεν, οἷα ἐ πᾶσιν εἶναι πέφυκεν ἀνθρώποις· πάντα γὰρ, φησὶν, ὁ θεὸς ἐξ οὐκ ὄντων ἐποίησε, συναναλαμβάνοντες τῇ τ ἁπάντων λογικῶν τε ἐ ἀλόγων κτίσιν ἐ τὸν υἱὸν τ θεοῦ. οἷς ἀκολούθως ἐ φασὶν αὐτὸν τρεπτῆς εἶναι φύσεως, ἀρετῆς τε καὶ κακίας ὑποδεκτικὸν, καὶ τῇ ἐξ οὐκ ὄντων ὑποθέσει, ἐ τῶς θείας τ εἶναι αὐτὸν ἀεὶ συναιρῶντες γραφάς, αἳ τὸ ἄτρεπτον τ λόγου, ἐ τὴν θεότητα τ σοφίας τ λόγου σημαίνουσιν, ἅ ἐστιν ὁ Χριστός. δυνάμεθα γοῦν ἐ ἡμεῖς, φασὶν οἱ ἀλάστορες, υἱοὶ γεγονέναι θεοῦ, ὥσπερ κἀκεῖνος γέγραπται γάρ, υἱοὺς ἐθρέψατο καὶ ὕψωσε. ὑπεφερόμενοι ὑ αὐτοῖς τ λέγοντες ἐξῆς τοῦ ῥητοῦ, αὐτοὶ δέ με ἠθέτησαν· ὅπερ οὐ φυσικὸν ἐστι τῷ ζωτῆρι ὅτι τῆς φύσεως ἀτρέπτου, πίστις ὀλαβείας ἑαυτοὺς ἐρημώσαντες, τοῦτο φασὶ, προγνώσει καὶ προθυμίᾳ τοῦ αὐτὸν εἰδέναι τὸν θεὸν, ὅτι οὐκ ἀθετήσει, ἐξελεξάμενον αὐτὸν ἀπὸ πάντων· οὐ γὰρ φύσει καὶ καταξίαν τῶν ἄλλων υἱῶν ἔχοντα λόγον. οὔτε γὰρ φύσει υἱός τίς ἐστι τοῦ θεοῦ, φασὶν, οὔτε ἴδιόν τι ἔχων ἰδιότητα πρὸς αὐτὸν, ἀλλὰ καὶ αὐτὸν τρεπτῆς τυγχάνοντα φύσεως, διὰ προκοπῶν ἐπιμέλειαν καὶ ἄσκησιν μὴ τρεπόμενον ὅπῃ τὸ χεῖρον, ἐξελέξατο· ὡς εἰ καὶ Παῦλος τοῦτο βιάσαιτο ἐ Πέτρος, μηδὲν διαφέρειν πάντων τὴν ἐκείνου ὁσότητα· εἰς ὑβρίσεσιν τῆς Φρενοβλαβοῦς ταύτης διδασκαλίας, καὶ τῶς γραφὰς ἐμπαροινοῦντες, καὶ ὑβριζόμενοι τὸ ἐν ψαλμοῖς πρὸς Χριστοῦ ῥηθὲν οὕτως ἔχον· ἠγάπησας δικαιοσύνην καὶ ἐμίσησας * ἀδικίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως ὑπὲρ τοὺς μετόχους σου. πρὸς μὲν οὖν ὅτι ὁ υἱὸς τοῦ θεοῦ οὐκ ἐξ οὐκ ὄντων γέγονεν, οὐκ ἔν ποτε ὅτε οὐκ ἦν, αὐτάρκης παιδεύσαι Ἰωάννης ὁ εὐαγγελιστὴς, γράφων οὕτως πρὸς αὐτόν· ὁμονοήτης υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός. προσιόμενος γὰρ ὁ θεῖος * διδάσκαλος ἀλλήλων ἀχωρίστα πράγματα δύο, τὸν πατέρα καὶ τὸν υἱὸν, ὄντα αὐτὸν ἐν τοῖς κόλποις τοῦ πατρὸς ὠνόμασεν. ἀλλὰ γὰρ καὶ οὐ τοῖς ἐξ οὐκ ὄντων γεγονόσιν ὁ λόγος τοῦ θεοῦ συναριθμεῖται, πάντα δι' αὐτοῦ γεγονέναι ὁ αὐτὸς φησὶν Ἰωάννης· τοῦτο γὰρ ἰδιότροπον αὐτοῦ ὑπόστασιν ἐδήλωσεν εἰπών· ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος· πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. εἰ γὰρ πάντα δι' αὐτοῦ ἐγένετο, πῶς ὁ τῶς γινομένοις τὸ εἶναι χαριζόμενος, αὐτὸς ποτε οὐκ ἦν; οὐ χαίρει πως ὁ λόγος τὸ πιστὸν τῶς γεγονόσιν τῆς αὐτῆς εἶναι φύσεως διορίζεται. εἰ γε αὐτὸς μὲν ἦν ἐν ἀρχῇ, πάντα δ' δι' αὐτοῦ ἐγένετο, καὶ ἐξ οὐκ ὄντων ἐποίησεν· ἐναντίον γὰρ δοκεῖ τοῖς ἐξ οὐκ ὄντων γεγονόσιν τὸ ὄν, καὶ ἀφεκτικὸς σφόδρα. τὸ μὲν γὰρ μεταξὺ πατρὸς καὶ υἱοῦ, οὐδὲν δείκνυσιν εἶναι διάστημα, οὐδ' ἄχρι νοὸς ἐννοίας τοῦτο φαντασιοῦται τῆς ψυχῆς δυναμένης. τὸ δὲ ἐξ οὐκ ὄντων δημιουργεῖσθαι τὸν κόσμον, ποιότερον ἔχει τῆς ὑποστάσεως καὶ προσφατον τῶν

A lem fuisse tum, cum factus erat, qualis quisque homo est. omnia enim Deum ex nihilo fecisse. Qua sententia Dei Filium in creatione omnium rerum, siue rationis sunt illæ participes, siue expertes, concludunt. Quibus etiam consequenter addunt, eum natura posse mutari, virtutis & vitij capacem esse. Itaque hoc posito, eum ex nihilo factum; litterarum sacrarum, quæ Verbi Dei æternitatem, immutabilitatem, eius sapientiæ diuinitatem (atque ista sunt Christus) docent, prorsus labefactatur auctoritas. Est enim in nostra quoque situm potestate (istæ Ecclesiæ pestes aiunt) filios Dei heri, non aliter atque ille factus est. Scriptum namque esse: Filios genui, & exaltaui. Ac cum illis obijcitur sententia, quæ deinceps sequitur: Et ipsi spreuerunt me; quod plane naturæ Saluatoris, qui est natura immutabilis, repugnat; tum omni exuta erga Deum pietate ac reuerentia, aiunt, Deum, cum illum præscientia & præsensione prænouisset, neutiquam ipsum aspernaturum, idcirco ex omnibus elegisse. non enim eum aut natura, aut prærogatiua quidquam præter ceteros filios habuisse (nullum namque natura filium Dei esse affirmant, neque quemquam esse qui vlla cum eo proprietate coniunctus sit) sed cum esset natura mutabili, & propter singularem in vita & moribus rite instituendis diligentiam ac studium non ad vitia deflecteret, Deum illum elegisse; adeo vt Paulum & Petrum, si in hoc & ipsi obnixe incubuissent, eodem modo futuros fuisse asserant filios Dei, quo ille fuit. Ac quo insanam & pestiferam suam doctrinam confirment, etiam in ipsas scripturas vim faciunt, & sententiam in Psalmis de Christo traditam, quæ ita se habet: Dilexisti iustitiam, & odisti iniquitatem; propterea vnxit te Deus Deus tuus oleo lætitiæ præ participibus tuis; ad suum institutum detorquent. Verum quòd Filius Dei non creatus fuerit ex nihilo, neque tempus fuisse cum non erat, Ioannes Euangelista abunde satis docet. Sic enim de illo scribit: Vnigenitus Filius, qui est in sinu Patris. Cum enim diuinus ille magister docere instituerit, Patrem & Filium duas res esse quæ separari nequeunt, Filium in sinu Patris esse dixit. Quin etiam, quòd Filius Dei non sit rebus ex nihilo creatis annumerandus, idem Ioannes ostendit, cum dicat, Omnia per ipsum facta esse. Nam proprium eius subsistẽtiæ modum declarauit his verbis: In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. omnia per ipsum facta sunt, & sine ipso factum est nihil quod factũ est. Quòd si omnia per ipsum facta sunt, qui fieri potest, vt is qui rebus creatis essentiam indulserit, quodam tempore non fuerit? Nulla enim ratio vult, vt quod creat, eiusdem sit cum creatis naturæ. Quòd si ipse fuit in principio, & omnia per ipsum facta sunt, creataq. ex nihilo (nam quod est, ac subsistit, illis quæ fiunt ex nihilo, contrarium est, vehementerq. repugnat; cum alterum, nullum esse interuallum inter Patrem & Filium, neq. illud vlla animi cogitatione posse informari; alterum, mundum ex nihilo conditum ostendat:) perspicuum est, mundum recentiorem

Esai. 1. 0. 2

Psal. 44. b. 8.

Ioan. 1. c. 18.

Ibid. a. 3.

Ibid. a. 1.

rem

rem, quàm essentiam Filij Dei, habuisse generationem, quippe cum omnia a Patre per Filium talem sint essentiæ originem consequuta. Itaque sanctissimus Ioannes, cum illud, *Erat*, quod est Verbi Dei proprium, immensum esse, & longe supra mortalium captum & cognitionem positum animaduerteret; eius genesim, creationemq. dicere noluit; immo vero ne ausus quidem est verbis, litteris eisdem ac syllabis compositis, gignens & genita nominare: non quòd Verbum Dei ingenitum sit, (nam solus Pater est ingenitus) sed quòd ineffabilis vnigeniti Filij Dei subsistentia non modo solertem intelligentiam Euangelistarum, verum fortasse etiam Angelorum comprehensionem longe superat. Itaque meo quidem iudicio, ne in pijs quidē numerandi sunt, qui in istarum rerum inquisitionem intrare non dubitant, spreta reiectaq. illa sententia: Altiora te ne quæras, & sublimiora te ne scruteris. Quòd si cognitio multarum aliarum rerum, quæ sunt sine dubio his longe imperfectiores, comprehensionem fugiat humanam (quales sunt illæ, de quibus Paulus sic loquitur: Quæ oculus non vidit, nec auris audiuit, nec in cor hominis ascenderūt, ea quæ præparauit Deus diligentibus se; quales sunt præterea stellæ, quas Deus Abrahamo numerari posse negauit; qualis denique est arena maris, & stillæ pluuiæ; quas res, inquit Scriptura, quis enumerare poterit?) quid ergo est, cur quisquam, nisi insanus & plane mente captus sit, Verbi Dei subsistentiam curiosè perscrutari moliatur? de qua ita spiritus loquitur propheticus: Generationem eius quis enarrabit? Per quam quidem sententiam ab animis eorum, qui erant velut columnæ & principes omnium qui in toto orbe vixerunt, Saluator noster, quò illis gratificaretur, istarum rerum notitiam tamquam onus auferre studuit; contraq. naturam esse docuit, vt quisquam eas cogitatione deprehenderet. nam soli Patri diuinissimi illius mysterij cognitionem reseruatam esse. sic enim loquutus est: Nemo nouit quis sit Filius, nisi Pater; & Patrem nemo nouit, nisi Filius. De qua re arbitror Patrem hoc quoque dixisse: Secretum meum mihi & meis. Quòd autem extremæ dementiæ sit, Filium ex ijs quæ non sunt, ortum, inq. tempore productum existimare, eædem ipsæ voces, nimirū, *Ex his quæ non sunt*, satis declarant, licet isti stupidi suarum vocum insaniam non intelligant. Nam id quod dicitur, *Non erat*; aut in tempore fuisse necesse est, aut in aliquo sæculi interuallo. Proinde si verum est, omnia per ipsum facta esse; constat etiam omne sæculum, tempus, interualla temporis, & illud, *Quando*, in quibus reperitur id quod dicitur, *Non erat*, per ipsum facta esse. Et quid est, quam ob rem non sit absurdum, eum qui sæcula, tempora, opportunitates temporū, quibuscum illud quod dicitur, *Non erat*, confusum est, progenuit, quodā tempore non fuisse asserere? quippe cum insulsum sit, & plenum cuiusque insciticæ, eum qui alicuius rei procreator extiterit, post rei illius procreationem, ipsum procreatum esse. Nam, vt istorum fert opinio, nō solum illud interuallum tēporis, in quo Filium a Patre generatū non fuisse asseuerant, tēpore prius erat quàm Dei sapientia, quæ hanc vniuersitatem construxit, verum etiā Scriptura, quę illum primogenitum omnis creaturæ appellat, mētita est.

Eccli. 3. c. 22.

1. Cor. 2. c. 9. ex Esa. 64.

Gen. 15. b. 5.

Eccli. 1. c. 2.

Esa. 53. c. 8.

Matth. 11 d. 27.

Esa. 24. c. 16.

Coloss. 1. c. 15.

τῷ γλώσσῃ, ὡσὸ δ πατρὸς λέγω δ υἱοῦ πάντων εἰλήφοτων τὴν τοιαύτην οὐσίωσιν. μακρὰν γοῦν θεωρήσας τοῦ θεοῦ λόγου, τὸ λῶ, ἐ ὑστεραῖζον τῆς τῶν γενητῶν ἀφανείας ὁ ἀλλαβέσθαι Ιωάννης, γένεσιν αὐτοῦ καὶ ποίησιν ἀπηξίωσεν εἰπεῖν, ἀσὶ τὰς ὁμοτοίχοις συλλαβαῖς τὸ πιστὸν τῆς γινομένοις ὀνομάσαι τολμήσας, οὐχ ὅτι ἀγένητος λῶ, ἓν γὰρ ἀγένητον ὁ πατὴρ· ἀλλ' ὅτι ἀφανείας μὲν τῶν διαγγελιστῶν, τάχα δὲ καὶ ἀγγέλων καταληψεως ὑστερητικὸν ἐστὶν ἡ τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ ἀνεκδιήγητος ὑπόστασις· ἀσεβὴς οὖν εἶμαι λογιζομένους τοὺς μέχρι τούτων ἐπερωτᾶν τολμῶντας, ἀφὲ τὸ ἀνήκοον τοῦ, χαλεπώτερόν σου μὴ ζήτει, καὶ ὑψηλότερόν σου μὴ ἐξέταζε. εἰ γὰρ ἑτέρων πολλῶν ἡ γνῶσις, καὶ τούτων ἀσυγκρίτως κολοβωτέρων, κέκρυπται τὴν ἀνθρωπίνην κατάληψιν, εἰά ἐστι φησὶ Παῦλος ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὓς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. ἀλλὰ καὶ τὰ ἄστρα φησὶν ὁ θεὸς τῷ Αβραὰμ ἀριθμῆσαι μὴ δυνατὰ· καὶ ἔτι, ἄμμον θαλασσῶν, καὶ σταγόνας ὑετοῦ, φησὶ, τίς ἐξαριθμήσῃ; πῶς οὖ περιεργάσηται τὰς τὴν ἐκ θεοῦ λογου ὑπόστασιν, ὁπότε εἰ μὴ μελαγχολικῇ ἀφθίᾳ λήθης τυγχάνει; πῶς ἧς τὸ πνεῦμα φησι· τὴν γένεσιν αὐτοῦ τίς διηγήσεται; λῶ καὶ αὐτὸς ὁ ζωτὴρ ἡμῶν τοὺς πάντων διεργατὰς τῶν ἐν κόσμῳ κίονας, τὴν πρὸ τούτων γνῶσιν αὐτῶν ἀποφορτίσασθαι ἐσπούδασε· πᾶσι μὲν οὖν αὐτοῖς ἀφύσικον εἶναι λέγων εἰς καταληψιν, μόνῳ ὃ τῷ παῖδὶ ἀναπεῖσθαι τὴν τοῦ θεοπάτορ τούτου μυστηρίου ἐάσησιν· οὐδεὶς γὰρ ἔγνω τίς ἐστιν ὁ υἱὸς, λέγων, εἰ μὴ ὁ πατὴρ· καὶ τὸν πατέρα οὐδεὶς ἔγνω, εἰ μὴ ὁ υἱός. πρὸς οὖ καὶ τὸν πατέρα οἶμαι λέγειν· τὸ μυστήριόν μου ἐμοὶ καὶ τοῖς ἐμοῖς. ὅτι δὲ μανιῶδες τὸ, ἐξ οὐκ ὄντων τὸν υἱὸν γεγονέναι φρονεῖν, χρονικὴν ἔχοντα τὴν προβολὴν· αὐτόθεν δείκνυται τὸ, ἐξ οὐκ ὄντων, καὶ ἀγροῶσιν οἱ αὐτὴν τὴν τῆς φωνῆς αὐτῶν μανίαν. ἡ γὰρ χρόνοις ἐμπολιτεύεσθαι δεῖ τὸ, οὐκ ἦν, ἢ αἰῶνος τινὶ διαστήματι. εἰ γοῦν ἀληθὲς τὸ, πάντα δι' αὐτοῦ ἐγένετο, δῆλον ὅτι ἐν πᾶσι αἰῶσι, καὶ χρόνος, καὶ διαστήματα, ἐν τὸ, ποτὲ, ἐν οἷς τὸ, οὐκ ἦν, διείσκεται, δι' αὐτοῦ ἐγένετο. ἐν πῶς οὐκ ἀπιθανον, τὸν καὶ χρόνους, καὶ αἰῶνας, καὶ καιροὺς, ἐν οἷς τὸ, οὐκ ἦν, συμπίφυρται, ποιήσασθαι, αὐτὸν ποτὲ μὴ εἶναι λέγειν; ἀδιανόητον γὰρ καὶ πάσης ἀμαθίας ἀπάτωλεων, τὸν αἴτιον γενόμενον ἅπασι, αὐτὸν μεταγενέστερον λέγειν τῆς ἐκείνου γενέσεως· προηγεῖται γὰρ, κατ' αὐτοὺς, τῆς τὰ ὅλα δημιουργούσης ἐκ θεοῦ σοφίας, ἐκείνο τὸ διάστημα, ἐν ᾧ φασὶ μὴ γεγονέναι τὸν υἱὸν τοῦ πατρὸς, ψευδομένης, κατ' αὐτοὺς, ἐκ τῆς πρωτοτόκου αὐτὸν εἶναι πάσης κτίσεως ἀναγορευούσης γραφῆς.

συμ-

ἀμφοτερα γαῦν πῶσις βοᾷ καὶ ὁ μεγαλοφρονώτατος Παῦλος φάσκων αὐτὸν· ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν· ἀλλὰ καὶ ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ, καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε ἐξουσίαι, εἴτε κυριότητες, εἴτε ἀρχαί· πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται, καὶ αὐτὸς ἐστι πρὸ πάντων. ἀσεβείας οὖν Φαυλίας τῆς ἐξ οὐκ ὄντων ὑποθέσεως· ἀνάγκη τὸν πατέρα ἀεὶ εἶναι πατέρα. ἔστι δὲ πατὴρ ἀεὶ, παρόντος τοῦ υἱοῦ, διὸ χρηματίζει πατήρ. ἀεὶ δὲ παρόντος αὐτῷ τοῦ υἱοῦ, ἀεί ἐστιν ὁ πατὴρ τέλειος, ἀνελλιπὴς τυγχάνων ἐν τῷ καλῷ, οὐ χρονικῶς, οὐδὲ ἐκ διαστήματος, οὐδὲ ἐξ οὐκ ὄντων γεννήσας τὸν μονογενῆ υἱόν. τί δὲ οὐκ ἀσεβὲς τὸ λέγειν, ποτὲ μὴ εἶναι τὴν σοφίαν τοῦ θεοῦ, τὸν λέγοντα· ἐγὼ ἤμην παρ' αὐτῷ ἁρμόζουσα, ἐγὼ ἤμην ᾗ προσέχαιρεν; ἢ τὴν δύναμιν τοῦ θεοῦ μὴ ὑπάρχειν ποτὲ, ἢ τὸν λόγον αὐτοῦ ἠκρωτηριάσθαι ποτὲ, ἢ τἆλλα, ἐξ ὧν ὁ υἱὸς γνωρίζεται, καὶ πατὴρ χαρακτηρίζεται; τὸ γὰρ ἀπαύγασμα τῆς δόξης μὴ εἶναι λέγειν, σκοτίζειν καὶ τὸ πρωτότυπον φῶς, οὗ ἐστιν ἀπαύγασμα. εἰ δὲ καὶ ἡ εἰκὼν τοῦ θεοῦ οὐκ ἀεὶ, δῆλον ὅτι οὐδὲ οὗ ἐστιν εἰκὼν τοῦ θεοῦ, ἔστιν ἀεί. ἀλλὰ καὶ τῷ μὴ εἶναι τὸν τῆς ὑποστάσεως τοῦ θεοῦ χαρακτῆρα, σκοτίζεται κἀκεῖνος ὁ πάντως παρ' αὐτοῦ χαρακτηριζόμενος. ἐξ ὧν ἐστιν ἰδεῖν τὴν ἰδιότητα τοῦ ζωτῆρος ἡμῶν, οὐδεμίαν ἔχουσαν κοινωνίαν πρὸς τὴν τῶν λοιπῶν ἰδιότητα. ὃν γὰρ ἡ ἄῤῥητος αὐτοῦ ὑπόστασις, ἀναγκαίᾳ ὑπεροχῇ ἀδιαίρετος ἀδιάκριτος ὑπερκειμένη πάντων, οἷς αὐτὸς τὸ εἶναι ἐχαρίσατο· οὕτως καὶ ἡ ἰδιότης αὐτοῦ καὶ φύσιν τυγχάνουσα τῆς πατρικῆς θεότητος, ἀλείπτῳ ὑπεροχῇ διαφέρει τῶν δι' αὐτοῦ θεοῦ ἰδιοποιηθέντων. ὁ μὲν γὰρ ἀτρέπτου φύσεως τυγχάνει, πλήρης ὢν καὶ δι' ὅλων αὐτάρκης· οἱ δὲ τῇ εἰς ἑκάτερα τροπῇ ὑποκείμενοι, τῆς παρὰ τοῦ τύπου βοηθείας δέονται. τί γὰρ ἂν καὶ προκόψαι ἔχοι ἡ τοῦ θεοῦ σοφία; ἢ τί προσλαβεῖν ἡ ἀληθεία, ἢ ὁ θεὸς λόγος; πῶς ἂν ἔχοι βελτιωθῆναι ἡ ζωὴ, τὸ ἀληθινὸν φῶς; εἰ δὲ ποτὲ, πόσῳ πλέον ἀφύκασιν τυγχάνει, μωρίας ποτὲ δεκλινὲς γενέσθαι τὴν σοφίαν; ἢ τὴν τοῦ θεοῦ δύναμιν ἀσθενείᾳ προσπλακῆναι; ἢ ἀλογίᾳ τὸν λόγον ἀμαυρωθῆναι; ἢ τῷ ἀληθινῷ φωτὶ δυσωπηθῆναι σκότος; τοῦ μὲν ἀποστόλου αὐτὴν λέγοντος· τίς κοινωνία φωτὶ πρὸς σκότος, ἢ τίς συμφώνησις Χριστῷ πρὸς Βελίαλ; τοῦ δὲ Σολομῶντος, ὅτι ἀδύνατον αὐτὴν κἂν μέχρι πρὸς ἔννοιαν διεξελθεῖν ὁδοὺς ὄφεως ἐπὶ πέτρας, ἥτις ἐστὶν ὁ Παῦλον εἶναι ὁ Χριστός. οἱ δὲ κτίσματα αὐτοῦ τυγχάνοντες, ἄνθρωποί τε καὶ ἄγγελοι, καὶ εὐλογίας ἀληθοῦς προκόπων, δεήσεως ἀσκούμενοι καὶ νομίμοις ἐντολαῖς, πρὸς τὸ μὴ ἐκπεσεῖν. διὸ δὴ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς φύσει μὲν πατρὸς υἱός

A est. Accedit eodē Paulus, qui de eo his congruentia, voce clarissima fundit. sic enim ait: Quem posuit heredem omnium, per quem & sæcula condidit. Quin etiam in eo condita sunt omnia, & quæ in cælis, & quę in terra, visibilia & inuisibilia, siue principatus, siue potestates, siue dominationes, siue throni; omnia per ipsum, & in ipsum condita sunt, & ipse est ante omnia. Quo circa, cum illud, *Ex nihilo*, seu, *Ex his quæ non sunt*, non sine summo scelere & impietate positum sit; necessario sequitur, Patrem semper patrem fuisse. Atque est pater semper, cum habeat filium, ob quem vocatur pater; & cum sit ei semper filius, B est semper pater, perfectus, atque in ipso quod vere bonum est, explerus omnibus suis partibus; qui Filiū vnigenitum neque in tempore, neque ex interuallo temporis, neque ex nihilo genuit. Quì igitur fieri potest, vt non sit impium dicere, quodam tempore sapientiam Dei non fuisse, cùm loquatur de se: Ego eram apud illum componens; ego eram cui adgaudebat? aut virtutem Dei aliquando non fuisse, aut verbum eius mancum fuisse aliquando, aut alia negare, ex quibus & Filius cognoscitur, & Pater velut notis quibusdam discernitur? Nam cùm quis splendorem gloriæ neget esse, tollit simul & primariam lucem, cuius est C splendor. Quòd si porro imago Dei non erat semper; liquet neque illum, cuius imago est, semper fuisse. Quin etiam cum dicitur formam subsistentiæ Dei non esse, tollitur vnà etiam ille qui omnino ab ea figuratur. Vnde licet perspicere Saluatoris nostri proprietatem, qua filius est, nihil cū aliorum filiorum proprietate habere commune. Nam quemadmodū inexplicabilis eius subsistentia propter eximiam & singularem ipsius excellentiam ostenditur rebus præstare omnibus, quibus ipse essentiam tribuerit; pari etiam ratione quæ eiusdem est (vt ita dicam) filiatio, quæ est secundum naturam paternæ diuinitatis, ineffabili præstantia antecellit eorum filiationi, qui per ipsum in filios adoptantur. Nam ille cum sit natura plane immutabilis, omnis in se perfectionis cumulum habens, non est vllius plane rei indigens: hi autem cum conuersioni vtrolibet subiecti sint, illius egent auxilio. Quì enim fieri potest, vt Dei sapientia vllos progressus faciat, aut ipsa veritas, omninoq. ipsum Dei Verbum sibi aliquid assumat? aut quomodo ipsa vita, lux vera præstabilior fiat? Quod si ita se habet, quanto magis repugnat naturæ, vt sapientia stultitiæ aliquando capax sit; aut potentia Dei implicetur imbecillitate, aut obscuretur temeritate ratio, aut tenebræ denique cum vera luce commisceantur? præsertim cum & Apostolus simili causa adductus dicat: Quæ societas luci ad tenebras, aut quæ conuentio Christo ad Belial? Et Salomon quoque, quòd fieri nequit, vt vel cogitatione comprehendatur via serpentis super petram, quæ est, vt Paulus censet, Christus. Qui autem sunt eius creaturæ, vt homines & angeli, benedictionem accepere vt in dies proficerent, vt virtutibus mandatisq. in lege præscriptis exculti exercitatiq. non in vitia dilaberentur, ad eum plane finem, vt Dominus noster IESVS Christus, qui est Patris natura

Hebr.1.d. 2.

Coloss.1.d. 16.

Prou.8.d. 30.

Hebr.1.a. 3.

Ibid.

2.Cor.6.c. 14.

Prou. 30. c.19.

1. Cor.10 4.4.

Rom. 1. Cor. 15. Ephes. 1. Col. 1. 1. Thess. 4. Heb. 1. 1. Pet. 1. 1. Iohn 3. Apoc. 1. 19. 21. 22.

Rom. 8. 1. Cor. 15. 2. Cor. 5

οἷόν ἐστι τὸ, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμέν. ὅπερ φησὶν ὁ κύριος, οὐ πατέρα ἑαυτὸν ἀναγορεύων, οὐδὲ τὰς τῇ ὑποστάσει δύο φύσεις, μίαν εἶναι συμφωνίζων· ἀλλ' ὅτι τὸν πατρικὸν ἐμφέρεται ἀκριβῶς πέφυκε ζωὴν ὁ υἱὸς τοῦ πατρὸς, τὸν τε πάντα ὁμοιότητα αὐτοῦ ἐκ φύσεως διαμαξάμενος, καὶ ἀπαράλλακτος εἰκὼν τοῦ πατρὸς τυγχάνων, καὶ τοῦ πρωτοτύπου ἔκτυπος χαρακτήρ. ὅθεν καὶ τῷ φιλίππῳ ποθοῦντι ἰδεῖν φιλίππῳ ἀφθόνως ὁ κύριος ἐμφανίζει. πρὸς ὃν λέγοντα· δεῖξον ἡμῖν τὸν πατέρα, λέγει· ὁ ἑωρακώς ἐμὲ, ἑώρακε τὸν πατέρα, ὥσπερ δι' ἰσόπλευρου ἀκηλιδώτου καὶ ἐμψύχου, θείας εἰκόνος, αὐτοῦ θεωρουμένου τοῦ πατρὸς, ὃν ὅμοιον ἐν ψαλμοῖς οἱ ἁγιώτατοι φασὶν· ἐν τῷ φωτί σου ὀψόμεθα φῶς. διὸ δὴ καὶ ὁ τιμῶν τὸν υἱὸν, τιμᾷ τὸν πατέρα, καὶ εἰκότως· πᾶσα γὰρ ἀσεβὴς φωνὴ εἰς τὸν υἱὸν λεγομένη τολμωμένη, εἰς τὸν πατέρα τὴν ἀναφορὰν ἔχει. καὶ τί λοιπόν ἐστι θαυμαστὸν, ἐὰν μέλλῃ χαίρειν, ἀμπηπὶ, εἰ τὰς κατ' ἐμοῦ ψευδεῖς διαβολὰς, καὶ τοῦ διοσβεστάτου ἡμῶν λαοῦ ἐκθήσομαι; οἱ γὰρ κατὰ τῆς θεότητος τοῦ υἱοῦ τοῦ θεοῦ παρασκευάζοντες, οὐδὲ τὰς καθ' ἡμῶν ἀκριβεστάτας παροινίας παραιτοῦνται λέγειν· εἰ γε οὐδὲ τῶν ἀρχαίων ἴσασι συγκρίνειν ἑαυτοῖς ἀξιοῦσιν, οὐδὲ οἷς ἡμεῖς ἐκ παίδων ὡμιλήσαμεν διδασκάλοις, ἐξισοῦσθαι ἀνέχονται, ἀλλ' οὐδὲ τῶν νῦν συναγωνιστῶν συλλειτουργῶν ἵνα εἰς μέτρον σοφίας ἡγοῦνται, μόνοι σοφοὶ καὶ ἀκτήμονες καὶ δογμάτων δεξιοὶ λέγοντες εἶναι, καὶ αὐτοῖς δοκοῦσι κεκαλύφθαι μόνοις, ἅπερ οὐδενὶ τῶν ὑπὸ τὸν ἥλιον πέφυκεν ἐλθεῖν εἰς ἔννοιαν. ὦ αὐθάδους τύφου καὶ ἀμέτρου μανίας, καὶ μελαγχολικῆς ἠρεθισμένης δόξης κενῆς, καὶ σατανικοῦ φρονήματος εἰς τὰς ἀνοσίους αὐτῶν ψυχὰς δεδυσκλεώσαντος. οὐ κατήδεσαν αὐτοὺς ἡ τῶν ἀρχαίων γραφῶν φιλοθεία καὶ σοφία, οὐδὲ ἡ τῶν συλλειτουργῶν συμφωνος περὶ Χριστοῦ διάβασις τὸν κατ' αὐτοῦ θρασύτητα αὐτῶν ἠμαύρωσεν. ὧν οὐδὲ τὰ δαιμόνια τῆς ἀσεβουργίας αὐτῶν ἔχεται, φωνὴν βλάσφημον κατὰ τοῦ υἱοῦ τοῦ θεοῦ εἰπεῖν φυλαττόμενα. ταῦτα μὲν οὖν ἡμῖν κατὰ τὸν παρόντα δύναμιν * ὑπερασπίσθω πρὸς τοὺς ἀπαιδεύτως ὑλακτοῦντας κατὰ τοῦ Χριστοῦ κινουμένους, καὶ τὸν εἰς αὐτὸν διάβασιν ἡμῶν συνθρυπτεῖν προθυμένους. φασὶ γὰρ ἡμᾶς οἱ φλυάφων ἐφευρεταὶ μύθων, διαστρεφομένους τὸν ἐξ οὐκ ὄντων ἀσεβῆ καὶ ἄχαριν κατὰ Χριστοῦ βλασφημίαν, ἀγέννητα διδάσκειν δύο, δυοῖν θατέρου λέγοντας εἶναι οἱ ἀπαιδεύτως, ἢ ἐξ οὐκ ὄντων αὐτὸν εἶναι φρονεῖν, ἢ πάντως ἀγέννητα λέγειν δύο, ἀγνοοῦντες οἱ ἀπαίδευτοι, ὡς μακρὸν ἂν εἴη μεταξὺ πατρὸς ἀγεννήτου, καὶ τῶν κτισθέντων κατ' αὐτὸ ἐξ οὐκ ὄντων, λογικῶν τε καὶ ἀλόγων· ὧν μεσιτεύουσα φύσις μονογενὴς, δι' ἧς τὰ πάντα ἐξ οὐκ ὄντων ἐποίησεν ὁ πατὴρ

* ἴσως, ἐπιτρεπέσθω

cuius generis sunt illa: Ego & Pater vnum sumus. Quam sententiam dum protulit Dominus, non se Patrem appellauit, neque duas secũdum hypostasim naturas, vnã esse declarauit; sed quòd Patris Filius ipsam Patris effigiem plene atque perfecte retinere & seruare soleat; quippe cum eius similitudinem natura in se impressam habeat, & perfecta sit Patris imago, & expressa figura primarij illius exemplaris. Vnde Dominus Philippo quodam tempore Patrem eius videre cupienti, dicentique: Ostende nobis Patrem; aperte commonstrat: Qui vidit me, vidit & Patrem; quandoquidem Pater per ipsum, velut per speculum purissimum, idemq. animatum, in quo Dei exprimitur & elucet imago, manifeste cernitur. Filium porro Patri similem, in Psalmis pronuntiatũ memorant sanctissimi viri, in quibus scriptum est: In lumine tuo videbimus lumen. Quapropter qui honorat Filium, honorat & Patrem: idq. plane merito. nam omnis vox impia, quæ temere contra Filium profertur, in Patrem quoque recidit. Atque nemini mirum debet videri, fratres charissimi, (hoc enim quoque persequi animus est) si falsas confictasq. tum contra me, tum contra populum nostrum sanctissimum criminationes dein ceps exposuero. Nam qui aciem ad diuinitatem Filij Dei oppugnandam instruxerint, non mirum si nos contumeliosis maledictis lacerare non vereantur. Qui etiam neminem volunt ex antiquis Patribus sibi cõparari, neque illis, quibus nos ab ineunte ætate vsi sumus præceptoribus, se pares existimari sinunt; immo ne vnum quidem collegarum nostrorum vel ad mediocrem sapientiam peruenisse censent; sed se solos sapientes, solos egestatem voluntariam sectantes, solos dogmatum inuentores, & sibi solis ea doctrinę patefacta esse mysteria, quæ in nullius vmquam sub sole cogitationem ac mentem venerint, arbitrantur. O impiam arrogantiam; ò insaniam immensam; ò inanem gloriam cum furore coniunctam; o spiritus plane satanicos, qui impijs eorum animis velut callum malitiæ obduxere. Non diuina veterum scripturarum claritas vllum ipsis incussit pudorem; non consentiens collegarum, & pia de Christo doctrina eorum audaciã repressit: quorum scelus nefarium ne dæmones quidem (quippe qui sedulo caueant, ne vllam omnino maledicam & cõtumeliosam vocem contra Filium Dei eloquantur) omnino ferre videntur. Ista a nobis pro virili nostra parte in præsentia allata sunt ad eos coarguendos, qui in tam inepto contra Christum latratu, tamquam in puluere se exercent, & nostræ erga illum pietati falso obtrectare nituntur. Nam isti ridicularum fabularum inuentores asserunt, nos dum blasphemiam illam impiam, & a nemine vmquam litteris proditam, nimirum quæ Christum filium Dei ex nihilo ortum prædicat, auersamur, duo ingenita tradere: atque, quæ est eorum inscitia, dicunt necesse esse alterum ex duobus istis statuere, nempe vel eum ex nihilo creatum, vel omnino duo esse ingenita: si quidem propter inertiam ignorant prorsus, quantum intersit inter Patrem qui ingenitus est, & res ab eo conditas ex nihilo, siue rationis sint participes illæ quidem, siue expertes. Inter quæ duo, natura vnigenita media interposita, per quam Pa-

Ioan. 10. f. 30.

Ioan. 14. a. 9.

Psal. 35. c. 10.

ventriculum, quem Cor dextrum vocant, ingreditur, & ibi cum aere inspirato miscetur, deinde per arteriosam venam ad pulmonem defertur, ubi attenuatur, & ad sinistrum cordis ventriculum, ubi Systole fit, transmittitur, ibique vapores fuliginosi, qui ex sanguine per cordis calorem exhalant, ab aere inspirato absorbentur, & per expirationem ejiciuntur. Ita ut sanguis, qui ad sinistrum cordis ventriculum pervenit, tenuis, subtilis, & vaporosus sit, qui deinde per arteriosam venam ad omnes corporis partes defertur, ibique nutrimentum præbet, & calorem naturalem conservat. Quod vero ad sinistrum cordis ventriculum pervenit, crassior, & fuliginosior est, qui per arteriosam venam ad pulmonem

ἀθέτῳ καταχρῆσθαι λέξεσιν, δῆλον ὅτι πολὺ δεῖ πι A
ζομένας λείπεσθαι τὸ, ἦν, καὶ τὸ, ἀεί, καὶ τὸ, πρὸ αἰώνων· ἅπερ
δ' αὖ ἦν, τοῦτο ἔστι ταυτὸν τῷ ἀγεννήτῳ. ἡμεῖς τῷ μὲν
ἀγεννήτῳ πατρὶ οἰκεῖον ἀξίωμα φυλάττομεν, μηδένα
δεῖν αὐτῷ τὸν ἅπαντα λέγοντες· τῷ δ' ὑμῶν τὸν ἀρχὴν
ἔχοντα ἡμῖν δοκοῦντα ἀγέννητον, τὸν ἄναρχον αὐτῷ πρέπον δεῖ
πατρὸς γνώσεσιν ἀναπλάττοντες· καὶ ὡς ἐφθάσαμεν αὐτῷ
εἰπεῖν δοκοῦντες, μόνον διασῴζοντες τὸ,
ἦν, καὶ τὸ, ἀεί, καὶ τὸ, πρὸ αἰώνων, λέγοντες ἐπ' αὐτῷ· τὸν
μὲν τοῦ γεννήσαντος αὐτὸν μὴ παραιτούμενοι, ἀλλὰ τῇ εἰ
κόνι καὶ τῷ χαρακτῆρι δὲ πατρὸς ἀπηκριβωμένῳ B
ὁμοίαν καὶ πάντα ἀναπλάττοντες· τὸ δ' ἀγέννητον τῷ
πατρὶ μόνον ἰδίωμα περεῖναι δοξάζοντες, ἅτε δὴ δὲ
αὐτὸν φάσκοντος δὲ σωτῆρος· ὁ πατήρ μου μείζων μού
ἐστι. πῶς δ' ἂν τῇ διαβολῇ ποτὲ πατρὸς δὲ ἡμᾶς δό-
ξῃ, καθὼς ἡμᾶς αἱ θεῖαι γραφαὶ διδάσκουσιν, ἓν πνεῦ
μα ἅγιον ὁμολογοῦμεν· τὸ καινίσαν τούς τε τῆς πα-
λαιᾶς διαθήκης ἁγίους ἀνθρώπους, καὶ τοὺς τὰ χρημα-
τίζοντας καινῆς παιδεύσαντας θείας. μίαν δὲ μόνην κα θο
λικὴν, τὴν δεσποτικὴν ἐκκλησίαν, ἀκαταγώνιστον μὲν C
ἀεί, κἂν πᾶς ὁ κόσμος αὐτῇ πολεμεῖν βουλόμενος, νικη
φόρον δ' πάσης τὴν εἰσοδέχουσαν ἀσεβείας ἐπανασεί
ουσαν, δεσπότης ἡμᾶς καταστιβάσαντος καὶ εἰποδιαστό
που αὐτῆς, θαρσεῖτε βοᾷ· θεσπέσιος, ἐγὼ νενίκηκα τὸν
κόσμον. μεθ' ὃν καὶ νεκρῶν ἀνάστασιν οἴδαμεν, ἧς ἀ-
παρχὴ γέγονεν ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, σῶμα
φορέσας ἀληθῶς δι' ἁγνείας ἐκ τῆς θεοτόκου Μα-
ρίας, ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἁμαρτίας
ἀποδημήσας τῷ γένει τῶν ἀνθρώπων, σταυρωθεὶς, καὶ
ἀποθανὼν, ἀλλὰ θαρσεῖτε πάλιν τὸ ἑαυτοῦ θεότητος ἥττων
γενόμενος, ἀνάστασις ἐκ νεκρῶν, ἀναληφθεὶς ἐν ὑ-
ψηλοῖς, καθήμενος ἐκ δεξιᾶ τῆς μεγαλοσύνης δεῦρο θεοῦ. D
ταῦτα ἐκ μέρους ἐπεχειρήσαμεν τῇ ἐπιστολῇ, τὸ καθ' ἑ-
καστον ἐπ' ἀκριβείας χάριν φορτικὸν, ὡς ἔφην, εἶ-
ναι νομίσαντες, διὰ τὸ μηδὲ τὴν ἐφεξῆς ὑμῶν ποτὲ λε-
ληθέναι ἀκοήν. πῶς διδάσκομεν, πῶς κηρύτ τε-
μεν, πῶς τὰ ἐκκλησίας τὰ δεσποτικὰ δόγματα,
ὑπὲρ ὧν καὶ ἀποθνήσκομεν, τοὺς ἐξόμνυσθαι αὐτὰ βιαζο-
μένων ἧττον προφορτικῶς, ἢ διὰ βασάνων ἀναγ-
κάζεσθαι, τὴν ἐν αὐτοῖς ἐλπίδα μὴ διαφερόμενοι ἐν
ἑαυτοῖς γνώμενοι οἱ ἀμφὶ τὸν Ἄρειον καὶ Ἀχιλλᾶν, καὶ οἱ E
τῆς ἀληθείας σὺν αὐτοῖς πολέμιοι, ἀπωσθέντες τῆς ἐκ-
κλησίας, ἀλλότριοι γνόμενοι τῆς διαβολῆς ἡμῶν διδα-
σκαλίας, κατὰ τὸ μακάριον Παῦλον λέγοντα· εἴ τις ὑ-
μᾶς εὐαγγελίζηται παρὸ παρελάβετε, ἀνάθεμα ἔστω,
κἂν ἄγγελος ἐξ οὐρανοῦ εἶναι φαντασθῇ. ἀλλὰ δὲ εἴ
τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται τοῖς ὑγιαίνου
σι λόγοις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέ-
βειαν διδασκαλίᾳ, τετύφωται μηδὲν ἐπιστάμενος, καὶ
νοσεῖ. τούτους οὖν ἀναθεματοῦντας ἀπὸ τοῦ ἀδελ-
φότητος, μηδεὶς ὑμῶν δεχέσθω, μηδὲ ἀνεχέσθω τῶν
λεγομένων, ἢ γραφομένων ὑπ' αὐτῶν. πάντα γὰρ οἱ γόη-
τες ψεύδονται, ἀλήθειαν δὲ μὴ λαλήσουσι. περιέρχονται
γὰρ τὰς πόλεις, οὐδὲν ἕτερον ἀναδάζοντες, ἢ τῷ τοῦ φι-
λίας

cognita, iam obſcurari; eſt ſane perſpicuum, quòd illud, Erat, ſemper, & ante ſæcula, longe abeſt ab eo quod illi expectant: quæ quidem cuiuſcumque generis ſint, non ſunt idem cum Ingenito: ac propterea & dignitas quæ eſt ingeniti Patris propria, ei ſeruanda eſt, dicendumq. nullum ipſi eſſe eius eſſentiæ cauſam; & honor Filio debitus ei tribuendus, aſſignandaq. illi generatio à Patre initio carens. Et cum hunc illi honorem, quantum in nobis eſt, tribuimus, has voces, Erat, ſemper, & ante ſæcula; pie & ſancte, cum de eo loquimur, proferimus: non tamen vt quidquam de eius diuinitate detrahamus, ſed vt exquiſitam omnino imagini & figuræ Patris attribuamus ſimilitudinẽ, & Ingeniti vocabulum Patri, vtpote eius ſolũ proprium, adſcribendum propterea exiſtimemus, quòd Saluator ipſe dicit: Pater maior me eſt. Ac præter iſtam piam de Patre & Filio ſententiam, vnum præterea Spiritum ſanctum, ſicut nos docent ſacræ litteræ, confitemur; qui non modo ſanctos homines veteris Teſtamenti, ſed etiam diuinos noui Teſtamenti doctores innouauit. Eccleſiam porro vnam ſolam catholicam & Apoſtolicam agnoſcimus; quæ ſicut numquam expugnari poteſt, etiam ſi totus mundus eam oppugnare inſtituat; ſic omnem impiam hæreticorum incurſionem euincit ac profligat; quandoquidem eius Dominus nos efficit ſatis animoſos, dum clamat: Confidite, ego vici mundum. Quinetiam credimus ex mortuis reſurrectionem, cuius primitiæ fuit Dominus noſter IESVS Chriſtus, qui corpus non ſpecie adumbratum, ſed verum ex Deipara Maria ſumpſit: qui in fine ſæculorum inter homines ad delẽda peccata verſatus eſt: qui crucifixus eſt, & mortuus, ſine vlla diuinitatis imminutione: qui reſurrexit à mortuis, aſcendit ad cælos, & ſedet ad dexteram maieſtatis Dei. Iſta quidem ex aliqua parte epiſtola complexus ſum, quandoquidem ſingula accurate litteris proſequi, abſurdum, vt dixi, ideo ſum arbitratus, quòd eædem res veſtras pias ac ſtudioſas mentes minime fugiant. Iſta docemus, iſta prædicamus, iſta ſunt Apoſtolica Eccleſiæ dogmata, pro quibus mortem oppetere non dubitamus: nec vero moramur eos, qui nos ad hæc eiuranda & retractanda compellere ſtudent; & licet nos tormentis cogere aggrediantur, non tamen ſpem, quæ in hac fide eſt, abijciemus. Cui doctrinæ Arius, Achillas, & reliqui pariter veritatis hoſtes refragati, Eccleſia exturbati ſunt; quippe cum ſint à pia noſtra doctrina prorſus auerſi, iuxta illam beati Pauli ſententiam: Si quis vobis euangelizauerit præter id quod accepiſtis, anathema eſto, licet angelum ù cælo ſe ſimulet. Quin etiam, ſi quis aliud doceat, & non accedat ſanis ſermonibus Domini noſtri IESV Chriſti, & doctrinæ quæ ſecundum pietatem eſt, is inflatus eſt, nihil ſciens. & quæ ſequuntur. Iſtos vero à fratribus anathemati addictos nemo veſtrum excipiat; neque eorum verba vel ſcripta audire ſuſtineat. omnia enim nõ aliter atque præſtigiatores ementiuntur; veritatem loqui nolunt. Nam per vrbes circumcurſant, non alio quidem ſtudio adducti, quàm vt amicitiæ obtentu,

Ioan. 14. d. 28.

Ioan 16. d. 33.

1. Cor. 15. c. 20.

Galat. 1. b. 8

1. Tim 6. a. 3.

tentu,& pacis nomine,litteras per ſimulationem aſſentationemq. dent,accipiantque:quò per illas in errorem mulierculas paucas peccatis onuſtas, quas dolo deceperint, facilius inducant. & quæ ſequuntur. Quapropter iſtos,qui tot ſcelera contra Chriſtum auſi ſunt, qui religionem Chriſtianã partim maledictis palam concidere, partim in iudicijs contumeliæ exponere;qui tempore pacis, quantum in illis eſt, perſecutionem contra nos concitare; qui denique arcanũ Chriſti generationis myſterium eneruare impenſe laborarunt: iſtos, inquam, fratres chariſſimi, & fide nobiſcum conſentientes, auerſati, vnà nobiſcum contra inſanam eorum temeritatem adiungite ſuffragia,non aliter atque alij collegæ noſtri,qui rem ægre ferunt,qui epiſtolas cõtra iſtos ſcriptas ad me miſerunt, qui libello aduerſus eos edito ſubſcripſerunt: quæ omnia per filium meũ Apionem diaconum ad vos miſi;ac primum epiſtolas collegarũ qui ſunt in tota Aegypto & Thebaide, deinde eorum qui Libyam, Pentapolim, Syriam,Lyciam,Pamphyliam,Aſiam, Cappadociam, & alias regiones hiſce finitimas incolunt: quorum exemplum vos imitantes, perſuaſum habeo ad nos itidem daturos litteras. Et cum multæ aliæ curationes ad eos ſanandos qui hoc errore vulnerati ſunt,ſuppetebant;tum iſtud etiam remedium ad medicinam populo ab iſtis decepto faciendam inuentum eſt, ſi modo obtemperare voluerint,& cum conſenſum collegarum noſtrorum intelligant, eorum hortatu ad pœnitentiam ſe ſerio recipere. Salutate vos ipſos mutuo vnà cum fratribus qui vobiſcum ſunt. Opto,fratres chariſſimi, tum vos in Domino valere plurimum, tum fructum ipſe ex veſtro pio in Chriſtum animo percipere.Sunt autem hæretici anathemate damnati, ex numero presbyterorum, Arius; ex diaconorum autem, Achillas,Euzoius, Aithales,Lucius,Sarmata, Iulius, Menas, Arius alter, & Helladius.

2. Tim. 3. 6.

λίας πεσχήματι, καὶ τῷ τῆς εἰρήνης ὀνόματι, διὰ ὑπηρέτεως καὶ κολακείας χάμμωλα διδόναι καὶ λαμβάνειν, πρὸς τὸ πλανᾶν διὰ τούτων τὰ ὑπ' αὐτῶν ἠπατημένα, ὀλίγα γυναικάρια σεσωρευμένα ἁμαρτίαις· καὶ τὰ ἑξῆς. τούτους οὖν τοὺς πάντα κατὰ Χριστοῦ τολμήσαντας, τοὺς τὸν χριστιανισμὸν πολλαχῆ μὲν δημοσίᾳ διαβεβληκότας, πολλὰ δὲ καὶ δικαστηρίων ὀφείλοντα φιλοπονουμένους, τοὺς διωγμὸν ἡμῖν ἐκ εἰρήνης, τὸ ὅσον ἐπ' αὐτοῖς, ἐπηγαγόντας, τοὺς τὸ ἄῤῥητον μυστήριον τῆς Χριστοῦ γενέσεως ἐκκενῶσαι σπουδάσαντας, τούτους διαγράφοντας, ἀγαπητοὶ καὶ ὁμόψυχοι ἀδελφοὶ, σύμψηφοι γίνεσθε τῇ παντὸς οἴκου τόλμῃ, καθ' ὁμοιότητα τῶν ἀγαπητῶν συλλειτουργῶν ἡμῶν, καὶ ὁμοπολιτῶν μοι κατ' οἶκον, καὶ τῷ τόμῳ συνυπογεγραφότων· ἃ καὶ διεπεμψάμην διὰ τοῦ υἱοῦ μου Ἀπίωνος τοῦ διακόνου· τοῦτο μὲν πάσης Αἰγύπτου καὶ Θηβαΐδος, τοῦτο δὲ Λιβύης τε καὶ Πενταπόλεως καὶ Συρίας, καὶ ἐπὶ Λυκίας καὶ Παμφυλίας, Ἀσίας, Καππαδοκίας, καὶ τῶν ἄλλων περιχώρων, ἃς καθ' ὁμοιότητα καὶ παρ' ὑμῶν δέξεσθαι πέπεισμαι. πολλῶν γάρ μοι βοηθημάτων πρὸς τοὺς βλαβέντας πεπερασμένων, καὶ τοῦτο εὕρηται λυσιφάρμακον τοῦ ὑπ' αὐτῶν ἀπατηθέντος λαοῦ, πληρουμένων, καὶ τῆς τῶν συλλειτουργῶν ἡμῶν συγκαταθέσεσιν εἰς μετάνοιαν διὰ τούτου ἐρχεσθαι σπουδαζόντων. Ἀσπάσασθε ἀλλήλους σὺν τῇ παρ' ὑμῶν ἀδελφότητι· ἐρρῶσθαι ὑμᾶς ἐν κυρίῳ εὔχομαι, ἀγαπητοὶ, ὁσαίμην ὑμῶν τῆς φιλοχρίστου ψυχῆς. ὅσοι δὲ οἱ ἀναθεματισθέντες αἱρεσιῶται, ἀπὸ πρεσβυτέρων μὲν, Ἄρειος· ἀπὸ διακόνων δὲ, Ἀχιλλᾶς, Εὐζώϊος, Αἰθαλῆς, Λούκιος, Σαρμάτης, Ἰούλιος, Μηνᾶς, Ἄρειος ἕτερος, Ἑλλάδιος.

CONSTANTINI IMP. ORATIO AD CONCILIVM NICAENVM DE PACE.

ΚΩΝΣΤΑΝΤΙΝΟΥ ΒΑΣΙΛΕΩΣ ΠΡΟΣ ΤΗΝ ΣΥΝΟΔΟΝ ΠΕΡΙ ΕΙΡΗΝΗΣ.

Ex Euſeb. lib.3.de vita Conſtan. c.12.

QVONIAM mihi admodum in optatis fuit, amici chariſſimi, iſto veſtro conſeſſu aliquando frui: iam eo potitus, regi & moderatori omnium Deo ideo gratias me agere debere fateor, quòd mihi præter alia omnia largitus eſt,vt iſtud quod omnibus fere bonis antecellit, nempe vos in vnũ conuocatos, vnamq. omnium & conſentientem eſſe voluntatem,oculis tandem aſpiciam. Nolite igitur pati,vt vlla inuidiæ tempeſtas,noſtris rebus proſperis inimica,iſtud bonum labefactet: neque cũ tyrannorum dimicatio contra Deum ſuſcepta, iam Dei virtute profligata ſit, vt denuo perditus dæmon diuinam Chriſti diſciplinam & religionẽ, maleuolorum obtrectationibus lacerandã obijciat: quandoquidem inteſtina ſeditio in Eccleſia Dei

Εὐσεβ. περὶ βίου Κωνστ. βιβ. γ. κεφ. ιε'.

ΕΤΥΧΗΣ μὲν ἐμοὶ πέλος ἦν, ὦ φίλοι, τῆς ὑμετέρας ἀποπλαῦσαι χορείας· τούτου δὲ τυχὼν, εὐδύναι τῷ βασιλεῖ τῶν ὅλων πλὴν χάριν ὁμολογῶ, ὅτι μοι πρὸς τοῖς ἄλλοις ἅπασι, καὶ τοῦτο κρεῖττον ἁπάντων ἰδεῖν ἐδωρήσατο· φημὶ δὴ τὸ πανηγυρίσαι ὁμοῦ πάντας ἀποβλαβῆν, μίαν τε γνώμην ἁπάντων ὁμόφρονα γνώμῃ θεάσασθαι. μὴ δὴ οὖν βασκανός τις ἐχθρὸς τοῖς ἡμετέροις καλοῖς λυμαινέσθω· μηδὲ τῆς τυραννων θεομαχίας ἐκπεσὼν δρῆσις, θεοῦ ζωτῆρος δυνάμει, ἔτερος ὁ φιλόπονος δαίμων τὸν θεῖον νόμον βλασφημίαις προβαλλέτω· ὡς ἔμοιγε πάντες πολέμου καὶ μάχης δεινὴ καὶ χαλεπωτέρα ἡ τῆς ἐκκλησίας τοῦ

τοῦ θεοῦ ἐμφύλιος νενόμισται στάσις· καὶ μᾶλλον A
πάντων τῶν ἐξωθεν λυπηρὰ καταφάνηται. ὅτι γοῦν
τὰς ἐξ τῶν πολεμίων νίκας ἡδυμαλῆ καὶ σωτηρίαν
τοῦ κρείττονος ἡγούμεθα, οὐδέν τι λείπειν ἐνόμιζον, ἢ
θεῷ μὲν νομίζειν τὴν χάριν, συγχαίρειν δὲ καὶ τοῖς
*ἰσ. ἐν αὐτῷ *ἐπ' αὐτὸ ἡμῶν ἠλθηκόσιν· ἐπειδὴ τὴν
ὑμετέραν ἀφίστασιν παρ' ἐλπίδα πᾶσιν ἐπυθόμην,
οὐκ ἐν δυσπόρῳ τὴν αἰτίαν ἡγούμενος· τυχὸν δὲ καὶ
φόβον θεοσεβείας διὰ μῆκος ἀξιάμισθον ἐπαγούσας,
τοὺς πάντας ἀμελλητὶ συμμιγεῖς ἐκάλεσα. καὶ χαί-
ρω μὲν ὁρῶν τὴν ὑμετέραν ἐμφυῆ, τὸ δὲ μᾶλ-
λον κεῖνο κατ' ὄψιν ἐμαυτῷ πρᾶξαι, ἐπειδὰν B
τῆς ψυχῆς ἀνακεφάλαιος ἴδωμι τοὺς πάντας,
μίαν τε κοινὴν βεβαιουμένην τῆς πάσης εἰρηνικὴν
συμφωνίαν· ἵν' καὶ ἑτέροις ὑμᾶς πρέπον ἂν εἴη
προσβάλλειν, τοὺς τῷ θεῷ καθιερωμένους. μὴ δὴ
ἐν ὑμῖν μέλλετε, ὦ φίλοι, μὴ δῆτα, λειτουργοὶ θεοῦ, καὶ τοῦ
κοινοῦ πάντων ἡμῶν ἕκαστόν τε καὶ σωτῆρος. ἀ-
γαθοὶ διάκονοι, τὴν τῆς ἐν ὑμῖν ἀφιστάσεως αἰτίαν
ἐκποῦσιν ἤδη φέρειν εἰς μέσον δεξάμενοι, πάντα συν-
*ἰσ. ἀπολύ- δεσμὸν ἀμφιλογίας νόμοις εἰρήνης *ἀπολύσασθε.
σασθε οὕτω γὰρ καὶ τῷ θεῷ πάντων ἡμῶν τὰ δέοντα ἀμφι-
πραγμένοις εἴη ἂν, κἄμοὶ τῷ ὑμετέρῳ σωτηρίῳ C
πολιτεύματι ἐπιβαλλόντως δόοιτο χάριν.

Dei conflata, multo plus moleſtiarum & acerbitatis, quàm quoduis bellum, pugnare videtur mihi in ſe complecti: atque hæc longe plus, quàm externa, doloris afferre videntur. Cum igitur Dei optimi maximi nutu & auxilio adiutus, victoriam ab hoſtibus reportaſſem, nihilq. amplius mihi reliquum putarem, quàm vt tum Deo gratias agerem, tum vnà cum his qui, Deo opem ferente, per me eſſent in libertatem vindicati, communem lætitiam animo perciperem; vt primum diſſenſio veſtra ad aures meas præter omnem ſpem peruenit, rumorem illum de ea allatum nõ plane neglexi; ſed optans in primis, vt huic rei mea opera & ſedulitate remedium inueniretur, omnes vos abſque mora accerſiui. Ac tametſi lætor equidem vehementer, cum iam veſtrum conſeſſum intueor: tunc tamen arbitror me res maxime ex animi ſententia geſturum, vbi omnes vos animorum coniunctione colligatos, & vnam eamq. communem inter omnes, & tranquillam concordiam (quam quidem vos, cum ſitis Deo conſecrati, alijs etiam à Deo impetrare conſentaneum eſt) vigere florereq. intellexero. Itaque ne vlla ſit, quæſo, in vobis mora, ò chariſſimi, ac miniſtri, boniq. famuli Dei, & communis omniũ noſtrum Domini & Saluatoris: ne grauemini, inquam, deinceps cauſas diſſenſionis inter vos graſſantis iam penitus tollere: primoq. omnium operam detis, vt omnia vincula, quibus conſtricta tenetur controuerſia, pacis legibus omnino diſſoluantur. Sic enim eſtis & Deo omnium gubernatori rem gratam facturi, & mihi veſtro conſeruo maximum præſtaturi beneficium.

ΣΥΜΒΟΛΟΝ ΤΗΣ ΑΥΤΗΣ ΕΝ ΝΙΚΑΙΑ, ΣΥΝΟΔΟΥ.

SYMBOLVM NICAENI CONCILII.

D

ΠΙΣΤΕΥΟΜΕΝ εἰς ἕνα θεὸν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρός· θεὸν ἐκ θεοῦ, φῶς ἐκ φωτὸς, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐπὶ τῆς γῆς· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα· παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς· καὶ ἐρχόμενον πάλιν κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. τοὺς δὲ λέγοντας, ἦν ποτε ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως, ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ ἀλλοιωτὸν, ἢ τρεπτὸν τὸν υἱὸν τοῦ θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

CREDIMVS in vnum Deum, Patrem omnipotentem, omnium viſibilium & inuiſibilium factorem. Et in vnum Dominum IESVM Chriſtum filium Dei, ex Patre natum vnigenitum, ideſt ex ſubſtantia Patris; Deum ex Deo, lumen ex lumine, Deum verum ex Deo vero; natum, non factum, conſubſtantialem Patri, per quem omnia facta ſunt, & quæ in cælo & quæ in terra. Qui propter nos homines, & propter noſtram ſalutem deſcendit, & incarnatus eſt, & homo factus; paſſus eſt, & reſurrexit tertia die; & aſcendit in cælos: & iterum venturus eſt iudicare viuos & mortuos. Et in Spiritum ſanctum. Eos autem qui dicunt: Erat aliquando quando non erat, & antequam naſceretur, non erat; & quia ex ijs quæ non ſunt, factus eſt; aut ex alia ſubſtantia vel eſſentia dicunt eſſe, vel creatum, vel mutabilem, vel conuertibilem filium Dei, anathematizat catholica & Apoſtolica Eccleſia.

Ex Athan. in epiſt. ad Iouian.

E

CANONES TRECENTORVM decem & octo sanctorum Patrum, qui Nicæa conuenerunt, Consulatu Paulini & Iuliani virorum clarissimorum, anno ab Alexandro DCXXXVI. xiij. Kal. Iulij, qui est apud Græcos xix. dies mensis Δίου, id est, Iunij.

CAN. I.

Dionysij Exigui versio.

SI quis à medicis propter languorem defectus est, aut à barbaris abscisus; hic in clero permaneat. Si quis autem se ipsum sanus abscidit, hunc & in clero constitutum abstinere conuenit; & deinceps nullum debere talium promoueri. Sicut autem hoc claret, quòd de his qui hanc rem affectant, audentq. semetipsos abscindere, dictum sit; sic eos, quos aut barbari, aut domini castrauerunt, si inueniuntur aliàs [i] dignissimi, tales ad clerum suscipit regula.

[i] digni,

CAN. II.

Quoniam plura aut per necessitatem, aut aliàs cogentibus hominibus, aduersus Ecclesiasticam facta sunt regulam, vt homines ex Gentili vita nuper accedentes ad Fidem, & instructos breui tempore, mox ad lauacrum spiritale perducerent, simulq. vt baptizati sunt, ad Episcopatū vel ad presbyterium promouerent; optime placuit, nihil tale de reliquo fieri. nam & tempore opus est ei qui catechizatur, & post baptismum probatione quamplurima. manifesta est enim Apostolica scriptura, quæ dicit: Non neophytum, ne in superbiam elatus, in iudicium incidat, & in laqueum diaboli. Si vero processu temporis aliquod delictum animæ circa personam reperiatur huiusmodi, & à duobus vel tribus testibus arguatur; à clero talis abstineat. Si quis autem præter hæc fecerit, quasi contra magnum Concilium se efferens, ipse de clericatus honore periclitabitur.

1. Tim. 3. 6.

CAN. III.

Interdixit per omnia magna Synodus, non Episcopo, non presbytero, non diacono, nec alicui omnino qui in clero est, licere subintroductam habere mulierem; nisi forte aut matrem, aut sororem, aut amitam, vel eas tantum personas, quæ [k] suspicionem effugiunt.

[k] omnem

CAN. IV.

Episcopum conuenit maxime quidem ab omnibus qui sunt in prouincia, Episcopis ordinari. Si autem hoc difficile fuerit aut propter instantem necessitatem, aut propter itineris longitudinem; tribus tamen omnimodis in idipsum conuenientibus, & absentibus quoque pari modo decernentibus, & per scripta consentientibus, tunc ordinatio celebretur. Firmitas autem eorum quæ geruntur per vnamquamque prouinciam metropolitano tribuatur Episcopo.

CAN. V.

De his qui communione priuantur seu ex clero, seu ex laico ordine ab Episcopis per vnamquam-

ΚΑΝΟΝΕΣ ΤΩΝ ΤΡΙΑΚΟΣΙΩΝ δεκαοκτὼ ἁγίων πατέρων τ̄ ἐν Νικαίᾳ συνελθόντων, ἐν ὑπατείᾳ Παυλίνου καὶ Ἰουλιανοῦ τ̄ λαμπροτάτων ὑπάρχων, ἔτους ἐξακοσιοστοῦ τριακοστοῦ ἕκτου ἀπὸ Ἀλεξάνδρου· ἐν μηνὶ Δίσῳ, ἐντεσσαρεσκαιδεκάτῃ, πρὸ ἐκκαιδεκάτων καλανδῶν Ἰουλίων.

ΚΑΝ. α'.

Εἴ τις ἐν νόσῳ ὑπὸ ἰατρῶν ἐχειρουργήθη, ἢ ὑπὸ βαρβάρων ἐξετμήθη, οὗτος μενέτω ἐν τῷ κλήρῳ. εἰ δέ τις ὑγιαίνων ἑαυτὸν ἐξέτεμε, παυέτω καὶ ἐν τῷ κλήρῳ ἐξεταζόμενον ἀπρεπῶς προσίεσθαι· καὶ ἐν τοῦ λοιποῦ μηδένα τῶν τοιούτων χρῆναι προάγεσθαι. ὥσπερ δὲ τοῦτο σαφήλειον, ὅτι περὶ τῶν ὁπωσδήποτε διωκούντων τὸ πρᾶγμα καὶ πλημμούντων ἑαυτοὺς ἐκτέμνειν ἔρρηται· οὕτως εἴ τινες ὑπὸ βαρβάρων ἢ δεσποτῶν διωκήθησαν, ἐξετάσειεν ὁ ἄλλως ἄξιοι, τοὺς τοιούτους εἰς κλῆρον προσίεσθαι ὁ κανών.

ΚΑΝ. β'.

Ἐπειδὴ πολλά ἐστι παρὰ ἀνάγκης, ἢ ἄλλως ἐπιφερομένων τῶν ἀνθρώπων ἐγένετο παρὰ τὸν κανόνα τὸν ἐκκλησιαστικὸν, ὥς τι ἀνθρώπους ἀπὸ ἐθνικοῦ βίου ἄρτι προσελθόντας τῇ πίστει, καὶ ἐν ὀλίγῳ χρόνῳ κατηχηθέντας, εἶθ' οὕτω τὸ σωτήριον λουτρὸν ἄγειν, καὶ ἅμα τῷ βαπτισθῆναι προάγειν εἰς ἐπισκοπὴν ἢ πρεσβυτερίαν, καλῶς ἐδοξεν ἔχειν τοῦ λοιποῦ μηδὲν τοιοῦτο γίνεσθαι· καὶ γὰρ καὶ χρόνος δεῖ τῷ κατηχουμένῳ, καὶ μετὰ τὸ βάπτισμα δοκιμασίας πλείονος. σαφὴς γὰρ τοῦ ἀποστόλου γράμμα τὸ λέγον· μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. εἰ δέ τις προϊόντος τοῦ χρόνου, ψυχικόν τι ἁμάρτημα εὑρεθῇ περὶ τὸ πρόσωπον, καὶ ἐλέγχοιτο ὑπὸ δύο ἢ τριῶν μαρτύρων, παυέσθω ὁ τοιοῦτος τοῦ κλήρου. ὁ δὲ παρὰ ταῦτά τινι, ὡς ὑπεναντίᾳ τῇ μεγάλῃ συνόδῳ θεσμοθετοῦντι, αὐτὸς κινδυνεύσει περὶ τὸν κλῆρον. [l] τῷ κλήρῳ

ΚΑΝ. γ'.

Ἀπηγόρευται καθόλου ἡ μεγάλη σύνοδος· μήτε ἐπισκόπῳ, μήτε πρεσβυτέρῳ, μήτε διακόνῳ, μήτε ὅλως τινὶ τ̄ ἐν τῷ κλήρῳ, ἐξεῖναι συνείσακτον ἔχειν· πλὴν εἰ μὴ κατὰ μητέρα, ἢ ἀδελφὴν, ἢ θείαν, ἢ ἃ μόνα πρόσωπα πᾶσαν ὑπόνοιαν διαφεύγει.

ΚΑΝ. δ'.

Ἐπίσκοπον προσήκει μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθίστασθαι. εἰ δὲ δυσχερὲς τὸ τοιοῦτο, ἢ διὰ κατεπείγουσαν ἀνάγκην, ἢ διὰ μῆκος ὁδοῦ, ἐξ ἅπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμψήφων γινομένων καὶ τῶν ἀπόντων, καὶ συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν ποιεῖσθαι. τὸ δὲ κῦρος τῶν γινομένων δίδοσθαι κατὰ ἑκάστην ἐπαρχίαν τῷ μητροπολίτῃ.

ΚΑΝ. ε'.

Περὶ τῶν ἀκοινωνήτων γνώμην, εἴτε τῶν ἐν τῷ κλήρῳ, εἴτε τῶν ἐν λαϊκῷ τάγματι ὑπὸ τῶν καθ' ἑκά-

ἑκάστῳ ἐπαρχίαν ἐπισκόπων, κεκρίτω ἡ γνώμη κατὰ τὸν κανόνα τὸν προορισθέντα, τοὺς ὑφ' ἑτέρων ἀποβληθέντας, ὑφ' ἑτέρων μὴ προσίεσθαι. ἐξεταζέσθω δὲ, μὴ μικροψυχίᾳ, ἢ φιλονεικίᾳ, ἢ τινὶ τοιαύτῃ ἀφορμῇ ὑπ' ἐπισκόπου ἀποσυνάγωγοι γενήσωνται. ἵνα οὖν τοῦτο τῷ πρέποντι ἐξέτασιν λαμβάνῃ, καλῶς ἔχειν ἔδοξεν, ἑκάστου ἐνιαυτοῦ κατ' ἑκάστην ἐπαρχίαν δὶς τοὺς ἐπισκόπους συνόδους γίνεσθαι· ἵνα κοινῇ πάντων τῶν ἐπισκόπων τῆς ἐπαρχίας ὑπὸ τὸ αὐτὸ συναγομένων, τὰ τοιαῦτα ζητήματα ἐξετάζοιντο. ἐὰν οὕτως οἱ ὁμολογουμένως πεπλημμεληκότες τῷ ἐπισκόπῳ, κατὰ λόγον ἀκριβοῦσθαι δόξωσι, μίσει ὑπὸ πάσιν εἶναι δόξωσι, μίσει ὑπὸ τῷ κοινῷ τῶν ἐπισκόπων δόξῃ τὸ φιλανθρωπότερον ὑπὲρ αὐτῶν ἐκφέρειν ψῆφον. αἱ δὲ συνόδοι γινέσθωσαν, μία μὲν πρὸ τῆς τεσσαρακοστῆς, ἵνα πάσης μικροψυχίας αἰρομένης, τὸ δῶρον καθαρὸν προσφέρηται τῷ θεῷ· δευτέρα δὲ περὶ τὸν τοῦ μετοπώρου καιρόν.

KAN. ε'.

Τὰ ἀρχαῖα ἔθη κρατείτω, τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ, καὶ Πενταπόλει· ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν· ἐπειδὴ καὶ τῷ ἐν Ῥώμῃ τὰ τοιαῦτα σύνηθές ἐστιν· ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. καθόλου δὲ πρόδηλον ἐκεῖνο, ὅτι εἴ τις χωρὶς γνώμης τοῦ μητροπολίτου γένοιτο ἐπίσκοπος, τὸν τοιοῦτον ἡ μεγάλη σύνοδος ὥρισε μὴ δεῖν εἶναι ἐπίσκοπον. ἐὰν μέντοι τῇ κοινῇ πάντων ψήφῳ δίκαιον ᾖ, καὶ κατὰ κανόνα ἐκκλησιαστικὸν δύο, ἢ τρεῖς δι' οἰκείαν φιλονεικίαν ἀντιλέγωσι, κρατείτω ἡ τῶν πλειόνων ψῆφος.

KAN. ζ'.

Περὶ δὲ τῆς τάξεως τῆς ἐν ταῖς ἐκκλησίαις, ὥστε τὸν ἐν Αἰλίᾳ ἐπίσκοπον ὑμᾶς, ἐχέτω τὴν ἀκολουθίαν τοῦ ὑμῆς, τῇ μητροπόλει ζωζομένης τὸ οἰκεῖον ἀξιώματος.

KAN. η'.

Περὶ τῶν ὀνομαζόντων μὲν ἑαυτοὺς καθαρούς ποτε, προσερχομένων δὲ τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὡς τὰ χειροθετουμένους αὐτοὺς, μενεῖν οὕτως ἐν τῷ κλήρῳ. πρὸ πάντων δὲ τοῦτο ὁμολογῆσαι αὐτοὺς ἐγγράφως προσήκει, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας δόγμασι· τοῦτ' ἔστι, καὶ διγάμοις κοινωνεῖν, καὶ τοῖς ἐν τῷ διωγμῷ παραπεπωκόσιν, ἐφ' οἷς καὶ χρόνος τέτακται, καὶ καιρὸς ὥρισται· ὡς τὰ αὐτοὺς ἀκολουθεῖν ἐν πᾶσι τοῖς δόγμασι τῆς καθολικῆς ἐκκλησίας. ἔνθα μὲν οὖν πάντες εἴτε ἐν κώμαις, εἴτε ἐν πόλεσιν αὐτοὶ μόνοι εὑρίσκοιντο χειροτονηθέντες, οἱ εὑρισκόμενοι ἐν τῷ κλήρῳ ἔστωσαν ἐν τῷ αὐτῷ τάξιν. εἰ δέ τοι τῆς καθολικῆς ἐκκλησίας ἐπισκόπου ἢ πρεσβυτέρου ὄντος, προσέρχονταί τινες τούτοις, ὡς ὁ μὲν ἐπίσκοπος τῆς ἐκκλησίας ἕξει τὸ ἀξίωμα τοῦ ἐπισκόπου· ὁ δὲ ὀνομαζόμενος παρὰ τοῖς λεγομένοις καθαροῖς ἐπίσκοπος, τὸν τοῦ πρεσβυτέρου λαμβάνῃ ἐξ· εἰ δὲ μὴ ἄρα δόκοι τῷ ἐπισκόπῳ τῆς ὑμῆς τοῦ ὀνόματος αὐτὸν μετέχειν· ἢ ὅτι αὐτῷ μὴ ἀφέσει, ἐπινοή-

A quamque prouinciam, sententia regularis obtineat, vt hi qui abijciuntur, ab alijs non recipiantur. Requiratur autem, ne pusillanimitate, aut contentione, aut alio quolibet Episcopi vitio videatur à congregatione secluſus. Vt hoc ergo decentius inquiratur, bene placuit, annis singulis per vnamquamque prouinciam bis in anno concilia celebrari, vt communiter omnibus simul Episcopis congregatis prouinciæ, discutiantur huiusmodi quæstiones. Et sic qui suo peccauerint euidenter Episcopo, excommunicati rationabiliter ab omnibus æstimentur, vsquequo * vel in communi, vel Episcopo placeat humaniorem pro talibus ferre sententiam. Concilia vero celebrentur, vnum quidem ante Quadragesimam Paschæ; vt omni dissensione sublata, munus offeratur Deo purissimum: secundum vero circa tempus autumni.

* Episcoporum congregationi placeat.

CAN. VI.

Antiqua consuetudo seruetur * per Aegyptũ, Libyam, & Pentapolim, ita vt Alexandrinus Episcopus horum omnium habeat potestatem; quia & vrbis Romæ Episcopo parilis mos est. Similiter autem & apud Antiochiam, ceterasq. prouincias, suis priuilegia seruentur ecclesijs. Illud autem generaliter clarum est, quòd si quis præter sententiam Metropolitani fuerit factus episcopus, hunc magna Synodus definiuit, episcopum esse non oportere. Sin autem communi cunctorum decreto rationabili, & secundum Ecclesiasticam regulam comprobato, duo aut tres propter contentiones proprias contradicant, obtineat sententia plurimorum.

* quæ est per *Initium huius Canonis in Conc. Chal. ced. act. 16. Iellum fuit hoc modo:* Quod Ecclesia Romana semper habuit primatum. Teneat autẽ & Aegyptus, vt Episcopus Alexandrinæ &c.

CAN. VII.

Quia consuetudo obtinuit, & antiqua traditio, vt Aeliæ Episcopus honoretur; habeat honoris consequentiam, salua Metropoli propria dignitate.

CAN. VIII.

De his qui se * nominant Catharos, ideſt mundos, si aliquando venerint ad Ecclesiam catholicam, placuit sancto & magno Concilio, vt impositionem manus accipientes, sic in clero permaneant. Hæc autem præ omnibus eos scriptis conuenit profiteri, quòd catholicæ & Apostolicæ Ecclesiæ dogmata suscipiant & sequantur; ideſt, & bigamis se communicare, & his qui in persecutione prolapsi sunt; erga quos & spatia constituta sunt, & tempora definita, ita vt Ecclesiæ catholicæ & Apostolicæ placita sequantur in omnibus. Vbicumque vero siue in vicis, siue in ciuitatibus ipsi soli reperti fuerint ordinati; qui inueniuntur in clero, in eodem ´ habitu perseuerent. Vbi autem catholicæ Ecclesiæ Episcopo vel presbytero constituto, quidam ex illis aduenium; certum est quòd Episcopus ecclesiæ habebit episcopi dignitatem. Is autem qui nominatur apud eos episcopus, honorem ´ presbyterij possidebit: nisi forte placuerit Episcopo, nominis eum honore censeri. Si vero hoc ei minime placuerit, prouidebit

* aliquando nominabant

´ ordine

´ presbyteri

* πίστιν.

bit ei aut Chorepiſcopatus,aut presbyterij locũ; vt in clero prorſus eſſe videatur: ne in vna ciuitate duo Epiſcopi probentur exiſtere.

CAN. IX.

Si qui presbyteri ſine examine ſunt promoti, vel cum diſcuterentur,peccata ſua confeſsi ſunt, & homines cõtra Canones commoti,manus confeſsis imponere tentauerunt; tales regula non admittit: quia quod irreprehenſibile eſt,catholica defendit Eccleſia.

CAN. X.

Quicumque de lapſis ad ordinem cleri promoti ſunt per ignorantiam,vel per ordinantium diſſimulationem; hoc Eccleſiaſticæ non præiudicat regulæ. cogniti namque deponuntur.

CAN. XI.

De his qui præter neceſsitatem præuaricati ſunt,aut præter ablationem facultatum,aut præter periculum, vel aliquid huiuſmodi (quod factum eſt ſub tyrannide Licinij) placuit Synodo, quamuis humanitate probentur indigni, tamen eis beneuolentiam commodari. Quicumque ergo veraciter pœnitudinem gerunt, tribus annis fideles inter audientes habeantur; & [a] ſex annis omni ſe contritione deijciant; duobus autem annis ſine oblatione populo in oratione communicent.

[a] ſeptem

CAN. XII.

Quicumque vocati per gratiam, primùm quidem [x] impetum monſtrauerunt,deponentes militiæ cingulum; poſtmodum vero ad proprium vomitum ſunt relapſi, ita vt quidam & pecunias tribuerent,& beneficijs militiam repeterent; hi decem annis, poſt triennij tempus quo inter audientes erunt, in afflictione permaneant. Sed in his omnibus, propoſitum & ſpeciem pœnitentiæ conuenit explorare. Quotquot enim metu & lacrymis,atque patientia,vel bonis operibus,rebus ipſis conuerſionem ſuam non ſimulatione demonſtrant; hi definitum tempus auditionis implentes,tum demum fidelibus in oratione communicent: poſtmodum vero licebit Epiſcopo de his aliquid humanius [y] cogitare. Quicumque vero indifferenter tulerunt, & [z] aditum introeundi Eccleſiam ſibi arbitrati ſunt ad conuerſionem poſſe ſufficere, hi definitum modis omnibus tempus impleant.

[x] voluntatem

[y] conſulere.
[z] habitum non introeundi, ſine, habitum introeundi

CAN. XIII.

De his qui ad exitum veniunt, etiam nunc lex antiqua regularisq. ſeruabitur; ita vt ſi quis egreditur è corpore, vltimo & neceſſario viatico minime priuetur. Quòd ſi deſperatus, & conſecutus communionem, oblationisq. particeps factus, iterum conualuerit; ſit inter eos qui communionem orationis tantummodo conſequuntur. Generaliter autem omni cuilibet in exitu poſito, & poſcenti ſibi [a] communionis gratiam tribui, Epiſcopus [b] probabiliter ex oblatione dare debebit.

[a] Euchariſtiæ
[b] poſtquã probauerit, dare

CAN. XIV.

De catechumenis * lapſis, ſancto & magno Concilio placuit, vt tribus annis ſint inter audientes

* &

A εἰ πάνυ ἡ χωρεπισκόπου ἢ πρεσβυτέρου, ὥστε τοῦ ἐν τῷ πλήρει ὅλως δοκεῖν εἶναι, ἵνα μὴ ἐν τῇ πόλει δύο ἐπίσκοποι ὦσιν.

KAN. Θ'.

Εἴ τινες αἰτίας [x] προσῆχθησαν πρεσβύτεροι, ἢ ἀνακρινόμενοι ὡμολόγησαν τὰ ἡμαρτημένα αὐτῖς, καὶ ὁμολογηθέντων αὐτῶν, ἐπὶ κανόνα κινήσαντες ἄνθρωποι τῆς τοιούτης χάριτος ἐπιτηδήσαντο· τούτους ὁ κανὼν οὐ προσίεται. τὸ γὰρ ἀνεπίληπτον ἐπιδείκνυσι ἡ καθολικὴ ἐκκλησία.

[x] προσηχθησαν

KAN. ι'.

B Οσοι προσκεκλίθησαν τῶν ἀδιαπλανήτων καὶ ἁγίων, ἢ καὶ προφθόντων τῶν προσκεκλιμένων, τοῦτο ἐὰν μένει τῷ κανόνι τῇ ἐκκλησιαστικῇ γνωθείσῃ γὰρ καθαιροῦνται.

KAN. ια'.

Περὶ τῶν ἀδιαβάτων χωρὶς ἀνάγκης, ἢ χωρὶς ἀφαιρέσεως ὑπαρχόντων, ἢ χωρὶς κινδύνου, ἢ ἵνα τοιούτου, ὁ γέγονεν ἐπὶ τῆς τυραννίδος Λικινίου· ἔδοξε τῇ συνόδῳ, κἂν ἀνάξιοι ἦσαν φιλανθρωπίας, ὅμως χρῆσθαι αὐτοῖς. οἱ οὖν γνησίως μετανοοῦντες, τρία ἔτη ἐν ἀκροωμένοις ποιήσουσιν οἱ πρῶτοι· C εἶτα ἔτη ὑποπεσοῦνται· δύο δὲ ἔτη χωρὶς προσφορᾶς κοινωνήσουσι τῷ λαῷ τῶν προσευχῶν.

KAN. ιβ'.

Οἱ δὲ προσκληθέντες μὲν ὑπὸ τῆς χάριτος, καὶ τὴν πρώτην ὁρμὴν ἐνδειξάμενοι καὶ ἀποθέμενοι τὰς ζώνας, εἶτα δὲ πάλιν ἐπὶ τὸν οἰκεῖον ἔμετον ἀποστραφέντες ὡς κύνες, ὡς λῆμμά τε ἀργύριον προέσθαι, καὶ [x] βενεφικίοις καταρθῶσαι τὸ ἀναστραφῆναι· οὗτοι [y] δεκαέτη ὑποπεσοῦνται, μετὰ τὸν τῆς τριετοῦς ἀκροάσεως χρόνον. ἐφ' ἅπασι δὲ τούτοις, προσοχὴ ἐξετάζειν τὴν προαίρεσιν, καὶ τὸ εἶδος τῆς μετανοίας. ὅσοι μὲν D γὰρ καὶ φόβῳ καὶ δάκρυσι καὶ ὑπομονῇ καὶ ἀγαθοεργίαις, τὴν ἐπιτροφὴν ἔργῳ καὶ οὐ σχήματι ἐπιδείκνυνται· οὗτοι πληρώσαντες τὸν χρόνον τὸν ὡρισμένον τῆς ἀκροάσεως, εἰκότως τῶν εὐχῶν κοινωνήσουσι, μᾶλλον τοῦ ἐξεῖναι τῷ ἐπισκόπῳ καὶ φιλανθρωπότερόν τι περὶ αὐτῶν βουλεύσασθαι. ὅσοι δὲ ἀδιαφόρως ἤνεγκαν, καὶ τὸ σχῆμα [z] τοῦ μὴ εἰσιέναι εἰς τὴν ἐκκλησίαν αἱρεῖν αὐτοῖς ἠρήσαντο πρὸς τὴν ἐπιτροφήν, ἐξ ἅπαντος πληρούτωσαν τὸν χρόνον.

[y] δεκαετῆ ἐν ὑποπτώσει

KAN. ιγ'.

E Περὶ δὲ τῶν ἐξοδευόντων, ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν· ὥς τε εἴ τις ἐξοδεύοι, καὶ πλοῦτόν τε ἀναγκαίου ἐφοδίου μὴ ἀποστρέφεσθαι· εἰδὲ ἀποστασίας καὶ κοινωνίας πάλιν τύχοι, πάλιν ἐν τῇ ζωῇ ἐξεταθῆναι, μὴ τῶν κοινωνούντων τῆς εὐχῆς μόνης ἔσω. καθόλου δὲ ἐν τῷ μέλλειν τινὰς οὐτινοσοῦν ἐξοδεύοντος, αἰτοῦντος τοῦ μεταλαβεῖν εὐχαριστίας, ὁ ἐπίσκοπος μετὰ δοκιμασίας [z] δοθήσεται.

[z] μεταδιδόσθαι τῆς προσφορᾶς.

KAN. ιδ'.

Περὶ τῶν κατηχουμένων καὶ ἀδιαπτώτων, ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὡς τὰ τρίτων ἐτῶν αὐτοὺς

τὺς ἀκροωμένους μόνον, μετὰ πάντων εὐχεσθαι μετὰ τῶν A audientes tantummodo; posthæc autem cum catechumenis orent.
κατηχουμένων.

KAN. ιε'.

Διὰ τὴν πολλὴν ταραχὴν καὶ τὰς στάσεις τὰς γινομένας, ἔδοξε πανταπάσι περιαιρεθῆναι τὸ συνήθειαν τὴν παρὰ τὸν κανόνα εὑρεθεῖσαν ἔν τισι μέρεσιν· ὡς τὸν ἀπὸ πόλεως εἰς πόλιν μὴ μεταβαίνειν, μή τι ἐπίσκοπον, μή τι πρεσβύτερον, μή τι διάκονον. εἰ δέ τις μετὰ τὸν τῆς ἁγίας καὶ μεγάλης συνόδου ὅρον, τοιοῦτό τι ἐπιχειρήσειεν, ἢ ἐπιδοίη ἑαυτὸν πράγματι τοιούτῳ, ἀκυρωθήσεται τὸ καταστάσιμα, καὶ ἀποκατασταθήσεται τῇ ἐκκλησίᾳ, ᾗ ὁ ἐπίσκοπος ἢ ὁ B πρεσβύτερος ἐχειροτονήθη.

KAN. ις'.

Οσοι ῥιψοκινδύνως, μή τι τὸν φόβον τοῦ θεοῦ πρὸ ὀφθαλμῶν ἔχοντες, μή τε τὸν ἐκκλησιαστικὸν κανόνα εἰδότες ἀναχωρήσουσι τῆς ἐκκλησίας, πρεσβύτεροι ἢ διάκονοι, ἢ ὅλως ἐν τῷ κανόνι ἐξεταζόμενοι· οὗτοι μηδαμῶς δεκτοὶ ὀφείλουσιν εἶναι ἐν ἑτέρᾳ ἐκκλησίᾳ, ἀλλὰ πᾶσιν αὐτοῖς ἀνάγκη ἐπάγεσθαι χρὴ, ἀναστρέφειν εἰς τὰς ἑαυτῶν παροικίας, ἢ μηδὲ ὅλως ἀκοινωνήτους εἶναι προσήκει. εἰ δὲ τολμήσέ τις ὑφελέσθαι τὸν τῷ ἑτέρῳ διαφέροντα, καὶ χειροτονῆσαι ἐν τῇ C αὐτοῦ ἐκκλησίᾳ, μὴ συγκατατιθεμένου τοῦ ἰδίου ἐπισκόπου, οὗ ἀνεχώρησεν ὁ ἐν τῷ κανόνι ἐξεταζόμενος· ἄκυρος ἔσται ἡ χειροτονία.

KAN. ιζ'.

Επειδὴ πολλοὶ ἐν τῷ κανόνι ἐξεταζόμενοι τὴν πλεονεξίαν καὶ τὴν αἰσχροκερδείαν διώκοντες, ἐπελάθοντο τῆς θείας γραφῆς λεγούσης· τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ, καὶ δῶρα οὐκ ἔλαβεν κατὰ ψυχῆς δικαίου· ὁ γὰρ τοιοῦτος D οὐ σαλευθήσεται εἰς τὸν αἰῶνα· ἐπειδὴ τοίνυν ἐν τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὡς εἴ τις εὑρεθείη μετὰ τὸν ὅρον τοῦτον, τόκους λαμβάνων, ἐπὶ μεταχρήσεσιν ἄλλως μεταχόμενος τὸ πρᾶγμα, ἢ ἡμιολίας ἀπαιτῶν, ἢ ὅλως ἕτερόν τι ἐπινοῶν αἰσχροῦ κέρδους ἕνεκα, καθαιρεθήσεται τοῦ κλήρου, καὶ ἀλλότριος τοῦ κανόνος ἔσται.

KAN. ιη'.

Ηλθεν εἰς τὴν ἁγίαν καὶ μεγάλην σύνοδον, ὅτι ἔν τισι τόποις καὶ πόλεσι, τοῖς πρεσβυτέροις τὴν εὐχαριστίαν οἱ διάκονοι διδόασιν· ὅπερ οὔτε ὁ κανὼν οὔτε ἡ συνήθεια παρέδωκε, τοὺς ἐξουσίαν μὴ ἔχοντας προσφέρειν, τοῖς προσφέρουσι διδόναι τὸ σῶμα τοῦ Χριστοῦ. καλὸν δὲ ἐγνωρίσθη, ὅτι ἤδη τινὲς τῶν διακόνων καὶ παρὰ τῶν ἐπισκόπων τοῖς εὐχαριστίας ἅπτονται. τούτου μὲν οὖν ἅπαντα περιῃρῆσθαι. καὶ ἐμμενέτωσαν οἱ διάκονοι τοῖς ἰδίοις μέτροις, εἰδότες ὅτι τοῦ μὲν ἐπισκόπου ὑπηρέται εἰσὶ, τῶν δὲ πρεσβυτέρων ἐλάττους τυγχάνουσι· λαμβανέτωσαν δὲ κατὰ τὴν τάξιν τὴν εὐχαριστίαν μετὰ τοὺς πρεσβυτέρους, ἢ παρὰ τοῦ ἐπισκόπου διδόντες αὐτοῖς, ἢ παρὰ πρεσβυτέρου· ἀλλὰ μὴ καθήσθω ἐν μέσῳ τῶν πρεσβυτέρων ἐξέστω τοῖς διακόνοις. παρὰ κανόνα γὰρ καὶ παρὰ τάξιν ἐστὶ τὸ γινόμενον. εἰ δέ τις μὴ θέλοι πείθεσθαι καὶ μετὰ τάπτους τοὺς ὅρους, πεπαύσθω τῆς διακονίας.

KAN.

dientes tantummodo; posthæc autem cum catechumenis orent.

CAN. XV.

Propter multam perturbationem, & seditiones quæ fiunt, placuit consuetudinem omnimodis amputari, quæ præter regulam in quibusdam partibus videtur admissa; ita vt de ciuitate ad ciuitatem non Episcopus, non presbyter, non diaconus [x] transferatur. Si quis autem post definitionem sancti & magni Concilij tale quid agere tentauerit, & se huiusmodi negotio mancipauerit; hoc factum prorsus irritum ducatur, & restituatur ecclesiæ, cuius fuit Episcopus, aut presbyter, vel diaconus ordinatus.

[x] transeat.

CAN. XVI.

Quicumque temere [x] aut periculose, neque timorem Dei præ oculis habentes, nec agnoscentes Ecclesiasticam regulam, discedunt ab ecclesia presbyteri, aut diaconi, vel quicumque sub regula prorsus existunt; hi nequaquam debent in aliam ecclesiam recipi, sed omnem necessitatem conuenit illis imponi, vt ad suas parœcias reuertantur. Quod si non fecerint, oportet eos communione priuari. Si quis autem ad alium pertinentem audacter inuadere, & in sua ecclesia ordinare tentauerit, non consentiente Episcopo, à quo discessit is qui regulæ mancipatur; ordinatio huiusmodi irrita comprobetur.

[x] ac.

CAN. XVII.

Quoniam multi sub regula constituti, auaritiam & turpia lucra sectantur, oblitiq. diuinæ scripturæ dicentis: Qui pecuniam suam non dedit ad vsuram; mutuum dantes centesimas exigunt: iuste censuit sancta & magna Synodus, vt si quis inuentus fuerit post hanc definitionem vsuras accipiens, aut ex adinuentione aliqua, vel quolibet modo negotium transigens, aut hemiolia, idest sescupla exigens, vel aliquid tale prorsus excogitans turpis lucri gratia; deijciatur a clero, & alienus existat a regula.

Psal. 14. b.

CAN. XVIII.

Peruenit ad sanctum magnumq. Concilium, quòd in quibusdam locis & ciuitatibus, presbyteris gratiam sacræ communionis diaconi porrigant; quod nec regula, nec consuetudo tradidit, vt ab his qui potestatem non habent offerendi, illi qui offerunt, Christi corpus accipiant. Nec non & illud innotuit, quòd quidam diaconi ante Episcopos [x] sacra oblata contingant. Hæc igitur omnia rescecentur; & in sua diaconi mensura permaneant, scientes, quòd Episcoporum quidem ministri sunt, inferiores autem presbyteris habentur. Per ordinem ergo post presbyteros gratiam sacræ communionis accipiant, aut Episcopo eis, aut presbytero porrigente. Sed nec sedere in medio presbyterorum diaconis liceat: quia si hoc fiat, præter regulam & ordinem probatur existere. Si quis autem etiam post has definitiones obedire noluerit, a ministerio cessare debebit.

[x] Eucharistiam

CAN.

CAN. XIX.

De Paulianiſtis ad Eccleſiam catholicam confugientibus definitio prolata eſt, vt baptizentur omnimodis. Si qui autem de his præterito tempore fuerint in clero, ſi quidem immaculati & irreprehenſibiles apparuerint, baptizati ordinentur ab Epiſcopo Eccleſiæ catholicæ. Quòd ſi diſcuſſio incongruos eos inuenerit, abijci tales conuenit. Similiter autem & de diaconiſſis, & omnino de his qui ſub regula verſantur, hæc forma ſeruabitur. Meminimus autem de diaconiſſis, quæ in eodem habitu eſſe probantur, quòd non habeant manus impoſitionem, & ideo modis omnibus eas inter laicas deputari.

CAN. XX.

Quoniam ſunt quidam in die Dominico genua flectentes, & in diebus Pentecoſtes: vt omnia in vniuerſis locis conſonanter obſeruentur, placuit ſancto Concilio, ſtantes Domino vota perſoluere.

A

ΚΑΝ. ιθ'.

Περὶ τῶν Παυλιανιστῶν, ὅτι προσφυγόντων τῇ καθολικῇ ἐκκλησίᾳ, ὅρος ἐκτέθη τοῦ ἀναβαπτίζεσθαι αὐτοὺς ἐξ ἅπαντος. εἰ δέ τινες ἐν τῷ παρεληλυθότι χρόνῳ ἐν τῷ κλήρῳ ἐξητάσθησαν, εἰ μὲν ἄμεμπτοι καὶ ἀνεπίληπτοι φανεῖεν, ἀναβαπτισθέντες χειροτονεῖσθωσαν ὑπὸ τῆς καθολικῆς ἐκκλησίας ἐπισκόπου· εἰ δὲ ἡ ἀνάκρισις ἀνεπιτηδείους αὐτοὺς ἐμφήνοι, καθαιρεῖσθαι αὐτοὺς πρέπει. ὡσαύτως δὲ καὶ περὶ τῶν Διακονισσῶν, καὶ ὅλως περὶ τῶν ἐν τῷ κανόνι ἐξεταζομένων, ὁ αὐτὸς τύπος φυλαχθήσεται. ἐμνήσθημεν δὲ τῶν Διακονισσῶν τῶν ἐν τῷ σχήματι ἐξεταθέντων, ἐπεὶ μηδὲ χειροθεσίαν ἴσα ἔχουσιν, ὥστε καὶ ἐξ ἅπαντος ἐν τοῖς λαϊκοῖς αὐτὰς ἐξετάζεσθαι.

B

ΚΑΝ. κ'.

Ἐπειδή τινές εἰσιν ἐν τῇ Κυριακῇ γόνυ κλίνοντες, καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις, ἵνα πάντα ἐν πάσῃ παροικίᾳ φυλάττεσθαι, ἑστῶτας εὐθέως τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδίδοναι τῷ θεῷ.

SECVNDA EDITIO CANONVM CONCILII NICAENI.

CAN. I.

Iſidori Mercatoris. SI quis in ægritudine à medicis ſectus eſt, vel à barbaris caſtratus, placuit vt iſte permaneat in clero. Si quis autem ſanus ſe ipſum abſcidit, etiam ſi eſt in clero, ceſſare debet: & ex hoc nullum talem oportet ordinari. Sicut autem de his qui affectauerunt, vel auſi ſunt ſe ipſos abſcindere, hæc quæ diximus, ſtatuta ſunt; ita ſi qui vel à barbaris, vel à dominis ſuis ſecti, & probabilis vitæ ſunt, tales ſuſcipit Eccleſiaſtica regula in clerum.

CAN. II.

Quoniam multa ſiue per neceſſitatem, ſiue ex quacumque cauſa contra regulam geſta ſunt, ita vt homines ex vita Gentili nuper adhuc catechizati, vel inſtituti, ſtatim ad ſpiritalem baptiſmum veniſſent, & continuo cum baptizati ſunt, etiam ad epiſcopatum, vel ad presbyterium prouecti ſunt; recte igitur viſum eſt, de cetero nihil tale debere fieri. Nam & tempore opus eſt, vt ſit catechumenus; & poſt baptiſmum multa probatione indiget. Euidens namque eſt Apoſtolicum præceptum, dicens: Non neophytum, ne forte elatus, in iudicium incurrat, & laqueum diaboli. Si vero procedente tempore aliquod *peccatum admiſerit, & conuictus duobus, vel tribus teſtibus fuerit; ceſſet a clero qui huiuſmodi eſt. Si quis vero præter hæc ˣ facit, tamquam contraria ſtatutis ſancti Concilij gerens, etiam ipſe ˣ periclitabitur de ſtatu ſui cleri.

1. Tim. 3. 6.
* mortale
ˣ fecerit,
ˣ præcipitabitur

CAN. III.

Omnibus modis interdixit ſancta Synodus, neque Epiſcopo, neque presbytero, neque diacono, neque vlli clericorum omnino licere habere ſecum mulierem extraneam, niſi forte mater, aut ſoror, aut auia, aut amita, vel matertera ſit. In his namque ſolis perſonis, & harum ſimilibus, omnis, quæ ex mulieribus eſt, ſuſpicio declinatur. Qui autem præter hæc agit, periclitatur de clero.

CAN. IV.

Epiſcopum oportet ab omnibus Epiſcopis, ſi fieri poteſt, qui ſunt in prouincia eius, ordinari. Si vero hoc difficile fuerit vel aliqua vrgente neceſſitate, vel itineris longitudine; certe tres Epiſcopi debent in vnum eſſe congregati, ita vt etiã ceterorum, qui abſentes ſunt, conſenſum literis teneant, & ita faciant ordinationem. Poteſtas ſane vel cõfirmatio pertinebit per ſingulas prouincias ad metropolitanum Epiſcopum.

CAN. V.

Seruetur & iſta ſententia, vt hi qui ab alijs excommunicantur, ab alijs ad communionem non recipiantur. Requiratur ſane, ſi forte aliqua indignatione, aut contentione, aut qualibet commotione Epiſcopi ſui ˣ excommunicati ſint. Vt ergo digna hæc poſsint examinatione perquiri, recte viſum eſt, per ſingulos annos in ſingulis quibuſque prouincijs, bis in anno Epiſcoporum concilium fieri; vt ſimul in vnum conuenientes ex communi prouincia, huiuſmodi examinent quæſtiones: vt ita demum hi, qui ob culpas ſuas Epiſcoporum ſuorum offenſas merito contraxerunt, digne etiam a ceteris excommunicati ſimiliter habeantur, quouſque in communi, vel ipſi Epiſcopo ſuo viſum fuerit humaniorem circa eos ferre ſententiam. Habeatur autem ſemel Concilium

ˣ abſentes

cilium ante dies Quadrageſimæ; vt omnibus, ſi quæ ſunt, ſimultatibus amputatis, mundum & ſolemne Deo munus poſſit offerri: ſecundum vero agatur circa tempus autumni.

A

CAN. VI.

*perduret

quando-quidem &

Mos antiquus *perdurat in Aegypto, vel Libya & Pentapoli, vt Alexandrinus Epiſcopus horum omnium habeat poteſtatem, quoniam quidem & Epiſcopo Romano partilis mos eſt. Similiter autem & apud Antiochiam, ceterasq. prouincias, honor ſuus vnicuique ſeruetur Eccleſiæ. Per omnia autem manifeſtum eſt, quòd ſi quis præter voluntatem & conſcientiam metropolitani Epiſcopi fuerit ordinatus, hunc Concilium magnum & ſanctum cenſuit non debere eſſe Epiſcopum. Sane ſi communi omnium conſenſu rationabiliter probato ſecundum Eccleſiaſticam regulam, duo vel tres animoſitate ducti per contentionem contradicant, obtineat plurimorum ſententia ſacerdotum.

B

CAN. VII.

Quoniam mos antiquus obtinuit, & vetuſta traditio, vt Aeliæ, ideſt, Hieroſolymæ Epiſcopo honor deferatur; habeat conſequenter honorem ſuum, manente tamen metropolitanæ ciuitati propria dignitate.

C

CAN. VIII.

Si qui voluerint venire ad Eccleſiam catholicam ex Nouatianis, placuit ſancto Concilio vt ordinentur, & ſic maneant in clero. Ante omnia autem hanc habeant cõfeſſionem, quam per ſcripturam exigi oportet, vt fateantur ſe communi conſenſu catholicæ Eccleſiæ ſtatuta obſeruaturos, ideſt, communicaturos ſe & his, qui forte ſecundas nuptias experti ſunt, vel his qui perſecutionis tempore lapſi ſunt; quibus tamen lapſis pœnitentiæ modus & tempus adſcriptum eſt, vt in omnibus ſequantur ea, quæ in Eccleſia catholica obſeruantur. Et ſicubi ijdem ipſi fuerint inuenti ſiue in vicis ſiue in vrbibus clerici ordinati à Catholicis, ſic etiam in clero perſiſtant, vnuſquiſque tamen in ſuo ordine. Si vero Epiſcopus vel Presbyter Eccleſiæ catholicę fuerit ad quem aliqui ex his accedunt, certum eſt quòd Epiſcopus quidem catholicus ſuam habeat dignitatem, ſimiliter autem Presbyteri & diaconi habeant. Hi vero qui ab iſtis veniunt, ſi forte Epiſcopus fuerit, habeat ſacerdotij dignitatem: niſi forte placeat catholico Epiſcopo concedere ei etiam epiſcopalis nominis honorem. Si vero non placuerit, inueniat ei locum, vt ſit in parochia chorepiſcopus, aut in clero presbyter: vt in ciuitate vna non videantur duo Epiſcopi eſſe, & ille omnimodis in clero permanere videatur.

D

CAN. IX.

Si qui ſine examinatione promoti Presbyteri ſunt, & poſtea examinati, confeſſi ſunt peccata ſua; & cum confeſſi fuiſſent, contra regulam venientes homines, manus eis temere impoſuerunt; hos Eccleſiaſticus ordo non recipit. In omnibus enim, quod irreprehenſibile eſt, ſancta defendit Eccleſia.

E

CAN. X.

Quicumque ex lapſis per ignorantiam ſunt ordinati, vel contemptu eorum qui eos ordinauerunt; hoc non præiudicat regulæ Eccleſiaſticæ, cum enim compertum fuerit, deponantur.

CAN. XI.

De his qui negauerunt præter neceſſitatem, aut præter ablationem facultatum, aut præter periculum, vel aliquid huiuſcemodi (quod factum eſt ſub tyrannide Licinij) placuit ſanctæ Synodo, licet indigni ſint miſericordia, tamen aliquid circa eos humanitatis oſtendi. Si quos ergo ex animo pœnitet, tribus annis inter *pœnitentes habeantur. Si tamen fideles ſunt, ſeptem annis alijs inter pœnitentes ſint: duobus autem annis ijdem ſine oblatione in oratione ſola participent populo. Si qui vero per Dei gratiam vocati, primo quidem oſtenderunt fidem ſuam, depoſito militiæ cingulo; poſt hæc autem ad proprium vomitum ſunt reuerſi, vt & pecunias darent, & ambirent redire rurſum ad militiam; iſti decem annis ſint inter pœnitentes, poſt primum triennium quo fuerint inter audientes. Ab omnibus vero illud præcipue obſeruetur, vt animus eorum, & fructus pœnitentiæ attendatur. Quicumque enim cum omni timore & lacrymis perſeuerantibus, & operibus bonis, conuerſionem ſuam non verbis ſolis, ſed opere & veritate demonſtrant; cum tempus ſtatutum etiam ab his fuerit impletum, & orationibus iam cœperint communicare; licebit Epiſcopo humanius etiam circa eos aliquid cogitare. Qui vero indifferenter habuerunt lapſum, & ſufficere ſibi quòd Eccleſiam introierint arbitrantur; iſti omnimodo tempora ſtatuta complebunt.

*audientes

CAN. XII.

De his vero, qui recedunt ex corpore, antiquæ legis regula obſeruabitur etiam nunc, ita vt ſi forte quis recedit ex corpore, neceſſario vitæ ſuę viatico non defraudetur. Quòd ſi deſperatus aliquis recepta Communione ſuperuixerit, ſit inter eos qui in ſola oratione communicant. De omnibus tamen his qui à corpore recedunt, in tradendo eis Communionem, cura & probatio ſit Epiſcopi.

CAN. XIII.

Placuit hoc ſancto & magno Concilio de catechumenis qui lapſi ſunt, vt tribus annis inter audientes verbum ſint tantummodo; poſthæc vero orent cum catechumenis.

CAN. XIV.

Canon hic in vers. Dionysii ponitur pro xviij.

Peruenit ad sanctum Concilium, quòd in locis quibusdam & ciuitatibus, Presbyteris Sacramenta diaconi porrigant. Hoc neque regula, neque consuetudo tradidit, vt hi qui offerendi sacrificij non habent potestatem, his qui offerunt, corpus Christi porrigãt. Sed & illud innotuit, quòd quidam diacones etiam ante Episcopos Sacramenta sumunt. Hæc ergo omnia amputentur, & maneant diacones intra suam propriam mensuram, scientes quia Episcoporũ quidem ministri sunt, presbyteris autem inferiores. Accipiant ergo secundum ordinem post Presbyteros ab Episcopo, vel à Presbytero sacram Communionem. Quòd si non fuerit in præsenti vel Episcopus, vel Presbyter, tunc ipsi proferant, & edant. Sed nec sedere quidem licet in medio Presbyterorũ diacones. extra regulam enim est, vt hoc fiat. Si quis autem non vult his sufficiens esse post hanc definitionem, cesset esse diaconus.

CAN. XV.

Propter multas perturbationes, & frequentes tumultus seditionum, quę fieri solent, placuit omnimodo istam abscindi consuetudinem, quę contra regulam est, sicubi tamen sit, idest, ne de ciuitate ad ciuitatem transeat vel Episcopus, vel Presbyter, vel diaconus. Si quis vero post hæc statuta sancti huius Concilij tale aliquid agere tentauerit, infringetur omni genere huiuscemodi conatus; & restituatur propriæ Ecclesiæ, in qua ordinatus est.

CAN. XVI.

Si qui vero sine respectu Dei agentes, & timorem Dei ante oculos non habentes, neque Ecclesiastica statuta custodientes, recesserint ab ecclesia sua, siue Presbyter, siue diaconus, vel in quocumque Ecclesiastico ordine positi fuerint, non debent suscipi in alia ecclesia; sed cum omni necessitate cogantur vt redeant ad ecclesiam suam. Quòd si permanserint, excommunicare eos oportet.

CAN. XVII.

Si quis ausus fuerit aliquem, qui ad alterum pertinet, ordinare in sua ecclesia, quum non habeat consensum Episcopi ipsius, à quo recessit clericus, irrita sit huiusmodi ordinatio.

CAN. XVIII.

Quoniam multi clerici, auaritiæ causa turpia lucra sectantes, obliti sunt diuini præcepti, quo dictum est: Qui pecuniam suam non dedit ad vsuram; fœnerantes centesimas exigunt; statuit hoc sanctum Concilium, Si quis inuentus fuerit post hanc definitionem vsuras accipere, vel ex quolibet tali negotio turpia lucra sectari, vel etiam species frumentorum ad sescuplum dare; omnis qui tale aliquid conatus fuerit ad quæstum, deijciatur ex clero, & alienus ab Ecclesiastico habeatur gradu. *Psalm. 14.*

CAN. XIX.

Si quis confugit ad Ecclesiam catholicam de Paulianistis, & Cataphrygis, statutũ est rebaptizari eos omnino debere. Si qui vero clerici erant apud eos, si quidem inculpati fuerint & irreprehensibiles, baptizati rursus etiam ordinentur ab Episcopo Ecclesiæ catholicæ. Si vero examinati, minus fuerint apti deprehensi, deponi eos oportet. Similiter autem & circa diaconos, & de omnibus qui in eodem clero inueniuntur, eadem forma seruabitur. Commemorauimus autem diaconissas, quæ in hoc ordine inuentæ sunt, quæ nec manus impositionem aliquam habent, vt & omnimodo inter laicas habeantur. Similiter autem diaconissæ, quæ in catholico canone non habentur, simili loco, idest, laicę & tamquam non consecratæ deputentur.

CAN. XX.

Quoniam sunt in die Dominica quidam ad orationem genua flectentes, & in diebus Pentecostes; propterea itaque statutum est à sancta Synodo, quoniam consona & conueniens per omnes Ecclesias custodienda consuetudo est, vt stantes ad orationem vota Domino reddamus.

Nihil eſt in auctoribus, temporum iniuria & librariorum erroribus magis expoſitum, quàm propria locorum perſonarumq. nomina. Nam cum vt plurimum peregrina ſint, facillimum quidem eſt corrumpi ac deprauari. Accedit, locorum appellationes propter varias diuerſarum gentium in alienos fines incurſiones, & pene momentaneas Imperiorum viciſſitudines, nullibi ſtabiles permanſiſſe. Hinc factum, vt in Conciliorum ſubſcriptionibus multa legantur, quæ aut plane depranata ſunt, aut certe iis nominibus habentur, quæ eo tempore vera & certa erant, noſtro ſæculo omnino & incognita. Sed cum in omnibus editionibus hactenus euulgatis prædicta ſubſcriptiones extent, viſum eſt omitti eas non poſſe.

Subſcripſerunt trecenti decem & octo Epiſcopi, qui in eodem Concilio conuenerunt.

Hoſius Epiſcopus ciuitatis Cordubenſis prouinciæ Hiſpaniæ dixit: Ita credo ſicut ſuperius ſcriptum eſt.

‖ Vitus ‖ Victor & Vincentius Presbyteri vrbis Romæ pro venerabili viro Papa & Epiſcopo noſtro ſancto Silueſtro ſubſcripſimus, ita credentes, ſicut ſupra ſcriptum eſt.

Prouinciæ Aegypti.

Alexander Alexandriæ magnæ.
* Arpocration * Alphocration Naucratites.
Adamantius Cynopolites.
* Arbetion * Alberion Pharbæthi.
Antiochus Memphites.
* Thinites. al. Thmuites. Caius * Ptemythis.
Dorotheus Peluſianus.
Philippus Panephyſenſis.
Potamon Heracleenſis.
Secundus Ptolemaidis.
Tiberius Tentyrites.

Prouinciæ Thebaidos.

* Aithales al. Attas * Atlas Schediæ.
Tyrannus Antinoæ.
Voluſianus Lycopolites.

Prouinciæ Libyæ.

* Dagatius al. Dachis * Dathes Berenices.
* Antipyrgenſis. Serapion * Antiphrenſis.
Zephyrus Barcæ.
Secundus Tanites.
Titus Parætonij.

Prouinciæ Palæſtinæ.

Macarius Hieroſolymitanus.
Germanus Neapolitanus.
Marius Sebaſtenus.
Caianus Gadarenſis.
Euſebius Cæſarienſis.
Sabinus Aſcalonitanus.
Longinus Nicopolitanus.
Petrus Iamnienſis.
‖ Marinus ‖ Macrinus Eleutheropolis.
Maximus Maximianopolitanus.
* Paulinus * Paulus Maximinopolis.
Ianuarius Hierichuntinus.
Heliodorus Zabulonites.
Aëtius Lyddenſis.

A Siluanus Azoti.
Patrophilus Scythopolis.
Aſclepius Gazæ.
Petrus Ahilæ.
Antiochus Capitoliadis.

Prouinciæ Phœnices.

Zenon Tyrius.
Aeneas Ptolemaidis.
Magnus Damaſcenus.
Theodorus Sidonius.
Hellanicus Tripolis.
B Philocalis Paneadis.
Gregorius Beryti.
* Martinus Palmyrenus. * Marinus
‖ Thalaſſius Alalius. ‖ Thadoneus
* Antonius Emiſſenus. * Anatolius

Prouinciæ Syriæ Cœleſ.

Euſtathius Antiochenus.
Zenobius Seleucienſis.
* Theodorus Laodiceæ. * Theodotus
Alphius Apameæ.
Baſſianus Raphaneenſis.
C * Philotimus Hierapolitanus. * Philoxenus
Piperius Samoſatenus.
Archelaus Dolichenus.
Euphration Balaneorum.
Palladius chorepiſcopus.
Zoilus Gabalenus.
Baſſus Zeugmatites.
* Leontius Lariſſenus. * Gerontius
* Euſtathius Arethuſius. * Euſtafius
Mauricius Epiphanenſis.
Paulus Neocæſarienſis. * Cyricius al. Dyricius
* Syricius ‖ Cyrreticenſis. ‖ Cyreſticenſis.
Seleucius chorepiſcopus.
D Petrus Gindarenſis.
* Pegaſius ‖ Acorabenſis. * Pelagius al. Palladius
Baſſonus Gabenus. ‖ Acrabatenſis.
Gerontius Coaræ. al. Ambracianenſis.
* Salomonus Germaniciæ. * Salamenes

Prouinciæ Arabiæ.

Nicomachus Boſtrenſis.
Cyrion Philadelphiæ.
Gennadius Iabrudorum.
Seuerus Sodomorum.
Soſipater ‖ Bethaunenſis. ‖ Patumenus.
Seuerus Dionyſiadis.
E

Prouinciæ Meſopotamiæ.

* Ethilaus Edeſſenus. * Aetholaus
 al. Aetolus

Iacobus Nisibenſis.
Antiochus Rheſinatenſis.
* Mareas Macedonopolitanus. * Marinus

Prouinciæ Perſidis.

Ioannes Perſidis.

Prouinciæ Ciliciæ.

Theodorus Tarſenſis.
Amphion Epiphanienſis.
Narciſſus ' Neronianus. * Irenopolis.
Moyſes Caſtabalenſis.
Nicetas Flauiadis.
Eudæmon chorepiſcopus.
Paulinus Adanorum.
Macedonius Mopſueſtiæ.
Heſychius Alexandriæ minoris.
Tarcondimantus Aegetanus.
Narciſſus Hierapolis.

Prouinciæ Cappadociæ.

Leontius Cæſarienſis.
Eupſychius Tyanenſis.
* Euphraſius Colonenſis. * Eurithius
Timotheus ‖ Cyziſtrenſis. ‖ Cibiſtrenſis, al. Cirſiſtrorum.
Elpidius Comanenſis.
* Gregorius chorepiſcopus. * Gorgonius
Stephanus chorepiſcopus.
Euphronius chorepiſcopus.
Rhodon chorepiſcopus.
Theophanes chorepiſcopus.

Prouinciæ Armeniæ minoris.

* Eulogius Sebaſtenus. * Eulalius
‖ Euethius Satalenſis. ‖ Eutychius

Prouinciæ Armeniæ maioris.

Arſaphius Sophenenſis.
* Acrites Dioſpontanus. * Ariſtarces al. Ariſtæus
Eutychianus Amaſæus.
Heraclius Zelonenſis.
Elpidius ' Ethonienſis. * Coromanenſis, al. Eteſiarum.

Prouinciæ Ponti Polemoniaci.

Longinus Neocæſarienſis.
Domnus Trapezuntis.
Stratophilus ' Ptyuſij. * Pityuntis.

Prouinciæ Ponti Paphlagoniæ.

Philadelphus Pompeiopolis.
Petronius * Iunopolis. * Ionopolitanus.
* Heſychius Amaſtridis. * Eutychius al. Eupſychius

Prouinciæ Galatiæ.

* Pancharius Ancyranus. * Pancratius al. Marcellus al. Marcus
Dicaſius ‖ Tabienſis. ‖ Thobarenſis.

A * Erethius Platanenſis. * Erechorius
‖ Gorgonius Cynnenſis. ‖ Gregorius
Philadelphus Iuliopolis.

Prouinciæ Aſiæ.

Theonas * Cyzicenus. * Marmariçenus.
* Menophantus Epheſinus. * Menophanes
Orion Ilienſis.
Eutychius Smyrnenſis.
Mithres * Paponenſis. * Popenſis.
Macrinus ' Hellenopolis. * Theopolis.
Paulus * Anderenſis. * Anderenſis.

B

Prouinciæ Lydiæ.

Artemidorus * Sardienſis. * Sardiorum.
* Soron Thyatirenſis. * Serras
‖ Ethymaſius Philadelphiæ. ‖ Etheumatius
Pollion ‖ Peperenſis. ‖ Barenſis.
Agogius Tripolitanus.
Florentius * Anticyrræ. * Antiquiras al. Ancyræ Phrygiæ.
Marcus Standitanus.

Prouinciæ Phrygiæ.

C Nunechius Laodicenſis.
Flaccus * Sanenſis. * Sandenſis.
Procopius Synnadenſis.
Piſticus Azanenſis.
Athenodorus Dorylæus.
Paulus ' Apamenus. * Apameenſis.
Eugenius Eucarpienſis.
Flaccus Hierapolitanus.

Prouinciæ Piſidiæ.

Eulalius Iconienſis.
Telemachus Hadrianopolitanus.
D Theodorus Vzelenſis.
Eutychius Seleucienſis.
Heſychius Neapolitanus.
* Vranion Selgenſis. * Vranius Saternonenſis.
Apagamus Liſinienſis.
‖ Tarſicius Apamenus. ‖ Tyrſicius
Patricius Ambladenſis.
Polycarpus Metropolitanus.
* Acumedios Parienſis. * Academius à Paro.
Heraclius Barenſis.

Prouinciæ Lyciæ.

E Eudæmus Patarenſis.

Prouinciæ Pamphyliæ.

Callinicus Pergenſis.
Eureſius Termeſſenus.
‖ Teuxius * Cyrbenſis. ‖ Hæreſius al. Seuſius
Domnus Aſpendius. * Siarbonenſis.
Quintianus Seleucienſis.
Patricius Maximianopolitanus.
Aphrodiſius * Magidorum. * Magidenſis.

Pro-

Prouinciæ Insularis.

Euphrosynus Rhodiensis.
Meliphron Cous.
Strategius Lemnius.
Apollodorus Corcyræus.

Prouinciæ Cariæ.

Eusebius Antiochenus.
Ammonius Aphrodisius.
[a] Leoius Leodius Cybiritanus.
[a] à Mileto. Eusebius [a] Miletius.

Prouinciæ Isauriæ.

Stephanus Barattensis.
[a] Anthenus Athenæus Zoropassenus.
[a] Budesius Ethesius Claudiopolitanus.
Agapetus Seleuciæ.
Siluanus Metropolitanus.
Faustus Phuphenatensis.
Antonius Antiochenus.
Nestor Syedrensis.
Hesychius chorepiscopus.
Cyrillus Sidensis.
Theodorus Vasagadensis.
Theodorus chorepiscopus.
Anatolius chorepiscopus.
[a] Larinensis. Paulus [a] Larandensis.
Quintus chorepiscopus.
Tiberius Lystrensis.
Aquila chorepiscopus.
Eusebius Paralais Lycaoniæ.

Prouinciæ Cypri.

Cyrillus Paphensis.
[a] Selanos Gelasius Salaminensis.

Prouinciæ Bithyniæ.

Eusebius Nicomediensis.
Theognis Nicænus.
Maris Chalcedonensis.
[a] à Chio. Cyrillus [a] Chius.
Hesychius Prusensis, iuxta Hippium fluuium.
Gorgonius Apolloniensis.
Georgius Prusiadis, iuxta Olympum montem.
Euethius Hadrianopolis.
[a] Theustinus Theophanes chorepiscopus.
Rufus Cæsariensis.
Eulalius chorepiscopus.

Prouinciæ Europæ.

Pedorus al. Prederus Phædrius Heracleæ.

Prouinciæ Daciæ.

Protogenes Sardicensis.
Marcus Metropolitanus.

Prouinciæ Mysiæ.

Pistus Marcianopolitanus.
Marcus [a] Comeensis. [a] Euboeæ.
Strategius Hephæstiensis.

Prouinciæ Macedoniæ.

Alexander Thessalonicensis.
[a] Budion Thebensis. [a] Budisius

Prouinciæ Achaiæ.

Pistus Atheniensis.
Festius Strategidis.

Prouinciæ Thessaliæ.

Claudianus Thessaliæ.
[a] Chionius Thebanus. [a] Cleonicus

Prouinciæ Calabriæ.

Marcus Calabriæ.

Prouinciæ Africæ.

Cæcilianus Carthaginiensis.

Prouinciæ Dardaniæ.

Dacius Macedoniæ.

Prouinciæ Dalmatiæ.

Bunius Stoborum.

Prouinciæ Pannoniæ.

Domnus Stridonensis.

Prouinciæ Galliarum.

Nicasius Diuionensis.

Prouinciæ Gothiæ.

Theophilus Gothiæ metropolis.

Prouinciæ Bosphori.

Domnus Bosphorensis.

Impressum Venetiis per Bernardinum Vercellensem, anno Domini M. CCCC. LXXXXIIII. die XXIII. Iulii.

Cum priuilegio.

A Nobilissimo Iuuene Ludouico Alamanno Florentino, Petrus Paulus Vergerius Iustinopolitanus Iurisconsultus, Salutem.

Quoniam ad me scripsisti, Ludouice, ut tibi consilium meum impertirem, quo pacto ad Iuris ciuilis studium accedere debeas, quod ego libenter facio, quia te amo, et quia ita mihi videtur, ut ad Iuris ciuilis studium acced

ἀλλ' ὡς ἀπίστοις πιστὸν εἶναι τὸ κατηγορηθέντα, ἐκ τῶν ἰδίᾳ πρὸς ἡμᾶς περὶ αὐτοῦ, διά τε ἐπιστολῶν, καὶ τῶν εἰς πρόσωπον διαλέξεων πεπληροφορημένοι μὴ τοιοῦτον εἶναι. εἰ δὲ ἐπείσθη ἡ ἁγία ὑμῶν σύνοδος, οὐκ αὐτοψίνευτος, ἀλλὰ σωπηθέντος τοῖς παρ' ὑμῖν κεκριμένοις, καὶ διὰ τούτου τοῦ γράμματος πληροφορεῖσθαι τὴν συγκατάθεσιν, οὐ τὴν ἐξοχὴν βαρέως φέροντες, ἀλλὰ τὴν ὑποψίαν φεύγειν σπουδάζομεν. εἰ γὰρ καταξιώσατε καὶ ἡμᾶς εἰς πρόσωπον ἐπαναλαβεῖν ἡμᾶς, ἔχετε ἐν πᾶσι συμψήφους ἀκολουθοῦντας τοῖς παρ' ὑμῖν κεκριμένοις. ὅπερ καὶ τὸν θεῖον τοῦτον ἐναγόμενον εὐδοξεῖ τῇ ὑμῶν ἀγαθοτάτῃ φιλανθρωπίᾳ ἀπαντᾶν, καὶ ἀνακαλέσασθαι. ἔπρεπεν δὲ καὶ τὸ δικαιοῦντας εἶναι τὸν ἄνδρα, ἀνακεκλημένον καὶ ἀπολογησάμενον ἐφ' οἷς διεβάλλετο, ἡμᾶς σιωπᾶν καθ' ἑαυτῶν δηλοῦντας τὸν ἔλεγχον. καταξιώσατε γοῦν, ὡς ἁρμόζει τῇ φιλοχρίστῳ ὑμῶν ἀγαθοτάτῃ, καὶ τὸν θεοφιλέστατον βασιλέα ὑπομνῆσαι, καὶ τὰς δεήσεις ἡμῶν ἐγχειρίσαι, καὶ θᾶττον βαδίσασθαι τὰ ὑμῖν ἁρμόζοντα ἐφ' ἡμῖν.

A sed quòd minime crederemus, eum, qui erat accusatus, hominem eius generis fuisse: præsertim cum ex illis, quæ priuatim ad nos ab eo tum per epistolas relata erant, tum per eius sermonẽ coram habitum declarata, pro certo essemus persuasi, ipsum longe alium esse. Quod si sanctum vestrum Concilium sibi de illo persuasit; ea quæ vestrò iudicio decreta sunt, non contradicendo impugnare, sed consentientibus animis confirmare decreuimus, & hoc libello consensum illum roboramus; non huc inducti, quòd exilium grauiter & iniquo animo ferimus; sed quòd libenter cupimus hæresis vitare suspicionem. Nam si nos B iam in vestrum conspectum venire permiseritis, comperietis nos vestris decretis omnino suffragaturos. Et quoniam vestræ reuerentiæ visum est, illum qui rerum istarum reus agitur, humanitus excipere, & ad vos accersere: est plane à ratione alienum, vt cum is, qui crimine tenetur implicatus, accersitus sit, illisq. quæ ipsi obijciũtur, responderit; nos reticendo, nosmetipsos culpæ conuincere videamur. Ne grauemini igitur (sicut vestram benignam decet reuerentiam) sanctissimum Imperatorem nostrum de his commonefacere, nostra postulata illi exponere, & mature ea quæ sunt prudentiæ vestræ consentanea, de nobis C statuere.

ΕΠΙΣΤΟΛΗ ΣΥΝΟΔΙΚΗ.

Τῇ ἁγίᾳ καὶ μεγάλῃ, χάριτι τοῦ θεοῦ, Ἀλεξανδρέων ἐκκλησίᾳ, καὶ τοῖς κατὰ τὴν Αἴγυπτον καὶ Λιβύην καὶ Πεντάπολιν, ἀγαπητοῖς ἀδελφοῖς, οἱ ἐν Νικαίᾳ συνηγμένοι, καὶ τῷ μεγάλῳ καὶ ἁγίᾳ συνόδῳ συγκροτήσαντες ἐπίσκοποι ἐν κυρίῳ χαίρειν.

EPISTOLA CONCILII NICAENI.

D Sanctæ eximiæque, Dei gratia, Ecclesiæ Alexandrinæ, & dilectis fratribus Aegyptum, Libyam, & Pentapolim incolentibus, Episcopi Nicææ congregati, & ad magnum sanctumq. Concilium conuocati, sal.

Theod. Cyrill. c. xxv.

ΕΠΕΙΔΗ τῆς παρὰ θεοῦ χάριτος, καὶ παρὰ θεοφιλεστάτου βασιλέως Κωνσταντίνου συναγαγούσης ἡμᾶς ἐκ διαφόρων ἐπαρχιῶν καὶ πόλεων, ἡ μεγάλη καὶ ἁγία σύνοδος ἐν Νικαίᾳ συνεκροτήθη· ἐξ ἀπάσης τῆς ἱερᾶς συνόδου ἀναγκαῖον ἐφάνη καὶ πρὸς ὑμᾶς διαπεμφθῆναι γράμματα, ἵν' εἰδέναι ἔχητε τίνα μὲν ἐζητήθη καὶ ἐξητάσθη, τίνα δὲ ἐδόξε καὶ ἐκρατύνθη. πρῶτον μὲν οὖν ἐξ ἁπάντων ἐξητάσθη, τὰ κατὰ τὴν ἀσέβειαν καὶ τὴν παρανομίαν Ἀρείου καὶ τῶν σὺν αὐτῷ, ἐπὶ τοῦ θεοφιλεστάτου ἡμῶν βασιλέως Κωνσταντίνου, καὶ παρ' ἡμῶν ἐδόξεν ἀναθεματισθῆναι τὴν ἀσεβῆ αὐτοῦ δόξαν, καὶ τὰ ῥήματα καὶ τὰ νοήματα αὐτοῦ τὰ βλάσφημα, οἷς ἐχρῆτο βλασφημῶν τὸν υἱὸν τοῦ θεοῦ, λέγων· ἐξ οὐκ ὄντων εἶναι, καὶ πρὶν γεννηθῆναι μὴ εἶναι, καὶ εἶναι ποτὲ ὅτε οὐκ ἦν· καὶ αὐτεξουσίοτητι κακίας καὶ ἀρετῆς δεκτικὸν εἶναι τὸν υἱὸν τοῦ θεοῦ, καὶ κτίσμα καὶ ποίημα. πάντα τούτοις ἀπεθεμάτισεν ἡ ἁγία σύνοδος, οὐδὲ ὅσον ἀνέχεται τῆς ἀσεβοῦς δόξης.

Ex Theod. lib. 1 c. 9.

QVONIAM Dei gratia, & mandato religiosissimi Imperatoris Constãtini, qui nos ex varijs prouincijs & ciuitatibus in vnum congregauit, magnum & sanctum Concilium Nicænum coactum est; necessarium videtur, vt à toto sacro Concilio litteræ ad vos mittantur, ex quibus possitis intelligere cùm ea quę in controuersiam adducta, & exquisite disceptata sunt, tum quæ decreta & constabilita. Primũ impia & peruersa dogmata Arij, eorumq. E qui eius sectam sequuntur, coram religiosissimo Imperatore nostro Constantino perquisita sunt; vnde placuit Concilio, communibus suffragijs anathema denuntiare eius nefariæ opinioni, & verbis sententijsq. execrabilibus, quibus vsus est ad Filium Dei blasphemijs afficiendum: nimirũ, Eum ex nihilo ortum esse, nec fuisse antequam natus esset: fuisse tempus aliquando, cum non esset: Filium Dei libera voluntate & arbitrio, vitij & virtutis capacem esse: creaturam esse, factum esse. Quibus omnibus sanctum Concilium indicit anathema: immo vero ne pati quidem potest, vt

[illegible] [illegible] [illegible] [

EPISTOLA PAVLI AD
ROMANOS.

EPISTOLA VENERA-
BILIS BEDÆ PRESBY-
TERI AD EGBERTVM
EPISCOPVM.

EPISTOLA CONSTANTINI IMPERATORIS AD ECCLESIAM ALEXANDRINAM.

ΕΠΙΣΤΟΛΗ ΚΩΝΣΤΑΝΤΙΝΟΥ ΒΑΣΙΛΕΩΣ, ΤΗ, ΕΚΚΛΗΣΙΑ, ΑΛΕΞΑΝΔΡΕΩΝ.

Constantinus Augustus catholicæ Alexandrinorum Ecclesiæ.

Κωνσταντῖν⑤ σεβασὸς τῇ καθολικῇ Αλεξανδρέων ἐκκλησία.

Ex Socra. lib.1.c.6.

SALVETE plurimum, fratres charissimi. Permagnum certe & singulare beneficium à diuina prouidentia in nos collatum est, quòd omni errore liberati, vnã eamdemq. fidem agnoscamus. Non est profecto diaboli insidijs contra nos intentatis, de cetero quidquam loci relictum: nam quidquid est per fraudem in nos molitus, illud funditus sublatum est. Dissensiones autem animorum, schismata, tumultus illos, & lethalia discordiarum (vt ita dicam) venena, veritatis splendor (iuxta Christi monitum) penitus obruit, deleuitque. Vnum igitur Deum omnes & nomine veneramur, & esse credimus. Vt autem istud Dei admonitione ad exitum perduceretur, magnam Episcoporum turbam ad vrbẽ Nicæam accersiui: quibus cum ego, qui vnus ex vestrùm numero sum, quiq. eidem obsequio vnà vobiscum libentissime meipsum totum addico, operam dedi, vt veritas diligenter inuestigaretur. Proinde omnia, quæ aut controuersiæ, aut dissensionis materiam præbere videbantur, accurate excussa & exagitata sunt. Quanta & quàm execrabilia probra (ò bone Deus, sis nobis clemens & misericors) nonnulli in venerandum nostrum Saluatorem, in spem & vitam nostram scelerate nefarieq. iecerunt, & scripturis diuinitus inspiratis, fideiq. sacrosanctæ contraria non modo impudenter effutiuerunt, sed se ita credere palàm confessi sunt: Nam cum amplius trecenti Episcopi, viri propter animi modestiam & solertiam admirabiles, vnam eamdemq. fidem (quæ & veritate, & exquisitis Legis diuinæ testimonijs vera fides esse confirmatur) cõstabiliuissent; solus Arius inuentus est, qui vi ac fraude diabolica victus, ab ea penitus defeciuerit; quiq. impia animi impulsione incitatus, hanc erroris labem primum apud vos, deinde apud alios sparserit. Quo circa eam, quam omnipotens Pater nobis tradidit, doctrinã amplexemur: ad fratres nostros charissimos, à quibus nequam & impudens diaboli minister vos segregauit, redeamus: ad commune corpus Ecclesiæ, & ingenua nostra membra, toto pectore, vt dicitur, reuertamur. Illud enim vestræ prudentiæ, fidei, & sanctitati in primis consentaneum est, vt errore illius, qui se hostem veritatis instituerit, penitus depulso, ad Dei gratiam & voluntatem vos denuo recipiatis. Nam quod trecentis Episcopis visum est, non est aliud putandum, quàm Dei sententia: præsertim cum in talium & tam præclarorum virorum mentibus sacer insideret Spiritus, qui illis diuinam voluntatem aperuerit. Quapropter nemo vestrum hęsitet, nemo moram interponat; sed omnes lubentibus animis ad viã veritatis redite; vt simulatque ipse ad vos aduẽtanero, debitas gratias Deo, qui omnia lustrat, vnà vo-

Ξαιρετε ἀγαπητοὶ ἀδελφοί. πλείων ὠφελὴ τῆς θείας προνοίας εἰλήφαμεν χάριν ἵνα πάσης πλάνης ἀπαλλαγῶμεν, μίαν τε τὴν αὐτὴν ἐπιγινώσκωμεν πίστιν. οὐδὲν λοιπὸν τῷ διαβόλῳ ἔξεστι καθ' ἡμῶν πᾶν ὅ τι δολίως κακοτεχνήσαιτο ὃ πρὸ ὀλίγου ἐπιχείρησεν, ἐκ βάθρων ἀνῄρηται. τὰς διχονοίας, τὰ σχίσματα, τοὺς θορύβους ἐκείνους, καὶ τὰ τῶν διαφωνιῶν, ἵν' οὕτως εἴπω, θανάσιμα φάρμακα, τῇ τοῦ κρείττονος κέλευσιν, ἡ τῆς ἀληθείας ἐκάλυψε λαμπρότης. ἕνα τοίνυν ἅπαντες καὶ τὸν ὀνόματα προσκυνοῦμεν, καὶ εἶναι πιστεύομεν. ἵνα δὲ ὅπερ ἤδη ποτὲ σωτηρίᾳ θεοῦ, συνεκάλεσα εἰς τὴν Νικαέων πόλιν τοὺς πλείστους τῶν ἐπισκόπων, μεθ' ὧν περ εἷς ἐξ ὑμῶν ἐγὼ ὁ σωφρεστάτων ὑμέτερ⑤. καθ' ὑπερβολὴν εἶναι χαίρων, καὶ αὐτὸς τὴν τῆς ἀληθείας ἐξέτασιν αὐτοπροαιρέτως ἐποιησάμην. ἐλέγχθη οὖν ἅπαντα καὶ ἀνεμβάσανιστα ἐξήτασται, ὅσα δι' ἀμφιβολίαν, ἢ διχόνοιαν παρέφασιν εὐλόγως ἐνῆγεν. καὶ φαίνεται ἡ θεία μεγαλειότης, ἡλίκα καὶ ὡς δεινὰ τὰ σφῆλ τοῦ μεγάλου ζωτῆρ⑤, σφῆλ τῆς ἐλπίδ⑤. καὶ ζωῆς ἡμῶν ἀπρεπῶς ἐβλασφήμουν γνῶσις, πάντα τὰς θεοπνεύστους γραφὰς, καὶ τὴν ἁγίαν πίστ φθεγγόμενοί τε, καὶ πιστὸν ὁμολογοῦντες τριακοσίων χιῶν καὶ πλειόνων ἐπισκόπων ἐπὶ ζωφροσύνῃ τε καὶ ἀγχινοίᾳ θαυμαζομένων, μίαν καὶ τὴν αὐτὴν πίστιν, ἣ καὶ τῆς ἀληθείας, καὶ ἀκριβείας τοῦ θείου νόμου πέφυκε πίστις εἶναι, βεβαιοῦτον, μόν⑤. Αρει⑤. ἐφωράθη τῆς διαβολικῆς ἐνεργείας ἠπατημέν⑤. καὶ τὸ κακὸν ἔτι πρῶτον μὲν παρ' ὑμῖν, ἔπειτα καὶ παρ' ἑτέροις ἀσεβῆ γνώμῃ διαπέφευγε. ἀναδεξώμεθα τοίνυν ἡμῶν ὁ παντοκράτωρ παρέχε γνώμην. ἐπανέλθωμεν δὴ πρὸς τοὺς ἀγαπητοὺς ἡμῶν ἀδελφοὺς, ὧν ὑμᾶς τοῦ διαβόλ⑤ ἀναιδὴς ὑπηρέτης ἐχώρισεν. δὴ τὸ κοινὸν ζῶμα, καὶ τὰ γνήσια ἡμῶν μέλη ἀσουσθῆ πάσῃ ἴωμεν. ἔστε γὰρ ἡ τῇ ἀγχινοίᾳ ἡ τῇ πίστ, καὶ τῇ ὁσιότητι τῇ ὑμετέρᾳ πρέπει, ἵνα τῆς πλάνης ἐλεγχθείσης ἐκείνης, ὃν τῆς ἀληθείας εἶναι ἐχθρὸν ἀπεδείξατο, πρὸς τὴν θείαν ἐπανέλθητε χάριν. ὁ γὰρ τοῖς τριακοσίοις ἤρεσεν ὁπισκόποις οὐδὲν ἔστιν ἕτερον, ἢ ὃ θεοῦ γνώμη, μάλιστά γε ὅπου τὸ ἅγιον πνεῦμα, τοσούτων ἡ πλειόνων ἀνδρῶν ταῖς διανοίαις ἐγκείμενον, τὴν θείαν βούλησιν ἐξεφώνησε. διὸ μηδεὶς ἀμφιβαλλέτω, μηδεὶς ὑπερηφανείτω, ἀλλὰ προθύμως πάντες εἰς τὴν ἀληθεστάτην ὁδὸν ἐπάνιτ' ἵν' ἐπὶ δ' αὐτὸν οὐδέπω πρὸς ὑμᾶς ἀφικόμην, τὰς ὀφειλομένας τῷ παντοφόρῳ θεῷ

θεῷ μεθ' ὑμῶν ὁμολογήσω χάριτας, ὅτι τ' ἀλληκτον πίστιν ἀπεδείξας, τὴν ἀνυπέρβλητον ἡμῖν ἀγάπην ἐπεδείξατο. ὁ θεὸς ὑμᾶς διαφυλάξαι, ἀγαπητοὶ ἀδελφοί.

A vobiscum agam, quòd non modo fidem sinceram nobis patefecerit, verum etiam charitatem, quæ omnibus optanda erat, benigne largitus sit. Deus vos, fratres charissimi, diu seruet incolumes.

ΤΟΥ ΑΥΤΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥ ΒΑΣΙΛΕΩΣ.

EPISTOLA CONSTANTINI IMP. AD VNIVERSOS.

Νικητὴς Κωνσταντῖνος, μέγιστος, σεβαστὸς, ἐπισκόποις, καὶ λαοῖς.

Victor Constantinus, maximus, Augustus, Episcopis & populis Sal.

Σωκρ. βιβ. α'. κεφ. ζ'.

ΤΟΤΕ πατρὸς καὶ ἀσεβῆς μιμησάμενος Ἄρειος δικαίως ἐπὶ τῷ αὐτῷ ἐκείνοις ὑπέσχεν ἀτιμίαν. ὡς περ γὰρ Πορφύριος ὁ τῆς θεοσεβείας ἐχθρὸς, συντάγματα ἀθέμιτα κατὰ τῆς θρησκείας συνεσάμενος, ἄξιον ἔπραττε μισθὸν, καὶ τοιοῦτον, ὡς τ' ἐπαινούμενος μὲν αὐτὸν παρὰ τοῖς ἐξῆς γένεσιν χρόνον, καὶ πλείστης ἀπαλλαττόμενος κακοδοξίας, ἀφανισθῆναι δὲ τὰ ἀσεβῆ αὐτοῦ συγγράμματα· οὕτω καὶ νῦν ἔδοξεν Ἀρείου τε καὶ τοὺς Ἀρείου ὁμογνώμονας, Πορφυριανοὺς μὲν καλεῖσθαι· ἵν' ὧν τοὺς τρόπους μεμιμήσωνται, τούτων ἔχωσι καὶ τὸ ὄνομα. πρὸς δὲ τούτοις κἂ εἴ τι συγγράμμα παρὰ Ἀρείου συνταχθὲν εὑρεθείη, πῦρ παρεδόθαι· ἵνα μὴ μόνον τὰ φαῦλα αὐτοῦ τῆς διδασκαλίας ἀφανισθείη, ἀλλὰ μηδὲ ὑπόμνημα αὐτοῦ ἄλλως ὑπολείπηται. ἐκεῖνο μέν τοι προαγορεύω, ὡς ἄν τις συντάγμα ὑπὸ Ἀρείου συνταχθὲν φωραθείη κρύψας, καὶ μὴ ἀθρόως προσενεγκών, πυρὶ καταναλῶσαι, τούτῳ θάνατος ἔσται ἡ ζημία. προσκέχρημαι γὰρ ἄλλους, ὅπῃ τούτῳ κεφαλικῶ ὑποκείσεται ἁμαρτήματι. ὁ θεὸς ὑμᾶς διαφυλάξαι.

Ex Socrat. lib. 1. c. 6.

CVM Arius sceleſtorum & impiorum hominum conſuetudinẽ imitatus ſit, eamdem cum illis ignominiæ & turpitudinis notã merito ſubire debet. Quemadmodum igitur Porphyrius capitalis pietatis hoſtis, qui nefarios libros contra religionẽ Chriſtianam nuper edidit, mercedem dignam laboribus recepit, & eiuſmodi quidem, vt apud futura ſæcula non ipſe ſolum maximis probris vexatus fuerit, & turpiſſima infamiæ labe aſperſus, verum etiam impia eius ſcripta deleta penitus & extincta: ſic iam viſum eſt, Arium, & eius ſectatores, Porphyrianos nuncupari; vt quorum ſecuti ſunt mores, eorum etiam nomen habeant: quin etiam, ſi quod opus ab Ario conſcriptum reperiatur, illud cremandum eſſe; vt non modo execrabilis eius doctrina funditus tollatur, ſed etiam nullum monimentum eiuſdem omnino relinquatur ad poſteritatem. Illud etiam mandamus, vt ſi quis librum ab Ario compoſitum occultaſſe deprehenſus ſit, & eum non ſtatim in medium adductum igne combuſſerit, morte multetur. nam mox vt comprehenſus fuerit, plectetur capite. Deus vos ſeruet incolumes.

ΕΠΙΣΤΟΛΗ ΚΩΝΣΤΑΝΤΙΝΟΥ βασιλέως τῇ ἐκκλησίᾳ Νικομηδέων καὶ Εὐσεβίου, καὶ Θεογνίου.

EPISTOLA CONSTANTINI Imp. ad Eccleſiam Nicomedienſem, contra Euſebium & Theognium.

Κωνσταντῖνος σεβαστὸς τῇ καθολικῇ ἐκκλησίᾳ Νικομηδέων.

Conſtantinus Auguſtus, catholicæ Eccleſiæ Nicomedienſium.

λείπει ἡ ἀρχή.

Deeſt principium.

* * * *

Θεοδ. βιβ. α'. κεφ. ε'.

Τίς ἐστιν ὁ τοῦτο διδάξας οὕτως ἄκακον πλῆθος; Εὐσέβιος δηλαδὴ ὁ τῆς τυραννικῆς ὠμότητος συμμύστης. ὅτι γὰρ πανταχοῦ τοῦ τυράννου μεγίστην πεφύκει, πανταχόθεν ἐστὶ πυθέσθαι. τότε μὲν γὰρ αἱ τῶν ἐπισκόπων σφαγαὶ διαμηνύουσι, πᾶλαι δὲ τῶν ἀληθῶς ἐπισκόπων. ἔστι δ' ἡ χαλεπωτάτη τῶν χριστιανῶν ἐπιδίωξις διαῤῥήδην βοᾷ. ἔδει γὰρ οὐδὲν τῶν ἐμὲ μεγαλυνόντων ὕβρεων νῦν ἐρῶ· οἶδ' ὧν ὅτι μάλιστα αἱ τῶν ἐναντίων μερῶν ἐπαγωγαὶ δύναιντο σωφρονεῖν. ἔστιν γὰρ ὀφθαλμοὺς κατάσκοπους ἐπέμπειν καθ' ἡμῶν, καὶ μόνον οὐκ ἐνόπλους τῷ τυράννῳ συνεπιφέρειν ὑπουργίας. μηδ' ἐμέ τις οἰέσθω εἶναι πρὸς τ' τούτων ἀποδοχὴν ἀπροσκόπευτον. ἔλεγχος γὰρ ἔστιν ἀκριβὴς, ὅτι

Ex Theod. lib. 1. c. 20.

Quis vero adeo ſimplicem plebem hæc edocuit? Euſebius videlicet tyrannicæ crudelitatis ſocius. Eũ enim vbique tyranni fuiſſe perfugã, multis rebus perſpici poteſt: tum enim id Epiſcoporũ cædes teſtificãtur, eorumq. qui vere Epiſcopi ſunt; tum ſæuiſſima Chriſtianorum perſecutio aperte clamat. nam in præſentia nil dicam de illatis mihi contumelijs, quibus contrariarum partium factioſæ concurſationes maxime fuerunt. Hic aduerſus me oculos exploratores ſubmittebat, ac tyranno tãtum non armata miniſteria conferebat. Nec me quiſquam putet imparatum eſſe ad hæc demonſtranda. certum enim argumentum

eſt,quòd presbyteros & diaconos, qui Euſebium
ſequerentur, aperte conſtitit à me deprehenſos.
Sed hæc prætermitto: quæ non ob indignationem, ſed ad illorum dedecus à me prolata ſunt.
illud ſolum metuo, illud cogito, quòd perſpicios vos in huius criminis ſocietatē vocari. Nam Euſebij impulſu ac peruerſitate, conſcientiam ſuſcepiſtis à veritate longe remotam. Cuius mali non
tarda curatio eſt, ſi fidelem, integrumq. Epiſcopum nunc ſaltem habeatis, & ad Deum reſpiciatis: quod in præſentia ſitum in vobis eſt, quodq.
dudum oportuerat à veſtro iudicio pendere; niſi
Euſebius aſtutia ſautorum ſuorum huc veniſſet,
impudenterq. rectum ordinem perturbaſſet. Sed
quoniam de ipſo Euſebio veſtram charitatem
paucis admoneri oportuit, meminit tolerantia veſtra, in vrbe Nicæa Synodum eſſe habitam, cui
ego (quemadmodum decebat cultum & obſequiū
conſcientiæ meæ) interfui, non alia voluntate,
quàm vt concordiam omnibus ſancirem, vtq.
ante omnia redarguerem, repelleremq. hoc facinus, quod initium habuit ab Arij Alexandrini
petulantia, deinde ſtatim vires ſumpſit Euſebij
vano exitiabiliq. ſtudio. Atque hic Euſebius,
chariſſimi & honoratiſſimi, quanta concurſatione, vtpote conſcientia ſua victus, quanto probro
ſtetit cum falſitate vſquequaque conuicta, ſubmittens mihi plæroſque, qui pro ipſo poſtularent, & à me poſcens auxilium, ne tanti ſceleris
conuictus, honore, quem habebat, expelleretur?
Teſtis mihi Deus ipſe eſt, qui in me & in vobis benigne maneat. Nam me quoque ille circumuenit, & indecore obrepſit: quod & vos agnoſcetis.
tum enim geſta omnia ſunt, vt ille cupiebat, mente quoduis malum contegens. ſed nuper (vt ceteram eius prauitatem omittam) quid maxime
cum Theognio, quem amentiæ ſuæ habet ſocium,
confecerit, quæſo audite. Aliquot Alexandrinos, qui à fide noſtra defecerant, huc iuſſeram
mitti; quandoquidem opera eorum diſſenſionis
fax excitabatur. at hi boni Epiſcopi, quos Synodi veritas ad pœnitentiam ſemel reſeruarat, non
ſolum illos receperunt, & apud ſe tutati ſunt; ſed
etiam eorum prauitatis ac malitiæ participes
fecerunt. Ac propterea hoc ingratis his facere
decreui. eos abreptos iuſſi exterminari quàm
longiſſime. Nunc veſtrum eſt, ad Deum illa fide
reſpicere, in qua ſemper vos fuiſſe conſtat, &
in qua manere, omniaq. pietatis officia exequi
conſentaneum eſt. Ita cum Epiſcopos caſtos
& orthodoxos & humanos habemus, gaudemus. Si quis autem ad illarum peſtium vel memoriam, vel laudem inconſulto auſu accendatur,
confeſtim eius audacia officio ſerui Dei, ideſt
meo, comprimetur. Deus vos, dilecti fratres,
conſeruet.

A ὅτι τοὺς πρεσβυτέρους καὶ διακόνους τοὺς Εὐσεβίῳ περιπιπτοντας, φανερῶς ὑπ' ἐμοῦ συνελήφθη παυσάμενον. ἀλλὰ ταῦτα μὲν παρίημι, ἃ νῦν οὐκ ἀναγκαίως ἕνεκεν, ἀλλ' εἰς ἐκείνων αἰσχύνην ὑπ' ἐμοῦ προενήνεκται. ἐκεῖνο μόνον δέδια, ἐκεῖνο διαλογίζομαι, ὅτι ὑμᾶς ὁρῶ πρὸς τῷ ἓν ἐγκλήματος καλεῖσθαι κοινωνίαν. διὰ γὰρ τὸ Εὐσεβίου ἀγωγήν τε καὶ διαστροφήν, συνείδησιν τῆς ἀληθείας κεχωρισμένων ὑμῶν. ἀλλ' ἔστιν ἡ βεβαία ἡ θεραπεία, ἣν μοι δοκοῦσιν πρό τε καὶ ἀπείρου νῦν χρόνου λαβόντες, πρὸς τὸν θεὸν ἀποδηναι· ὅπερ οὐδὲ δύσκολον ἐν ὑμῖν ἐστι, καὶ πάλαι ἐχρῆν τῆς
B ἡμετέρας κελεύσεως ἠρτῆσθαι· εἰ μὴ ὁ παρεληλυθὼς Εὐσέβιος δεινότητι τοῦ τὸν συλλαβομένων αὐτῷ, ἐκπεπληχθαι ἐλπιζεν, καὶ τῇ τῆς τάξεως ὀρθότητα ἀναμαχήτως ἀνατετραχέναι. ἀλλ' ἐπειδὴ οὐδὲ αὐτὸς ὁ Εὐσέβιος πρὸς τὴν ὑμετέραν ἀγάπην ὀλίγα πρόσωπα φέρειν, μέμνηται ἡ ὑμετέρα ἀκριβεία ὅτι τῆς Νικαέων πόλεως μητροπόλεως ἀνῆκον, ἢ δὲ αὐτὸς ἐγὼ πρεσβύτερος τῆς ἐμῆς παροικήσεως λαμπρείας παρήμην, εἶδέν ἕτερον βουλόμενος, ἢ ὁμόνοιαν ἅπασιν ἐγκαταθέσθαι, πρό γε πάντων ἐλέγξαι τε καὶ διορθώσασθαι τὸ πρᾶγμα ὅτι, ὁ τὲ μὴν ἀρχὴν ἐλήφθη διὰ τὸ Ἀρείου καὶ Ἀλεξανδρέως διανοίας· ἰσχυροποιῆσαι ὃ ἐβουλεύσατο διὰ τὸ Εὐσεβίου ἀτόπου τε καὶ ἀλεθείας ἀστοῦς. ἀλλ' αὐτὸς οὗτος
Εὐσέβιος, προσφιλέσατοί τε ὑμιῶσαι, μεθ' ὅσης νομίζει παρρομῆς, ἅτε δὴ τὸ τῆς παροικήσεως αὐτῆς ἡγεμόνος, μεθ' ὅσης ὃ αἰσχύνης τῆς πεπλασμένης ψευδολογίας παύσεται· ἀποπέμπων μέν μοι διαφόρους τοὺς ἀξιοῦντας ὑπὲρ αὐτοῦ, ἐξαιτούμενος ὃ παρ' ἐμοῦ συμμαχίαν ἵνα, ὅπως μὴ ἐπὶ τούτῳ ἐλεγχθεὶς πλημμελήματι τῆς ὑπ' ἀρχάς
D αὐτῷ ἡμῖν ἐκβάλλοιτο; μάρτυς ἔστι μοι τούτου ὁ θεὸς αὐτὸς, ὃς ἐμοί τε καὶ ὑμῖν φιλαλήθως ὑπεμνήσει. ἐπὶ καὶ ἐμὲ ἐκεῖνος ὑπεισῆλθε, καὶ ἀπροσπτώς ὑφήρπασεν· ὁ καὶ ἡμεῖς ὑπεγνώσθημεν. πάντα μὲν γὰρ ἐπράχθη πῃ, καθὼς αὐτὸς ἐπύθη, πᾶν ὁπωσοῦν κακὸν ὑπὲρ τῆς ἑαυτοῦ διανοίας διακρυπτόμενος. ἀλλὰ πρώην, ἵνα τὰ λοιπὰ τούτου σκαιότητος παρῶ, τί μάλιστα μετὰ θεογνίου, ὃν τῆς αἱρέσεως ἔχθρα κοινωνὸν, διεπράξατο, ἀκούσατε παρακαλῶ. Ἀλεξανδρέας ἵνας τὰ ἡμετέρους πίστεως αἱρεσιώτας, ἐκπαῦσαι ἐκκλησιῶν διαπαλῶν· ἐπειδὴ διὰ τούτων ὑπηρεσίας ὁ τὰ δίκαιος ἠγείρετο πυρός. ἀλλ' οὗτοι οἱ καλοί τε καὶ ἀγαθοὶ ὑπάρχουσι, οὓς ἅπαξ ἡ τῆς συνόδου ἀλήθεια πρὸς μετάνοιαν ἐπιτηρήκει, ἃ μόνον ἐκείνους ὑπεδέξατο, καὶ παρ' ἑαυτῆς ἠσφαλίσατο, ἀλλὰ καὶ ὁμοιώσασθαι αὐτοῖς τὰ τῶν τρόπων κακοηθείας. διὰ τοῦτο πρὸ τοὺς ἀκαρέστους
E τούτους ἔχειν πρᾶξαι. ἁρπαγέντας γὰρ αὐτοὺς ἐκέλευσαν ὡς πορρωτάτω ἐξορισθῆναι. νῦν ὑμέτερόν ἐστι, πρὸς τὸν θεὸν ἐκείνη τῇ πίστει βλέποντι, ἣ πάντοτε καὶ * μεθ' ὅσης καὶ συνέσεως, καὶ ἐπισκόπους ἀγαθούς τε καὶ ὀρθοδόξους, καὶ φιλανθρώπους ἔχοντας χαίρομεν. εἴ τις δὲ ἢ πρὸς μνήμην τῶν λυμεώνων ἐκείνων, ἢ πρὸς ἐπαινον ἀπρονοήτως ἐξαφθῆναι πλημμελοῦς. φθάσαι χρῆμα τῆς ἰδίας πλημμελείας διὰ τῆς τοῦ θεοῦ, τυπῶσαν ἐμοῦ ἐπιεικείας ἀναπαλήσεται. ὁ θεὸς ὑμᾶς διαφυλάξαι, ἀγαπητοὶ ἀδελφοί.

* μεθ' ὅσης συνέσεως, καὶ

TELOS.

Η ΕΝ ΣΑΡΔΙΚΗι ΑΓΙΑ
ΟΙΚΟΥΜΕΝΙΚΗ
ΣΥΝΟΔΟΣ

Η ΤΗΣ ΕΝ ΝΙΚΑΙΑι ΟΥΣΑ ΠΑΡΑΦΥΑΣ

CONCILIVM
SARDICENSE
GENERALE

QVOD EST NICAENI APPENDIX

LIBER PRIMUS.

Ante Concilium Tridentinum, quæ ad Religionem pertinuerint.

Cum Lutherus, Augustinianus Monachus, Ecclesiæ Romanæ, quæ Mater omnium Ecclesiarum est, & Magistra fidei, Sacramentorum, quæ Christus Dominus ad salutem humani generis, & ad perfectionem unius cujusque Sanctorum, quotquot ab initio fuerunt, & deinceps futuri sunt, instituit, & ordinavit, septenarium numerum, ac Sacrosanctum Missæ Sacrificium, & Sacerdotium, quod Apostolis, eorumque successoribus in Ecclesia Dei, ad Christi Corpus, & Sanguinem conficiendum, & ad peccata remittenda, & retinenda, Christus Dominus tradidit, & ordinavit, ac Sacrosanctum Matrimonium, quod Christus Dominus Ecclesiæ suæ, & populo Christiano, ut ex Apostolo colligitur, sanctificandum, & consecrandum tradidit, & ordinavit, ac Sacrosanctum Baptismum, quo

vitate (nam de [a] præſtituti ad Concilium temporis anguſtia nonnulli Orientales Epiſcopi eum criminabantur) Imperatorumq. [β] conſenſu apud Sardicam Illyrij vrbem Synodus generalis indicitur, Rufino [γ] iterum & Euſebio Coſſ. anno poſt obitum Conſtantini vndecimo. Eò conuenere [δ] Epiſcopi circiter ducenti octoginta ex Occidente, & ex Oriente ſeptuaginta ſex. Hoſius, [ε] Archidamus & Philoxenius Iulij nomine præerant. Adfuit [ζ] & Athanaſius cum ſocijs, ad crimina, quorum poſtulati fuerant, diluenda. Verum Orientales Ario pleni, cum intelligerent rem agendam eſſe ſine [η] Muſoniano, Heſychio, & Caſtritio, quorum muniti lictoribus, Epiſcoporum ſolebant obterere libertatem; diffiſi cauſa, & ſcelerum conſcientia conſternati, venturos [θ] ſe in Synodi conſpectum, niſi prius Athanaſio & ſocijs de medio pulſis, palam negarunt. Quod cum Sardicenſes Patres de innocentibus ac ſanctiſſimis viris, iamq. in Romanam communionem receptis abnuerent conſtituere, Arianosq. iterum atque iterum commonuiſſent, vt è palatio, quo ſeſe [ι] abdiderant, prodirent in medium, flagitia quæ Athanaſio intenderant, probaturi; alioquin ipſos reorum loco habendos eſſe; illi tam incorruptis iudicum ſubſellijs res ſuas credere non auſi, clam [κ] Philippopolim [λ] Thraciæ defugere. Vbi [μ] noua fidei formula, velut ad explendum quod Nicæna deerat, edita, damnarunt Homouſion; aduerſus Athanaſium & ſocios ſua decreta confirmarunt; Iulio, Hoſio, ceterisq. Athanaſij fautoribus edixerunt anathema, & epiſcopale nomen [ν] abrogarunt. Quæ omnia quò plus haberent auctoritatis ac ponderis, ad hæreticorum dolos conuerſi, tamquam acta geſtaq. in Sardicenſi Synodo, cuius abutebantur nomine, ad Donatum [ξ] tunc catholicæ Eccleſiæ infenſiſſimum in Africa, vt ipſum ſuis adiungerent partibus, perſcripſere; tametſi ea fraus haud quaquam fefellerit Africanos Patres. Nam longo poſt tempore cum Donatiſtæ eo Concilio, quod coactum fuerat ab Arianis, in ſuæ cauſæ patrocinium vellent abuti, continuo beatus Auguſtinus ex iniquiſſima Iulij & Athanaſij condemnatione, quæ tamquam in eo Concilio facta recitabatur, opus ex Ariana officina prodijſſe deprehendit. Harum [ο] rerum indignitate, & ſingulari hominum impudentia commoti Sardicenſes Patres, in eos vt cauſæ deſertores, criminatores piorum omnium, & orthodoxæ fidei aduerſarios, iuſtiſſimum anathema conclamant; Stephanum Antiochenum, Menophantem Epheſinum, Narciſſum Neroniadis, Theodorum Heracleenſem, Acacium Cæſarienſem, Vrſacium & Valentem ex epiſcopali gradu dimouent, Gregorium in primis, qui in Alexandrinam ſedem armatis militibus ſeptus irruperat: Athanaſium & ſocios honorificis iudicum ſententijs ac decretis ornatos, ſuarum iterum iubent eccleſiarum gubernacula capeſſere: Homouſion, Nicænamq. doctrinam, vt nullis egentem [π] aſſumentis, ſed numeris omnibus abſolutam, religioſiſſimis acclamationibus comprobant: tabellam vero, ac nouam formulam, quam aduerſarij finxerant, & nomine Synodi Sardicenſis ediderant, vt adulterinam ac ſuppoſititiam abrogant atque reſcindunt: viginti denique canones [ρ] Græce ac Latine in communem Eccleſiæ vtilitatem ſancinnt: omniaq. quo ordine geſta ſunt, diligenter perſcribunt, primum [σ] Iulio Romano Pontifici, ceterisq. [τ] Epiſcopis; vt ijs, quos Ariani iniuſtiſſime vexauerant, ſolatio ac perfugio eſſent: deinde Alexandrinæ eccleſiæ, cuius tantopere intererat, quæcumque ad Athanaſij cauſam ſpectabant non ignorare: tum Conſtanti Auguſto, qui [υ] mox per litteras egit cum fratre Conſtantio, vt (quod & ſancta Synodus [φ] miſſis ad eum Euphrata Agrippinæ, & Vincentio Capuæ Epiſcopis rogabat) Athanaſio & ſocijs contra fas & ius omne depulſis ſuas reddi eccleſias imperaret. Atque hic fuit Synodi Sardicenſis exitus. Quoniam autem nihil nouum, quod ad fidem pertineret, in hac Synodo ſancitum fuit, nec [χ] nouus fidei articulus explicatus, ſed ea tantum nouis ſuffragijs ſtabilita ac confirmata, quæ Patres in Nicæna Synodo tradiderant: propterea Synodus Sardicenſis, licet ex toto fere orbe collecta, ſemper tamquam pars appendixq. Nicæni Concilij fuit habita, cum omnia quæ de fide fuerunt definita, ad illius decreta ſeruanda referantur. Itaque licet hæc Synodus altera fuerit à Nicæna, tamen quia non nouas ſuſcepit fidei vel Eccleſiæ cauſas, ſed Nicænæ tantum fidei tutelam ac patrocinium, &, vt eſt in Concilio Chalcedonenſi, [†] Arianorum reliquias oppugnauit; & quia ipſorum Sardicenſium & Nicænorum Patrum vna fuit ſententia, vna mens, vnus ſpiritus; idcirco Sardicenſe Concilium Nicæni nomine à multis comprehenditur, quemadmodum vrbs, ac vrbis propugnaculum, vna res cenſeri ſolet ac nominari. Quamobrem [ω] Innocentius & [α] Zoſimus Sardicenſes canones appellant Nicænos, vt ex Concilio ſexto Carthaginienſi appareat. Eamdem item ob cauſam ſanctus [β] Gregorius, Iſidorus [γ], Beda [δ] & alij Patres cum prima quattuor Concilia enumerant, Sardicenſe, quamuis reuera generale, ſilentio prætereunt, tamquam Nicæno incluſum. Quantam autem hæc Synodus auctoritatem habeat, multis validisq.

[a] Socrat. lib. 2. c. 16.
[β] Athan. apolo. 2. & epiſt. ad ſolit. vitam agen.
[γ] Socrat. lib 2. c. 16. Sozom. lib. 3. c. 11.
[δ] Athan. apolog. 2. Theod lib. 2. c. 7. Socrat. vbi ſ.
[ε] Athan. apolog. 2.
[ζ] Athan. ead apol. 2. & epiſt. ad ſolit. vit. agen. Socr. & Theod. vbi ſ.
[η] Athan. loc. cit.
[θ] Socrat. lib. 2. c. 16. Athan. apolog. 2.
[ι] Athan. epiſt. ad ſolit. vit. agen. & apolog. 2.
[κ] Athan. vbi ſ.
[λ] Socrat. lib. 2. c. 16. Sozom. lib. 3. c. 10.
[μ] Athanaſ. epiſt. ad Antiochen.
[ν] Sozom. lib. 3. c. 10.
[ξ] S. Aug. lib. 3. cont. Creſcon. c. 34. & epiſt. 163.
[ο] Epiſt. Conc. Sardicen. apud Athan apolog. 2. & idé Athan. in epiſt. ad ſolit. vit. agen. Socrat. lib. 2. c. 16. Sozom. lib. 3. c. 11.
[π] Athan. epiſt. ad Antioch.
[ρ] Nicol. I. epiſt. 11. ad Photium. & Dionyſ. Exig. in præfat. Canonum.
[σ] Apud Creſcon.
[τ] Apud Athan. apolog. 2.
[υ] Socr. lib. 2. c. 18.
[φ] Athan. epiſt ad ſolit. vit. agen.
[χ] Athan. epiſt. ad Antioch.
[†] Act. 16.
[ω] epiſt. ad Victr. c. 1.
[α] Carthag. 6. c. 3. & ſeq.
[β] lib. 2. epiſt. 10.
[γ] lib. 6. Etymol. c. 16
[δ] lib. de temp. c. 65

rationibus probari poteſt. Primùm enim eſſe generalem colligitur, tum ex magna Epiſcoporum frequentia qui ad eam conuenerunt, vt apparet ex [a] Athanaſio & alijs, qui Patrum numerum protulerunt; tum quia Iulij Pontificis maximi auctoritate [β] conuocata fuit, eiusq. Legati eidem præfuerunt. His accedit Conſtantis & Conſtantij Impp. auctoritas, qui omnem dederunt operam, vt Epiſcopi ex omnibus fere prouincijs conuenirent. Extat præterea Socratis, & (quod maius eſt) Iuſtiniani Imp. teſtimonium, qui in edicto de tribus Capitulis hæc verba ſcribit: Quoniam ex his qui in Nicæna ſancta Synodo conuenerunt, & expoſitæ ab ea fidei definitioni vel Symbolo ſubſcripſerunt, quoniam poſtea contraire ſapientes apparuerunt, alij quidem vini, alij poſt mortem anathematizati ſunt à Damaſo ſanctæ memoriæ Papa antiquioris Romæ, vel ab vniuerſali Sardicenſi Synodo, prout teſtatur ſanctus Athanaſius. hæc Iuſtinianus. Cum autem ipſemet Iulius [γ] in epiſtola ad Alexandrinos, ſuam de Athanaſio reſtituendo ſententiam a Synodo approbatam eſſe gratuletur; perſpicuum eſt ab eodem approbatam fuiſſe; præſertim cum Oſius & reliqui litteras ad ipſum dederint, eundemq. [δ] rogauerint, vt Concilij ſententiam ſua auctoritate confirmaret. Itaque ſi omnia diligenter perpendantur, exploratum erit, hanc Synodum generalem eſſe, cum nihil ex his quæ ad Concilium generale pertineant, in illa deſiderari poſſit. Apoſtolica etiam Sedes Sardicenſi Concilio ſemper honorem habuit: nam & in corpore Canonum, quo in primis olim in controuerſijs Eccleſiaſticis diiudicandis vtebatur, Sardicenſes canones collocauit: & Leo IIII. in epiſtola ad Epiſcopos Britanniæ, per huius Concilij canones Eccleſiæ diſceptationes diſſoluendas docuit. Gratus etiam Carthaginienſis Epiſcopus in Carthaginienſi primo Concilio idem confirmat, cuius verba hæc ſunt: Memini in ſanctiſſimo Concilio Sardicenſi ſtatutum, vt nemo alterius plebis hominem vſurpet; ſed ſi forte erit neceſſarius, petat à collega ſuo, & per conſenſum habeat. Quod in Sardicenſi Concilio can. xv. decretum eſt. Et Nicolaus primus in epiſtola iiij. Rhotadi cauſam huius Synodi auctoritate compoſuit: & epiſtola ad clerum Conſtantinopolitanum ab omni Eccleſia Sardicenſe Concilium receptum eſſe teſtatur.

a Apolog. 2.
β Socrat. lib. 2. c. 16.
γ Apud Athan. apolog. 2.
δ Sozom. lib. 3. c. 11. Niceph. lib. 9. c. 12.
Can. 5.

CANONES SANCTORVM ET BEATORVM PATRVM qui Sardicæ conuenerunt.

ΚΑΝΟΝΕΣ ΤΩΝ ΕΝ ΣΑΡΔΙΚΗ, ΣΥΝΕΛΘΟΝΤΩΝ ἁγίων καὶ μακαρίων πατέρων.

SANCTA SYNODVS SARDICAE congregata ex diuerſis prouincijs, definiuit quæ ſequuntur.

Η ΑΓΙΑ ΣΥΝΟΔΟΣ Η ΕΝ ΣΑΡΔΙΚΗ, συγκροτηθεῖσα ἐκ διαφόρων ἐπαρχιῶν, ὥρισε τὰ ὑποτεταγμένα.

CAN. I.

HOSIVS vrbis Cordubæ Epiſcopus dixit: Non tam mala conſuetudo, quàm perniciosiſſima rerum corruptela, eſt ex ipſis fundamentis penitus extirpanda: ne cui Epiſcopo liceat à parua ciuitate in aliam migrare. Eius enim cauſæ prætextus eſt manifeſtus, propter quem talia tentantur. Nullus enim Epiſcopus adhuc inueniri potuit, qui à maiori ciuitate in minorem tranſire ſtuduerit. Vnde conſtat, eos ardenti plura habendi cupiditate ſuccendi, & magis arrogantiæ ſeruire, vt videantur maiorem habere poteſtatem. Placet ne hoc omnibus, vt eiuſmodi improbitas acerbius vindicetur? Exiſtimo enim eos ne laicorum quidem debere habere Communionem. Omnes Epiſcopi dixerunt: Placet omnibus.

E

ΚΑΝ. α'.

ΟΣΙΟΣ ἐπίσκοπος πόλεως Κορδύβης εἶπεν. οὐ πολλὴν ἡ φαύλη συνήθεια, ὅσον ἡ βλαβερωτάτη τῶν πραγμάτων διαφθορὰ ἐξ αὐτῶν τῶν θεμελίων ἐστὶν ἐκριζωτέα· ἵνα μηδενὶ τῶν ἐπισκόπων ἐξῇ ἀπὸ πόλεως μικρᾶς εἰς ἑτέραν πόλιν μεθίστασθαι. ἡ γὰρ τῆς αἰτίας ταύτης πρόφασις φανερά ἐστι, διὰ ἣν τὰ τοιαῦτα ἐπιχειρεῖται. οὐδεὶς γὰρ πώποτε ἐπισκόπων διῳκήθη, ὃς ἀπὸ μείζονος πόλεως εἰς ἐλαχίστην πόλιν ἐπορεύθη μεταστῆναι· ὅθεν σωφρόνως διαπύρῳ πόλει νεξίας τρόπῳ ἐπεκαιέσθω τοὺς τοιούτους, καὶ μᾶλλον τῇ ἀλαζονείᾳ δηλούσθω, ὅπως ἐξουσίαν δοκῶσιν μείζονα κεκτῆσθαι. εἰ πᾶσι γοῦν φαίνεται, ὡς τὰ τῶν τοιούτων σκαιότητα αὐστηρότερον ἐκδικηθῆναι, ἡμεῖς γὰρ μηδὲ λαϊκῶν ἔχειν τοὺς τοιούτους κοινωνίαν. πάντες οἱ ἐπίσκοποι εἶπαν, ἀρέσκει πᾶσιν.

K A N.

A

ΚΑΝ. β'.

Ὅσιος ἐπίσκοπος εἶπεν· εἰ δέ τις τοιοῦτος εὑρίσκοιτο μανιώδης ἢ τολμηρὸς, ὡς περὶ τῶν τοιούτων δόξαι τινὰ φέρειν παραίτησιν διαβεβαιούμενον ἀπὸ τοῦ πλήθους, ἑαυτὸν κεκομίσθαι γράμματα· δῆλόν ἐστιν, ὀλίγους τινὰς δεδυνῆσθαι μισθῷ καὶ τιμήματι διαφθαρέντας ἐν τῇ ἐκκλησίᾳ στασιάζειν, ὡς δῆθεν ἀξιοῦντας τὸν αὐτὸν ἔχειν ἐπίσκοπον. καθάπαξ οὖν τὰς ῥαδιουργίας τὰς τοιαύτας καὶ τέχνας κολαστέας εἶναι νομίζω, ὥς τε μηδένα τοιοῦτον μηδὲ ἐν τῷ τέλει λαϊκῆς γοῦν ἀξιοῦσθαι κοινωνίας. εἰ τοίνυν ἀρέσκει ἡ γνώμη αὕτη, ἀποκρίνασθε. ἀπεκρίναντο· τὰ λεχθέντα ἤρεσεν.

B

ΚΑΝ. γ'.

Ὅσιος ἐπίσκοπος εἶπε· καὶ τοῦτο προστεθῆναι ἀναγκαῖον, ἵνα μηδεὶς ἐπισκόπων ἀπὸ τῆς ἑαυτοῦ ἐπαρχίας εἰς ἑτέραν ἐπαρχίαν, ἐν ᾗ τυγχάνουσιν ὄντες ἐπίσκοποι, διαβαίνῃ, εἰ μή τοι παρὰ τῶν ἀδελφῶν τῶν ἑαυτοῦ κληθείη· διὰ τὸ μὴ δοκεῖν ἡμᾶς τὰς τῆς ἀγάπης ἀποκλείειν πύλας. καὶ τοῦτο δὲ ὡσαύτως προνοητέον, ὥς τε ἐὰν ἔν τινι ἐπαρχίᾳ ἐπισκόπων τὶς ἄντικρυς ἀδελφοῦ ἑαυτοῦ καὶ συνεπισκόπου πρᾶγμα σχοίη, μηδέτερον ἐκ τούτων ἀπὸ ἑτέρας ἐπαρχίας ἐπισκόπους ἐπιγνώμονας ἐπικαλεῖσθαι. εἰ δὲ ἆρά τις ἐπισκόπων ἔν τινι πράγματι δόξῃ κατακρίνεσθαι, καὶ ὑπολαμβάνει ἑαυτὸν μὴ σαθρὸν, ἀλλὰ καλὸν ἔχειν τὸ πρᾶγμα, ἵνα καὶ αὖθις ἡ κρίσις ἀνανεωθῇ· εἰ δοκεῖ ὑμῶν τῇ ἀγάπῃ, Πέτρου τοῦ ἀποστόλου τὴν μνήμην τιμήσωμεν, καὶ γραφῆναι παρὰ τούτων τῶν κριναντων Ἰουλίῳ τῷ ἐπισκόπῳ Ῥώμης, ὥς τε διὰ τῶν γειτνιώντων τῇ ἐπαρχίᾳ ἐπισκόπων, εἰ δέοι ἀνανεωθῆναι τὸ δικαστήριον, καὶ ἐπιγνώμονας αὐτὸς παράσχοι. εἰ δὲ μὴ συστῆναι δύναται τοιοῦτον αὐτοῦ εἶναι τὸ πρᾶγμα, ὡς παλινδικίας χρήζειν, τὰ ἅπαξ κεκριμένα μὴ ἀναλύεσθαι. τὰ δὲ ὄντα, βέβαια τυγχάνειν.

C

D

ΚΑΝ. δ'.

Γαυδέντιος ἐπίσκοπος εἶπεν· εἰ δοκεῖ ἀναγκαῖον, προστεθῆναι ταύτῃ τῇ ἀποφάσει, ἣν τινα ἀγάπης εἰλικρινοῦς πλήρη ἐξενήνοχας, ὥς τε ἐάν τις ἐπίσκοπος καθαιρεθῇ τῇ κρίσει τούτων τῶν ἐπισκόπων τῶν ἐν γειτνίᾳ τυγχανόντων, καὶ φάσκῃ πάλιν ἑαυτῷ ἀπολογίας πρᾶγμα ἐπιβάλλειν, μὴ πρότερον εἰς τὴν καθέδραν αὐτοῦ ἕτερον ὑποκαταστῆναι, ἐὰν μὴ ὁ τῆς Ῥωμαίων ἐπίσκοπος ἐπιγνοὺς περὶ τούτου, ὅρον ἐξενέγκῃ.

ΚΑΝ. ε'.

Ὅσιος ἐπίσκοπος εἶπεν· ἤρεσεν, ἵν' εἴ τις ἐπίσκοπος καταγγελθείη, καὶ συναθροισθέντες οἱ ἐπίσκοποι τῆς ἐνορίας τῆς αὐτῆς τοῦ βαθμοῦ αὐτὸν ἀποκινήσωσιν· καὶ ὥσπερ ἐκκαλεσάμενος καταφύγῃ ἐπὶ τὸν μακαριώτατον τῆς Ῥωμαίων ἐκκλησίας ἐπίσκοπον, καὶ βουληθείη αὐτοῦ διακοῦσαι, δίκαιόν τε εἶναι νομίσῃ ἀνανεώσασθαι αὐτοῦ τὴν ἐξέτασιν τοῦ πράγματος, γράφειν τούτοις τοῖς συνεπισκόποις καταξιώσῃ τοῖς ἀγχιστεύουσι τῇ ἐπαρχίᾳ, ἵνα αὐτοὶ ἐπιμελῶς, καὶ μετὰ ἀκριβείας ἕκαστα διερευνήσωσι, καὶ κατὰ τὴν τῆς ἀληθείας πίστιν, ψῆφον περὶ τοῦ πράγματος ἐξενέγκωσιν. Εἰ δέ τις ἀξιῶν καὶ πάλιν αὐτοῦ τὸ πρᾶγμα ἀκουσθῆναι,

E

καὶ

CAN. II.

Hosius Episcopus dixit: Si quis autem adeo insanus, vel audax inueniatur, vt de ijs videatur aliquam afferre excusationem, asserens sibi à populo allatas esse litteras; clarum est potuisse paucos aliquos mercede & pretio corruptos, in ecclesia seditionem mouere, vt eumdem vtique postulent habere Episcopum. Omnino ergo has fraudes & artes puniendas esse existimo; vt nemo possit, qui est eiusmodi, ne in fine quidem laica Communione dignus haberi. An ergo hæc placet sententia, respondete. Responderunt: Placent quæ dicta sunt.

CAN. III.

Hosius Episcopus dixit: Hoc quoque necessario est adijciendum, vt nullus Episcoporum ex sua prouincia in aliam prouinciam, in qua sunt Episcopi, transeat; nisi vtique à suis fratribus vocetur; ne videamur dilectionis fores claudere. Hoc autem etiam similiter prouidendum est, vt si in aliqua prouincia Episcoporum quispiam aduersus fratrem suum & coepiscopum negotium habeat, neuter eorum ex alia prouincia Episcopos cognitores euocet. Si quis autem Episcoporum in aliquo negotio condemnandus visus fuerit, & existimet se non malam, sed bonam causam habere, vt etiam rursus iudicium renouetur; si vestræ dilectioni videtur, Petri Apostoli memoriam honoremus, vt ab ijs qui iudicauerunt, scribatur Iulio Romanorum Episcopo; & per propinquos prouinciæ Episcopos, si opus sit, iudicium renouetur; & cognitores ipse præbeat. Si autem probare non potest, causam eius esse talem, vt eam rursus iudicari opus sit; quæ semel sunt iudicata, non infirmentur.

CAN. IV.

Gaudentius Episcopus dixit: Si videtur, necesse esse adijci huic sententiæ, quam sincera dilectione plenam protulisti, vt si quis Episcopus fuerit depositus iudicio Episcoporum, qui sunt in vicinia, & dicat rursus sibi defensionis negotium competere; non prius in cathedram alius substituatur, quàm Romanus Episcopus causa cognita sententiam tulerit.

CAN. V.

Hosius Episcopus dixit: Placuit, vt si quis Episcopus delatus fuerit, & congregati eiusdem regionis Episcopi eum gradu mouerint, & veluti appellans confugerit ad beatissimum Romanæ Ecclesiæ Episcopum, & velit ipsum audire, & iustum esse existimauerit eius rei examinationem renouari; coepiscopis scribere dignabitur, qui sunt propinqui prouinciæ, vt ipsi diligenter & accurate singula perscrutentur, & ex veritatis fide de re sententiam ferant. Si quis autem postulet suum negotium rursus audiri,

& ad ſuam ſupplicationem Romanorũ Epiſcopum [z] iudicare viſum fuerit, vt à proprio latere presbyteros mittat; erit in poteſtate ipſius quodcumque recte habere probauerit. & ſi decreuerit, oportere eos mitti, qui cum Epiſcopis ſint iudicaturi, habentes auctoritatem eius, à quo miſſi ſunt; & hoc ponendum eſt. Si autem ſufficere putauerit ad rei cognitionem, & Episcopi ſententiam, faciet quod prudentiſſimo eius conſilio recte habere videbitur. Reſponderunt Epiſcopi: Quæ dicta ſunt, placuerunt.

[z] monere

CAN. VI.

Hoſius Epiſcopus dixit: Si contigerit in vna prouincia, in qua ſunt plurimi Epiſcopi, vnum Epiſcopum conuentui non intereſſe, & ille per quamdam negligentiam nolit conuenire, & Episcoporum inſtitutioni & electioni aſſentiri, congregata autem populi multitudo ſuadeat & inſtet, vt fiat inſtitutio Epiſcopi, qui ab eis poſtulatur: oportet illum prius, qui non adfuerit, Epiſcopum admoneri per litteras Primatis prouinciæ, nempe Epiſcopi metropolitani, quòd rogat populus ſibi paſtorẽ dari; & exiſtimo recte habere hunc quoque expectari, vt adſit. Si autem litteris rogatus non adfuerit, ac ne reſcripſerit quidem; populi voluntati ſatisfiat. Oportet autem ex vicina quoque prouincia accerſi Epiſcopos ad metropolitani Epiſcopi inſtitutionem. Non licere autem ſimpliciter Epiſcopum conſtituere in aliquo pago vel parua vrbe, cui vel vnus presbyter ſufficit. non neceſſe eſt enim illic Epiſcopum conſtitui, ne Epiſcopi nomen & auctoritas vilipendatur. Sed prouinciæ (vt prius dixi) Epiſcopi debent in ijs vrbibus Epiſcopos conſtituere, vbi etiam prius Epiſcopi fuerunt. Si autem inueniatur vrbs aliqua tam populoſa, vt ipſa Epiſcopatu digna iudicetur, accipiat. An hoc omnibus placet? Reſponderunt omnes, Placet.

CAN. VII.

Hoſius Epiſcopus dixit: Importunitas noſtra, & multa aſſiduitas, & iniuſtæ preces effecerunt, vt nos non habeamus tantã gratiam & libertatem dicendi, quantam debebamus habere. Multi enim Epiſcopi non intermittunt ad caſtra accedere, & maxime Afri; qui, quemadmodum cognouimus à dilecto fratre noſtro & coepiſcopo Grato, ſalutaria conſilia non admittunt, ſed ita contemnunt, vt vnus homo in caſtra plurimas & diuerſas, & quæ non poſſunt iuuare eccleſias, preces afferat, & non (vt debet fieri & conuenit) pauperibus & laicis, vel viduis opem & auxilium ferat, ſed ſæculares dignitates & functiones aliquibus acquirat. Hæc ergo peruerſitas detrimentum non ſine offendiculo & condemnatione nobis conciliat. Conuenientius autem eſſe exiſtimaui, vt Epiſcopus illi ſuum auxilium præbeat, cui ab aliquo vis affertur; vel ſi quæ

Α καὶ τῇ δεήσει ἓ αὐτοῦ τὸν Ῥωμαίων ἐπίσκοπον [x] κρίνειν δόξειεν, ἀπὸ τοῦ ἰδίου πλευροῦ πρεσβυτέρους ἀποστέλλει, εἶναι ἐν τῇ ἐξουσίᾳ αὐτοῦ ἓ ἐπισκόπου, ὅπερ ἂν καλῶς ἔχειν δοκιμάσῃ [y] καὶ ὁρίσῃ, δεῖν ἀποσταλῆναι τοὺς μετ' [x] ἰσων, καὶ τῶν ἐπισκόπων κρινοῦντας, ἔχοντας τὴν αὐθεντίαν τοῦ, παρ' οὗ ἀπεστάλησαν· καὶ τοῦτο χρεών. εἰ δὲ ἐξαρκεῖν νομίσῃ πρὸς τὴν τοῦ πράγματος ἔρευναν, καὶ ἀποφασιν τοῦ ἐπισκόπου, ποιῆσαι ὅπερ ἂν τῇ εὐφρονεστάτῃ αὐτοῦ βουλῇ καλῶς ἔχειν δόξῃ. ἀπεκρίναντο οἱ ἐπίσκοποι· τὰ λεχθέντα ἤρεσεν.

[x] κρίνειν [y] κρίσῃ

[x] ισων, καὶ

ΚΑΝ. ε'.

Β Ὅτι ἐπίσκοπος ἐπιτυχὼν συμβῇ ἐν μιᾷ ἐπαρχίᾳ, ἐν ᾗ πλείοσι ἐπίσκοποι τυγχάνουσιν, ἕνα ἐπίσκοπον ἀποροῦντα, καὶ τῶν κατὰ ἓνα ἀμέλειαν μὴ βουληθῆ συνελθεῖν καὶ συναινέσαι τῇ καταστάσει τῶν ἐπισκόπων, τὸ δὲ πλῆθος συναθροισθέντα παρακαλοῦν γίνεσθαι τὴν κατάστασιν τοῦ παρ' αὐτῶν ἀπαιτουμένου ἐπισκόπου· χρὴ τοῦτον ἐκεῖνον τὸν ἐναπομένοντα ἐπίσκοπον ὑπομιμνήσκεσθαι διὰ γραμμάτων τοῦ ἐξάρχου τῆς ἐπαρχίας, λέγω δὴ τοῦ ἐπισκόπου τῆς μητροπόλεως, ὅτι ἀξιοῖ τὸ πλῆθος παρεῖναι αὐτοῖς ὁσῆναι· ἡγοῦμαι καλῶς ἔχειν καὶ τοῦτον ἐκδέχεσθαι, ἵνα σαφηνίσῃ. εἰ δὲ μὴ διὰ γραμμάτων ἀξιωθεὶς σαφηνίσῃ, μή τι μέλλῃ ἀδελφός, τὸ ἀκαιρὸν τῇ βουλήσει τοῦ πλήθους χρὴ γενέσθαι. χρὴ δὲ καὶ μεταπαλαῖσθαι καὶ τοὺς ἀπὸ τῆς πλησιοχώρου ἐπαρχίας ἐπισκόπους πρὸς τὴν κατάστασιν τοῦ τῆς μητροπόλεως ἐπισκόπου· μὴ ἐξεῖναι δὲ ἁπλῶς καθίσαι ἐπίσκοπον ἐν κώμῃ ἢ μικρᾷ πόλει, ᾗ ἀρκεῖ καὶ εἷς μόνος πρεσβύτερος ἐπαρκεῖ. οὐκ ἀναγκαῖον γὰρ ἐπισκόπους ἐκεῖσε καθίζεσθαι, ἵνα μὴ καταπλίζηται τὸ τοῦ ἐπισκόπου ὄνομα καὶ ἡ αὐθεντία. ἀλλ' οἱ τῆς ἐπαρχίας, ὡς πρόσθεν, ἐπίσκοποι ἐν ταύταις ταῖς πόλεσι καθίσαι ἐπισκόπους ὀφείλουσιν, ἔνθα καὶ πρότερον ἐτύγχανον γεγονότες ἐπίσκοποι. εἰ δὲ διείσειέν τινα οὕτως πληθύουσα πόλις ἐν πολλῷ ἀριθμῷ λαοῦ πόλις, ὡς ἀξίαν αὐτὴν καὶ ἐπισκοπῆς νομίζεσθαι, λαμβανέτω. εἰ πᾶσιν ἀρέσκει τοῦτο; Ἀπεκρίναντο πάντες, ἀρέσκει.

D

ΚΑΝ. ζ'.

Ὅτι ἐπίσκοπος πάντα· ἡ ἀκαιρία ἡμῶν, καὶ ἡ πολλὴ συνέχεια, καὶ αἱ ἀδίκως ἀξιώσεις πεποιήκασιν ἡμᾶς μὴ τοσαύτην ἔχειν χάριν καὶ παῤῥησίαν, ὅσην ὀφείλομεν κεκτῆσθαι. πολλοὶ γὰρ τῶν ἐπισκόπων οὐ διαλείπουσιν εἰς τὸ στρατόπεδον προσκαλούμενοι, καὶ μάλιστα οἱ Ἀφρικανοί πινες, καθὼς ἐγνωμεν παρὰ τοῦ ἀγαπητοῦ ἀδελφοῦ ἡμῶν καὶ συνεπισκόπου Γράτου, τὰς ζωτικὰς συμβουλὰς οὐ προσδέχονται, ἀλλὰ καταφρονοῦσιν οὕτως, ὡς ἵνα ἄνθρωπον εἰς τὸ στρατόπεδον πλείστας καὶ διαφόρους καὶ μὴ δυναμένας ὠφελῆσαι τὰς ἐκκλησίας, δεήσεις διακομίζειν, καὶ μὴ ὡς ὀφείλει γίνεσθαι, ᾗ ὡς πρέπον ἐστί, τῆς πίστεως καὶ τῆς λαϊκῆς, ἢ τῆς χήρας συναίρεσθαι ἐπικουρεῖν, ἀλλὰ κοσμικὰ ἀξιώματα καὶ πράξεις πρόσκαιρον ζωὴν. οὕτω γίνεται ἡ σκαιότης ἵ θρασυμὸν οὐκ ἀπὸ σκοποῦ ἄλλου ἰνὸς ἡμῖν ᾗ καταγνώσεως πρόξενον· πρεπωδέστερον δὲ εἶναι ἐνόμισα ἐπίσκοπον τὸν ἑαυτοῦ βοηθεῖν παρέχειν ἐκείνῳ, ὅς τις αὐ-

τοῦ

ὑπὸ ἰνδ. βιάζηται, ἢ εἴ τις τῶν χηρῶν ἀδικῆται, ἢ αὖ πάλιν ὀρφανός τις δεσποτῶν τῶν αὐτῷ προσηκόντων, εἰπερ ἄρα ἐξ αὐτοῦ τὰ ὀνόματα δικαίαν ἔχει τὴν αἰτίωσιν· εἰ τοίνυν, ἀγαπητοὶ ἀδελφοὶ, πᾶσι τοῦτο δοκεῖ, διατετάχθαι μηδένα ἐπίσκοπον χωρῶν εἰς τὸ πραιτώριον προσέρχεσθαι, παρεκτὸς τούτων, οὓς αὐτὸς ὁ εὐσεβέστατος βασιλεὺς ἡμῶν τοῖς ἰδίοις γράμμασι μεταπέμψεται. ἀλλ' ἐπειδὴ πολλάκις συμβαίνει τινὰς οἴκτου δεομένους καταφυγεῖν ἐπὶ τὴν ἐκκλησίαν, ἢ διὰ τὰ ἑαυτῶν ἁμαρτήματα εἰς ἀπελεγμὸν, ἢ τῶν κατεγνωσμένων, ἢ ὅλως αὖ πάλιν οἱασδηποτοῦν ἀσεβημάτων ἀσυφῶς ἐπεδεδομένους τοῖς πταίσμασι μὴ ἀρνητέον εἶναι τὴν βοήθειαν, ἀλλὰ χωρὶς μελλησμοῦ καὶ αὐτοῦ τοῦ ἐπισκόπου τοῖς πιστοῖς αἰτοῦσι συγχώρησιν. εἰ τοίνυν καὶ τοῦτο ἀρέσκει, σύμψηφοι γένεσθε ἅπαντες. ἀπεκρίναντο ἅπαντες· ὁρίζεται καὶ τοῦτο.

A

B

KAN. η'.

Ὅσιος ἐπίσκοπος εἶπε· καὶ τοῦτο ἡ ἀγχίνοια ὑμῶν κρινάτω, ἵνα ἐπειδὴ ἔδοξε, μὴ τὸ μὴ πάλαι ὑπὸ κατηγορίαν πρὸς τῶν ὑποκόπων ἀφικνούμενον εἰς τὸ πραιτώριον, εἴ τινες αὐτῶν τοιοῦτοι ἔχοιεν δεήσεις, οἵων ἐπάνω ἐπεμνήσθημεν, διὰ ἰδίου διακόνου πέμπειν. τοῦτο γὰρ ὑπηρέτου τὸ πρόσωπον οὐκ ἐπίφθονον τυγχάνει, καὶ τὰ ἐγκεχειρημένα θᾶττον διακομισθῆναι δυνήσεται. ἀπεκρίναντο πάντες· καὶ τοῦτο ὁρίζεται.

C

KAN. θ'.

Ὅσιος ἐπίσκοπος εἶπε· καὶ τοῦτο ἀκόλουθον νομίζω εἶναι, ἵνα ἐν οἱασδηποτοῦν ἐπαρχίᾳ ἐπίσκοπος πρὸς ἀδελφὸν καὶ συνεπίσκοπον ἑαυτοῦ ἀποστέλλοιεν δεήσεις, ὁ ἐν τῇ μείζονι τυγχάνων πόλει, τοῦτ' ἔστι τῇ μητροπόλει, αὐτὸς καὶ τὸν διάκονον αὐτοῦ καὶ τὰς δεήσεις ἀποστέλλοι, παρέχων αὐτῷ ἐπιστολὰς ἐπιτρόπους, χάριν δηλονότι τοῦ ἀκολουθίαν τοῦ πρὸς τοὺς ἀδελφοὺς καὶ συνεπισκόπους ἡμῶν, εἴ τινες ἐν ἐκείνῳ τῷ καιρῷ ἐν ταῖς τόποις, ἢ ἐν ταῖς πόλεσι διάγοιεν, ἐν αἷς ὁ εὐσεβέστατος βασιλεὺς τὰ δημόσια πράγματα διακυβερνᾷ. εἰ δέ τις ἔχοι τῶν ἐπισκόπων φίλους ἐν τῇ αὐλῇ τοῦ παλατίου, καὶ βούλοιτο περί τινος, ὅπερ πρεπωδέστερον εἴη, αἰτῆσαι, μὴ κωλύοιτο διὰ τοῦ ἑαυτοῦ διακόνου καὶ αἰτῆσαι καὶ ἐπιλαβεῖν τούτοις, ὡς τι τῶν αὐτῷ ἀγαθῶν βοήθειαν αἰτοῦσι παρέχειν. οἱ δὲ εἰς Ῥώμην ἀπαιρόμενοι, καθὼς προεῖπα, τῷ ἀγαπητῷ ἀδελφῷ ἡμῶν καὶ συνεπισκόπῳ Ἰουλίῳ τὰς δεήσεις, ἃς ἔχοιεν δοῦναι, ὀφείλουσι παρέχειν· ἵνα πρότερον αὐτὸς δοκιμάζῃ, εἴ μή τινες ἐξ αὐτῶν αἰσχυντηρίαν, καὶ οὕτως τῇ ἑαυτοῦ προσοψίᾳ καὶ φροντίδα παρέχων εἰς τὸ πραιτώριον αὐτοὺς διαπέμψει. ἅπαντες οἱ ἐπίσκοποι ἀπεκρίναντο, ἀρέσκειν αὐτῆς, καὶ πρεπωδέστατον εἶναι τῇ συμβουλῇ ταύτῃ.

D

E

KAN. ι'.

Ὅσιος ἐπίσκοπος εἶπεν· καὶ τοῦτο ἀναγκαῖον εἶναι νομίζω, ἵνα μετὰ πάσης ἀκριβείας καὶ ἐπιμελείας ἐξετάζοιτο, εἴ τις ἐκ τῆς πλείονος, ἢ σχολαστικὸς ἀπὸ τῆς ἀγορᾶς ἀξιοῖτο ἐπίσκοπος γίνεσθαι, μὴ πρότερον καθίστασθαι, ἐὰν μὴ ἐκ ἀναγνώστου, καὶ διακόνου, καὶ πρεσβυτέρου ἐπιτηρήσαν ἕκαστον βαθμὸν, ἐάν πως ἄξιος νομισθείη, εἰς τὴν ἀψῖδα τῆς ἐπισκοπῆς καὶ πρεσβυτέρου διαβῆναι δυνηθείη.

ἔξη

si quæ vidua iniuria afficiatur, vel si quis pupillus priuetur ijs, quæ ad ipsum pertinent. si quidem hæc nomina iustam habent causam & supplicationem. Si itaque, dilecti fratres, hoc omnibus videtur, statuite nullum oportere Episcopum ad castra accedere, præter eos quos pius Imperator noster suis litteris accersit. Sed quia sæpe contingit, aliquos, qui egent misericordia, ad Ecclesiam confugere, qui propter sua peccata vel relegatione, vel in insulam deportatione damnati, vel quauis alia sententia addicti sunt; ijs non esse negandum auxilium, sed sine cunctatione & dubitatione ijs veniam esse petendam. Si itaque hoc quoque placet, omnes vnà quoque vestrum suffragium ferte. Responderunt omnes: Decernatur & hoc.

CAN. VIII.

Hosius Episcopus dixit: Hoc quoque vestra solertia iudicet, vt quia visum est, ne aliquis Episcopus in condemnationem incidat ad castra veniens, si qui eorum eiusmodi, quarum superius meminimus, habeant preces, per proprium diaconum mittant. Ministri enim persona non est inuidiosa, & quæ concessa fuerint, citius perferri poterunt.

CAN. IX.

Hosius Episcopus dixit: Hoc quoque consequens esse existimo, vt si in quacumque prouincia Episcopi ad fratrem & coepiscopum suum mittant preces, is qui est in maiori ciuitate, hoc est in Metropoli, ipse ministrum suum & preces mittat, præbens ei commendatitias quoque litteras, scribens videlicet per consequentiam etiam ad fratres & coepiscopos nostros, qui scilicet illo tempore in locis, vel ciuitatibus agant, in quibus pijssimus Imperator Remp. gubernat. Si quis autem Episcopus habet amicos in aula palatij, & velit aliquid, quod sit honestum & iustum impetrare, ne prohibeatur per suum ministrum & rogare, & ijs mandare, vt bonum suum auxilium ei velint præbere. Qui autem Romam accedunt (quemadmodum superius dictum est) dilecto fratri nostro & coepiscopo Iulio preces, quas habēt dandas, præbere debent, vt ipse prius examinet, si aliquæ earum non sint impudentes; & sic suam opem & curam præbens, eos ad castra mittat. Omnes Episcopi dixerunt, eis placere, & esse conuenientissimum hoc consilium.

CAN. X.

Hosius Episcopus dixit: Hoc quoque necessarium existimo, vt cum omni cura & diligentia examinetur; vt si quis dives, vel ex foro scholasticus, Episcopus fieri dignus habeatur, non prius constituatur, quàm lectoris & diaconi & presbyteri ministerium peregerit: vt in vnoquoque gradu, si dignus existimatus fuerit, ad Episcopatus fastigium per progressionem possit ascendere.

Habe-

Habebit autem vniuſcuiuſque Ordinis gradus non minimi ſcilicet temporis longitudinem, per quod & fides, & morum probitas, & conſtantia & moderatio poſſit cognoſci: & ipſe diuino ſacerdotio dignus exiſtimatus, maximum honorem aſſequetur. Neque enim conuenit, neque ſcientia & bona conuerſatio hoc recipit, vt temere & leuiter ad id accedatur, vt Epiſcopus, vel presbyter, vel diaconus prompte ac facile conſtituatur. Sic enim merito neophytus exiſtimetur, quandoquidem beatiſſimus Apoſtolus, qui fuit etiam doctor gentium, maxime prohibuiſſe videtur, ne celeres fierent inſtitutiones. Longiſſimi enim temporis probatio & conuerſationem, & vniuſcuiuſque mores non improbabiliter exprimere poterit. Omnes dixerunt ipſis placere, & omnino non oportere ea ſubuertere.

1. Tim. 3. b.6.

1. Tim. 5. d.22.

CAN. XI.

Hoſius Epiſcopus dixit: Hoc quoque definire debemus; vt quãdo Epiſcopus ex alia ciuitate in aliã ciuitatem, vel ex alia prouincia in aliam prouinciã acceſſerit, iactationis gratia proprijs laudibus magis ſeruiẽs, quàm religionis ſanctificationi, & velit longiori tempore illic agere; illius autem ciuitatis Epiſcopus doctrinę non fuerit peritus: ne illum deſpiciat, & frequentius concionetur, ſtudens dedecore afficere & vilipendere perſonam Epiſcopi (hic enim prætextus ſolet turbas excitare) nec eiuſmodi calliditate alienam ſedem ſibi conciliare & attrahere ſtudeat, non dubitans ſibi traditam eccleſiã relinquere, & in aliam tranſire. Ad hoc ergo tempus definiendum eſt. Nam Epiſcopum non recipi, inhumanum & inciuile exiſtimatum eſt. Recordemini autem, patres noſtros in tempore præterito iudicauiſſe, vt ſi quis laicus in aliqua vrbe agens, tribus diebus Dominicis, in tribus hebdomadibus nõ conueniat, is communione moueatur. Si hoc ergo de laicis ſtatutum eſt, non oportet, nec conuenit, ſed neque eſt vtile, Epiſcopum, ſi nullam habet grauiorem neceſſitatem, vel negotium difficilius, à ſua eccleſia diutius abeſſe, & ſibi commiſſum populum deſerere. Omnes Epiſcopi dixerunt, hanc quoque ſententiam eſſe conuenientiſſimam.

CAN. XII.

Hoſius Epiſcopus dixit: Quia nihil eſt prętermittendum, hoc quoque definiatur. Quidam fratres & coepiſcopi in ciuitatibus, in quibus Epiſcopi conſtituuntur, videntur valde pauca, quæ ſibi ſint propria, poſſidere; in alijs autem locis magnas poſſeſſiones, ex quibus etiam poſſunt opem ferre pauperibus: ijs ita eſſe concedendum iudico, vt ſi in ſuas poſſeſſiones venturi ſunt, & fructus ſuos collecturi, tribus diebus Dominicis, id eſt, tribus ſeptimanis in ſuis poſſeſſionibus degant; & in eccleſia, quæ prope eſt, in qua presbyter populum congregat, ne congregationis expers eſſe videatur, conueniat, & officia

A ἔχει δὲ ἑκάστου τάγματος ὁ βαθμὸς οὐκ ἐλαχίστου δηλονότι χρόνου μῆκος, δι' οὗ ἡ πίστις αὐτοῦ καὶ ἡ τῶν τρόπων καλοκαγαθία, καὶ ἡ σεμνότης, καὶ ἡ ἐπιείκεια γνώσεσθαι ἡμῖν δυνήσεται· καὶ αὐτὸς ἄξιος τῆς θείας ἱερωσύνης νομισθεὶς, τῆς μείζονος ἀπολαύσει τιμῆς. οὕτω γὰρ πρέπον ἐστὶν, οὕτω τὸ ἀκόλουθον ἐπανατροφὴν ἐπιδέχεσθαι, τελμηρῶς καὶ κούφως ἐπὶ τοῦτο ἰέναι, ὡς τὸν ἐπίσκοπον, ἢ πρεσβύτερον, ἢ διάκονον πρόχειρως καθίστασθαι. οὕτω γὰρ ἂν εἰκότως νεόφυτος νομισθείη, ἐπιδὴ μάλιστα καὶ ὁ μακαριώτατος ἀπόστολος, ὃς καὶ τῶν ἐθνῶν μαΐστωρ ἐδιδάσκαλος, φαίνεται κωλύσαι ταχείας γίνεσθαι τὰς καταστάσεις. τοῦ γὰρ μηκίστου χρόνου ἡ δοκιμασία τὸν ἀνατροφὴν καὶ τὸν ἑκάστου τρόπον σὺν ἀπλήστως ἐκτυπωθῆναι δυνήσεται. ἅπαντες εἶπαν ἀρέσκειν αὐτοῖς, καὶ καθόλου μὴ δεῖν ἀνατρέπειν ταῦτα.

B

KAN. ια'.

Ὅσιος ἐπίσκοπος εἶπε· καὶ τοῦτο δὲ ὀφείλομεν, ἵνα ἐπίσκοπος, ὅταν ἐξ ἑτέρας πόλεως ἀφορμήσῃ εἰς ἑτέραν πόλιν, ἢ δι' ἑτέρας ἐπαρχίας εἰς ἑτέραν ἐπαρχίαν, κόμπου χάριν ἐγκωμίοις οἰκείοις ὑπηρετούμενος, ἢ θρησκείας καθαρότητι, καὶ πλείονα χρόνον βούλοιτο διάγειν, καὶ μὴ ὁ τῆς πόλεως ἐκείνης ἐπίσκοπος ἔμπειρος ἦ διδασκαλίας· μὴ καταφρονῆ ἐκείνου, καὶ συνεχέστερον ὁμιλῇ, καταχωρίζειν καὶ καταπλήττειν τὸ πρόσωπον τοῦ αὐτόθι ἐπισκόπου ἀποβλέπων. αὐτὴ γὰρ ἡ πρόφασις εὔλογος ἂν εἴη τοιαύτης παρυφίας τὸν ἀλλοτρίαν καθέδραν ἑαυτῷ προμηθεύεσθαι καὶ φιλοτιμεῖσθαι ἀποβλέπων, μὴ δικαίως τὸν αὐτῷ φιλοθέοις ἐκκλησίαν καταλιμπάνειν, καὶ εἰς ἑτέραν μεθίστασθαι. δίκαιον τοίνυν ἐπὶ τούτῳ χρόνον ἐπιδὴ καὶ τὸ μὴ ὑποδέχεσθαι ἐπίσκοπον, τῶν ἀπανθρώπων καὶ σκαιῶν εἶναι νενόμισται. μεμνῆσθαι δὲ ἐν τῷ προκειμένῳ χρόνῳ τοὺς πατέρας ἡμῶν πεπεῖσθαι, ἵνα εἴ τις λαϊκὸς ἐν πόλει μιᾷ ὤν τρεῖς κυριακὰς ἡμέρας, ἐν τρισὶν ἑβδομάσι μὴ συνέρχοιτο, ἀποκινεῖσθαι τῆς κοινωνίας εἰ τοίνυν τοῦτο τῶν λαϊκῶν τοῦτο πρόσταγμα, οὐ χρὴ, οὐδὲ πρέπει, ἀλλ' οὐδὲ συμφέρει, ἐπίσκοπον, εἰ μηδεμίαν βαρυτέραν ἀνάγκην ἔχοι, ἢ πρᾶγμα δυσχερές, ἐπιπολαίως ἀπολείπεσθαι τῆς ἑαυτοῦ ἐκκλησίας, καὶ λιπεῖν τὸν ἐμπιστευόμενον αὐτῷ λαόν. ἅπαντες οἱ ἐπίσκοποι εἶπαν· καὶ τούτῳ τῷ γνώμῃ σφόδρα εἶναι πρεπωδεστάτῃ ὁριζόμεθα.

C

KAN. ιβ'.

Ὅσιος ἐπίσκοπος εἶπε· ἐπιδὴ οὐδέν ἐστι παραλειπτέον, καὶ τοῦτο ὁριζέσθω. τινὲς τῶν ἀδελφῶν καὶ συνεπισκόπων ἐν ταῖς πόλεσιν, ἐν αἷς ἐπίσκοποι καθίστανται, δοκοῦσι κεκτῆσθαι σφόδρα ὀλίγα ὑπάρχοντα ἴδια· ἐν ἑτέροις δὲ τόποις κτήσεις μεγάλας, ἐξ ὧν καὶ πτωχεύειν δύνασθαί εἰσι τοῖς πένησιν. οὕτως οὖν αὐτοῖς συγχωρητέον εἶναι κενόν, ἵνα εἰ μέλλοιεν εἰς τὰς ἑαυτῶν παραγίνεσθαι κτήσεις, καὶ τὸν συγκομιδὴν τῶν καρπῶν ποιεῖσθαι, τρεῖς κυριακὰς ἡμέρας, τοῦτ' ἔστι, τρεῖς ἑβδομάδας ἐν ταῖς ἑαυτῶν κτήμασιν αὐτοὺς διάγειν, καὶ ἐν τῇ ἀγχιβούσῃ ἐκκλησίᾳ, ἐν ᾗ πρεσβύτερος συνάγει, ἵστε τοῦ μὴ χωρὶς συναθροίσεως αὐτὸν δοκεῖν εἶναι, συνέρχεσθαι καὶ λειτουρ-

D

E

λειτουργεῖν, καὶ μὴ συνεχέστερον εἰς τὴν πόλιν, ἐν ᾗ ἐστιν ἐπίσκοπος, συμφοιτᾶσι. τοῦτον γὰρ τὸν τρόπον καὶ τὰ οἰκεῖα αὐτοῦ πράγματα οὐδὲ τῷ αὐτοῦ ἀπουσίαν εὐδεμίαν ὑπομένει ζημίαν, καὶ τὸ τῆς ἀλαζονείας καὶ τοῦ τύφου ἐκκλίνειν δόξει ἔγκλημα. ἅπαντες οἱ ἐπίσκοποι εἶπαν· ἀρέσκει καὶ αὕτη ἡ διατύπωσις.

A officia diuina obeat; & ne frequentius in ciuitate, in qua est Episcopus, adsit. Eo enim modo & res eius propter ipsius absentiam nihil detrimenti patientur, & arrogantiæ ac superbiæ crimen effugere videbitur. Omnes Episcopi dixerunt: Placet hæc quoque constitutio.

ΚΑΝ. ιγ'.

Ὅτι ὁ ἐπίσκοπος εἶπε· καὶ τοῦτο πᾶσιν ἀρεστόν, ἵνα εἴ τι διάκονος, εἴτι πρεσβύτερος, ἢ καί τις τῶν κληρικῶν ἀκοινώνητος γένηται, καὶ ὡσὰν ἕτερον ἐπίσκοπον τὸν εἰδότα αὐτὸν καταφύγοι, γινώσκοντα διακεκινῆσθαι αὐτὸν τῆς κοινωνίας ὑπὸ τοῦ ἰδίου ἐπισκόπου, μὴ χρῆναι τῷ ἐπισκόπῳ καὶ ἀδελφῷ αὐτοῦ ὕβριν ποιοῦντι, παρέχειν αὐτῷ κοινωνίαν. εἰ δὲ τολμήσει τις τοῦτο ποιῆσαι, γινωσκέτω συνελθόντων ἐπισκόπων δόκησιν ἑαυτὸν ὑπὲρ δίκην καθίζανειν. ἅπαντες οἱ ἐπίσκοποι εἶπαν· αὕτη ἡ κρίσις καὶ τὴν εἰρήνην πάντοτε διαφυλάξει, καὶ διατηρήσει τὴν πάντων ὁμόνοιαν.

B C Hosius Episcopus dixit: Hoc quoque omnibus placeat; vt si diaconus, vel presbyter, vel etiam aliquis ex clericis sit excommunicatus, & ad alium Episcopum, qui eum nouit, confugerit, scientem eum à proprio Episcopo esse communione motum; non oportere Episcopo & fratri suo iniuriam facientem, ei communionem præbere. Sin autem hoc facere ausus fuerit, sciat cum conuenerint Episcopi, se ipsum causam esse dicturũ. Omnes Episcopi dixerunt: Hoc iudicium & pacem vsque custodiet, & omnium concordiam tuebitur.

ΚΑΝ. ιδ'.

Ὅτι ὁ ἐπίσκοπος εἶπε· τὸ δὲ πάντῃ με κινοῦν διαστομῆσαι οὐκ ὀφείλω· εἴ τις ἐπίσκοπος ὀξύχολος εὑρίσκοιτο, ὅπερ οὐκ ὀφείλει ἐν τοιούτῳ ἀνδρὶ πολιτεύεσθαι, καὶ ταχέως αὐτικρὺ πρεσβυτέρου ἢ διακόνου κινηθεὶς ἐκβαλεῖν ἐκκλησίας αὐτὸν ἐθελήσει· σκοπεῖσθαι ἐστὶ μὴ * ἀθρόον τὸν τοιοῦτον καταχειρίζεσθαι καὶ τῆς κοινωνίας διαστρέφεσθαι. πάντες εἰρήκασιν· ὁ ἐκβαλλόμενος ἐχέτω ἐξουσίαν πρὸς τὸν ἐπίσκοπον τῆς μητροπόλεως τῆς αὐτῆς ἐπαρχίας καταφυγεῖν· εἰ δὲ ὁ τῆς μητροπόλεως ἄπεισιν, πρὸς τὸν πλησιόχωρον καταντήσειν καὶ αἰτήσειν, ἵνα μὴ ἀκριβείας αὐτοῦ ἐξεταζομένης τὸ πρᾶγμα, κρὴ γὰρ μὴ ὑστερεῖν τὰς ἀκοὰς τῶν αἰτούντων. κρίνειν δὲ ὁ ἐπίσκοπος ὁ δικαίως ἢ ἀδίκως ἐκβαλὼν τὸν τοιοῦτον, γνησίως φέρειν ὀφείλει, ἵνα ἡ ἐξέτασις τοῦ πράγματος γένηται· καὶ ἡ κυρωθῇ αὐτοῦ ἡ ἀποφασις, ἢ διορθώσεως τύχῃ. πρὶν δὲ ἐπιμελῶς καὶ μετὰ πίστεως ἕκαστα ἐξετασθῇ, ὁ μὴ ἔχων τὴν κοινωνίαν, πρὸ τῆς διαγνώσεως τοῦ πράγματος, ἑαυτῷ οὐκ ὀφείλει ἐκδικεῖν τὴν κοινωνίαν. ἐὰν δὲ συνελθόντες τῶν κληρικῶν τινες, καταδῶσι τὴν ὑπερηφάνειαν ἢ τὴν ἀλαζονείαν αὐτοῦ· ἐπειδὴ οὐ πρόσκαιρόν ἐστιν, ὕβριν ἢ μεμψιν ἄδικον ὑπομένειν, πικροτέροις καὶ βαρυτέροις ῥήμασιν ἐπιτρέψειν τὸν τοιοῦτον ὀφείλουσιν, ἵνα τῷ τὰ πρέποντα καλῶς ὑπηρετοῦντι ὑπηρετῶν ἢ ὑπακούσιν. ὡς περ γὰρ ὁ ἐπίσκοπος τοῖς ὑπηρέταις εἰλικρινῆ ὀφείλει τὴν ἀγάπην καὶ τὴν διάθεσιν παρέχειν, τὸν αὐτὸν τρόπον καὶ οἱ ὑποταγμένοι * ἄδολα τοῖς ἐπισκόποις τὰ τῆς ὑπηρεσίας ἐκπλέων ὀφείλουσιν.

* ἀθρόως, ἀθρόον

* φίλλια

D E Hosius Episcopus dixit: Hoc quoque omnes definiamus; vt si quis Episcopus ex alia parochia velit alienum ministrum, sine consensu proprij Episcopi, in aliquo gradu constituere, irrita & infirma eiusmodi constitutio existimetur. Si qui autem hoc sibiipsis permiserint, à fratribus & coepiscopis & admoneri & corrigi debent. Omnes dixerũt: Hoc quoque decretũ stet firmũ & immobile.

ΚΑΝ. ιε'.

Ὅτι ὁ ἐπίσκοπος εἶπε· καὶ τοῦτο ἡμᾶς πάντας ὁρίσομεν, ἵνα εἴ τις ἐπίσκοπος ἐξ ἑτέρας παροικίας βουληθῇ ἀλλότριον ὑπηρέτην, χωρὶς τῆς συγκαταθέσεως τοῦ ἰδίου ἐπισκόπου, εἰς ἑαυτὸν βαθμὸν καταστῆσαι, ἄκυρος καὶ ἀβέβαιος ἡ κατάστασις ἡ τοιαύτη νομίζοιτο. εἰ τινες δ' ἂν ἑαυτοῖς ἐπιτρέψειαν, ὑπὸ τῶν ἀδελφῶν καὶ συνεπισκόπων ἡμῶν καὶ νουθετεῖσθαι καὶ διορθοῦσθαι ὀφείλουσιν· ἅπαντες εἶπαν· καὶ οὗτος ὁρισμὸς * ἔστω ἀπαράλυτος.

* ἐστω

ΚΑΝ.

CAN. XIII.

Hosius Episcopus dixit: Hoc quoque omnibus placeat; vt si diaconus, vel presbyter, vel etiam aliquis ex clericis sit excommunicatus, & ad alium Episcopum, qui eum nouit, confugerit, scientem eum à proprio Episcopo esse communione motum; non oportere Episcopo & fratri suo iniuriam facientem, ei communionem præbere. Sin autem hoc facere ausus fuerit, sciat cum conuenerint Episcopi, se ipsum causam esse dicturũ. Omnes Episcopi dixerunt: Hoc iudicium & pacem vsque custodiet, & omnium concordiam tuebitur.

CAN. XIV.

Hosius Episcopus dixit: Quod autem me vndequaque mouet, retinere non debeo. Si inueniatur quis Episcopus ad iram propensus (quod quidem ab eiusmodi homine abesse debet) & aduersus presbyterum, vel diaconum cito commotus, eum ex ecclesia eijcere voluerit; prouidendum est, ne is repente condemnetur, & communione priuetur. Omnes Episcopi dixerunt: Qui eijcitur, potestatem habeat confugiendi ad Episcopum metropolis eiusdem prouinciæ: si autem Metropolitanus abest, ad finitimum concurrendi, & rogandi, vt suum negotium accurate examinetur. Neque enim non sunt aures præbendæ ijs qui rogant. Ille quoque Episcopus, qui iure vel iniuria eũ expulit, æquo animo ferre debet, vt rei fiat examinatio, & vel eius confirmetur sententia, vel corrigatur. Priusquam autem diligenter & ex fide singula examinata fuerint, qui communionem non habet, non debet ante rei cognitionem sibi communionem arrogare. Si autem clerici aliqui conuenerint, & eius superbiam & arrogantiam viderint; quia non conuenit contumeliam, vel iniustam expostulationem pati, acerbioribus & grauioribus verbis eum debent corrigere; vt ei qui iubet quæ decent, inseruiant & obediant. Sicut enim debet Episcopus ministris sincerã dilectionem & affectum præbere; eodem modo & subiecti debent Episcopis non fraudulentũ ministerium & obsequium exhibere.

CAN. XV.

Hosius Episcopus dixit: Hoc quoque omnes definiamus; vt si quis Episcopus ex alia parochia velit alienum ministrum, sine consensu proprij Episcopi, in aliquo gradu constituere, irrita & infirma eiusmodi constitutio existimetur. Si qui autem hoc sibiipsis permiserint, à fratribus & coepiscopis & admoneri & corrigi debent. Omnes dixerũt: Hoc quoque decretũ stet firmũ & immobile.

CAN.

A

CAN. XVI.

Aëtius Episcopus dixit: Non ignoratis qualis quantaq. sit Thessalonicensium metropolis. Sæpe itaque ad eam ex alijs prouincijs presbyteri & diaconi accedunt, & breuis temporis mora non contenti, permanent, & omne tempus illic agentes transigunt; vel vix tandem post plurimum tempus in suas ecclesias reuerti coguntur. De ijs ergo definiendum est. Hosius Episcopus dixit: Ea decreta, quæ de Episcopis constituta sunt, seruentur etiam in huiusmodi personis.

B

CAN. XVII.

Suggerente fratre nostro Olympio, hoc quoque placuit; vt si quis Episcopus vim passus, iniuste eiectus sit, vel propter scientiam, vel propter catholicæ Ecclesię confessionem, vel propter veritatis defensionem, & fugiens periculum, innocens execrationi subiectus in aliam vrbem venerit; ne prohibeatur illic tamdiu agere, donec reuertatur, vel à facta sibi iniuria possit liberationem inuenire. Durum enim est, atque adeo grauissimum, eum qui iniustam eiectionem passus est, à nobis non suscipi. Is enim debet à nobis plurima humanitate & benignitate excipi.

C

CAN. XVIII.

Gaudentius Episcopus dixit: Scis frater Aëtie, quòd tunc, cum Episcopus constitutus es, pax deinceps viguit; ne aliquæ dissidij reliquiæ remaneant, visum est, vt qui à Musæo & Eutychiano constituti sunt, quia nulla eorum culpa inueniebatur, omnes susciperentur.

CAN. XIX.

Hosius Episcopus dixit: Meæ mediocritatis hæc est sententia; quia quieti & patientes esse debemus, & perennem in omnes habere misericordiam, eos qui semel in clerũ ecclesiasticũ ab aliquibus fratribus nostris promoti sunt, si nolint redire ad eas, ad quas nominati sunt, ecclesias, deinceps non admitti: Eutychianum autem ne Episcopi quidem sibi nomen vsurpare; sed neque Musæũ vt Episcopum existimari. si autem laicam Communionem petiuerint, non oportere eis denegari. Omnes dixerunt, Placet.

CAN. XX.

Gaudentius Episcopus dixit: Hæc salutariter & congruenter definita, & nostræ sacerdotum dignitati conuenienter, & quæ Deo & hominibus placuerunt, potentiam & vires suas obtinere non poterunt, nisi etiam metus editas sententias consecutus fuerit. Ipsi enim scimus, sæpe propter paucorum impudentiam, diuinum & in primis venerandum sacerdotij nomen in * damnationem incurrisse. Si quis ergo præter ea quæ omnibus visa sunt, ausus fuerit, studens fastui magis & arrogantiæ seruire, quàm Deo placere, aliquid aliud agere; sciat iam se criminis reum, ac defensioni obnoxium constituere,

* vituperationem, vel, contemptum

ΚΑΝ. ιϛ'.

Αέτιος ἐπίσκοπος εἶπεν· οὐκ ἀγνοεῖτε ὁποία καὶ πηλίκη τυγχάνει ἡ τῶν Θεσσαλονικέων μητρόπολις. πολλάκις τοιγαροῦν εἰς αὐτὴν ἀπὸ ἑτέρων ἐπαρχιῶν πρεσβύτεροι καὶ διάκονοι παραγίνονται, καὶ οὐκ ἀρκούμενοι βραχέος διαγωγῇ χρόνου, ἐναπομένουσι; καὶ ἅπαντα τὸν χρόνον αὐτόθι ποιοῦντες διατελοῦσιν· ἢ μόλις μετὰ πλεῖστον χρόνον εἰς τὰς ἑαυτῶν ἐπανιέναι ἐκκλησίας ἀναγκάζονται. περὶ τούτων οὖν ὁριστέον. Ὅσιος ἐπίσκοπος εἶπεν· οὗτοι οἱ ὅροι, οἱ καὶ ἐπὶ τῶν ἐπισκόπων ὡρισμένοι, φυλαττέσθωσαν καὶ ἐπὶ τούτων τῶν προσώπων.

ΚΑΝ. ιζ'.

Τποβάλλοντος καὶ τοῦ ἀδελφοῦ ἡμῶν Ολυμπίου, καὶ τοῦτο ἤρεσεν, ἵνα εἴ τις ἐπίσκοπος βίαν ὑπομείνας ἀδίκως ἐκβληθῇ, ἢ διὰ τὴν ἐπιστήμην, ἢ διὰ τὴν ὁμολογίαν τῆς καθολικῆς ἐκκλησίας, ἢ διὰ τὴν τῆς ἀληθείας ἐκδικίαν, καὶ φεύγων τὸν κίνδυνον, ἀθῶος καὶ καθωσιωμένος ὢν εἰς ἑτέραν ἔλθοι πόλιν, μὴ κωλυέσθω ἐκεῖ ἐπὶ τοσοῦτον διάγειν, ἕως ἂν ἐπανέλθῃ, ἢ τῆς ὕβρεως τῆς γεγενημένης αὐτῷ ἀπαλλαγὴν εὑρέσθαι δυνηθῇ. σκληρὸν γὰρ καὶ βαρύτατον, ἐλασίαν ἄδικον ὑπομεμενηκότα μὴ ὑποδέχεσθαι ὑφ' ἡμῶν. πλείστῃ γὰρ καλοκαγαθίᾳ καὶ φιλοφρονήσει ὀφείλει παραδέχεσθαι ὁ τοιοῦτος· πάντες εἰρήκασιν· ἤρεσε καὶ τοῦτο.

ΚΑΝ. ιη'.

Γαυδέντιος ἐπίσκοπος εἶπεν· οἶδας ἀδελφὲ Αέτιε, ὡς τὸ τηνικαῦτα, ποτὲ καταστάθεντος σοῦ ἐπισκόπου, ἡ εἰρήνη λοιπὸν ἐβράβευσεν, ἵνα μή τινα λείψανα διχονοίας περὶ τῶν ἐκκλησιαστικῶν ἐναπομείνῃ· ἔδοξε καὶ τοὺς παρὰ Μουσαίου καταστάθεντας, καὶ τοὺς παρὰ Εὐτυχιανοῦ, ἐπειδὴ αὐτῶν οὐδεμία αἰτία εὑρίσκοιτο, πάντας ὑποδεχθῆναι.

ΚΑΝ. ιθ'.

D Ὅσιος ἐπίσκοπος εἶπε· τῆς ἐμῆς μετριότητος ἡ ἀπόφασις, ἐστὶν αὕτη· ἐπειδὴ ἥσυχοι καὶ ὑπομονητικοὶ ὀφείλομεν εἶναι, καὶ διαρκῆ τὸν πρὸς πάντας ἔχειν οἶκτον, ἅπαξ τοὺς εἰς κλῆρον ἐκκλησιαστικὸν προαχθέντας ὑπό τινων ἀδελφῶν ἡμῶν, ἐὰν μὴ βούλοιντο ἐπανέρχεσθαι εἰς ἃς κατωνομάσθησαν ἐκκλησίας, τοῦ λοιποῦ μὴ ὑποδέχεσθαι· Εὐτυχιανὸν δὲ μή τε ἐπισκόπου ἑαυτῷ διεκδικεῖν ὄνομα· ἀλλ' οὐδὲ Μουσαῖον ὡς ἐπίσκοπον νομίζεσθαι. εἰ δὲ λαϊκὴν κοινωνίαν ἀπαιτοῖεν, μὴ χρῆναι αὐτοῖς ἀρνεῖσθαι. πάντες εἶπον· ἀρέσκει.

ΚΑΝ. κ'.

E Γαυδέντιος ἐπίσκοπος εἶπε· ταῦτα σωτηριωδῶς καὶ ἀκολούθως ὁρισθέντα, καὶ πρεπόντως τῇ ἐπιτιμίᾳ ἡμῶν τῶν ἱερέων, καὶ θεῷ ἀρέσαντα καὶ ἀνθρώποις, τὴν δύναμιν καὶ τὴν ἰσχὺν ἑαυτῶν κατασχεῖν οὐ δυνήσονται· ἐὰν μὴ καὶ φόβος ταῖς ἐξενεγχθείσαις ἀποφάσεσιν ἀκολουθήσει. ἴσμεν γὰρ καὶ αὐτοὶ, πλεονάκις διὰ τὴν ὀλίγων αἰαισχυντίαν τὸ θεῖον καὶ σεβασμιώτατον ὄνομα τῆς ἱερωσύνης εἰς κατάγνωσιν ἐληλυθέναι. εἰ τοίνυν τὶς, παρὰ τὰ πᾶσι δόξαντα, τολμήσοι, σπουδάζων τύφῳ μᾶλλον καὶ ἀλαζονείᾳ, ἢ τῷ θεῷ ἀρέσαι, ἕτερόν τι διαπράξασθαι· ἤδη γινωσκέτω ἐγκλήματι ἀπολογίας ἑαυτὸν ὑπεύθυνον καθιστᾶν,

σᾶν, ἐ τὴν ἰμὴν ἐ τὸ ἀξίωμα τῆς ἐπισκοπῆς ἀπο- βάλλειν. ἅπαντες ἀπεκρίναντο. πρέπει ἡ αἰρέσει ἡμῖν ἡ τοιαύτη γνώμη. Καὶ ὅτε ἦ ἐκεῖθεν, μᾶλιστα γνώ- μων γήσεται ἡ πληροφήσεται, ἐὰν ἕκαστος ἡμῶν τ ἐν τῆς παροδοις, ἤτοι καναλίῳ καλουμένων ἐπισκόπων γενώμεθα ἐπίσκοπον, ἐπιζητεῖ τὴν αἰτίαν τῆς πα- ρόδου, ἡ πρὸ τὴν πρείαν ποιῆται. ἐ ἐὰν μὲν δι' ἣν αὐτὸν ἐπὶ τ' φραγπέδον ἀπόντα, ἐπιζητήσῃ τὰς αἰρέσεις τὰς ἐταῖν ποιουμένας. κἂν κεκλημένος ἀφικνῆ- ται, ἀπόντι αὐτῷ μηδὲν ἐμπόδιον γίγνοιτο· ἡ δὲ ἐπι- δείξεως χάριν, καθὼς προείρηται τῇ ὑμετέρᾳ ἀγά- πῃ, ἢ βιβλίων αἰτήσῃς αὐτὸν ἀζιώσῃς ἐπὶ τὸ φραγπί- δον, μή τι τῆς γράμμασιν αὐτοῦ ὑποχάφοι, μή τι κοινωνεῖν τῷ τοιούτῳ ἅπαντες εἶπον· ἐρωτάσθω ἡ ἔτ.

tuere, & episcopatus honorem ac dignitatem amittere. Omnes responderunt: Decet, & placet nobis hæc sententia.

Porro autem hoc quoque illinc erit maxime notum & comprobatum, si vnusquisque vestrum, qui estis in transitu seu Canali constituti Episcopi, cum viderit Episcopum, quærat causam aduentus, & quo pergat: & si eum quidem in castra proficiscentem inuenerit, quærat condiciones, quæ superius propositæ sunt: & si euocatus veniat, ei abeunti nihil impedimenti fiat: sin autem ostentationis gratia, quemadmodum vestræ dilectioni superius dictum est, vel propter aliquorum postulata in castra festinat; nec litteris eius subscribat, nec cum eo communicet. Omnes dixerunt: Hoc quoque decernatur.

CANONVM SARDICENSIS CONCILII

EDITIO PRIMA LATINA.

CAP. I.

Dionysij Exigui. HOSIVS Episcopus dixit: Non minus malа consuetudo, quàm pernicioſa corruptela funditus eradicanda est; ne cui liceat Episcopo de ciuitate sua ad aliã transire ciuitatem. Manifesta est enim causa, qua hoc facere tentant; cum nullus in hac re inuentus sit Episcopus, qui de maiore ciuitate ad minorem transiret. Vnde apparet, auaritiæ ardore eos inflammari, & ambitioni seruire, & vt dominationem agant. Si omnibus placet, huiusmodi pernicies * sæuius & austerius vindicetur, vt nec laicam Communionem habeat qui talis est. Responderunt vniuersi: Placet.

* seuerius

CAP. II.

Hosius Episcopus dixit: Etiam si talis aliquis extiterit temerarius, vt fortassis excusationem afferens asseueret, quòd populi litteras acceperit; cum manifestum sit, potuisse paucos præmio & mercede corrumpi, eos qui sinceram fidem nõ habent, vt clamarent in ecclesia, & ipsum petere viderentur Episcopum. Omnino has fraudes damnandas esse arbitror, ita vt nec laicam in fine Communionem talis accipiat. Si vobis omnibus placet, statuite. Synodus respondit: Placet.

CAP. III.

Hosius Episcopus dixit: Illud quoque necessario adijciendum est, vt Episcopi de sua prouincia ad aliam prouinciam, in qua sunt Episcopi, non transeant; nisi forte à fratribus suis inuitati; ne videamur ianuam claudere charitatis. Quòd si in aliqua prouincia aliquis Episcopus contra fratrem suum Episcopum litem habuerit; ne vnus è duobus ex alia prouincia aduocet Episcopum cognitorem. Quòd si aliquis Episcoporũ iudicatus fuerit in aliqua causa, & putat se bonam causam habere, vt iterum concilium renouetur; si vobis placet, sancti Petri Apostoli memoriam honoremus, vt scribatur ab his qui causam examinarũt, Iulio Romano Episcopo: & si iudicauerit renouandum esse iudicium, renouetur, & det iudices. Si autem probauerit talem causam esse, vt non refricentur ea quæ acta sunt; quæ decreuerit, confirmata erunt. Si hoc omnibus placet? Synodus respondit: Placet.

CAP. IV.

Gaudentius Episcopus dixit: Addendum, si placet, huic sententiæ, quam plenam sanctitate protulisti; vt cùm aliquis Episcopus depositus fuerit eorum Episcoporum iudicio, qui in vicinis locis commorantur, & proclamauerit agendum sibi negotium in vrbe Roma; alter Episcopus in eius cathedra, post appellationem eius qui videtur esse depositus, omnino non ordinetur; nisi causa fuerit in iudicio Episcopi Romani determinata.

CAP. V.

Hosius Episcopus dixit: Si contigerit in vna prouincia, in qua plurimi fuerint Episcopi, vnum forte remanere Episcopum, ille vero per negligentiam noluerit ordinare Episcopum, & populi conuenerint; Episcopi vicinæ prouinciæ debent illum prius conuenire Episcopum, qui in ea prouincia moratur, & ostendere, quòd populi petant sibi rectorem; & hoc iustum esse, vt & * ipsi veniant, & cum ipso ordinent Episcopum. quòd si conuentus litteris tacuerit & dissimulauerit, nihilq. rescripserit; satisfaciendum esse populis, vt veniant ex vicina prouincia Episcopi, & ordinent Episcopum.

In Græc. VI.

* ipse veniat,

CAP. VI.

Licentia vero danda non est ordinandi Episcopum aut in vico aliquo, aut in modica ciuitate, cui sufficit vnus presbyter; quia non est necesse ibi Episcopum fieri, ne vilescat nomen Episcopi & auctoritas. Non debent illi ex alia prouincia inuitati facere Episcopum, nisi aut in his ciuitatibus quæ Episcopos habuerunt; aut si qua talis, aut tam populosa est ciuitas, quæ mereatur

In Græco iungitur præcedenti.

habere Episcopum. Si hoc omnibus placet? Synodus respondit: Placet.

CAP. VII.

In Gnec. V. Hosius Episcopus dixit: Placuit autem, vt si Episcopus accusatus fuerit, & iudicauerint congregati Episcopi regionis ipsius, & de gradu suo eum deiecerint; si appellauerit qui deiectus est, & confugerit ad Episcopũ Romanæ Ecclesiæ, & voluerit se audiri; si iustum putauerit, vt * renouetur iudicium, vel discussionis examen, scribere his Episcopis dignetur, qui in finitima & propinqua prouincia sunt, vt ipsi diligenter omnia requirãt, & iuxta fidem veritatis definiant. Quòd si is qui rogat causam suam iterum audiri, deprecatione sua mouerit Episcopum Romanum, vt de latere suo presbyterum mittat; erit in potestate Episcopi quid velit, & quid æstimet. Et si decreuerit mittendos esse, qui præsentes cum Episcopis iudicent, habentes eius auctoritatem, à quo destinati sunt; erit in suo arbitrio. Si vero crediderit Episcopos sufficere, vt negotio terminum imponant; faciet quod sapientissimo consilio suo iudicauerit.

* renouetur examen,

CAP. VIII.

In Gnec. VII. Hosius Episcopus dixit: Importunitates, & nimia frequentia, & iniustę petitiones fecerunt, nos non tantam habere vel gratiam, vel fiduciam, dum quidam non cessant ad Comitatum ire Episcopi, & maxime Afri; qui (sicuti cognouimus) sanctissimi fratris & coepiscopi nostri Grati salutaria consilia spernunt atque contemnunt; vt non solum ad Comitatum multas & diuersas Ecclesiæ non profuturas perferant causas, neque vt fieri solet, aut oportet, vt pauperibus, aut viduis, aut pupillis subueniatur; sed & dignitates sæculares, & administrationes quibusdam postulent. Hæc itaque prauitas olim non solum murmurationes, sed & scandala excitat. Honestum est autem, vt Episcopi intercessionem his præstent, qui iniqua vi opprimuntur, aut si vidua affligatur, aut pupillus expolietur; si tamen * isthæc nomina iustam habeant causam, aut petitionem. Si ergo vobis, fratres charissimi, placet, decernite, ne Episcopi ad Comitatum accedant, nisi forte hi, qui religiosi Imperatoris litteris vel inuitati, vel euocati fuerint. Sed quoniam sæpe contingit, vt ad misericordiam Ecclesiæ confugiant qui iniuriam patiuntur, aut qui peccantes in exilio vel insulis damnantur, aut certe quamcunque sententiam excipiunt; subueniendum est his, & sine dubitatione petenda indulgentia. Hoc ergo decernite, si vobis placet. Vniuersi dixerunt: Placet, & constituatur.

* ista omnia

CAP. IX.

In Gr. VIII. Hosius Episcopus dixit: Hoc quoque prouidentia vestra tractare debet; quia decreuistis, ne Episcoporum improbitas nitatur, vt ad Comitatum pergant. Quicunque ergo, quales superius memorauimus, preces habuerint, vel acceperint; per diaconum suum mittant; quia persona ministri inuidiosa non est, & quæ impetrauerit, celerius poterit referre. † Et hoc consequens esse videtur, vt de qualibet prouincia Episcopi ad eum fratrem & coepiscopum nostrum preces mittãt, qui in Metropoli consistit, vt ille & diaconum eius, & supplicationes destinet, tribuens commendatitias epistolas pari ratione ad fratres & coepiscopos nostros, qui in illo tempore in his regionibus & vrbibus morantur, in quibus felix & beatus Augustus Rempublicam gubernat. Si vero habet Episcopus amicos in palatio, qui cupit aliquid (quod tamen honestum est) impetrare; non * prohibetur per diaconum suum rogare ac significare his, quos scit benignam intercessionem sibi absenti posse præstare *.

In Gr. IX.

* prohibeatur

* si tamen oportunũ fuerit.

CAP. X.

Qui vero Romam venerint, sicut dictum est, sanctissimo fratri & coepiscopo nostro Romanæ Ecclesiæ preces quas habent, tradant; vt & ipse prius examinet, si honestæ & iustæ sunt, & præstet diligentiam atque sollicitudinem, vt ad Comitatum perferantur. Vniuersi dixerunt, placere sibi, & honestum esse consilium. † Alypius Episcopus dixit: Si propter pupillos & viduas, vel laborantes, qui causas non iniquas habent, susceperint peregrinationis incommoda, habebunt aliquid rationis: nunc vero cum ea postulent præcipue, quæ sine inuidia * hominum, & sine reprehensione esse non possunt, non necesse est eos ire ad Comitatum.

In Gnec. all post. pars can. IX.

Hæc pars in Græco non habetur.

* omnium,

CAP. XI.

Gaudentius Episcopus dixit: Ea quæ salubriter * prouidistis, conuenientia & æstimationi omnium, & Deo placitura & hominibus, tenere * hactenus firmitatem possunt, si metus huic sententiæ coniungatur. Scimus enim & ipsi, sæpissime propter paucorum impudentiam religiosum sacerdotale nomen fuisse reprehensum. Si igitur aliquis contra omnium sententiam nisus voluerit ambitioni magis placere quàm Deo; is debet scire, causis redditis, honorem dignitatemq. se amissurum. Quod ita demum compleri poterit, si vnusquisque nostrum qui in Canali constitutus est, cum progredientem Episcopum viderit, inquirat transitum eius, causas videat, quò tendat agnoscat: & siquidem eum inuenerit ire ad Comitatum, requirat & illud quod superius comprehensum est, * ne forte inuitatus sit, vt ei facultas eundi permittatur. Si vero, vt superius memorauit sanctitas vestra, propter desideria & ambitiones ad Comitatum pergat; neque in litteris eius subscribatur, neque in communionem recipiatur. Si vobis placet, omnium sententia confirmari debet. Vniuersi dixerunt, honestum esse, & placere sibi hanc constitutionem.

In Gnec. X.

* nisi inuitatus

CAP. XII.

Hosius Episcopus dixit: Sed & moderatio necessaria est, dilectissimi fratres, ne adhuc aliqui nescientes quid decretum sit in Synodo, subito veniant ad ciuitates eas quæ in Canali sunt. Debet ergo Episcopus ciuitatis ipsius admonere eum, & instruere, vt ex eo loco diaconum suum mittat admonitus; ipse tamen redeat in parœciam suam.

Non est in Græco.

CAP. XIII.

Hosius Episcopus dixit: Et hoc necessarium arbitror, vt diligentissime tractetis, si forte aut diues, aut scholasticus de foro, aut ex * administratore Episcopus fuerit postulatus; vt non prius ordi-

* administratione

ordinetur, niſi ante & lectoris munere, & officio diaconi, aut presbyteri fuerit perfunctus; & ita per ſingulos gradus, ſi dignus fuerit, aſcendat ad culmen epiſcopatus. Poteſt enim per has promotiones, quæ habebunt vtique prolixum tempus, probari qua fide ſit, quave modeſtia, qua grauitate & verecundia. Et ſi dignus fuerit probatus, diuino ſacerdotio illuſtretur: quia conueniēs non eſt, nec ratio vel diſciplina patitur, vt temere & leuiter ordinetur aut Epiſcopus, aut presbyter, aut diaconus, qui neophytus eſt: maxime cum
1. Tim. 3. 6. & magiſter gentium beatus Apoſtolus, ne hoc fieret, denuntiaſſe & prohibuiſſe videatur; ſed hi, quorum per longum tempus examinata ſit vita, & merita fuerint comprobata. Vniuerſi dixerunt, placere ſibi hæc.

CAP. XIV.

In Conc. XI. Hoſius Epiſcopus dixit: Et hoc quoque ſtatuere debetis; vt Epiſcopus, ſi ex alia ciuitate conuenerit ad aliam ciuitatem, vel ex prouincia ſua ad aliam prouinciam, & ambitioni magis quàm deuotioni ſeruiens, voluerit in aliena ciuitate multo tempore reſidere: forte enim euenit Epiſcopum loci non eſſe tam inſtructum, neque tam doctum; is vero qui aduenit, incipiat contemnere eum, & frequenter facere ſermonem, vt deho-neſtet & infirmet illius perſonam; ita vt ex hac occaſione non dubitet relinquere aſſignatam ſibi eccleſiam, & tranſeat ad alienam: definite ergo tempus; quia & non recipi Epiſcopum, inhumanum eſt; & ſi diutius reſideat, pernicioſum eſt. Hoc ergo ne fiat, prouidendum eſt. Memini autem
Concil. Eliberin. c. 21. tem ſuperiore Concilio fratres noſtros conſtituiſſe, vt ſi quis laicus in ea, in qua commoratur ciuitate, tres Dominicos dies, id eſt, per tres ſeptimanas non celebraſſet conuentum, communione priuaretur. Si ergo hæc circa laicos conſtituta ſunt; multo magis Epiſcopum nec licet, nec decet, ſi nulla ſit tam grauis neceſſitas quæ detineat, vt amplius à ſupraſcripto tempore abſens ſit ab eccleſia ſua. Vniuerſi dixerunt, placere ſibi.

CAP. XV.

In Conc. XII. Hoſius Epiſcopus dixit: Quia nihil prætermitti oportet; ſunt quidam fratres & coepiſcopi noſtri, qui non in ea ciuitate reſident, in qua videntur Epiſcopi eſſe conſtituti, vel quòd paruam rem illic habeant, alibi autem idonea prædia habere cognoſcuntur; vel certe affectione proximorum, quibus indulgeant: hactenus permitti eis oportet, vt accedant ad poſſeſſiones ſuas, & diſponant vel ordinent fructum laboris ſui; vt poſt tres Dominicas, id eſt poſt tres hebdomadas, ſi morari neceſſe eſt, in ſuis potius fundis morentur. Aut ſi eſt proxima ciuitas, in qua eſt presbyter, ne ſine eccleſia videatur facere diem Dominicum, illuc accedat: vt neque res domeſticæ per abſentiam eius detrimentum ſuſtineant, & non, frequenter veniendo ad ciuitatem, in qua Epiſcopus moratur, ſuſpicionem iactantiæ & ambitionis euadat. Vniuerſi dixerunt, placere ſibi.

CAP. XVI.

In Conc. XIII. Hoſius Epiſcopus dixit: Hoc quoque omnibus placeat, vt ſiue diaconus, ſiue presbyter, ſiue quis clericorum ab Epiſcopo ſuo communione fuerit priuatus, & ad alterum perrexerit Epiſcopum; & ſcierit ille, ad quem confugit, cum ab Epiſcopo ſuo fuiſſe abiectum; non oportet, vt ei communionem indulgeat. Quod ſi fecerit, ſciat ſe conuocatis Epiſcopis cauſas eſſe dicturum. Vniuerſi dixerunt: Hoc ſtatutum & pacem ſeruabit, & concordiam cuſtodiet.

CAP. XVII.

In Conc. XIV. Hoſius Epiſcopus dixit: Quod me adhuc mouet, reticere non debeo. Si Epiſcopus quis forte iracundus (quod eſſe non debet) cito & aſpere commoueatur aduerſus presbyterum, ſiue diaconum ſuum, & exterminare eum de eccleſia voluerit; prouidendum eſt, ne innocens damnetur, aut perdat communionem. Et ideo habeat poteſtatem is qui abiectus eſt, vt Epiſcopos finitimos interpellet, & cauſa eius audiatur, ac diligentius tractetur; quia non oportet ei negari audientiam roganti. Et ille Epiſcopus, qui aut iuſte, aut iniuſte eum abiecit, patienter accipiat, vt negotium diſcutiatur: vt vel probetur ſententia eius à plurimis, vel emendetur. Tamen priuſquàm omnia diligenter & fideliter examinentur, eum qui fuerit à communione ſeparatus, ante cognitionem nullus alius debet præſumere, vt * communioni ſocier. Hi vero qui conueniunt ad audiendum, ſi viderint clericorum eſſe * faſtidium & ſuperbiam, quia iam non decet, vt Epiſcopus iniuriam, vel contumeliam patiatur, * ſeuerioribus eos verbis caſtigent, vt obediant honeſta præcipienti Epiſcopo: quia ſicut ille clericis ſincerum exhibere debet amorem charitatis, ita quoque vicißim miniſtri infucata debent Epiſcopo ſuo exhibere obſequia.

* recipiat, &

* faſtigiū

* auſterioribus

CAP. XVIII.

Caput iſtud Græce non extat. Ianuarius Epiſcopus dixit: Illud quoque ſtatuat ſanctitas veſtra, vt nulli Epiſcopo liceat alterius Epiſcopi ciuitatis miniſtrum eccleſiaſticum ſollicitare, & in ſuis parochijs ordinare. Vniuerſi dixerunt, Placet: quia ex his contentionibus ſolet naſci diſcordia, & ideo prohibet omnium ſententia, ne quis hoc facere audeat.

CAP. XIX.

In Conc. XV. Hoſius Epiſcopus dixit: Et hoc vniuerſi conſtituimus, vt quicumque ex alia parochia voluerit alienum miniſtrum ſine conſenſu Epiſcopi ipſius & ſine voluntate ordinare, non ſit rata ordinatio eius. Quicumque autem hoc vſurpauerit, à fratribus & coepiſcopis noſtris & admoneri debet, & corrigi.

CAP. XX.

In Conc. XVI. Aëtius Epiſcopus dixit: Non ignoratis quanta & qualis ſit Theſſalonicenſium ciuitas. ſæpe ad eam veniunt ex alijs regionibus presbyteri & diaconi, & non ſunt contenti breui tempore morari, ſed aut reſident ibi, aut certe vix poſt longa ſpatia ad ſua redire coguntur. Vniuerſi dixerunt: Ea tempora, quæ conſtituta ſunt circa Epiſcopos, & circa has perſonas obſeruari debent.

CAP. XXI.

In Conc. XVII. Hoſius Epiſcopus dixit: Suggerente fratre & coepiſcopo noſtro Olympio, etiam hoc placuit; vt ſi aliquis vim perpeſſus eſt, & inique expulſus

pro disciplina & catholica * confessione, vel pro defensione veritatis, effugiens pericula, innocens & deuotus ad aliam venerit ciuitatem, non prohibeatur immorari, quamdiu aut redire possit, aut iniuria eius remedium acceperit: quia durum est, eum qui persecutionem patitur, non recipi. etiam & larga beneuolentia, & humanitas ei est exhibenda. Omnis Synodus dixit: Vniuersa quæ constituta sunt, catholica Ecclesia in vniuerso orbe diffusa custodiet.

* professione,

Et subscripserunt qui conuenerant Episcopi omnes diuersarum prouinciarum, sic: Ego N. Episcopus ciuitatis N. & prouinciæ N. ita credo, sicut supra scriptum est.

EDITIO SECVNDA
CANONVM SARDICENSIS CONCILII.

Cap. I.

Isidori Mercatoris.

HOSIVS Episcopus dixit: Non minus mala consuetudo, quàm pernicioſa corruptela, funditus eradicanda est, ne cui liceat Episcopo de sua ciuitate ad aliam transire. Manifesta est enim causa, qua hoc facere tentant; cum nullus in hac re inuentus sit Episcopus, qui de maiore ciuitate ad minorem transierit. Vnde apparet, auaritiæ eos ardore inflammari, & ambitioni seruire, & vt dominationem exerceant. Si ergo omnibus placet, huiusmodi pernicies austerius vindicetur, nec laicam Communionem habeat qui talis est. Vniuersi dixerunt: Placet. Hosius Episcopus dixit: Etiam si talis aliquis extiterit temerarius, vt forsitan excusationem afferat, quòd populi litteras acceperit; cum manifestum sit, præmio & mercede paucos, qui sinceram fidem non habẽt, potuisse corrumpi, vt clamarent in ecclesia, & ipsum petere viderentur Episcopum: omnino has fraudes damnandas esse arbitror, ita vt nec laicam Communionem in fine accipiat talis. Quod si vobis omnibus placet, statuite. Vniuersi dixerunt: Placet.

Cap. II.

Hosius Episcopus dixit: Illud quoque statutum sit, vt Episcopus de sua prouincia ad aliam prouinciam, in qua sunt Episcopi, non transeat, nisi forte à fratribus inuitatus; ne videamur ianuam charitatis claudere.

Cap. III.

Hosius Episcopus dixit: Prouidendum est etiã, vt si in aliqua prouincia forte aliquis Episcopus contra fratrem suum Episcopum litem habuerit, ne vnus è duobus ex alia prouincia aduocet Episcopos ad iudicium.

Cap. IV.

Hosius Episcopus dixit: Quòd si aliquis Episcopus adiudicatus fuerit in aliqua causa, & putat se bonam causam habere, vt iterum iudicium renouetur; si vobis placet, sancti Petri Apostoli memoriam honoremus, vt scribatur vel ab his qui examinauerunt, vel etiam ab alijs Episcopis qui * in prouincia proxima morantur, Romano Episcopo. Et si iudicauerit renouandum esse iudicium, renouetur, & det iudices. Si autem probauerit talem causam, vt ea non refricentur quæ acta sunt; quæ decreuerit Romanus Episcopus, confirmata erunt. Si ergo hoc omnibus placet, statuatur. Synodus respondit: Placet.

* in propinquo moratur,

Cap. V.

Gaudentius Episcopus dixit: Addendum est, si placet, huic sententiæ, quam plenam sanctitate protulistis; vt quum aliquis Episcopus depositus fuerit eorum Episcoporum iudicio, qui in vicinis commorantur locis, & proclamauerit agendum sibi negotium in vrbe Roma; alter Episcopus in eadem cathedra, post appellationem eius qui videtur esse depositus, omnino non ordinetur, nisi causa fuerit in iudicio Romani Episcopi determinata.

Cap. VI.

Hosius Episcopus dixit: Si contigerit in vna prouincia, in qua fuerint plurimi Episcopi, vnum forte remanere Episcopum, ille vero per negligentiam noluerit ordinare Episcopum, & populi * conuenerint; Episcopi vicinæ prouinciæ debent illum conuenire Episcopum, qui in eadem prouincia moratur, & ostendere quòd populi petant sibi rectorem, & hoc iustum esse, vt & * ipse veniat, & cum eo ordinent Episcopum. Quòd si conuentus litteris, tacuerit & dissimulauerit, nihilq. responderit; tunc satisfaciendum esse populis, vt veniant ex vicinis prouincijs, & ordinent Episcopum. Iterum, licentia ordinandi Episcopũ danda passim non est. Si enim subito aut vicus aliquis, aut modica ciuitas, cui satis est vnus presbyter, voluerit sibi Episcopum ordinari, ad hoc, vt vilescat nomen Episcopi, & summi honoris auctoritas; non debent illi ex alia prouincia inuitati, facere Episcopum, nisi aut in ciuitatibus quæ Episcopos habuerunt, aut si qua tam populosa est ciuitas vel locus, qui mereatur habere Episcopum. Synodus respondit: Placet.

* conuenerint Episcopi vicinæ prouinciæ, debere illum prius conuenire Episcopum * ipsi remit.

Cap. VII.

Hosius Episcopus dixit: Et hoc placuit, vt si Episcopus accusatus fuerit, & omnes iudicauerint congregati Episcopi regionis ipsius, & de gradu suo eum deiecerint; si appellauerit qui deiectus videtur, & confugerit ad beatissimum Romanæ Ecclesiæ Episcopum, & voluerit se audiri; si iustũ putauerit, vt renouetur examen, scribere his Episcopis dignetur Romanus Episcopus, qui in finitima & propinqua altera prouincia sunt, vt ipsi diligenter omnia requirant, & iuxta fidem veritatis definiant. Quòd si is qui rogat causam suam iterum audiri, deprecatione sua mouerit Episcopum Romanum, vt de latere suo presbyteros mittat, erit in potestate ipsius quid velit, & quid æstimet. Et si decreuerit mittendos esse, qui præsentes cum Episcopis iudicent, vt habeant etiam * auctoritatem personæ illius, à quo destinati sunt; erit in eius arbitrio. Si vero crediderit sufficere Episcopos comprouinciales, vt negotio terminum imponant, faciet quod sapientissimo consilio suo iudicauerit.

* potestatẽ

Cap.

CAP. VIII.

Hosius Episcopus dixit: Importunitatis nostræ nimia frequentia, & iniustæ petitiones fecerunt, nos non tantam habere gratiam, aut fiduciam, dum quidam non cessant ad Comitatum ire Episcopi, & maxime Afri, qui (sicuti cognouimus) sanctissimi fratris & coepiscopi nostri Grati salutaria consilia spernunt, atque contemnunt, & non solum ad Comitatum multas & diuersas Ecclesiæ non profuturas perferunt causas, vt fieri solet, aut oportet, vt aut pauperibus, aut viduis, aut pupillis subueniatur, sed & dignitates sæculares, & administrationes *quibusdam postulant. Hæc itaque prauitas olim non solum murmurationes, sed & scandala excitat. Honestum est autem, vt Episcopus intercessionem suam his præstet, qui aliqua iniqua vi opprimuntur, aut si vidua affligatur, aut pupillus expolietur; tamen & ista omnia, si iustam habeant causam & petitionem. Si vobis ergo, fratres charissimi, placet, decernite, ne Episcopi ad Comitatum accedant, nisi forte hi, qui religiosissimi Imperatoris litteris vel inuitati fuerint, vel vocati. Sed quoniam sæpe contingit, vt ad misericordiam Ecclesiæ cõfugiant qui iniuriam patiuntur, & qui peccantes in exilium vel insulas damnãtur, aut certe quamcumque sententiam suscipiunt; ideo subueniendum est his, & sine dubitatione eis petenda per Ecclesiam indulgentia. Si vero hoc vobis placet, statuatur. Vniuersi dixerunt: Placet, & constituatur.

*quasdam

CAP. IX.

Hosius Episcopus dixit: Hæc quoque prudentia vestra tractare debet; vt quia decreuistis, ne Episcopi improbitas notetur ad Comitatũ pergendo: quicumque ergo, quales superius memorauimus, preces habuerint vel acceperint, per diaconum suum mittant; quia persona ministri non erit inuidiosa, & quæ celerius poterit quæ impetrauerit referre. Et hoc consequens esse videtur, vt vnusquisque qui preces habuerit, eas ad fratres & coepiscopos nostros, qui in maxima ciuitate, ideſt, qui in Metropoli consistunt, mittat, & illi per suos diaconos destinent, tribuendo commendatitias epistolas pari ratione ad fratres & coepiscopos nostros, qui illo tempore in his regionibus & vrbibus morantur, in quibus felix & beatus Augustus Rempublicam gubernat. Si vero habet quis Episcoporum amicos in palatio, qui cupit aliquid (quod tamen honestum est) impetrare; non prohibeatur per diaconum suum rogare, & significare eis, quos scit benigna intercessione sibi absenti posse præstare. Qui vero Romam venerit, sicut dictum est, sanctissimo fratri & coepiscopo nostro Romanæ Ecclesiæ preces, quas habet, tradat, vt & ipse prius examinet, si honestæ & iustæ sunt, & præstet diligentiã atque sollicitudinem, vt ad Comitatum perferantur. Vniuersi dixerunt, placere sibi, & honestum esse consilium.

CAP. X.

Alypius Episcopus dixit: Si propter pupillos & viduas, vel laborantes, qui causas non iniquas habent, suscepcrint peregrinationis incommoda, habebunt aliquid iustæ rationis: nunc vero cum ea postulent, quæ sine inuidia omnium & reprehensione esse non possunt, non necesse est eos ire ad Comitatum.

CAP. XI.

Gaudentius Episcopus dixit: Ea quæ salubriter *prouidistis conuenienti æstimatione, omniumq. Deo placitura & hominibus, tenere hactenus fortitudinem possunt, si metus huic sententiæ coniungatur. Scimus enim etiam ipsi, sæpissime propter paucorum imprudentiam sacrum ac religiosum sacerdotale nomen fuisse reprehensum. Si igitur contra omnium sententiam aliquis nisus, voluerit ambitioni magis placere, quàm Deo, is debet scire, causis redditis, honorem atque dignitatem se amissurum. Hoc autem sciri & comperiri poterit, si vnusquisque nostrũ qui in Canali constitutus est, cum progrediẽtem Episcopum viderit, inquirat transitum eius, causas videat, quo tendit agnoscat. Et si quidem eum agnouerit ire ad Comitatũ, requirat illud quod superius comprehensum est, *ne forte inuitatus sit, vt ei facultas eundi permittatur. Si vero (vt superius meminit sanctitas vestra) propter desideria & ambitiones ire ad Comitatum tentauerit, neque litteris eius subscribatur, neque in communionem recipiatur. Si vobis placet, omnium sententia confirmari debet. Vniuersi dixerunt, hoc honestum esse, & placere sibi constitutionem.

*prævidistis

*nisi

CAP. XII.

Hosius Episcopus dixit: Sed & moderatio est necessaria, dilectissimi fratres, ne adhuc quidam nescientes quid decretum sit in Synodo, subito veniant ad ciuitates eas, quæ in Canali sunt: debet Episcopus ciuitatis ipsius admonere & instruere illum, *& ex eo loco ille mittat diaconum: admonitus tamen ipse redeat ad parochiam suam.

*vt

CAP. XIII.

Hosius Episcopus dixit: Necessarium arbitror, vt diligentissime *tractetis, si forte aut diues, aut scholasticus de foro, aut ex *administratore Episcopus fuerit postulatus, non prius ordinetur, nisi ante & lectoris munere, & officio diaconi & presbyteri fuerit perfunctus: & ita per singulos gradus, si dignus fuerit, ascendat ad culmen episcopatus. Potest enim per has promotiones, quæ habent vtique prolixum tempus, probari qua fide sit, quave modestia, & grauitate, & verecundia. Et si dignus fuerit probatus, diuino sacerdotio illustretur. Nam nec conueniens est, nec *ratio, nec disciplina patitur, vt temere ac leuiter ordinetur aut Episcopus, aut presbyter, aut diaconus, qui neophytus est; maxime cum beatissimus Apostolus magister gentium, ne hoc fieret, denuntiasse & prohibuisse videatur; sed hi, quorum per longum tempus examinata sit vita, & merita comprobata. Vniuersi dixerunt, placere sibi hæc.

*tractetur,

*administratione

*ratio disciplinæ

1. Tim. 3. b.

CAP. XIV.

Hosius Episcopus dixit: Hoc quoque statuere debetis, vt Episcopus, ex alia ciuitate cum venerit ad aliam ciuitatem, vel ex prouincia sua ad aliam prouinciam, & ambitioni magis seruiat, quàm deuotioni, ita vt si voluerit in aliena ciui-

tate multo tempore reſidere,& contingat,vt Epiſcopus ciuitatis ipſius non tam inſtructus ſit, nec tam doctus;is vero qui aduenit,incipiat contemnere eum,& frequẽter facere ſermonem,vt dehoneſtet & deformet illius perſonam;qua occaſione fit,vt non dubitet relinquere ſibi aſſignatam Eccleſiam,& tranſire ad alienam:definite ergo tempus ; quia & non recipi Epiſcopum, inhumanum eſt; & diutius reſidere , pernicioſum . Ne fiat ergo hoc,prouidendum eſt. Memini autem ſuperiore Concilio fratres noſtros conſtituiſſe, vt ſi quis laicus in ea,qua commoratur ciuitate, tres Dominicas , ideſt , per tres ſeptimanas non celebraſſet conuentum, communione priuaretur. Si ergo hęc circá laicos conſtituta ſunt , tanto magis nec licet , nec decet, vt Epiſcopus ſi nullam tam grauem habet neceſſitatem , nec tam difficilem rationem , tamdiu deſit ab Eccleſia ; ne populum contriſtet. Vniuerſi dixerunt , placere ſibi.

CAP. XV.

Hoſius Epiſcopus dixit: Quia nihil prætermitti oportet; ſunt quidam fratres & coepiſcopi noſtri,qui non in ea ciuitate * poſſident,in qua Epiſcopi videntur eſſe conſtituti; vel certe paucam rem ibi , alibi autem idonea prædia habere noſcuntur,vel affectiones proximorum , quibus indulgeant; hactenus autem eis permitti oportet , vt accedant ad poſſeſſiones ſuas,& diſponant,vel ordinent fructum laboris ſui , vt poſt tres Dominicas,ideſt, poſt tres ſeptimanas,ſi morari neceſſe eſt , in ſuis potius fundis morentur . Et ſi eſt proxima ciuitas,in qua presbyter eſt, ne ſine Eccleſia facere videatur diem Dominicum,illuc accedat: vt nec res eius domeſticæ per abſentiam eius detrimentum ſuſtineant; & non , frequenter veniendo ad aliam ciuitatem , in qua eſt Epiſcopus , ſuſpicionem iactantiæ & ambitionis incurrat. Vniuerſi dixerunt, placere ſibi.

* reſident,

CAP. XVI.

Hoſius Epiſcopus dixit : Si hoc quoque omnibus placet,vt ſiue diaconus, ſiue presbyter, ſiue quis clericorum ab Epiſcopo ſuo communione fuerit priuatus, & ad alterum perrexerit Epiſcopum , & ſcierit ille , ad quem confugerit, eum ab Epiſcopo ſuo fuiſſe abiectum ; non oportet vt ei communionem indulgeat . Quod ſi fecerit, ſciat ſe,conuocatis Epiſcopis, cauſas eſſe dicturum . Vniuerſi dixerunt: Hoc ſtatutum & pacem ſeruabit,& concordiam cuſtodiet .

CAP. XVII.

Hoſius Epiſcopus dixit: Quod me adhuc mouet,reticere non debeo . Si Epiſcopus quis forte iracundus (quod eſſe non debet) cito aut aſpere commoueatur aduerſus presbyterum,aut diaconum ſuum,& exterminare eum de Eccleſia voluerit ; prouidendum eſt,ne innocens damnetur, aut perdat communionem . Et ideo habeat poteſtatem qui deiectus eſt , vt finitimos Epiſcopos interpellet , & cauſa eius audiatur , & diligentius tractetur;quia non oportet ei negari audientiam roganti . Et ille Epiſcopus,qui aut iuſte, aut iniuſte eum deiecit , patienter accipiat , vt negotium diſcutiatur ; vt vel probetur ſententia eius à plurimis, vel emendetur. Tamen priuſquam omnia diligenter & fideliter fuerint examinata , eum qui fuerit à communione ſeparatus , nullus alius debet præſumere vt recipiat,& communioni ſociet. Qui autem conuenerint ad audiendum, ſi clericorum eſſe faſtigium viderint & ſuperbiã , quia non decet, vt Epiſcopus aut iniuriam aut contumeliam patiatur , auſterioribus eos verbis caſtigent,vt obediant honeſta præcipienti Epiſcopo: quia ſicut ille ſincerum amorem debet clericis exhibere charitatis , ita quoque viciſſim miniſtri infucata debent Epiſcopo ſuo exhibere obſequia .

CAP. XVIII.

Ianuarius Epiſcopus dixit : Illud quoque ſanctitas veſtra ſtatuat; vt nulli Epiſcopo liceat alterius ciuitatis hominem Eccleſiaſticum ſollicitare,& in ſua diœceſi ordinare clericum : quia ex his contentionibus ſolent naſci diſcordiæ; & ideo prohibeat omnium ſententia, ne quis hoc facere audeat.

CAP. XIX.

Hoſius Epiſcopus dixit : Et hoc vniuerſi conſtituimus ; vt quicumque ex alia parochia voluerit alienum miniſtrum ſine conſenſu Epiſcopi ipſius & ſine voluntate ordinare , non ſit rata ordinatio eius . Quicumque autem hoc vſurpauerit, à fratribus & coepiſcopis noſtris & admoneri debet, & corrigi .

CAP. XX.

Aëtius Epiſcopus dixit: Non ignoratis quanta & qualis ſit Theſſalonicenſium ciuitas. Sæpe enim ad eam veniunt ex alijs regionibus presbyteri & diaconi,& non ſunt contenti vt breui tempore remorentur, & aut reſident ibi , aut certe vix poſt longa ſpatia ad ſua redire coguntur . Vniuerſi dixerunt : Ea tempora , quæ conſtituta ſunt circa Epiſcopos,& erga horum perſonas obſeruari debent .

CAP. XXI.

Hoſius Epiſcopus dixit: Suggerente fratre & coepiſcopo noſtro Olympio, hoc etiam placuit , vt ſi aliquis vim perpeſſus eſt , & inique pulſatus pro diſciplina vel catholica confeſſione , vel defenſione veritatis , fugiens pericula , innocens & deuotus ad aliam venerit ciuitatem ; non prohibeatur immorari,quamdiu aut redire potuerit , aut iniuria eius remedium acceperit. Durum eſt enim , qui perſecutiones patitur non recipi . Etiam & larga beneuolentia , & humanitas ei eſt exhibenda .

Inter ceteros qui ſubſcripſerunt huic Synodo, referuntur ſequentes.

Hoſius ab Hiſpania , Epiſcopus ciuitatis Cordubenſis .
Vincentius de Capua .
Calepodius Neapolitanus .
Athanaſius Epiſcopus ciuitatis Alexandriæ magnæ .

Ianua-

PARTICULA

SYNODI [illegible]

EPISTOLA [illegible]

[illegible]

Q[illegible]

quidam vincti in eadem iniusta defecerunt pœna; quorum ambigi non potest martyrio gloriosam mortem extitisse. adhuc quoque audet quosdam retinere: nec vlla causa fuit criminis, nisi quòd repugnarent, & clamarent quòd execrarentur Arianam & Eusebij hæresim, & nollent habere cum talibus communionem; ijs autem qui secum sentire maluerunt, prodesse; & qui antè fuerant deiecti, non solum recepti sunt, sed etiam ad clericalem dignitatem promoti, & receperunt præmium fallitatis. Quid autem de impijs & de imperitis adolescentibus Vrsacio & Valente statutum sit, accipe beatissime frater. Quia manifestum erat hos non cessare adulterinæ doctrinæ lethalia semina spargere, & quòd Valens relicta ecclesia aliam inuadere voluisset eo tempore, quo seditionem commouit, vnus ex fratribus nostris qui fugere non potuit "Viator, obrutus & conculcatus, in eadem Aquileiensium ciuitate die tertia defecit. causam vtique mortis præbuit Valens, qui perturbauit, qui sollicitauit. Sed ea quæ beatitudinis Augustis significauimus, cum legeritis, facile peruidebitis, nihil nos prætermisisse, quantum ratio patiebatur: & ne molesta esset longa narratio, quæ fecissent & commisissent insinuauimus. Tua autem excellens prudentia disponere debet, vt per tua scripta, qui in Sicilia, qui in Sardinia, & in Italia sunt fratres nostri, quæ acta sunt, & quæ definita cognoscant; & ne ignorantes eorum accipiant litteras communicatorias, quos "extra episcopatum iusta sententia declarauit. Perseuerent autem Marcellus, Athanasius, & Asclepius in nostra communione, quia obesse eis non poterat iniquum iudicium, & fuga & tergiuersatio eorum, qui ad iudicium omnium Episcoporum, qui conuenimus, venire noluerunt. Ceterum, sicuti superius commemorauimus, plena relatio fratrum, quos sincera charitas tua misit, vnanimitatem tuam perdocebit. Eorum autem nomina, qui pro facinoribus suis deiecti sunt, subijcere curauimus, vt sciret eximia grauitas tua qui essent communione priuati, vti ante præloquuti sumus. Omnes fratres & coepiscopos nostros litteris tuis admonere digneris, ne epistolas, id est, litteras communicatorias eorum accipiant.

" *al.* iusta sententia degradauit.

" *f.* Victor.

Nomina hæreticorum.

Vrsacius à Syngidone, Valens à Mursia, Narcissus à Neronopoli, Stephanus ab Antiochia, Acacius à Cæsarea, Menophanes ab Epheso, Georgius à Laodicea.

Et subscripserunt Episcopi qui supra.

EPISTOLA CONCILII SARDICENSIS AD Ecclesiam Alexandrinam.

ΕΠΙΣΤΟΛΗ ΤΗΣ ΕΝ ΣΑΡΔΙΚΗ, ΣΥΝΑΧΘΕΙΣΗΣ συνόδου, τῇ ἐκκλησίᾳ Αλεξανδρέων.

Ex Athan. apolog.

Sacra Synodus per gratiam Dei Sardica congregata, è Roma, Hispanijs, Gallijs, Italia, Africa, Sardinia, Pannonijs, Mysijs, Dacia, Norico, Tuscia, Dardania, & secunda Dacia, Macedonia, Thessalia, Achaia, Epiro, Thracia, Rhodope, Palæstina, Arabia, Creta, Aegypto, Presbyteris & diaconis, & vniuersa Ecclesia Dei per Alexandrinam parochiam, dilectis fratribus, in Domino salutem.

Ἡ ἁγία συνόδος, ἡ κατὰ θεοῦ χάριν ἐν Σαρδικῇ συναχθεῖσα, ἀπὸ Ρώμης, καὶ Σπανιῶν, Γαλλιῶν, Ἰταλίας, Ἀφρικῆς, Σαρδινίας, Παννονιῶν, Μυσιῶν, Δακίας, Νωρίκου, Τυσκίας, Δαρδανίας, ἄλλης Δακίας, Μακεδονίας, Θεσσαλίας, Ἀχαΐας, Ἠπείρων, Θρᾴκης, καὶ Ροδόπης, καὶ Παλαιστίνης, καὶ Ἀραβίας, καὶ Κρήτης, καὶ Αἰγύπτου, Πρεσβυτέροις, καὶ Διακόνοις, καὶ πάσῃ τῇ ἁγίᾳ ἐκκλησίᾳ τοῦ θεοῦ, τῇ ἐν Αλεξανδρείᾳ παροικούσῃ, ἀγαπητοῖς ἀδελφοῖς, ἐν κυρίῳ χαίρειν.

Apologia c. Athanas.

ETIAM antequam acciperemus litteras vestræ religionis, non ignotum id nobis, sed prorsus compertum fuit, antesignanos infelicium Arianorum multa & grauia, sed tamen magis in exitium suarum animarum, quàm in Ecclesiam molitos esse. Ea enim eorum ars & vafricies fuit, semperq. huius pestiferi propositi fuere, vt omnes vbique orthodoxæ Fidei homines, & catholicæ Ecclesiæ doctrinam à patribus traditam seruantes, exagitarent & persequerentur. Quorum nonnullos falsis criminibus circumuenerunt, alios extra fines suos relegarunt, alios in ipsis supplicijs absumpserunt: certe fratris nostri & coepiscopi Athanasij innocentiam, vi & tyrannide circumuenire & opprimere

ΚΑΙ περὶν μὲν λαβεῖν ἡμᾶς τὰ γράμματα τῆς εὐλαβείας ὑμῶν, οὐκ ἠγνοοῦμεν, ἀλλὰ φανερὸν ἡμῖν ἦν, ὡς ὅτι οἱ τῆς δυσωνύμου τῶν Ἀρειανῶν αἱρέσεως στρατιῶται, πολλὰ καὶ δεινὰ, μᾶλλον δ' εἰπεῖν ὀλέθρια τῆς ἑαυτῶν ψυχῆς, ἢ κατὰ τῆς ἐκκλησίας ἐμηχανῶντο. αὕτη γὰρ ἦν αὐτῶν ἡ τέχνη καὶ πανουργία, τοῦτο αἰεὶ τῆς θανατηφόρου μελέτης, ὅπως πάντας τοὺς ἐπιδήμους τυγχάνοντας τῆς ὀρθῆς δόξης, καὶ τοῦ τῆς καθολικῆς ἐκκλησίας διδασκαλείου κατέχοντας τὸν τρόπον τῶν πατέρων αὐτοῖς παραδοθέντα, ταράσσειν ἐλαύνειν καὶ διώκειν· τοὺς μὲν γὰρ πλάσεσι ἐγκλήμασιν ὑπέβαλλον, ἄλλους εἰς ἐξορισμὸν ἀπέστελλον, ἄλλους ἐν αὐτῇ τῇ ἰδιωτείᾳ κατεπόνουν· ἀμέλει καὶ τὸν ἀδελφὸν καὶ συλλειτουργὸν ἡμῶν Αθανάσιον τὸν καθαρότητα βίου καὶ τυραννίδι συλλαβέσθαι ἐπιτρέψαι

ων καὶ λόγῳ πότε οὔτε ἀπειλῆς, οὔτε μὴν πίστεως, οὐθ' ὅλως δικαίᾳ χάριν ἡ παρ' ἐκείνων κρίσις. διόπερ οὐδὲ ψηφοφορίας οἷς ἐδημαγώγησαν, οὐδὲ οἷς ἀθρόλησαν κατ' αὐτοῦ, ἀλλὰ καὶ ψευδομάρτυρας ὡς οὐ δυνάμενα περὶ τούτων ἀποδείξεις ἔχειν ἀληθεῖς, παρόντας εἰς τὴν Σαρδῶν πόλιν, οὐκ ἠθέλησαν εἰς τὴν συνοδον πέμπειν τῶν ἁγίων ἀποστόλων ἀπαντῆσαι. ἐκ δὴ τούτου φανερὸν καὶ δικαίᾳ καθίστηκεν ἡ κρίσις τοῦ ἀδελφοῦ καὶ συνεπισκόπου ἡμῶν Ἰουλίου. οὐ γὰρ ἀσκεπῶς βεβούλυται, ἀλλὰ καὶ μετ' ἐπιμελείας ἦλθεν, ὡς τι μηδὲ ὅλως δικαίᾳ πρὸς Ἀθανάσιον εἶχε γὰρ ἐπισκόπων ἐγγὺς ὀγδοήκοντα ἀληθεῖς μάρτυρας· εἶχε καὶ τοῦτο δίκαιον, ὅτι μὰ τῶν ἀγαπητῶν ἀδελφῶν ἡμῶν τῶν πρεσβυτέρων ἑαυτοῦ καὶ μὰ γραμμάτων μαθόντα τοὺς περὶ Εὐσέβιον, τοὺς οὐκ ὀλίγῳ, ἀλλ' ὀλίγῳ βιαιότερον ἐπιφερομένους. ὅθεν αἱ συνεχοῦς πέμπειν ἐπίσκοπον τὴν κοινωνίαν Ἀθανασίου ἐβεβαίωσαν μὰ τὴν καθηκούσης αὐτῷ. κἀκεῖνοι δὲ ὑμῶν ἡ ἀγάπη συνεχώρησε· ἐπεὶ δὲ ἐς τὴν ἁγίαν σύνοδον τὴν ἐν Σαρδικῇ συναχθεῖσαν παρεβάλετο. τότε δὴ καὶ παρείημεν, καὶ μὰ γραμμάτων, καὶ μὰ ἀγγέλων * ἐντολὴν ἐπεμνήσθησαν οἱ τῆς ἐώας, καὶ ἐκληθησαν παρ' ἡμῶν ὡς τι παρεῖναι. ἀλλ' ἐκεῖνοι ὑπὸ τῆς συνειδήσεως καταγινωσκόμενοι, ἀπρεπῶς χρώμενοι προφάσει, φυγοδικεῖν ἤξιουν· δὸν γὰρ αὐτῶν ὡς ὑπὸ δίωξιν ἀπὸ τῆς ἡμετέρας κοινωνίας ἐκβάλλεσθαι, οὐ συνορῶντες ὡς ἀπρεπές, μᾶλλον δὲ ἀδύνατον λῶ τοῦτο· καὶ τὰ ὑπομνήματα δὲ τὰ ἐν τῷ Μαρεώτῃ γινόμενα ὑπὸ παμπήρων καὶ ἐξωλεστάτων λυσσῶν νεωτέρων, οἷς οὐκ ἄν τις δικάσειεν οὐδὲ τὸν τυχόντα βαθμὸν τοῦ κλήρου, συνέσεως μετουσίαν παρέχοντα. οὔτε γὰρ ὁ ἀδελφὸς ἡμῶν Ἀθανάσιος ὁ ἐπίσκοπος, οὔτε Μακάριος ὁ πρεσβύτερος ὁ κατηγορούμενος ὑπ' αὐτῶν παρῆν· καὶ ὅμως ἡ παρ' αὐτῶν ἐρώτησις, μᾶλλον δὲ ὑποβολὴ ἡ γραφεῖσα, πάσης αἰσχύνης λῶ μεστή. τῇ μὲν γὰρ ἐθνικοὶ, τῇ δὲ κατηχούμενοι ἠρωτῶντο, οὐχ ἵνα, ἅπερ ἴσασιν, ἅπτωσιν, ἀλλ' ἵνα ἅπερ παρ' αὐτῶν μεμαθήκασι, ψεύσωνται. καὶ γὰρ καὶ ἡμῶν τῶν πρεσβυτέρων φερομένων ἐπὶ τῇ ἀπουσίᾳ τοῦ ἡμετέρου ἐπισκόπου, καὶ βαλομένων παρεῖναι ἐπὶ τῇ ἐξετάσει, καὶ τὸν ἀληθῆ δεῖξαι, καὶ τὸ ψεῦδος διελέγξαι, οὐδεὶς λόγος γέγονεν. οὐκ ἐπέτρεψαν γὰρ ἡμᾶς παρεῖναι, ἀλλὰ καὶ μεθ' ὕβρεως ἐξέβαλον. καὶ εἰ δέ τι μάλιστα φανερὰ πᾶσι καθέστηκε ἐκ τούτων ἡ συκοφαντία, ὅμως ἀναγινωσκομένων τῶν ὑπομνημάτων, εὕρομεν αὐτὸν τὸν παμπόνηρον Ἰσχύραν τὸν ἐπὶ τῇ συκοφαντίᾳ μισθὸν παρ' αὐτῶν λαβόντα, τὸ δοκοῦν ἐνεργοῦντα τῆς ἐπισκοπῆς, διελέγχοντα ἑαυτὸν τὸν συκοφαντίαν. αὐτὸς γὰρ ὁ Ἰσχύρας ἐν αὐτοῖς τοῖς ὑπομνήμασι διελάλησε κατ' ἐκεῖνο τὸν ὥραν, ἐν ᾗ Μακάριον ἐληλυθέναι εἰς τὸ κελλίον αὐτοῦ διεβεβαιοῦτο, νοσοῦντα τότε καταλελοιπὼς ἑαυτὸν· καί τι τῶν περὶ Εὐσέβιον χρήσιμα τολμησάντων, ἐρέσθαι τότε τὸν Ἰσχύραν, καὶ προσφέρειν, ὅτι Μακάριος ἐπίσης. καὶνὴ δὲ πᾶσι φανερὰ καθέστηκεν ἡ συκοφαντία καὶ διαβολὴ, λῶ ἐλάσσονι μὴ τούτῳ. ἐφάνησαν γὰρ καὶ καπήλοις, φόνον διαπραξάμενοι τὸν Ἀθανάσιον· καὶ ὡς Ἀρσένιον ἵνα Μελετιανὸν ἐπίσκοπον ἀπηρτισμένοι, ἐφ' ᾧ

mere conati sunt, nulla in eius iudicio neque sedulitate, neque fide, neque iustitia adhibita. Iã ergo diffisi suis fabulis, & vanis rumoribus, ac etiam intuentes, quàm non possent de ijs rebus vera documenta afferre, cum essent in vrbe Sardica, non ausi sunt in concilio sanctorum Episcoporum apparere. Qua ex re æquitas iudicij fratris & coepiscopi nostri Iulij liquidissime apparuit, qui non temerario consilio, sed cum matura deliberatione sententiam tulit; adeo vt nihil relinquatur dubij de communione fratris nostri Athanasij adducentis octoginta Episcopos veros testes pro se in iudicium, atque eò potiore iure nitentis, quòd per dilectos fratres nostros presbyteros suos, & per litteras, Eusebianos non iure, sed vi grassantes conuenerit. Quapropter omnes vndique Episcopi viri communionem ob eius innocentiam confirmarunt. Illud quoque vestra charitas conspiciat; post Athanasij ad sacram Synodum Sardicæ congregatam aduentum, Orientales litteris mandatisq, citatos fuisse, vt se iudicio sisterent: verum illos sua conscientia prædamnatos, inhonestis caussificationibus tergiuersari incepisse, poscentes interim, vt innocentem quasi nocentem à nostra communione submoueremus, nihil spectantes, quàm vt indecentia, vel potius impossibilia postularent: atque adeo commentaria, actaq. Mareotæ, non nisi à sceleratis & perditissimis quibusdam nouitijs, quibus ne vulgarem quidem gradum clericatus committas, per absentiam alterius partis confecta esse. Neque enim frater noster Athanasius Episcopus, & Macarius presbyter, quem accusabant, præsentes adfuerunt: quamquam alioqui illorum inquisitio, seu potius insidiatio, nullo non probro scaturiebat, cum nunc ethnici, nunc catechumeni interrogarentur, non vt quæ scirent, dicerent, sed quæ ab illis didicerant, mentirentur. Nulla enim nostri ratio habita est, qui presbyteri sumus Athanasij, & curam eius absentiæ susceperamus, cupientes interesse quæstioni, & veritatem ostendere, & falsa redarguere: tantum autem abest vt nos præsentes esse voluerint, vt etiam contumeliose eiecerint. Ex istis rebus, quamquam sycophantiam esse clarissime constaret, tamen dum euoluimus acta, deprehendimus ipsum sceleratum Ischyram titulo Episcopi in mercedem calumniæ remuneratum, suam sycophantiam suis verbis prodere. Ipse enim Ischyras in monumentis actorum diserte testatus est, se ea ipsa hora, qua Macarius in suam cellam venerat, ægrotum iacuisse; Eusebianis contra scribentibus, cum tum stetisse, & oblationes fecisse, cum Macarius superueniret. Quin & illa calumnia, qua postmodum vsi sunt, manifesta apparuit. cum vociferarentur, & misere deplangerent, cædem Athanasium fecisse, & Arsenium Meletianum episco-

* ἴσως, ἐντολῶν

episcopum eius opera è medio sublatum; quam rem fictitio gemitu & falsis lacrymis, vt vera videretur, deplorabant; rogabantq. eius, qui viueret, quasi qui extinctus esset, cadauer exhiberi: sed figmenta eorum non latuerunt. notum enim erat omnibus, hominem incolumem esse, & inter viuos recenseri. Verum ne sic quidem, cum isti ad omnia faciles, vidissent figmenta sua redargui, ipso Arsenio se viuum, & minime interfectum aut mortuum exhibente, quiescere potuerunt; sed nouas sycophantias veteribus accumulantes, omnibus machinis id agebant, vt hominem calumnijs iterum inuoluerent. Quid igitur dilecti? Ne sic quidem frater noster Athanasius animum despondit, sed magna cum fiducia eos etiam in hac causa ad iudicium prouocauit. quod & nobis in voto fuit, ac proinde eos hortabamur, vt iudicio se sisterent, & si possent, accusationis causam certis documentis peragerent. Sed, ò magnã improbitatem, ò grauem superbiam, vel potius (si verum dicendum est) ò malam & obnoxiã conscientiam. ac rem ita esse, nulli non clarissime innotuit. Quo circa, dilectissimi fratres, commonitos vos cupimus, & diligenter adhortamur, vt præ omnibus fidem catholicæ Ecclesiæ retineatis. Multa certe & grauia & acerba perpessi estis, multas vicissim contumelias & iniurias sustinuit catholica Ecclesia: sed qui in finem sustinuerit, saluus erit. Quapropter si denuo ausi & aliquid facere contra vos, tribulatio illa vobis pro gaudio sit. Nam istiusmodi passiones, pars aliqua martyrij haberi debent; & istiusmodi vestræ confessiones & tormenta non carebunt mercede, cũ præmia à Deo recepturi sitis. Quapropter in primis decertate pro sana fide, & cum comministris nostris. Nam neque silentio suppressimus, aut neglexim̃us ea, quæ ad vestram securitatem pertinebant; sed eius rei curam præcipuam habuimus, eaq. egimus, quæ dilectionis ratio postulabat. Compatimur enim fratribus nostris patientibus, & eorum passiones, nostras proprias arbitramur, & nostras lacrymas cum vestris commiscuimus. Neque vos soli dumtaxat passi estis, fratres; sed eadem alij complures comministri nostri, cũ huc venissent, deplorarunt. Quamobrem preces nostras ad religiosissimos & amantissimos Dei Imperatores retulimus, vt illorum humanitas, eos qui adhuc grauiter laborant & affliguntur, relaxari iubeat, constituatq. ne quis iudicũ, quorum munus est publica curare, de clericis sententiam ferat, aut vlla ratione in posterum sub prætextu ecclesiarum, quidpiam contra fratres moliatur: sed vnusquisque citra persecutionem, aut vim, aut fraudem (prout optat, & cupit) vitam instituat, & cum quiete & pace catholicam & Apostolicam fidem sequatur. Gregorium quidem illegitime ab hæreticis Episcopum constitutum, & in nostram ciuitatem ab illis deductum, ab vniuersa sacra Synodo de episcopatu (tametsi revera numquam Episcopus fuerit) depositum esse, vestram vnanimitatem scire volumus. Valete igitur, & recipite vestrum Episcopum Atha-

Matt. 13. b. 21.

ἐφ' ᾧ πεφανοιητῷ στεναγμῷ καὶ πεπλασμένοις δάκρυσιν ὑπεκρίνοντο, & ἠξίουν ὃν ζῶντες ὡς τεθνηκότος τὸ ζῶμα ἀποδοθῆναι· ἀλλ' οὐκ ἄγνωστα γέγονε τὰ σοφίσματα τούτων· ἔγνωσαν γὰρ πάντες ζῶντα τὸν ἄνθρωπον, καὶ ἐν τοῖς ζῶσιν ἐξεταζόμενον. καὶ ἐπειδὴ εἶδον ἑαυτοὺς οἱ πρὸς πάντα ἀχειρῆτες διελεγχομένους ὑπὸ τοῖς ψεύδεσιν ἴδιοις, αὐτὸς γὰρ ζῶν ὁ Ἀρσένιος ἐδείκνυεν ἑαυτὸν μὴ ἀπηρῆσθαι, μή τι πεπονθυῖα· ὅμως οὐκ ἠσύχασαν, ἀλλ' ἑτέρας συκοφαντίας πρὸς τὰς προτέρας συκοφαντίας ἐπιζήτουν, ἵνα πάλιν μηχανησάμενοι ἐμβάλωσι τὸν ἄνθρωπον. τί οὖν ἀγαπητοί; οὐκ ἐπεφέρθη ὁ ἀδελφὸς ἡμῶν Ἀθανάσιος, ἀλλὰ πάλιν πολλῇ παῤῥησίᾳ χρώμενος προεκαλεῖτο καὶ ὅδε τοὺς αὐτούς. καὶ ἡμεῖς ἠυχόμεθα, καὶ προετρεπόμεθα ἐλθεῖν αὐτοὺς εἰς τὸ κρίσιν, & εἴπερ δύναιντο, διελέγξαι. ὦ τῆς πολλῆς πλεονεξίας, ὦ τῆς δεινῆς ὑπερηφανίας· μᾶλλον δ', εἰ δεῖ τὸ ἀληθὲς εἰπεῖν, ὦ κακῆς καὶ ὑποβύτου συνειδήσεως· ὅτι γὰρ πᾶσι πεφανέρωται. ὅθεν ἀγαπητοὶ ἀδελφοί, ὑπομιμνήσκομεν & προτρεπόμεθα ὑμᾶς, πρὸ πάντων τὴν ὀρθὴν πίστιν τῆς καθολικῆς ἐκκλησίας κατέχειν. πολλὰ μὲν γὰρ & δεινὰ καὶ χαλεπὰ πεπόνθατε· πολλὰς δὲ ὕβρεις καὶ ἀδικίας ὑπεμείνεν ἡ καθολικὴ ἐκκλησία· ἀλλ' ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. διόπερ κἂν ἔτι τολμῆσαι πλημμῆσαι καθ' ὑμῶν, ἡ θλῖψις αὕτη χαρὰ ὑμῖν ἔσται. τὰ γὰρ τοιαῦτα παθήματα μέρος ἐστὶ μαρτυρίου, καὶ αἱ τοιαῦται ὑμῶν ὁμολογίαι καὶ αἱ βάσεις ἐκ ἄμισθοι τυγχάνουσιν. ἀλλ' ἀπολήψεσθε παῤῥησίαν ἣν ἔσχεθε. διόπερ μᾶλλον ἀγωνίζεσθε ὑπὲρ τῆς ὑγιαινούσης πίστεως, & τῆς συλλειτουργοῦς ἡμῶν. καὶ γὰρ οὐδὲ ἡμεῖς παρεσιωπήσαμεν, οὐδὲ ἠμελήσαμεν τῆς ὑμῶν ἀμεριμνίας χάριν· ἀλλ' ἐφροντίσαμεν & πεποιήκαμεν, ἅπερ ὁ τῆς ἀγάπης λόγος ἀπαιτεῖ. συμπάσχομεν γὰρ τοῖς πάσχουσιν ἀδελφοῖς ἡμῶν, καὶ τὰ ἐκείνων παθήματα ἴδια ἡγούμεθα, καὶ τοῖς δάκρυσιν ὑμῶν τὰ ἡμέτερα δάκρυα συνεμίξαμεν. οὐχ ὑμεῖς δὲ μόνοι πεπόνθατε ἀδελφοί, ἀλλὰ καὶ πολλοὶ ἄλλοι συλλειτουργοὶ ἡμῶν, παῤῥησιασάμενοι, ἀπωδύραντο. διόπερ ἀνωτέρω καὶ ἠξιώσαμεν τοὺς εὐσεβεστάτους καὶ θεοφιλεστάτους βασιλέας, ὅπως ἡ φιλανθρωπία αὐτῶν, καὶ τοὺς ἐπὶ κάμινον βληθέντας καὶ πεζομένους ἀνεθῆναι κελεύσῃ, καὶ προστάξωσι μηδένα τῶν δικαστῶν, οἷς θεῖ μόνων τῶν δημοσίων μέλειν προσήκει, μή τι κρίνειν κληρικοὺς, μή τι ὅλως δὲ λοιπὸν προφάσει τῶν ἐκκλησιῶν ἐπιχειρεῖν τι κατὰ τῶν ἀδελφῶν· ἀλλ' ἵνα ἕκαστος χωρὶς ἑνὸς διωγμοῦ, χωρὶς ἑνὸς βίας & πλεονεξίας, ὡς δύναται καὶ βούλεται, ζῇ, καὶ μεθ' ἡσυχίας καὶ εἰρήνης τὴν καθολικὴν καὶ ἀποστολικὴν πίστιν μετέρχηται. Γρηγόριος μέν τις ὁ ὠθούμενος ὑπὸ τῶν αἱρετικῶν λεγόμενος καθεσταθῆναι, & εἰς τὴν ἡμετέραν πόλιν παρ' αὐτῶν ἀποσταλείς, & ἔστω δὲ γινωσκέτω ὑμῶν ἡ ὁμοψυχία, ὅτι κρίσει τῆς ἱερᾶς πίστεως συνόδου καθῃρέθη, εἰ & τὰ μά-

λιστα ἀδεπώνητος, ὡς ὑπόπτως ὅλως ἤρξατο ἐνομίσθη. χαίρετε τοίνυν ἀποδεχόμενοι ἑαυτῶν τὸν ὑπὸ

σκοπον Αθανάσιον. διὰ τοῦτο γὰρ καὶ μετ' εἰρήνης αὐτὸν ἀπελύσαμεν. ὅθεν καὶ παραινοῦμεν πᾶσι τοῖς ἢ διὰ φόβον, ἢ διὰ περιδρομὴν τινων κοινωνήσασι Γρηγορίῳ, ἵνα νῦν ὑπομνησθέντες καὶ προτραπέντες καὶ ἀναπεισθέντες παρ' ἡμῶν, παύσωνται τῆς πρὸς ἐκεῖνον μυσαρᾶς κοινωνίας, καὶ λοιπὸν ἑαυτοὺς συνάψωσι τῇ καθολικῇ ἐκκλησίᾳ. ἐπειδὴ δὲ ἔγνωμεν, ὅτι καὶ Αφθόνιος καὶ Αθανάσιος ὁ Καπίτωνος, καὶ Παῦλος καὶ Πλουτίων, οἱ συμπρεσβύτεροι ἡμῶν, συσκευὴν καὶ αὐτοὶ πεπόνθασιν ὑπὸ τῶν περὶ Εὐσέβιον, ὥς τε τοὺς μὲν ἐξορισμοῦ πειραθῆναι, τοὺς δὲ καὶ θανάτων ἀπειλὰς διαπεφευγέναι· τούτου ἕνεκεν καὶ περὶ τούτου δηλῶσαι ὑμῖν ἀναγκαῖον ἡγησάμεθα, ἵνα γινώσκητε, ὅτι καὶ τούτους ἀπεδεξάμεθα, καὶ ἀθώους ἀπελύσαμεν, εἰδότες ὅτι πάντα τὰ παρὰ τῶν περὶ Εὐσέβιον κατὰ τῶν ὀρθοδόξων γενόμενα, ἐπὶ δόξῃ καὶ συστάσει τῶν συσκευασθέντων ὑπ' αὐτῶν γέγονεν. ἔπρεπε μὲν οὖν τὸν ὑμέτερον ἐπίσκοπον τὸν συλλειτουργὸν ἡμῶν Αθανάσιον περὶ αὐτῶν, ὡς περὶ ἰδίων, ἰδίοις ὑμῖν δηλῶσαι. ἐπειδὴ δὲ ὑπὲρ πλείονος μαρτυρίας, καὶ τὴν ἁγίαν σύνοδον ἠθέλησεν ὑμῖν γράψαι· διὰ τοῦτο οὐκ ἀνεβαλόμεθα, ἀλλὰ καὶ σημάναι ὑμῖν ἐσπουδάσαμεν· ἵν' ὥσπερ ἡμεῖς, οὕτως καὶ ὑμεῖς ὑποδέξησθε. ἄξιοι γὰρ καὶ αὐτοὶ ἐπαίνου, ὅτι διὰ τὴν εἰς Χριστὸν εὐσέβειαν καὶ αὐτοὶ ἠξιώθησαν παρὰ τῶν αἱρετικῶν ὕβριν ὑπομεῖναι. τίνα δέ ἐστι τὰ παρὰ τῆς ἁγίας συνόδου δογματισθέντα κατὰ Θεοδώρου, καὶ Ναρκίσσου, καὶ Στεφάνου, καὶ Ακακίου, καὶ Μηνοφάντου, καὶ Οὐρσακίου, καὶ Οὐάλεντος, καὶ Γεωργίου τῶν προϊσταμένων τῆς Αρειανῆς αἱρέσεως, καὶ πλημμελησάντων καθ' ὑμῶν, καὶ κατὰ τῶν ἄλλων ἐκκλησιῶν, γνώσεσθε ἐκ τῶν ὑποτεταγμένων. ἀπεστείλαμεν γὰρ ὑμῖν, ἵνα καὶ ἡ ὑμετέρα θεοσέβεια σύμψηφος τοῖς παρ' ἡμῖν ὁρισθεῖσι γένηται. καὶ γινώσκητε, ὅτι ἡ καθολικὴ ἐκκλησία οὐ παρορᾷ τοὺς εἰς αὐτὴν πλημμελοῦντας.

A Athanasium, quem ob id ipsum cum pace dimisimus. Vnde admonemus omnes, qui vel per metum, vel per dolum circumuenti, cum Gregorio communicarunt, vt nunc nostra admonitione resipiscentes, deinceps ab illius nefaria communione abstineant, & se se Ecclesiæ catholicæ agglutinent. Ceterũ quia cognouimus, & Aphthonium, & Athanasium Capitonis filium, & Paulum & Plautionem compresbyteros nostros eamdem fraudem ab Eusebianis perpessos esse, & quosdam eorum in exilium eiectos, quosdam mortis interminationes effugisse; hac de causa hoc vobis significare necessarium duximus, etiã B istos à nobis receptos esse, & vt innocentes crimine liberatos, cum non ignari simus, omnia ab Eusebianis contra orthodoxos per fraudem & libidinem acta esse. Aequum ergo fuerat, ipsum Episcopum vestrum, comministrum nostrum Athanasium vos de istis rebus, vt suis ac proprijs, certiores facere: sed tamen quia ipse sacram Synodum ea potius vobis ad certius testimonium scribere voluit, ideo nos quoque non supersedendum putauimus, sed statim significare studuimus, vt quemadmodum nos, ita vos quoque hos viros recipiatis, qui & ipsi etiam laudem merentur, quòd ob pietatem in Christum C digni habiti sint qui ab hæreticis contumeliam paterentur. Quæ autem decreta sunt à sancta Synodo in Theodorum, Narcissum, Stephanum, Acacium, Menophantem, Vrsacium, Valentem, & Georgium antesignanos Arianæ hæreseos, qui & in vos, & in alias ecclesias peccauerunt; ex ijs quæ subiecta sunt, cognoscetis; quæ ideo ad vos misimus, vt vestra in Deum pia religio suffragetur sententijs à nobis latis, simulq. intelligat, Ecclesiam catholicam nequaquam dissimulanter cum ijs agere, qui ipsam offendunt.

Act. 5. f. 48

D

ΕΠΙΣΤΟΛΗ ΤΗΣ ΕΝ ΣΑΡΔΙΚΗ, ΣΥΝΟΔΟΥ, τοῖς ἁπανταχοῦ ἐπισκόποις,

Ἡ ἁγία σύνοδος ἡ κατὰ θεοῦ χάριν ἐν Σαρδικῇ συναχθεῖσα, τοῖς ἁπανταχοῦ ἐπισκόποις καὶ συλλειτουργοῖς, τῆς καθολικῆς ἐκκλησίας, ἀγαπητοῖς ἀδελφοῖς ἐν κυρίῳ χαίρειν. E

Απολογ. β'. Αθαν.

Πολλὰ μὲν καὶ πολλάκις ἐτόλμησαν οἱ Αρειομανῖται κατὰ τῶν δούλων τοῦ θεοῦ, τῶν τὴν πίστιν φυλαττόντων τὴν ὀρθήν. νόθον γὰρ ὑποβάλλοντες διδασκαλίαν, τοὺς ὀρθοδόξους ἐλαύνειν ἐπειράθησαν. τοσοῦτον δὲ λοιπὸν κατεπανέστησαν κατὰ τῆς πίστεως. ὡς μηδὲ τὴν εὐλάβειαν τῶν εὐσεβεστάτων βασιλέων λαθεῖν. τοιγαροῦν τῆς χάριτος τοῦ θεοῦ συνεργούσης, καὶ αὐτοὶ οἱ εὐσεβέστατοι βασιλεῖς συνήγαγον ἡμᾶς ἐκ διαφόρων ἐπαρχιῶν καὶ πόλεων,

νόθην

εὐσέβειαν τῶν εὐλαβεστάτων

EPISTOLA SARDICENSIS CONCILII ad omnes Episcopos.

Sancta Synodus per Dei gratiam Sardicæ congregata, Ecclesiæ catholicæ Episcopis & comministris, dilectissimis fratribus nostris in Domino Sal.

Ex Athan. apolog. 2.

SAEPE multumq. In seruos Dei rectæ fidei cultores, audaciam suam exercuerunt Ariomanitæ. dum enim spuriam doctrinam subijciunt, toti in hoc sunt, vt orthodoxos eijciant: tanta autem vi iam contra fidem surrexerunt, vt id ne pietatem quidem religiosorum Imperatorum latuerit. Quapropter cooperante Dei gratia, religiosissimi Principes nos ex diuersis prouincijs & ciuitatibus in vnum conuoca-

nocarunt, cupientes, vt ſancta Synodus in Sardo- A ἐκ τὴν ἀγίαν ταύτην σύνοδον ἐν τῇ Σαρδῶν πόλει γε-
rum ciuitatem conueniret, quò omnis contro- νέσθαι δεδώκασιν, ἵνα πᾶσα μὲν διχόνοια περιαιρεθῇ
uerſia præcideretur, & eiecto quidquid prauæ fi- πάσης ἢ κακοπιστίας ἐξελαθείσης, ἡ εἰς Χριστὸν εὐσέ-
dei eſſet, ſola in Chriſtum pietas ab omnibus re- βεια μόνη παρὰ πάντων φυλάσσηται. ἦλθον γὰρ καὶ οἱ
tineretur. Venerunt quoque ex Oriente Epiſco- ἀπὸ τῆς ἑῴας ἐπίσκοποι, περιστάσεις καὶ αὐτοὶ παρὰ
pi ad id inſtigati à religioſiſſimis Imperatoribus, τῶν εὐσεβεστάτων βασιλέων, μᾶλιστα δὲ ἅπερ ἐ-
& potiſſimum ob ea, quæ ſubinde iactauerunt θρύλλουν πολλάκις περὶ τῶν ἀγαπητῶν ἀδελφῶν καὶ
de dilectis fratribus noſtris & comminiſtris, Atha- συλλειτουργῶν, Ἀθανασίου ἐπισκόπου τ̃ Ἀλεξανδρείας
naſio epiſcopo Alexandriæ, & Marcello Ancyro- καὶ Μαρκέλλου ἐπισκόπου τῆς Ἀγκυροχαλατίας· ἴσως
galatiæ epiſcopo; forſitan & ad vos quoque corũ γὰρ καὶ εἰς ὑμᾶς ἔφθασαν αὐτῶν αἱ διαβολαί, ἴσως καὶ
calumnię penetrarunt, & veſtras aures concutere τὰς ὑμετέρας ἀκοὰς ἐπιχείρησαν παραπλῆσαι. ἵνα
admoliti ſunt, vt ipſorum de innocẽtibus calum- καὶ μὲν τῶν ἀθώων ἃ λέγουσι πιστοῦσθαι, τὴν ὑπὲρ τῆς
niam veram putaretis, & ſub hoc prætextu fla- B μοχθηρᾶς αὐτῶν αἱρέσεως γνώμην ἀποκρύψωσιν·
gitioſam ſuæ hæreſeos opinionem diſſimularent. ἀλλὰ σὺν θεῷ πολὺ τοῦτο μὴ συνεχωρήθησαν. ἔστι γὰρ
Atqui non in longum id ijs facere licuit. eſt enim ὁ παρεστὼς τῶν ἐκκλησιῶν κύριος, ὁ σωτὴρ πάν-
qui Eccleſijs præſidet, Deus, qui pro illis & pro των καὶ πάντων ἡμῶν θάνατον ὑπομείνας, καὶ δι' ἑαυ-
nobis omnibus mortem ſubijt, & per ſe ipſum om- τοῦ τὴν εἰς οὐρανοὺς ἄνοδον πᾶσιν ἡμῖν δεδωκώς. πά-
nibus nobis aſcẽſum in cælos donauit. Cum igitur λαι μὲν οὖν γραψάντων τῶν περὶ Εὐσέβιον, Ἰουλίῳ
iampridem litteras ſuas accuſatrices de Athana- τῷ συλλειτουργῷ ἡμῶν, τῷ τῆς Ρωμαίων ἐκκλησίας
ſio & Marcello & Aſclepa comminiſtris noſtris, ἐπισκόπῳ καὶ τ̃ περὶ αὐτὸν συλλειτουργῶν ἡμῶν,
Euſebiani ad Iulium Romanæ Eccleſiæ Epiſcopũ λέγομεν δὴ Ἀθανάσιον, καὶ Μαρκέλλον, καὶ Ἀσκληπᾶ·
miſiſſent, contigit, vt etiam alij ex alijs locis Epi- ἔγραψαν καὶ οἱ ἀπὸ τῶν ἄλλων μερῶν ἐπίσκοποι,
ſcopi ad eumdem Iulium litteras ſuas mitterent, μαρτυροῦντες μὲν τῇ καθαρότητι τοῦ συλλειτουργοῦ
quibus & Athanaſij innocentiã, & Euſebianorum ἡμῶν Ἀθανασίου, τὰ δὲ περὶ τῶν περὶ Εὐσέβιον γε-
ſycophantiam conteſtabãtur: etſi id ita eſſe ex eo νόμενα, μηδὲν ἧττον ἡ ψευδὴ καὶ συκοφαντίας εἶναι
præcipue cognoſci potuit, quòd accerſiti à dilecto μέσα· καὶ ἡ καὶ τὰ μάλιστα ἐκ τοῦ κληθέντας αὐ-
noſtro comminiſtro Iulio, iudicio non ſteterunt; C τοὺς παρὰ τοῦ ἀγαπητοῦ ἡμῶν καὶ συλλειτουργοῦ Ἰου-
& ex ipſius Iulij litteris manifeſta illorum ſyco- λίου μὴ ἀπαντῆσαι, καὶ ἐκ τῶν γραφέντων παρὰ τοῦ
phantia apparuit. acceſſiſſent enim, ſi ſui, acto- αὐτοῦ Ἰουλίου, φανερὰ γέγονε τούτων ἡ συκοφαντία πρόφασιν
rumq. ſuorum in comminiſtros noſtros fiduciam ἔλαθον γὰρ ἂν ἐκεῖνοι ἐπαῤῥησιασάμενοι οἷς ἔπραξαν καὶ πεποι-
habuiſſent. Fraudem tamen ſuã per ea quæ in hac ἠκασι κατὰ τῶν συλλειτουργῶν ἡμῶν. ὅμως δὲ ἐξ ὧν πε-
ſacratiſſima Synodo geſſere, longe manifeſtius ποιήκασιν ἐν ταύτῃ τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ,
declararunt. Nam cum ad Sardorũ ciuitatem ac- D φανερωτέραν τὴν ἑαυτῶν συκοφαντίαν ἀπέδειξαν. ἅπαν-
ceſſiſſent, conſpectis ibi Athanaſio, Marcello, A- τήσαντες γὰρ εἰς τὴν Σαρδῶν πόλιν, ἰδόντες τοὺς ἀδελ-
ſclepa, alijsq. nonnullis, veriti ſunt in iudiciũ pro- φοὺς ἡμῶν Ἀθανάσιον, καὶ Μάρκελλον, καὶ Ἀσκλη-
dire: & cum non ſemel aut bis, ſed iterum atque πᾶν καὶ τοὺς ἄλλους, ἐφοβήθησαν εἰς κρίσιν ἐλθεῖν·
iterum citati eſſent, citationibus nõ obtempera- καὶ οὐχ ἅπαξ οὐδὲ δεύτερον, ἀλλὰ πολλάκις κλη-
uerunt; tametſi omnes Epiſcopi ſimul congregati θέντες, οὐκ ἐπήκουσαν τῇ κλήσει. καίτοι πάντων
eſſent, & in primis præclara ſenectute Hoſius, ho- ἡμῶν συνελθόντων ἐπισκόπων καὶ μάλιστα τοῦ μα-
mo & ob æui longitudinem, & cõfeſſionem ſuam, καριωτάτου Ὁσίου τοῦ καὶ διὰ τὸν χρόνον, καὶ τὴν ὁμο-
& ob tantos ſuos labores omni reuerẽtia dignus, λογίαν, καὶ διὰ τὸ πολλὰ πάθεσιν ὑπομεμενηκέ-
& omnes expectarent & hortarentur eos, vt in iu- ναι πάσης αἰδοῦς ἀξίως τυγχάνοντος, καὶ παρακαλούντων
dicium prodirent, & ea quæ rumoribus & litteris αὐτοὺς εἰσελθεῖν εἰς τὴν κρίσιν, ἵν' ἅπερ ἀπόντων τῶν συλλειτουργῶν
de comminiſtris noſtris abſentibus iactauerant, E ἡμῶν ἐθρύλησαν καὶ ἐγράψαν κατ' αὐτῶν, ταῦτα παρόντες ἐλέγξαι δυνη-
præſentes iuſtis rationibus comprobarent. Ve- θῶσιν. ἀλλ' οὐκ ἦλθον κληθέντες, καθάπερ προεῖπομεν, δεικνύντες καὶ ἐκ τούτων τὴν συκοφαντίαν
rum illi quantumcumque citati prodire nolue- ἑαυτῶν, καὶ μόνον κατὰ τὴν βιβλίον καὶ συνοδικὴν,
runt: qua tergiuerſatione (vt diximus) ſuam ſy- ἣν πεποιήκασι, βοῶντες διὰ τῆς παραιτήσεως. οἱ γὰρ
cophantiam manifeſtiſſimam reddiderũt, & pro- παῤῥησιαζόμενοι οἷς λέγουσι, τούτοις καὶ εἰς πρόσωπον συ-
pemodum ea ipſa recuſatione accipiendi iudicij, νῆναι δύανται. ἐπειδὴ δὲ οὐκ ἀπέλυσαν, νομίζομεν
inſidias ſuas conſpirationesq. quaſi clamoribus confeſſi ſunt. Qui enim dictis ſuis confidunt, ij
non verentur ea in præſentia defendere: poſtquã
autem iudicio non ſteterunt, arbitramur nemi-
nem ignorare, etiam ſi denuo malitioſe agere ve-
lint, nihil eos habere aduerſus comminiſtros no-
ſtros quod probent, cum eos abſentes criminen-
tur, & præſentes refugiant. Fugerunt autem non
eo ſolum, quòd ſycophantiam ſuam agnoſcerent,
ſed quòd præſto viderent, qui ipſos de varijs cri-
minibus inceſſerent, qui vincula & ferrum pro-
mebant,

λοιπὸν μηδένα ἀγωνίαν, καὶ ἐκεῖνοι πάλιν κακουργεῖν ἐθέλωσιν, ὅτι μηδὲν ἔχοντες κατὰ τῶν συλλειτουργῶν ἡμῶν
ἐλέγξαι, τὸ πρᾶγμα μὲν διαβάλλουσιν ἀπόντας, παρόντας δὲ φεύγουσιν. ἔφυγον γὰρ, ἀγαπητοὶ ἀδελφοὶ, οὐ μόνον διὰ
τὴν τούτων συκοφαντίαν, ἀλλ' ὅτι καὶ τοὺς ἐπὶ διαφόροις ἐγκαλέντας αὐτοῖς ἑτοίμους ἀπαντήσοντας· δεσμὰ γὰρ

ὧν καὶ

λὼ καὶ σιδήρεα περιφερόμενα, ἀπ' ἐξορείας ἐπανελθόντες αὐθρωποι· καὶ τῶν ἔτι καπνχομένων ἐς ἐξορείαν ἐλθόντες ἦσαν συλλειτουργοὶ συγγενεῖς, καὶ φίλοι δὲ τῶν δι' αὐτῶν ἀποθανόντων παρῆσαν· καὶ τὸ μέγιστον, ἐπίσκοποι παρῆσαν, ὧν ὁ μὲν τὰ σιδήρεα ἐπὶ τὰς ἀλύσεις περιέφερεν, ἃς δι' αὐτοὺς ἐφόρεσαν· οἱ δὲ τὸν ἐκ τῆς βιβλίης αὐτῶν θάνατον ἐμαρτύροντο. εἰς τοσοῦτο γὰρ ἔφθασαν δεινοίας, ὡς καὶ ἐπισκόπους ἐπιχειρῆν ἀνελεῖν, καὶ ἀνεῖλον ἄν, εἰ μὴ ἐξέφυγον τὰς χεῖρας αὐτῶν. ἀπέθανεν [a] ὃν ὁ συλλειτουργὸς ἡμῶν, ὁ μακαρίτης Θεόδουλος, φεύγων αὐτὸν τῷ βιβλίῳ. ἐκπεπέλωρο γὰρ ἐκ βιβλίης αὐτῶν ἀποθανεῖν. ἄλλοι δὲ πληγὰς ξιφῶν ἐπιδείκνυντο, ἄλλοι δὲ λιμὸν ὑπομεμενηκέναι περὶ αὐτῶν ἀπεμαρτύροντο. καὶ ταῦτα οὐχ οἱ τυχόντες ἐμαρτύρων ἄνθρωποι, ἀλλ' ἐκκλησίαι ὅλαι ἦσαν, ὑπὲρ ὧν οἱ ἀπαντήσαντες καὶ παρεσβεύοντες ἐδείκνυον, τραύματα ξιφήρεα, ὄχλους μετὰ ῥοπάλων, δικαστῶν ἀπλαῖς, πλαστῶν γραμμάτων ὑποβολάς. ἀπεγινώσθη γὰρ γράμματα τῶν περὶ Θεόγνιον, πλαττομένων μετὰ τῶν συλλειτουργῶν ἡμῶν Ἀθανασίου καὶ Μαρκέλλου καὶ Ἀσκληπᾶ, ἵνα καὶ βασιλέας κατ' αὐτῶν κινήσωσι. Καὶ ταῦτα ἤλεγχον οἱ ἡγούμενοι τότε Διάκονοι Θεογνίου· πολὺς πόνος, παρθένων γυμνώσεις, ἐμπρησμοὺς ἐκκλησιῶν, φυλακὰς μετὰ τῶν λειτουργῶν. Καὶ ταῦτα πάντα δι' οὐδὲν ἕτερον, ἢ διὰ τὸν δυσώνυμον αἵρεσιν τῶν ἀρειομανιτῶν. οἱ γὰρ παραπεμένοντες τῇ πρὸς ἡμᾶς κοινωνίᾳ, ἀναγκαῖον εἶχον πρόφασιν περὶ αὐτῶν. ταῦτα τίνων ἀπορούντων, εἰς ἔνδειαν εἶχον τὰ τῆς προαιρέσεως. ἠχθοντο μὲν γὰρ ὁμολογεῖν, ἃ ἐθεράπευσαν. διὰ δὲ τὸ μὴ δύνασθαι λοιπὸν ἔτι ταῦτα κρύπτεσθαι, ἀπήντησαν εἰς τὴν Σαρδῶν πόλιν, ἵνα διὰ τῆς ἀφίξεως, ὑπόνοιαν, ὡς μὴ ταλημμελήσαντες, δόξωσιν ἀποφέρεσθαι. ἰδόντες δὲ τοὺς παρ' αὐτῶν συνεφαπτηθέντας, καὶ τοὺς παρ' αὐτῶν παθόντας, τοὺς κατηγόρους, τοὺς ἐλέγχους πρὸ ὀφθαλμῶν ἔχοντες, ἐλθεῖν σὺν ἐβούλοντο κληθέντες· καί τοι τῶν συλλειτουργῶν ἡμῶν Ἀθανασίου καὶ Μαρκέλλου καὶ Ἀσκληπᾶ πολλῇ τῇ παῤῥησίᾳ χρωμένων, διαπυρομένων καὶ ὀπικνουμένων καὶ προκαλουμένων αὐτούς, καὶ ἐπαγγελλομένων μὴ μόνον ἐλέγχειν τὴν συνεφαπτίαν, ἀλλὰ καὶ δεικνύναι ὅσα κατ' ἐκείνων [b] ἐκκλησιῶν αὐτὸν ἐκεινώνησαν· οἱ δὲ πάντα φόβῳ τοῦ συνειδότος καταχεθέντες, ὡς φεύγειν αὐτούς, καὶ διὰ τῆς φυγῆς τὴν συνεφαπτίαν αὐτῶν ἐλέγξαι. καὶ ἅπερ ἐταλημμέλησαν, διὰ τὸν δρασμὸν ὁμολογῆσαι. εἰ καὶ τὰ μάλιστα τίνων οὐ μόνον ἐκ τῶν πρόσθεν, ἀλλὰ καὶ ἐκ τούτων αὐτῶν ἡ κακοτροπία δείκνυται καὶ συνεφαπτία· ὅμως ἵνα μηδὲ ἐκ τῆς φυγῆς πρόφασίν τινα ἐπέρας κακουργίας πορίσωσθαι δυνηθῶσιν, ἐσκεψάμεθα κατὰ τὴν τῆς ἀληθείας λόγον, τὰ παρ' ἐκείνων δραματουργηθέντα ἐξετάσαι. καὶ ποτε [c] πρασθέμενοι, εὕρομεν αὐτοὺς καὶ ἐκ τῶν πραχθέντων συνεφάπτας, καὶ μηδὲν ἕτερον ἢ ἐπιβουλὴν κατὰ τῶν συλλειτουργῶν ἡμῶν πεποιηκότας. ὧν γὰρ ἔλεγον πρὸς Ἀθανασίου πρεσβεύσαι Ἀρσένιον, οὗτος ζῇ, καὶ ἐν τοῖς ζῶσιν ἐξετάζεται· ἀπὸ δὲ τούτου καὶ τὰ περὶ τῶν ἄλλων θρυλληθέντα παρ' αὐτοῖς,

[a] ἴσως αὐτῷ

[b] ἴσως ἐκείνοις ἐκκλησίαις αὐτὸν ἐκοινώνησαν

[c] πρόσθεν

mebant, & homines ab exilio reuerſos. cognati autem eorum, qui illic adhuc vincti aſſeruantur, ibi quoque præſentes eorum oculis apparebant, vnaq. cum eis amici eorum, quos ipſi trucidauerant: &, quod maximum eſt, aderant Epiſcopi, quorum alij ferrum & catenas ſibi ab ipſis inditas proferebant: alij mortes, eorum calumnijs illatas teſtificabantur. Eo enim furoris proceſſerunt, vt etiam Epiſcopos interficere conarentur, & interfeciſſent, niſi eorum manus effugiſſent. Certe comminiſter noſter beatus Theodulus per calumniam eorum iuſſus eſt interfici, cùm fuga calumniam deuitaret: alij ictus gladiorum oſtentabant; alij famem toleratam conquerebantur: neque harum rerum vulgares homines, ſed integræ Eccleſiæ teſtes erant, quarum nomine legati, qui huc venerant, de militum gladijs, turbarum fuſtibus, iudicum minis, adulterinis & ſubornatis falſis litteris, certa documenta afferebant. Lectæ enim ſunt litteræ, quas Theognius in fraudem Athanaſij, Marcelli, & Aſclepæ finxerat, vt etiam Imperatores in hos viros concitaret: & hoc ita eſſe, ij qui Theognij per id temporis diaconi fuere, commonſtrarunt: vt interim omittamus virginum denudationes, eccleſiarum incendia, carceres eorum qui in ſacris miniſtri erant: quæ ſcelera nulla alia de cauſa, quàm ob infauſtam abominandamq. Arianorum hæreſim commiſſa ſunt. Omnia enim iſta mala coacti ſunt experiri, qui eorum communionem recuſabant. His igitur conſpectis, in anguſtũ cogebantur eorum conſilia, cum facta ſua perpuderet confiteri. Cũ vero non poſſent hæc amplius occultare, venerunt in Sardorum ciuitatem, vt aduentu ſuo exiſtimationẽ, quaſi non peccaſſent, excitarent. Ceterum cum eos conſpicerent, quos vel calumnijs, vel calamitatibus afflixerant, & teſtes in oculis hærerent, & ſub conſpectu eſſent rerum, quæ obijcerentur, documenta, noluerunt ad citationẽ in iudicio comparere, quamuis magna fiducia & libertate à comminiſtris noſtris Athanaſio, Marcello, & Aſclepa inceſſerẽtur, querelas ſuas proponentibus, ac nulla non ratione prouocantibus, cũ denuntiarent ſe paratos eſſe non ſolum calumnias eorũ refellere, ſed oſtendere quoque quæ contra ipſas Eccleſias publice deliquiſſent. Igitur tanto metu propter cõſcientiam correpti ſunt, vt ſe fugæ mandarint, & fugiendo calumnias ſuas patefecerint; & quæ peccauerant, fuga illa confeſſi ſint. Et quamquam eorum prauitas & calumnia non modo ex ſuperioribus, ſed ex iſtis quoque innoteſceret; tamen ne ex fuga noui alicuius ſceleris occaſionem comparare poſſent, decretum fuit, vt ſecundum veritatis [x] rationem, illorum ficta fabulæ examinarentur. Cum ergo in hoc eſſemus, deprehendimus ex actis, eos meros ſycophantas eſſe, & nihil aliud quàm inſidias noſtris coepiſcopis ſtruxiſſe. Arſenius enim, quem necatum aiebant ab Athanaſio, viuit etiã nunc, & inter viuos ſpectatur: ceteraq. quæ illi de alijs diuulga-

[x] ſermonẽ

[x] προσθέμενοι

mulgauerant, vana esse apparent. De poculo autem à Macario presbytero Athanasij, vti ipsi aiebant, confracto, illi qui Alexandria & Mareota, locisq. contiguis huc venere, testantur nihil horum factum esse; & Episcoporum Aegyptiorum litteris ad comministrum nostrum Iulium abunde confirmatum est, ne suspicionem quidem ibi eius rei fuisse. Porro monumenta actorum, quæ aduersus eos se habere aiunt, satis constat, altera parte inaudita, confecta fuisse: & tamen in istis ipsis monumentis ethnici & catechumeni pro testimonio interrogati fuere; ex quibus vnus catechumenus dicebat, intus fuisse se, cum Macarius illuc venit; & alter dicebat, cum ex eo quæreretur, Ischyram ab ipsis toties iactitatum, ægrotum per id temporis in cellula decubuisse: vt ex eo appareat, nihil omnino mysteriorum actum fuisse, eo quòd catechumeni intus essent, & Ischyras non adesset, sed ægrotus decumberet. Quin & ipse sceleratissimus Ischyras, qui mentitus erat, Athanasium nescio quos sacros libros combussisse, & de eo crimine conuictum esse, postmodum confessus est se per id tempus ægrotasse & decubuisse, cum Macarius superueniret; vt vel inde facile colligas eum sycophantam esse: certe huius sycophantiæ gratia, ei qui ne presbyter quidem erat, titulum Episcopi indulsere. Duo enim quondam Meletij presbyteri, postea à beatæ memoriæ Alexãdro Episcopo Alexandriæ recepti, ijdemq. nũc Athanasij presbyteri, cũ aduenissent, testimonia deposuere, numquam Ischyrã Meletij presbyterum fuisse; immo ne habuisse quidem Meletium Mareotæ vllam ecclesiam, aut ministrum in sacris. Nihilominus tamen eum, qui presbyter non erat, vt Episcopum in testem produxerunt; vt magnificentia nominis per sycophantiam auditores percellerent. Recitata quoque sunt scripta collegæ nostri in sacris Marcelli, & deprehensa est Eusebij dolosa ars. Quæ enim Marcellus per modum quæstionis tractauerat, ea tamquam ita esse profiteretur, calumniati sunt. Recitata quoque sunt in his quæstionibus, quæ antecederent & subsequerentur; & inuenta est bona & recta fides istius viri. Non enim ex sancta Maria (vt ipsi asseuerabant) Verbo Dei initium attribuit, neque finem eius regno constituit; sed regnum eius initio & fine carere scriptis prodidit. Asclepas autem comministri noster in sacris, prolatis actorum monumentis Antiochiæ confectis, docuit, cum ibi simul & accusatores, & ipse Eusebius Cæsariensis adesset, iudicijs Episcoporum qui huic causæ præsidebant, se innocentem pronuntiatum esse. Non igitur sine causa est, dilectissimi fratres, quòd sæpius citati non obtemperarint, sed fugere maluerint; & conscientia ad fugam propulsi, crimen suæ sycophantiæ confirmauerint, & causam dederint, vt quæ eorum accusatores præsentes obijcerent & demonstrarent, pro veris haberentur: immo præter hæc omnia, depositos olim & eiectos ob Arianam hæresim non solum receperint, sed ad maiores gradus

A φάντασμα. ἐπειδὴ δὲ καὶ περὶ τοῦ πηγαίου ἐθρύλλουν, ὡς κλασθέντος παρὰ Μακαρίου τοῦ πρεσβυτέρου Ἀθανασίου, ἐμαρτύρησαν μὲν οἱ παρόντες ἀπὸ τῆς Ἀλεξανδρείας καὶ Μαρεώτου, καὶ τῶν τόπων, * ὅτι μηδὲν τούτων πέπρακται· οἱ δὲ ἐπίσκοποι οἱ ἀπὸ τῆς Αἰγύπτου, πρὸς Ἰούλιον τὸν συλλειτουργὸν ἡμῶν, ἱκανῶς διεβεβαιοῦτο, μηδὲ ὑπόνοιαν ὅλως τοιαύτην ἐκεῖ γεγενῆσθαι. ἄλλους τε ἃ λέγουσιν ὑπομνήματα ἔχειν καθ' αὑτούς, ἐν μονομερείαι * συνίστησι γεγενῆσθαι· καὶ ὅμως ἐν τοῖς ὑπομνήμασι τούτοις, ἐθνικοὶ δὲ κατηχούμενοι ἠρωτῶντο· ἐξ ὧν εἷς κατηχούμενος ἐρωτώμενος ἔφασκεν, ἔνδον εἶναι, ὅτε Μακάριος ἐπέστη τῷ τόπῳ. καὶ ἕτερος ἐρωτώμενος ἔλεγε, τὸν θρυλούμενον παρ' αὐτῶν Ἰσχύραν, νοσοῦντα πάνυ καταπεσεῖν ἐν κέλλιῳ· ὡς ἀπὸ τούτου φάντασθαι, μηδ' ὅλως γεγενῆσθαί τι τῶν μυστηρείων, ἀλλὰ τοὺς κατηχουμένους ἔνδον εἶναι, καὶ τὸν Ἰσχύραν * μὴ παρεῖναι, ἀλλὰ νοσοῦντα καταπεσεῖν. * παρεῖναι,

B δὲ καὶ αὐτὸς ὁ συμπονηρὸς Ἰσχύρας ψευσάμενος ἀπὸ τῆς ἱερατείας, κεκαυκέναι τὰ Ἀθανασίου ὑπὸ τῶν θείων βιβλίων, καὶ διηλέγχθη, ὁμολόγησε κατ' ἐκεῖνο καιρὸν νοσεῖν, ὅτε Μακάριος παρῆν, καὶ καταπεσεῖν· ὡς καὶ ἐκ τούτου συνφάστιν αὐτὸν εἶναι· ἀμέλει, τῆς συνφαντίας ταύτης μισθὸν αὐτῷ τῷ Ἰσχύρᾳ ἐδώκασιν, ἐπισκοπῆς ὄνομα, τῷ μηδὲ πρεσβυτέρῳ τυγχάνοντι. ἀπαντήσαντες γὰρ δύο πρεσβύτεροι σὺν Μελιτίῳ πρὸ ἡμῶν, ὕστερον δὲ ὑπὸ τὸ μακαρίου Ἀλεξάνδρου, τοῦ ἡμετέρου ἐπισκόπου Ἀλεξανδρείας, ἐλθόντες, καὶ νῦν σὺν Ἀθανασίῳ ὄντες ἐμαρτύρησαν, μηδὲ πώποτε τοῦτον πρεσβύτερον Μελιτίου γεγενῆσθαι, μηδὲ ὅλως ἰσχυκέναι Μελίτιον εἰς τὴν Μαρεώτιν ἐκκλησίαν, ἢ λειτουργεῖν. καὶ ὅμως τὸν μηδὲ

C πρεσβύτερον τυγχάνοντα, νῦν ὡς ἐπίσκοπον ἤγαγον, ἵνα τῷ ἀνόμῳ τούτῳ δόξωσι τῇ συνφαντίᾳ καταπλήξειν τοὺς ἀκούοντας. ἀνεγνώσθη δὲ καὶ τὸ σύγγραμμα τοῦ συλλειτουργοῦ Μαρκέλλου, ἐν ᾧ εὑρέθη τὸ περὶ Εὐσεβίου ἡ κακοτεχνία· ἃ γὰρ ὡς ζητῶν ὁ Μάρκελλος ἤρετο, πῶς ὡμολογούμενα διαβεβλήκασιν. ἀνεγνώσθη γοῦν τὰ ἐξῆς, ἐν τῷ περὶ αὐτῶν τῶν ζητημάτων, ἐν οἷς ἡ πίστις τοῦ ἀνδρὸς εὑρέθη. οὔτε γὰρ ἀπὸ τῆς ἁγίας Μαρίας, ὡς αὐτοὶ διεβεβαιώσαντο, ἀρχὴν ἰδίᾳ τῷ τοῦ Υἱοῦ λόγῳ, οὔτε τέλος ἔχειν τὴν βασιλείαν αὐτοῦ· ἀλλὰ καὶ τὴν βασιλείαν ἄναρχον

D καὶ ἀτελεύτητον εἶναι τὴν τούτου ἔγραψε. καὶ Ἀσκλᾶς ὁ συλλειτουργὸς ἀνεγίνωσκεν ὑπομνήματα γενόμενα ἐν Ἀντιοχείᾳ, παρόντων τῶν κατηγόρων, καὶ Εὐσεβίου τοῦ ἀπὸ Καισαρείας, ἐκ τῶν ἀποφάσεων τῶν δικαστῶν ἐπισκόπων, ἐδείκνυεν ἑαυτὸν ἀθῷον εἶναι. εἰκότως οὖν, ἀγαπητοὶ ἀδελφοὶ, καλούμενοι πολλάκις, οὐχ ὑπήκουσαν· εἰκότως ἔφυγον· ὑπὸ γὰρ ἐπιφθόνως ἐλαυνόμενοι, φυγῇ τὰς συνφαντίας ἑαυτῶν ἐβεβαίωσαν, καὶ πίστιν κατ' αὐτῶν πεποιήκασιν, ἃ παρόντες οἱ κατηγοροῦντες ἔλεγον καὶ ἐπεδείκνυον· ἐπὶ τούτοις πρὸς τούτοις πᾶσι, καὶ τοὺς πάλαι καθαιρεθέντας καὶ ἐκβληθέντας διὰ τῶν Ἀρείου αἱρέσεων, οὐ μόνον ἐδέξαντο, ἀλλὰ καὶ εἰς μείζονα βαθμὸν

μὸν

μὸν πεσήγαγον. Διακόνους μὲν εἰς πρεσβυτέριον, ἀπὸ
δὲ πρεσβυτέρων εἰς ἐπισκόπους, οὐ κόσμου ἕνεκεν, ἢ ἵνα
τὴν εὐσέβειαν διαπεφεύγοι, καὶ πλατύνας ἀνοιχθῶσι, καὶ
τὴν δυσσεβῆ διαφθείρωσιν πίστιν. εἰσὶ δὲ τούτων, μεθ'
οὓς ἀδὲ Εὐσέβιον, νῦν ἔξαρχοι, Θεόδωρος ὁ ἀπὸ Ἡρα-
κλείας, Νάρκισσος ὁ ἀπὸ Νερωνιάδος τῆς Κιλικίας,
Στέφανος ὁ ἀπὸ Ἀντιοχείας, Γεώργιος ὁ ἀπὸ Λαοδι-
κείας, Ἀκάκιος ὁ ἀπὸ Καισαρείας τῆς Παλαιστίνης, Μη-
νόφαντος ὁ ἀπὸ Ἐφέσου τῆς Ἀσίας, Οὐρσάκιος ὁ ἀπὸ
Σιγγιδόνος τῆς Μυσίας, Οὐάλης ὁ ἀπὸ Μυρσῶν τῆς Παν
νονίας. καὶ γὰρ ὅτι τοὺς σὺν αὐτοῖς ἐλθόντας ἀπὸ τῆς ἰδίας
ἐκ ἐπίτρεπον οὔτ' εἰς τὴν ἁγίαν συνοδον εἰσελθεῖν, ὅτι
ὅλως εἰς τὴν ἐκκλησίαν ὃ θεῖ προσβάλλῃ. καὶ ἐρ-
χόμενοι ἐν εἰς τὴν Σαρδικὴν, καὶ τύπους συνόδων ἐ-
ποιοῦντο πρὸς ἑαυτοὺς, καὶ συνῆκας μὲν ἀπλῶν· ὡς τι
ἐλθόντας αὐτοὺς εἰς τὴν Σαρδικὴν, μηδὲ ὅλως εἰς
τὸ κέλσιν ἐλθεῖν, μηδὲ ὅτι τὸ αὐτὸ συνελθεῖν τῇ ἁγίᾳ
συνόδῳ· ἀλλὰ μόνον ἐλθόντας, καὶ ἀφορισμὸν τὴν ἰδι-
ὁημίαν ἑαυτῶν ἀποδεξαμένους, ταχέως φυγεῖν. ταῦ-
τα γὰρ γνῶναι δεδωκήμεν καὶ παρὰ τῶν συλλειτουργῶν
ἡμῶν, Μακαρίου μὲν Παλαιστίνης, καὶ Ἀστερίου μὲν
Ἀραβίας, τῶν ἐλθόντων σὺν αὐτοῖς, καὶ ἀναχωρησάντων
μετὰ τὴν ἀπιστίαν αὐτῶν· οὗτοι γὰρ ἐλθόντες εἰς τὴν ἁγίαν
συνοδον, τὴν μὲν βίαν, λύπην ἔσχον, ἀπαθύροντο, ἀδὲν
ὧν παρ' αὐτοῖς ὀρθὸν, ἔλεγον, πρόσεσθαι· περιῆσαν δὲ
τοῦτο, ὡς ἄρα εἶεν ἐκεῖ πολλοὶ τῆς ὀρθῆς αὐτομαιούμε-
νοι δόξης, καὶ κωλυόμενοι παρ' αὐτῶν ἐλθεῖν ἐπὶ τῶδε,
διὰ τὸ ἀπλῶν, καὶ ἐπαγγέλλεσθαι καὶ τῶν βουλομέ-
νων ἀναχωρεῖν ἀπ' αὐτῶν. τούτου χάριν ἕνεκα καὶ ἐν ἐνὶ
εἴκῳ πάντας μέναι ἐσπούδασεν, μηδὲ τὸ βραχύτα-
τον ἰδιάζειν αὐτοὺς ἐπιτρέψαντες. ἐπεὶ σὺν καὶ ἔδει
θεομισοῦντας, οὐδὲ αἱρετικῆγήτους ἐᾶσαι τὰς συνε-
φαπτίας, τὰ δεσμὰ, τοὺς φόνους, τὰς πληγὰς, τὰ
περὶ τῶν πλαστῶν ἐπιστολῶν, τὰς αἰκίας, τὰς γυμνώ-
σεις τῶν παρθένων, τὰς ἐξορκίσεις, τὰς καταλύσεις τῶν
ἐκκλησιῶν, τοὺς ἐμπρησμοὺς, τὰς μεταθέσεις ἀπὸ
μικρῶν πόλεων εἰς μείζονας παροικίας, καὶ πρό γε
πάντων, τὴν κατὰ τῆς ὀρθῆς πίστεως ἐπαναστᾶσαν ἀλυ-
σώνυμον Ἀρειανὴν αἵρεσιν δι' αὐτῶν· τούτου ἕνεκεν,
τοὺς μὲν ἀγαπητοὺς ἀδελφοὺς ἡμῶν καὶ συλλει-
τουργοὺς, Ἀθανάσιον, καὶ Μάρκελλον, καὶ Ἀσκλη-
πᾶν, καὶ τοὺς σὺν αὐτοῖς συλλειτουργοῦντας τῷ κυ-
ρίῳ, ἀθῴους καὶ καθαροὺς εἶναι ἀπεφηνάμεθα·
γράψαντες καὶ εἰς τὴν ἑκάστου παροικίαν, ὡς τι γι-
νώσκειν ἑκάστης ἐκκλησίας τοὺς λαοὺς τὸ ἴδιον
ἐπισκόπου τὴν καθαρότητα, καὶ τοῦτον μὲν ἔχειν
ἐπίσκοπον καὶ πρόσδοκᾶν. τοὺς δὲ εἰς τὰς ἐκκλη-
σίας αὐτῶν ἐπανελθόντας δίκην λύκων, Γρηγόριον
μὲν τὸν εἰς Ἀλεξάνδρειαν, Βασίλειον τὸν εἰς Ἀγκύραν, καὶ
Κοϊντιανὸν τὸν εἰς Γάζαν, τύπους μηδὲ ἐπισκόπους
ὀνομάζειν, μηδὲ ὅλως κοινωνίαν ἑνὰ πρὸς αὐτοὺς ἔχειν, μηδὲ δέχεσθαι ἑνὰ πρὸ τούτων γράμματα, μηδὲ
γράφειν πρὸς αὐτούς. τοὺς δέ γε πρὸ Θεόδωρον καὶ Νάρκισσον, καὶ Ἀκάκιον, καὶ Στέφανον, καὶ Οὐρσάκιον, καὶ Οὐά-
λεντα, καὶ Μηνόφαντον, καὶ Γεώργιον, εἰ καὶ φοβηθεὶς μὴ παρεῖναι ἀπὸ τῆς ἑαυτοῦ, ὅμως διὰ τὸ ἀπὸ τοῦ μα-
καρίου Ἀλεξάνδρου καθηρῆσθαι αὐτὸν, καὶ διὰ τὸ εἶναι καὶ αὐτὸν, καὶ τούτους τῆς Ἀρείας μανίας, καὶ διὰ τὰ

dus euexerint, ex diaconis presbyteros, ex presbyteris Episcopos facientes, non in alium vsum, quàm vt impietatem disseminarent, latiusq. diffunderent, & piam fidem corrumperent. Quo in negotio, post Eusebiũ facile principes sunt Theodorus ab Heraclea, Narcissus à Neroniade Ciliciæ, Stephanus ab Antiochia, Georgius à Laodicæa, Acacius à Cæsarea Palæstinæ, Menophantes ex Epheso, quæ est Asiæ, Vrsacius à Syngidone Mysiæ, Valens à Mursis Pannonicis. Nam & isti eos, qui secum ab Oriente descendebant, non permiserunt ad sacrosanctam Synodum introire, aut vllo modo ad Ecclesiam Dei appellere; & in itinere Sardicensi certis in locis conciliabula in morem Synodi per se habuerunt, & fœdera cum interminationibus conflauerunt. Quapropter cum Sardicam peruenissent, minime omnium iudicio steterunt, aut in eumdem locum cum sacra Synodo conuenire voluerunt; sed mox vbi eò peruenissent, & perfunctoria specie purgationis, aduentum suum ostentassent, raptim inde aufugerunt. Rem ita actam esse, per comministros Macarium à Palæstina, & Asterium ab Arabia, qui vnà cum ijs in itinere fuerunt, & ab eorum infidelitate recessérunt, cognoscere licuit: qui cum ad sacram Synodum venissent, simul & de vi, quam passi essent, conquesti sunt; & quanta prauitate in rebus agendis vsi essent Eusebiani, indicarunt: id quoque ab illis additum, esse illic multos rectæ fidei cultores, quos isti prohibuerunt, ne huc venirent, pericula, minasq. si quis ab illis recederet, denuntiantes; ac propterea curasse, vt omnes in itinere eodem domicilio vterentur, ne vel tantillum quispiam ab illis seorsum agere posset. Sed quia eorum sycophantiæ, vincula, cædes, verbera, falsæ epistolæ, contumeliæ, virginum denudationes, exterminationes, deuastationes ecclesiarum, incendia, transpositionesq. à minoribus ciuitatibus ad maiores parœcias, &, quod grauissimũ est, denuo per eosdem excitata contra rectam fidem infelicissima Arianorum hæresis, reticenda nõ sunt; ideo nos dilectos fratres & comministros nostros Athanasium, Marcellum, Asclepam, cum ceteris comministris nostris innocentes & puros pronuntiauimus, litteris ad singulas parœcias missis, vt populi cuiusque ecclesiæ cognoscant sui Episcopi sinceritatem, eumq. pro Episcopo & habeant & expectent: istos autem more luporum in horum ecclesias inuadentes, Gregorium inquam in Alexandriam, Basilium in Ancyram, Quintianum in Gazam, eos neque Episcopos appellent, neque vllam cum eis communionem habeant, aut eorum litteras recipiant, aut vicissim mittãt: Theodorum autem, Narcissum, Acacium, Stephanum, Vrsacium, Valentem, Menophantem & Georgium per metum huc ab Oriente non audentem venire, sed tamen à beatæ memoriæ Alexandro depositum, tum quia iste, & ceteri illi, sectatores sunt Arianicæ rabiei, tum ob reatuum crimi-

crimination em, ſacroſancta Synodus communi calculo exauctoratos omnino ab officio epiſcopatus ſubmouit: decreuimusq. eos non modo Epiſcopos non eſſe, ſed ne dignos quidem fidelium communione. Nam qui ſeparant Filium à Patre, & Verbum à ſuo Patre abalienant; æquũ eſt eos ab Eccleſia catholica ſeparari, & alienos indignosq. haberi Chriſtiano nomine. Sint vobis igitur anathema, eo quòd verbum veritatis adulterauerunt. præceptum ſi quidem Apoſtolicum eſt, Si quis euangelizauerit vobis præter id quod accepiſtis, anathema eſto: cum his ne quis communionem habeat, præcipite. nihil commune luci cum tenebris: hos procul à vobis arcete, cùm nulla ſit concordia Chriſto cum Belial. Cauete interim, dilecti, ne vel ſcribatis ad eos, vel eorum ſcripta recipiatis. Quin & vos quoque ſtudete, fratres & comminiſtri noſtri in ſacris obeundis, vt ſpiritu præſentes in noſtra Synodo, idẽ ſuffragium conferatis per veſtras ſubſcriptiones; quò ab omnibus vbique ſacrorum miniſtris concordia ſeruetur. Diuina prouidentia ſanctos & lætos vos conſeruet, dilecti fratres.

Galat.1. b.9.

2.Cor.6. c.14.

Hoſius Epiſcopus ſubſcripſit, quod & ceteri fecere. Hæc ita ſcriptis mandata, ſacrum Sardicenſe Concilium ad eos qui intereſſe non poterant, milit; qui ipſi quoque ſuis ſuffragijs decreta Synodi approbarunt. Eorum autem qui in Synodo ſubſcripſerunt, ceterorumq. aliorum iſta ſunt nomina.

Hoſius ab Hiſpania. Iulius Romæ per Archidamum & Philoxenum presbyteros. Protogenes Sardicæ. Gaudentius. Macedonius. Seuerus. Prætextatus. Vrſacius. Lucillus. Eugenius. Vitalis. Calepodius. Florentius. Baſſus. Vincentius. Stercorius. Palladius. Domitianus. Galba. Gerontius. Protaſius. Eulogius. Porphyrius. Dioſcorus. Zoſimus. Ianuarius. Zoſimus. Alexander. Eutychius. Socrates. Diodorus. Martyrius. Eutherius. Eucarpus. Athenodorus. Irenæus. Iulianus. Alypius. Ionas. Aëtius. Reſtitutus. Marcellinus. Aprianus. Vitalis. Valens. Hermogenes. Caſtus. Domitianus. Fortunatus. Marcus. Annianus. Heliodorus. Muſæus. Aſterius. Paregorius. Plutarchus. Hymenæus. Athanaſius. Lucius. Amantius. Arius. Aſclepius. Dionyſius. Maximus. Tryphon. Alexander. Antigonus. Aelianus. Petrus. Symphorus. Muſonius. Eutychius. Philologius. Spudæus. Zoſimus. Patricius. Adolius. Sapricius.

Galliæ.

Maximianus. Veriſſimus. Victor. Valentinus. Deſiderius. Eulogius. Sarbatius. Dyſcolius. Superior. Mercurius. Declopetius. Euſebius. Seuerinus. Satyrus. Martinus. Paulus. Optatianus. Nicaſius. Victor. Sempronius. Valerinus. Pacatus. Ieſſes. Ariſton. Simplicius. Metianus. Amantius. Aemilianus. Iuſtinianus. Victorinus. Saturnilus. Abundantius. Donatianus. Maximus.

Africæ.

Ἐπειχθήμεν αὐτῆς ἐγκλήμασι, τύπους παμψήφει καθεῖλεν ἡ ἁγία σύνοδος. ἀπὸ τῆς ἐπισκοπῆς· καὶ ἐκείναμεν μὴ μόνον αὐτοὺς ἐπισκόπους μὴ εἶναι, ἀλλὰ μηδὲ κοινωνίας μὲ τῶν πιστῶν αὐτοὺς καταξιοῦσθαι. τοὺς γὰρ χωρίζοντας τὸν υἱὸν, καὶ ἀπαλλοτριοῦντας τὸν λόγον ἀπὸ τοῦ πατρὸς, χωρίζεσθαι τῆς καθολικῆς ἐκκλησίας προσήκει, καὶ ἀλλοτρίους εἶναι τῶν χριστιανῶν ὀνόματος. ἔσεσθαι γὰρ ὑμῖν αἰσθητῶς, ἐλεγχόμενα τὸν λόγον τῆς ἀληθείας. ἀποστολικόν ἐστι τὸ διάγγελμα· ἐάν τις ὑμᾶς διαγγελίζηται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω· τούτοις μηδὲ ἐναι κοινωνεῖν τὸ διαγγείλαι· εὐδιμία γὰρ κοινωνία φωτὶ πρὸς σκότος· τούτους πάντας μακρὰν ποιεῖσθαι· ἀδιμία γὰρ συμφωνία Χριστῷ πρὸς Βελιάλ. καὶ φυλάξασθε ἀγαπητοὶ, μή τι γράφειν πρὸς αὐτοὺς, μή τι γραμμάτα παρ' αὐτῶν δέχεσθαι. μᾶλλον δὲ καὶ ὑμᾶς ἀδελφοὶ καὶ συλλειτουργοὶ, ὡς τῷ πνεύματι παρόντας τῇ συνόδῳ ἡμῶν, σωεπιψηφίσασθαι δὲ ἐπὶ πάντων τῶν παντοχοῦ συλλειτουργῶν τὴν ὁμοφωνίαν διασώζεσθαι. ἡ θεία πρόνοια καθωσιωμένους ὑμᾶς καὶ ἐνθυμουμένους διαφυλάττοι, ἀγαπητοὶ ἀδελφοί.

Ὅσιος ὁ ἐπίσκοπος [x] ἔγραψε, καὶ οὕτω πάντες. τῶν [x] ἐπίσκοπα ἑξήκοντα ἐν Σαρδικῇ συνόδου, ἀπίσθλε καὶ πρὸς τοὺς μὴ δυνηθέντας ἀπαντῆσαι, καὶ μείναντας καὶ αὐτοὶ σύμψηφοι τῆς κρίσεως. τὰ δὲ ἐν τῇ συνόδῳ γραφέντων, καὶ τὰ ἄλλων ἐπισκόπων τὰ ὀνόματα, ἐστὶ ταῦτα.

Ὅσιος ἀπὸ Σπανίας. Ἰούλιος Ῥώμης διὰ Ἀρχιδάμου καὶ φιλοξένου πρεσβυτέρων. Πρωτογένης Σαρδικῆς. Γαυδέντιος. Μακεδόνιος. Σεβῆρος. Πραιτέξτατος. Οὐρσάκιος. Λούκιλλος. Εὐγένιος. Βιτάλιος. Καλεπόδιος, φλωρέντιος. Βάσσος. Βιγκέντιος. Στερκόριος. Παλλάδιος. Δομιτιανός. Γάλβας. Γερόντιος. Πρωτάσιος. Εὐλόγιος. Πορφύριος. Διόσκορος. Ζώσιμος. Ἰανουάριος. Ζώσιμος. Ἀλέξανδρος. Εὐτύχιος. Σωκράτης. Διόδωρος. Μαρτύριος. Εὐθήριος. Εὐκάρπος. Ἀθηνόδωρος. Εἰρηναῖος. Ἰούλιανος. Ἀλύπιος. Ἰωνᾶς. Ἀέτιος. Ρεστίτουτος. Μαρκελλῖνος. Ἀπριανός. Βιτάλιος. Οὐάλης. Ἑρμογένης. Κάστος. Δομιτιανός. Φορτουνᾶτος. Μάρκος. Ἀννιανός. Ἡλιόδωρος. Μουσαῖος. Ἀστέριος. Παρηγόριος. Πλούταρχος. Τιμόναος. Ἀθανάσιος. Λούκιος. Ἀμαράντιος. Ἄριος. Ἀσκληπιός. Διονύσιος. Μάξιμος. Τρύφων. Ἀλέξανδρος. Ἀντίγονος. Αἰλιανός. Πέτρος. Σύμφορος. Μουσώνιος. Εὐτύχιος. Φιλόλογος. Σπουδάσιος. Ζωσιμος. Πατρίκιος. Ἀδόλιος. Σαπρίκιος.

Οἱ Γαλλίας.

Μαξιμιανός. Βηρίσιμος. [x] Βίκτορος. Βαλεντῖνος. Δημοδέριος. Εὐλόγιος. Σαρβάτιος. Δυσκόλιος. [x] Σκοπέλιος. Μερκούριος. Δηκλοπετός. Εὐσέβιος. Σεβηρῖνος. Σάτυρος. Μάρτινος. Παῦλος. Ὀπτατιανός. Νικάσιος. Βίκτωρ. Σεμπρώνιος. Βαλερῖνος. Πάκατος. Ἰεσσῆς. Ἀρίστων. Σιμπλίκιος. Μετιανός. Ἀμάντιος. Αἰμιλιανός. Ἰουστινιανός. Βικτωρῖνος. [x] Σατουρνῖλος. Ἀβουνδάντιος. Δωνατιανός. Μάξιμος.

[x] ἴσως, Βίκτωρ.

[x] Σκοπέλιος.

[x] ἴσως, Σατουρνῖνος.

Οἱ

A

Οἱ Ἀφρικῆς.

Νέσσος. Γρᾶτος. Μεγάσιος. Κολδαῖος. Ρογατιανός. Κονσόρτιος. Ρουφῖνος. Μαννῖνος. Καικιλιανός. * Ἐρεννιανός. Μαριανός. Οὐαλέριος. Δυνάμιος. Μυζόνιος. Ἰούστος. Καιλεστῖνος. Κυπριανός. Βίκτωρ. Ὀνωράτος. Μαρῖνος. Παντάγαθος. Φήλιξ. Βαύδιος. Λίβερ. Καπίτων. * Μινερβάλις. Κόσμος. Βίκτωρ. Ἐσπερίων. Φήλιξ. Σολημανός. Οὐαλέντιος. Ἑσπέρ. Φιδέντιος. Σαλούστιος. Πασχάσι.

* Ἀρρενιανός.

* Μινερσάλις.

Οἱ Αἰγύπτου.

Λιβούρνιος. Ἀμάντιος. Φήλιξ. Ἰσχυράμμων. Ρωμύλ. Τιβερῖνος. Κονσόρτιος. Ἡρακλείδης. * Φορτυνᾶτος. Διόσκορος. Φορτουνατιανός. Βαστάμων. Δάτυλλ. Ἀνδρέας. Σερῆνος. Ἄρειος. Θεόδωρος. Εὐαγόρας. Ἠλίας. Τιμόθεος. Ὠρίων. Ἀνδρόνικος. Παφνούτιος. Ἑρμίας. Ἀραβίων. Ψενόσιρις. Ἀπολλώνιος. Μοῦες. Σαραπάμμων. Σερῆνος. Φίλων. Φίλιππος. Ἀπολλώνι. Παφνούτιος. Παῦλος. Διόσκορος. Νειλάμμων. Σερῆνος. Ἀκύλας. Ἀωτᾶς. Ἀρποκρατίων. Ἰσαὰκ. Θεόδωρος. Ἀπολλώς. Ἀμμωνιανός. Νεῖλ. Ἡράκλειος. Ἀρείων. Ἀθᾶς. Ἀρσένιος. Ἀγαθάμμων. Θέων. Ἀπολλώνιος. Ἠλίας. Παninούθιος. Ἀνδραγάθιος. Νεμεσίων. Σαραπίων. Ἀμμώνιος. Ξένων. Γερόντιος. Κόϊντος. Ἀσωνίδης. Σεμπρωνιανός. Φίλων. Ἡρακλείδης. Ἰσίχιος. Ῥοδῶν. Παυσῶφις. Μακεδόνιος. Ἀπολλόδωρος. Φλαβιανός. Ψᾶς. Σύρος. Ἀπῶν. Σαραπίων. Ἡσαΐας. Παφνούτιος. Τιμόθεος. Ἐλευθέριον. Γάϊος. Μουσαῖος. Πιστός. Ἡρακλάμμων. Ἥρων. Ἠλίας. Ἀνάγαμφος. Ἀπολλώνιος. Γάϊος. Φιλωτᾶς. Παῦλος. Τιθοής. Εὐδαίμων. Ἰούλιος.

* Φορτυνάτος.

Οἱ ἐν τῷ καναλίῳ τῆς Ἰταλίας.

Προβᾶτος. Βιάτωρ. Φαυστινιανός. Ἰουνῆς. Νεμίδιος. Σπεράντιος. Σεβῆρος. Ἡρακλειανός. Φαυστῖνος. Ἀντωνῖνος. Ἡράκλιος. Οὐικάλιος. Φήλιξ. Κρισπῖνος. Παυλιανός.

Οἱ Κύπρου.

Αὐξίβιος. Φώτιος. Γηράσιος. Ἀφροδίσιος. Εἰρηνικός. Νουνέχιος. Ἀθανάσιος. Μακεδόνιος. Τριφύλλιος. Σπυρίδων. Νορβανός. Σωσικράτης.

Οἱ Παλαιστίνης.

Μάξιμ. Ἀέτιος. Ἄρειος. Θεοδόσιος. Γερμανός. Σιλουανός. Παῦλ. Κλαύδιος. Πατρίκιος. Ἐλπίδιος. Γερμανός. Εὐσέβιος. Ζηνόβιος. Παῦλ. Πέτρ.

Africæ.

Neſſus. Gratus. Megaſius. Coldæus. Rogatianus. Conſortius. Rufinus. Manninus. Cæcilianus. Herennianus. Marianus. Valerius. Dynamius. Myzonius. Iuſtus. Cæleſtinus. Cyprianus. Victor. Honoratus. Marinus. Pantagathus. Felix. Baudius. Liber. Capito. Mineruales. Coſmus. Victor. Heſperio. Felix. Seuerianus. Oſpantius. Heſperus. Fidentius. Salluſtius. Paſchaſius.

Aegypti.

Liburnius. Amantius. Felix. Iſchyrammon. Romulus. Tiberinus. Conſortius. Heraclides. Fortunatus. Dioſcorus. Fortunatianus. Baſtamon. Datyllus. Andreas. Serenus. Arius. Theodorus. Euagoras. Elias. Timotheus. Orion. Andronicus. Paphnutius. Hermias. Arabion. Pſenoſiris. Apollonius. Mues. Serapamon. Serenus. Philon. Philippus. Apollonius. Paphnutius. Paulus. Dioſcorus. Nilammon. Serenus. Aquila. Aotas. Harpocration. Iſaac. Theodorus. Apollo. Ammonianus. Nilus. Heraclius. Arion. Athas. Arſenius. Agathammon. Theon. Apollonius. Elias. Paninuthius. Andragathius. Nemeſius. Serapion. Ammonius. Xenon. Gerontius. Quintus. Leonides. Sempronianus. Philon. Heraclides. Hieraces. Rufus. Panſophius. Macedonius. Apollodorus. Flauianus. Pſaës. Syrus. Apphus. Serapion. Eſaias. Paphnutius. Timotheus. Eulurion. Gaius. Muſæus. Piſtus. Heraclammon. Heron. Elias. Anagamphus. Apollonius. Gaius. Philotas. Paulus. Tithoës. Eudæmon. Iulius.

Qui autem in Canalio Italiæ.

Probatius. Viator. Facundinus. Ioſeph. Numidius. Sperantius. Seuerus. Heraclianus. Fauſtinus. Antoninus. Heraclius. Vitalis. Felix. Criſpinus. Paulianus.

Cypri.

Auxibius. Photius. Geraſius. Afrodiſius. Irenicus. Nunechius. Athanaſius. Macedonius. Triphyllus. Spyridon. Norbanus. Soſicrates.

Paleſtinæ.

Maximus. Aëtius. Arius. Theodoſius. Germanus. Siluanus. Paulus. Claudius. Patricius. Elpidius. Germanus. Euſebius. Zenobius. Paulus. Petrus.

ΤΕΛΟΣ.

Η ΑΓΙΑ ΠΡΩΤΗ

ΕΝ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΙ

ΣΥΝΟΔΟΣ ΟΙΚΟΥΜΕΝΙΚΗ

ΔΕΥΤΕΡΑ

CONCILIVM PRIMVM

CONSTANTINOPOLITANVM

GENERALE SECVNDVM

HISTORIA CONCILII

[illegible]

PARIS

[illegible]

rus Hilario [a] *percunctanti explicuit his verbis: Dico Filium diſsimilem Deo eſſe, ſimilem Patri poſſe intelligi, quia Pater voluiſſet creaturam iſtiuſmodi creare, quæ ſimilia ſui vellet: & idcirco ſimilem Patri eſſe, quia voluntatis eſſet potius Filius, quàm diuinitatis: diſsimilem autem Deo eſſe, quia neque Deus eſſet, neque ex Deo, ideſt de ſubſtantia Dei, natus eſſet. Qua inſania dum fureret Conſtantius, ferre non poterat eos, qui vllo modo Vſiæ nomen vſurparent. Ac primum in Homouſianos draco iſte vſqueadeo deſæuit, vt perſecutionis cauda tertiam ſtellarum partem traxerit. Deinde nec Heterouſion paſſus, illius inuentores* [β] *Aëtium & Eunomium abegit in ſolitudinem, vnum quidem Phrygiæ, alterum Pamphiliæ; idem facturus & Eudoxio, qui à multis credebatur re vera primus monſtrum iſtud peperiſſe, niſi veritus ille iram Conſtantij, Heterouſii originem in Aëtium reiecisſet.*

Hæ tres igitur hæreſes, velut emiſſæ ab vna cauea fera, imperante Conſtantio, vineam Domini demoliri ac perdere non deſinebant: vt interea ſileatur de [γ] *Photino, quem cum Paulo Samoſatenſi & Sabellio ſentientem Syrmienſis Synodus condemnauit: & de* [δ] *Apollinari, qui Chriſto Domino carnem affingebat è cælo atque ex ſinu Patris decerptam, & quidem mentis ac rationis expertem. nam mentis vices ac partes Dei Verbum expleuiſſe, & diuinitatem in triduo mortuam iacuiſſe iactabat. item de Lucifero Calaritano Epiſcopo, qui exilium fortiter tulit pro Nicæna fide; ſed mox catholicis quibuſdam Epiſcopis ita ſuccenſuit, vt ab Eccleſia receſſerit. tanti viri caſum pie deflevit* [ε] *Hieronymus. & tandem de aliis, qui tam pugnantibus inter ſe placitis, & per breuia interſtitia facile variantibus, inconſutilem Chriſti tunicam lacerabant, vt auctore* [ζ] *Hilario, facta fuerit fides temporum, non Euangeliorum. Atque hæ variorum dogmatum peſtes ſub Conſtantio, aut paulo poſt eius exceſſum coortæ, ad Theodoſii vſque principatum longe lateq. peruagatæ ſunt. Nam* [η] *Iulianus, quamuis Epiſcopos à Conſtantio relegatos ad ſuas eccleſias redire iuſſerit, vt populorum iniret gratiam: de vera tamen religione, quæ tot laborabat modis, non conſtabilienda, ſed euertenda potius cogitabat. Ionianus* [θ] *orthodoxam pietatem colere potius ipſe potuit, quàm ſeptimeſtri Imperio à tot procellis ac fluctibus vindicare. Valentinianus* [ι] *& ipſe Homouſii fidem incenſis ſtudijs in Occidente tutatus eſt: ſed Occidentali Imperio, & gerendo cum Sauromatis bello diſtentus, Orientis gubernacula Valenti fratri Ariano credidit, cuius plus quàm barbaram feritatem Gregorius Nazianzenus, eorum temporum calamitatem cum Baſilio conſtantiſſime perpeſſus, breuiter perſtringit his* [κ] *verbis: Cum illuſtria fuerint prima Valentis facinora, tum vero illuſtriora ea certamina extiterunt, quæ poſtrema aduerſum nos habuit. Quenam autem prima dico? Exilia, fugæ, bonorum proſcriptiones, inſidiæ tam apertæ, quàm obſcuræ; verborum illecebræ, vbi offerebatur occaſio; vis, vbi verborum blandicijs efficere nihil poterat. Alij ab eccleſiis exturbabantur, quicumque ſcilicet fidem orthodoxam ac noſtratem profitebantur; alij introducebantur, nempe qui peſtiferam perditamq. Imperatoris religionem tenebant, qui impietatis chirographa exigebant, qui his etiam atrociora ſcribebant. Adde presbyteros in mari deflagrantes; adde impios & neſarios belli duces, non Perſas ſuperantes, non Scythas in ditionem redigentes, non aliam quamdam barbaram gentem repurgantes; ſed Eccleſiis bellum inferentes, in altaribus ſaltitantes, & incruenta ſacrificia, hominum & victimarum cruore fœdantes, ac virginum pudorem per ſummam contumeliam violantes. hæc Gregorius.*

Verum poſtquam Valens victus à Gothis [λ] *& combuſtus, meritas ſacrilegiorum ſuorum pœnas luit, Gratianus Auguſtus Theodoſium, quo duce patrui cædem vltus, Gothos ad internecionem proſtigarat, Imperij collegam* [μ] *adſciuit, totiq. præfecit Orienti. Is Homouſiana fidei religioſiſsimus cultor, Theſſalonicæ* [ν] *baptizatus, publico cauit* [ξ] *edicto, vt vniuerſæ gentes in eam fidem, quam de Patris & Filij & Spiritus ſancti vna diuinitate ab Apoſtolo Petro Romanis traditam, Damaſus Pontifex prædicabat, ſublatis diſsidijs, & quæ in foro haberi ſolebant ea de re diſceptationibus, conuenirent. Mox Conſtantinopolim profectus, vt œcumenici* [ο] *Concilij præſidio damnatis hæreſibus, in vnam rectamq. fidem conſociaret Eccleſias, centum & quinquaginta* [π] *catholicæ communionis Epiſcopos, Eucherio & Syagrio Coſſ. euocauit, non ſine Damaſi ſummi Pontificis auctoritate: quod tum ex antiquis Romanæ Eccleſiæ monumentis colligere licet, tum ex his quæ in Concilio Chalcedonenſi actione prima contra Dioſcorum obiecta fuerunt his verbis: Synodum auſus eſt facere ſine auctoritate Sedis Apoſtolicæ, quod numquam licuit, numquam factum eſt: tum etiam, quòd ipſemet Damaſus* [ρ] *teſtatur nullius eſſe momenti decreta eius Synodi, cui ipſe aſſenſum non præbuiſſet; cum Eccleſiaſticus* [σ] *canon prohiberet, ne abſque Romani Pontificis auctoritate Eccleſiis decreta ſancirentur. Inter multos vero eximiæ probi-*

[a] Hilar. lib. contra Conſtant.

Apoc. 8.

[β] Theod. lib. 2. c. 27. & lib. 4. hæret. fab. c. de Aëtio & Eunom. Sozom. lib. 6. c. 26. & 27.

[γ] Socrat. lib. 2. c. 24. Sozom. lib. 4. c. 5.

[δ] Gregor. Nazianz. epiſt. ad Nectar. Socrat. lib. 2. c. 36. Sozom. lib. 6. c. 25. & 27.

[ε] In dialog. aduerſ. Luciferian.

[ζ] In lib. ad Conſtan. Auguſt.

[η] Hier. in dialog. cõtra Lucifer. Socr. lib. 3. c. 1. Theod. lib. 3. c. 4. Sozom. lib 5. c. 5

[θ] Socr. lib. 3. c. 20. & ſeq. Theod. lib. 4. c. 2. 3. & 4. Sozom. lib. 6. c. 3. & ſeq.

[ι] Socrat. lib. 4. c. 1. Theod. lib. 4. c. 5. 11. & 12. Sozom. lib. 6. c. 6. & 36.

[κ] Oratione 20. in laudem Baſilij, circa med.

[λ] Hieron. in Chron. Socrat. lib. 4. c. 30. Theod. lib. 4. c. 31. Sozom lib. 6. c. 40.

[μ] Socrat. lib. 5. c. 2. Theod lib. 5. c. 5. & 6. Sozom. lib. 7. c. 2.

[ν] Sozom. lib. 7. c. 4. & 6. Socr. lib. 5. c. 6.

[ξ] l. 1. C. de ſum. Trin. & fid. cath.

[ο] Socr. lib. 5. c. 8. Sozom. lib. 7. c. 5. & 7. Theod. lib. 5. c. 8.

[π] Socr. vbi ſ. Sozo. lib. 7. c. 7. Theod. lib. 5. c. 7. Marcellin. Comes in Chron.

[ρ] Theod. lib. 2. c. 22.

[σ] Socr. lib. 2. c. 5. & 13. Sozom. lib. 3. c. 9.

tatis

tatis viros, qui huic Synodo interfuerunt, numerantur in primis Helladius [a] Cæsariensis episcopus, Basilij Magni successor: Pelagius [c] Laodicensis, quem ob Nicænam fidem Valens in Arabia saltus [γ] relegarat: Amphilochius [δ] Icanij in Lycaonia episcopus, qui annos non paucos in solitudine transegerat, Basilij & Gregorij [ε] socius: Martyrius [ζ] episcopus Marcianopolitanus, Cyrillus [η] Hierosolymitanus, qui multis conflictatus erumnis ob Homousij fidem, egregias cum Arianis obierat dimicationes: Gelasius [θ] Cæsareæ Palæstinæ episcopus, morum scientiæq. fama clarissimus: Acholius [ι] Thessalonicensis, qui Theodosium per baptismi gratiam Christo regeneravit: utq. Isidorum [κ] Tyrium, Eulogium [λ] Edessenum, aliosq. Imperiali sanctione [μ] commendatos, prætereamus, tres claruere præ ceteris: unus fuit Gregorius [ν] Nyssanus, magni Basilij frater, eidemq. non magis consanguinitate, quàm eximiæ pietatis doctrinæq. laude coniunctus: alter fuit [ξ] Meletius Antiochenus, admirabilis vir sanctitate, quæ sub Valentis tyrannide arumnis, exilio, varijs etiam catholicorũ contentionibus, crebriq. miraculis illustrata resplenduit. Illum Theodosius adhuc prinus cũ vidisset in somnijs, paludamento & corona, insignibus Imperij, ab eo donari visus est. Itaque cum ex specie, quam animo retinebat, eum agnouisset in Concilio, mirifice recreatus, honorifico sanctissimi viri complexu vix expleri posse videbatur. tertius fuit sanctus Gregorius Nazianzenus, clarissimum Ecclesiæ lumen, qui [ο] cum Constantinopolitanam ecclesiam à Macedonio, Eudoxio, Demophilo Arianis episcopis, quorum unus alteri successerat, quadraginta circiter annis labefactatam, varijsq. errorum fluctibus æstuantem cerneret, orthodoxorum Episcoporum studijs ac suffragijs incitatus, ad eam regendam, ac densissimis frutetis & vepribus, quæ Apostolicam sementem pene oppressérant, expurgandam accessit. [π] Docebat tunc Gregorius in ecclesia perexigua, ad quam postea Impp. pietatis studio accensi amplissimum templum, Anastasiam nomine, adiecerunt, quòd eo in loco Nicæni Concilij fides hominum improbitate collapsa, reuixerit. Diuturnis autem laboribus exantlatis, multos passus Arianorum conflictus, tandem ne Catholicorum quidem effugit inuidiã. Aegyptij [ρ] namque Episcopi Maximum philosophum Cynicum, postea Apollinarius præstigijs excæcatum, cuius fuerant corrupti pecunijs, in illius locum tumultuarijs suffragijs suffecerunt. Cessisset statim Gregorius, & in optatissimam quietem lubenti animo redijsset, nisi piorum precibus fere inuitus detentus fuisset. Quin etiam non multo post Meletius, ceteriq. Episcopi, qui ad generale Concilium hanc etiam ob causam conuocati fuerant, vt Constantinopolitanæ ecclesiæ, sedatis tumultibus, pacem conciliarent, cum probe nossent, quàm legitime Gregorius eam ecclesiam regendã suscepisset, & quàm salutaribus præceptis atque institutis informasset regiam ciuitatem inter tot hæreticorum procellas fluctuantem, Maximo [σ] Cynico è sacris ædibus exturbato, eiusq. actis omnibus abrogatis, illum in suscepto regimine confirmarunt. Sed paulo post mortuo Meletio, & à Gregorio Nyssano [τ] funebri oratione laudato, cum videret Gregorius furere magis in dies Aegyptios, habita oratione ad centum quinquaginta Patres, sponte dimissionis libellum petijt, & se episcopali munere abdicauit. Substitutus [υ] in eius locum fuit tam Imperatoris studio, quàm vniuersæ Synodi sententia Nectarius Tarsensis, illustri loco natus, Senatorij ordinis, tunc etiam Prætor, ætate grauis, & honestissimis moribus. In eam vero electionem tam concordibus animis itum est ab Episcopis qui grauiter antea dissidebant, vt eum locum, in quo rebus pax reddita fuit, Concordiam [φ] nominarint. Maximo itaque electo, mox Concilij Patres ad Ecclesiam varijs hæreseon laqueis extricandam, animum adiecere. Aduocauerat autem in Synodum Theodosius Episcopos etiam Macedonianos [χ] numero triginta sex, duce Eleusio Cyzicено, quòd futurum speraret, vt pro ea, quam cum Liberio societatem inierant, in Homousion conuenirent. quod cum illi numquam se admissuros professi palam essent, è Synodo recessere. Patres vero post legitimas de orthodoxis dogmatibus disputationes, Eudoxianis, [†] Eunomianis, Macedonianis, Pneumatomachis, Sabellianis, Marcellianis, Photinianis, Apollinaristis anathema dixerunt: editaq. Fidei formula, quam Gregorius [ψ] Nyssenus Synodi auctoritate conscripsit, non solum Patris & Filij, sed & Spiritus sancti gloriam vnam, maiestatem parem, indiuisam sanxere substantiam. Qua fide sanctissime explicata, & nonnullis [ω] decretis quæ ad Ecclesiæ pacem & Episcoporum concordiam spectare videbantur, adiectis, domum rediere. Imperator [ϐ] autem seueriſsimis cauit legibus, vt quicunque à Nicæno, Constantinopolitanoq. Symbolo dissentirent, episcopatibus spoliarentur; nec modo non prouecherentur ad alios, sed ab ecclesijs, ab vrbium mœnibus, ab hominum consortio pellerentur. Qua [γ] de causa cum per ciuitates tumultuarentur hæretici, apertisq. odijs ac seditionibus omnia permiscerent, Theodosius in Ecclesia pacem resarciendam intentissimus, acceptis à Damaso litteris, quibus Orientales Episcopos ad Romanam Synodum ex toto orbe terrarum cogendam [ϑ] inuitabat, suæ ditionis Episcopos, cuinscumque religionis ac secta forent, iterum

Con-

[a] Theod. lib. 5. c. 8. Socr. lib. 5. c. 8. Sozo. lib. 7. c. 9.
[β] Idem vbi ſ.
[γ] Theod. lib. 4. c. 12.
[δ] Theod. lib. 5. c. 8. Socr. & Sozo. vbi ſ.
[ε] Gregor. Nazian. epist. 12. & 13.
[ζ] Sozom ibid.
[η] Socrat. lib. 5. c. 8. Theod. lib. 5. c. 8.
[θ] Theodor. ibid.
[ι] Socrat. lib. 5. c. 6. & 8.
[κ] Theodoret. ibid.
[λ] Theod. ibid.
[μ] l. 3. lib. 16. tit. 1. C. Theod.
[ν] Theod. & Socr. lib. 5. c. 8. Sozom. lib. 7. c. 9.
[ξ] Theod. lib. 5. c. 6. & 7. Socr. lib. 5. c. 8. & 9. Sozom. lib. 7. c. 8. & 10. Greg. Nazian. in carm. de vita sua.
[ο] Greg. Naz. ibid. Greg. presby. in vita Greg. Nazian. Socr. lib. 4. c. 21. & lib. 5. c. 5. & 7. Sozom. lib. 6. c. 17. & lib. 7. c. 5. Theod. lib. 5. c. 8.
[π] Socr. lib. 5. c. 7. & Sozom. lib. 7. c. 5.
[ρ] Greg. Nazian. Socrat. Theod. Sozom. & Greg. presb. vbi ſ.
[σ] Concil. Constant. can. 6. Sozom. lib. 7. c. 9.
[τ] In funere Meletij.
[υ] Socrat. & Theod. lib. 5. c. 8. Sozom. lib. 7. c. 8.
[φ] Damascen. lib. 3. de Imagin.
[χ] Socrat. lib. 5. c. 8. Sozom. lib. 7. c. 7.
[†] Can. 1.
[ψ] Niceph. lib. 12. c. 13.
[ω] Theod. lib. 5. c. 8.
[ϐ] C. Theod. lib. 16. tit. 1. l. 3. & tit. 5. l. 6. & 14.
[γ] Socrat. lib. 5. c. 10. Sozom. lib. 7. c. 12. Theod. li. 5. c. 8. & 9.
[ϑ] Theod. ibid.

Conſtantinopolim conuenire iuſſit. Vbi conuenere, ex Nectarij [a] *conſilio interrogat Arianos, Eunomianos, Macedonianos, velint ne acquieſcere ſanctis Eccleſiæ Doctoribus, qui antequam eorum hæreſes erumperent, de recta in Deum fide diſputarant. Collaudant aliqui Imperatoris conſilium ac mentem: improbant alij, non tam veterum doctrina Patrum, quàm dialecticorum captionibus, laqueisq. conſiſi: dumq. inter ſe litigant atque altercantur, imperat Theodoſius ſectarum principibus, vt ſuam ſinguli fidem referant in libellos: quibus ſtata die acceptis ac perlectis, diuina ſapientia lucem in re tam ardua ſuppliciter implorat: reliquis tandem damnatis, ac palam concerptis libellis, Homouſianam fidem, vt optimam atque Apoſtolicam comprobat. Conſternati diſcedunt hæretici, à ſuis etiam exagitati clientibus ob mutuam inter ſe ipſos diſſenſionem, quæ eorum cauſam deſpicabilem fecerat, & malæ ſuſpicionis.*

[a] Socr. lib. 5. c. 10. Sozom. lib. 7. c. 12.

Hic Romanam profectionem ex Damaſi [b] *præſcripto Epiſcopis denuntiat Imperator. Illi, cum greges ſuos, præſertim quos ab Arianis tenebris & voragine nuperrime liberarant, inter tot hæreticorum turbas atque inſidias deſerẽdos eſſe non putarent, tres Epiſcopos, Cyriacum, Euſebium, Priſcianũ legatos Damaſo miſerunt cum Synodicis litteris, quibus & cauſas, cur ad Vrbem vocati non adyſſent, explicarunt, & œcumenica Synodi, quam anno ſuperiore Conſtantinopoli celebrarant, acta Romano Pontifici recognoſcenda obtulere: quæ* [c] *ab eo confirmata ſunt. Quo ex tempore ea tamquam per Apoſtolicam Sedem approbata, ſummæ ſemper venerationi fuere. Itaque in Concilio Chalcedonenſi act. iiij. Paſchaſinus, Lucentius & Bonifacius Apoſtolici Legati nomine Leonis Papæ, regulam fidei à Nicænis & Conſtantinopolitanis & Epheſinis Patribus expoſitam, palam profitentur: quibus & tota Synodus aſſenſit. Item in act. v. ſic habetur: Definimus igitur, ordinem & omnes formulas cuſtodientes, quæ de fide ſunt conſtitutæ, & nos Synodo quondam in Epheſo factæ, cuius præſides fuerunt ſanctiſſimæ memoriæ Cæleſtinus Romanorum, & Cyrillus Alexandrinorum, præfulgere quidem rectæ & immaculatæ fidei expoſitionem ſanctorum & beatiſſimorum trecentorum decem & octo Patrum, qui in Nicæa temporibus piæ memoriæ Conſtantini Imp. congregati ſunt; ſeruari autem & ea, quæ apud Conſtantinopolim à ſanctis centum quinquaginta Patribus decreta ſunt, ad expellendas quidem omnes germinantes hæreſes, & ad confirmationem eiuſdem catholicæ & Apoſtolicæ noſtræ fidei. Atque hæ duæ actiones Chalcedonenſes referuntur & approbantur in Synodo v. Conſtantinopolitana, collatione vj. vbi & bis Symbolum decantatur, ſemel iuxta formulam Nicænam, iterum iuxta Conſtantinopolitanam explicationem. Ad hæc in Lateranenſi Concilio ſub Martino primo, conſuls. iij. Conſtantinopolitanum Symbolum principio recitatur, tamquam fidei fundamentum. qui mos ac ritus ad poſteriores Synodos manauit. Sed & Concilium Toletanum iij. can. ij. Pro reuerentia, inquit, ſanctiſſimæ fidei, & propter corroborandas hominum inualidas mentes, conſultu pijſſimi & glorioſiſſimi Reccaredi Regis conſtituit Synodus, vt per omnes Eccleſias Hiſpaniæ & Galleciæ ſecundum formam Orientalium Eccleſiarum, Concilij Conſtantinopolitani, hoc eſt, centum quinquaginta Epiſcoporum, Symbolum fidei recitetur, & priuſquam Dominica dicatur oratio, voce clara populo prædicetur; quò & fides vera manifeſtum teſtimonium habeat, & ad Chriſti corpus & ſanguinem prælibandum, pectora populorum fide purificata accedant. Romani etiam Pontifices in Fidei profeſſione inter œcumenicas Synodos Conſtantinopolitanam ſecundo loco ſemper reponunt: quo in genere ſanctus Gregorius* [d] *ait: Præterea, quia corde creditur ad iuſtitiam, ore autem confeſſio fit ad ſalutem; ſicut ſancti Euangelij quatuor libros, ſic quatuor Concilia ſuſcipere & venerari me fateor, Nicanũ ſcilicet, in quo peruerſum Arij dogma deſtruitur: Conſtantinopolitanũ quoque, in quo Eunomij & Macedonij error conuincitur: Epheſinum etiã primũ, in quo Neſtorij impietas iudicatur: Chalcedonenſe vero, in quo Eutychetis, Dioſcoriq. prauitas reprobatur, tota deuotione complector, integerrima approbatione cuſtodio, quia in his velut in quadrato lapide, ſanctæ fidei ſtructura conſurgit. Atque hæc de fide & Symbolo Conſtantinopolitano dicta ſint. nam Canonum longe alia ratio eſt. Romana autem Eccleſia (inquit ſanctus* [e] *Gregorius) eoſdem canones, vel geſta Synodi illius hactenus non habet, nec accepit: in hoc autem eamdem Synodum accepit, quod eſt per eam contra Macedonium definitum. Reliquas vero hæreſes, quæ illic memoratæ ſunt, ab alijs tam Patribus damnatas reprobat. Ea vero diuerſitas accidit in primis ob quintum canonẽ, qui huic Concilio communiter adſcribitur, in quo aduerſus Nicænam ſanctionem Conſtantinopolitano Epiſcopo ſecundus à Romano Pontifice locus & honor defertur: id quod impugnant acerrime Leo* [f] *primus, Nicolaus* [g] *primus, Leo* [h] *nonus. tametſi poſtea canon ille Conſtantinopolitanus vſu quodam & tacito Romanæ Sedis conſenſu confirmatus, & ab* [i] *Innocentio III. renouatus fuerit in Lateranenſi Concilio.*

[b] Theod. lib. 5. c. 9.

[c] Photius epiſt. ad Michael. Bulg. de ſeptem Synod. c. 2.

[d] Lib. 1, epiſt. 24. Rom. 10. d. 12.

[e] Lib. 6. epiſt. 31.

[f] Epiſt. 51. ad Anatolium. epiſt. 52. ad Martianum. & epiſt. 53. ad Pulcher

[g] Epiſt. ad Michael. Imp.

[h] Epiſt. ad Michael.

[i] c. antiqua. de priuilegijs.

S. GREGORII NAZIANZENI ORATIO

In præsentia centum quinquaginta Episcoporum habita.

QVo pacto res nostræ vobis se habere videntur, ò cari pastores & collegæ? quorum & speciosi pedes sunt annuntiantium pacem & bona, cũ quibus huc venistis; &, quantum ad nos attinet, speciosi, vtpote ad quos opportune vos contulistis, non vt errantem ouem in viam reducatis, verum vt pastorem peregre agentem inuisatis. Quo pacto peregrinatio nostra iudicio vestro se habet? Et quis huius fructus, vel (vt rectius loquar) spiritus in nobis habitantis, quo & semper mouemur, & nunc moti sumus, nihil proprium habere cupientes, nec fortasse habentes? Vtrum tandem per vosmet ipsi intelligitis & percipitis, ac benigniores rerum nostrarum censores estis? an contra nobis faciendum est, vt quemadmodum qui militaris imperij, aut gubernationis popularis, aut pecuniarum administrationis rationem exposcuntur, sic nos quoque eorum quæ à nobis administrata sunt, rationes publice vobis reddamus? Nec enim subire iudicium erubescimus, quandoquidem etiam vicissim iudicamus: atque vtrumque cum pari charitate. Vetus autem hæc lex est. Nam etiam Paulus Euangelium cum Apostolis cõmunicabat; non vt ambitiose se ostentaret (procul enim ab omni gloriæ cupiditate remotus est spiritus) sed vt vel confirmaretur quod recte & cum laude gerebat, vel corrigeretur quod officio decrat (si quid tamen huiusmodi erat in ijs quæ ab eo dicebantur, vel agebantur) quemadmodum ipse ostendit, cum de se ipso ad hunc modum scribit: Quoniam & spiritus prophetarum prophetis subijciuntur, iuxta Spiritus constitutionem, omnia recte dispẽsantis & diuidentis. Quod si ille priuatim & apud quosdam, ego autem publice & apud omnes iudicium subeo, ne id vobis mirandum accidat. Nam ego ea, quæ ex libera reprehensione percipitur, vtilitate magis opus habeo, quàm ille, si qua in re officij partes deseruisse videar; ne alioqui frustra curram, aut cucurrerim. Nec vero aliter defensionis munus recte suscipi potest, quàm si apud eos, quibus administrationis meæ ratio cognita est, sermo habeatur. Quæ igitur est nostra defensio? Ac si quidem falsa, coarguite: si autem vera, testimonio vestro confirmate; vos inquam, quorum causa, & apud quos hæc habetur oratio. Vos enim mihi defensio estis, & testes, & gloriæ corona. liceat enim mihi quoque ex Apostoli verbis aliquid audacter vsurpare. Hic grex exiguus quondam erat & imperfectus, quantum quidem oculorum sensu iudicari poterat, ac ne grex quidem, sed paruum quoddam & tenue gregis vestigium, aut reliquiæ; incompositus, pastore carens, nullis terminis incluſus, nec pascui liberi ius habens, nec caula cinctus, oberrans in montibus, in speluncis & cauernis terræ, huc illuc dispersus atque dissectus, còq. redactus, vt quà quamque ouem forte tulisset, tegeretur ac pabularetur; præclareq. secum agi

Rom.10.d.15.

Luc.15.d.

Galat.2.a.2.

2.Cor.14.d.32.

Galat.2.a.2.

2.Thess.2.b.20.c.19.

Heb.11.d.38.

ΤΟΥ ΑΓΙΟΥ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΝΑΖΙΑΝΖΗΝΟΥ

συγκλητήριος εἰς τοὺς τριακοντα καὶ πεντήκοντα ἁγιωτάτους ἀρχιερεῖς.

ΠΩΣ ὑμῖν τὰ ἡμέτερα, ὦ Φίλοι πατέρες καὶ συμποιμένες; ὧν ὡραῖοι μὲν οἱ πόδες, διαγγελιζομένων εἰρήνην καὶ ἀγαθὰ, μεθ' ὧν ἐληλύθατε ὡραῖοι ἦ τε πρὸς ἡμᾶς, οἷς εἰς καιρὸν ἐληλύθατε, οὐχ ἵνα πρόβατον πλανώμενον ἐπιστρέψητε, ἀλλ' ἵνα πεμένα ἔκδημον ἐπισκέψησθε. πῶς τὸ τῆς ἐκδημίας ὑμῖν ἔχει τὰ ἡμέτερα; ἢ τίς ὁ τούτης κέρδος; μᾶλλον δὲ τί δ' ἐν ἡμῖν πάθημα, ὃ κινούμεθά πω ἀεὶ, ἢ νῦν κεκινήμεθα, μηδὲν ἴδιον ἔχειν ἐπιθυμοῦντες, μήτ' ἴσως ἔχοντες; ἀρά γε σωίεται παρ' ὑμῶν αὐτῶν καὶ καταμανθάνετε, καὶ λογίζεσθε τῶν ἡμετέρων ἐστὶ χρησίμωτερα; ἢ δεῖ, καθάπερ τοὺς στρατηγίας, ἢ δημαγωγίας, ἢ διοικήσεως χρημάτων λόγον ἀπαιτυμένους, δημοσίᾳ καὶ αὐτοὺς ὑποσχεῖν ὑμῖν τὰς δίκας, ἂν διῳκήκαμεν; οὐ γὰρ αἰσχυνόμεθα κρίνομενοι, ἔτι καὶ κρίνομεν ἐν τῷ μέρει, καὶ μᾶς τῆς αὐτῆς ἀγάπης ἀμφοτέρα. παλαιὸς δὲ ὁ νόμος. ἐπεὶ καὶ Παῦλος τοῖς ἀποστόλοις ἐκοινοῦτο τὸ εὐαγγέλιον, οὐχ ἵνα φιλοδοξήσῃ· πόρρω γὰρ τὸ πνεῦμα πάσης φιλοδοξίας, ἀλλ' ἵνα βεβαιωθῇ τὸ κατορθούμενον, ἢ διορθωθῇ τὸ ὑστερούμενον, εἰ ἄρα τί κ τυγχάνει ὢν ἐν τοῖς ὑπ' ἐκείνου λεγόμενοις, ἢ πραττομένοις, ὡς αὐτὸς ὡμολόγηκεν περὶ ἑαυτοῦ γράφων· ἐπειδὴ καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται, κ τῷ διακρίνοντι πάντα καλῶς οἰκονομοῦντος κ διαιροῦντος πνεύματος. εἰ δὲ ἐκεῖνος μὲν ἰδίᾳ, καὶ ἴσως, ἐγὼ δὲ δημοσίᾳ καὶ πᾶσιν ὑποέχω λόγον, μηδὲν θαυμάσητε. καὶ γὰρ χρῄζω μᾶλλον ὠφεληθῆναι τῇ τῶν ἐλέγχων ἀληθείᾳ, ἤπερ ἐκεῖνος, εἴ τι φαινοίμην ἐλλιπὼν τοῦ δέοντος, μή πως εἰς κενὸν τρέχω, ἢ ἐθραυσα. καὶ οὐκ ἔστιν ἄλλως ἀπολογήσασθαι, ἢ ἐν εἴδοσι τοὺς λόγους ποιούμενον. τίς οὖν ἡ ἀπολογία; καὶ εἰ μὲν ψευδὴς, ἐλέγξατε· εἰ δ' ἀληθὴς, μαρτυρήσατε ὑμεῖς. ὑποὲρ ὧν, καὶ ἐν οἷς ὁ λόγος. ὑμεῖς γὰρ μοι καὶ ἀπολογία, καὶ μάρτυρες, καὶ καυχήσεως στέφανος, ἵνα τολμήσω κἀγὼ τῶν τοῦ Ἀποστόλου νεανιεύσασθαι. πολὺ τὸ μίμνιον ἐπὶ μικρόν τε καὶ ἀπλοῦν, ὅσον ἐπὶ τοῖς ὁρωμένοις, καὶ οὐδὲ μίμνιον, ἀλλὰ μίμνης τὸ μικρὸν ἴχνος, ἢ λείψανον, ἀσώματον, καὶ ἀνεπίσκοπον, κ ἀόριστον· μή τι καμοὶ ἐλλιπὲς ἔχον, μή τι μεταφορᾷ περιεχόμενον, πλανώμενον ἐν ὄρεσι καὶ σπηλαίοις, κ τῆς ὀπῆς τῆς γῆς, ἄλλο ἀλλαχοῦ διεσπαρμένον τε καὶ διερριμμένον, ὡς ἕκαστον ἔτυχε, σπεύδομεν

ναν

ην ἢ νεμέσειεν, καὶ Δεκκλέσιον τὴν ἑαυτοῦ ζωτη-
» ρίαν· οἷον ἐκεῖνο τὸ πίμπλαν, ὁ λέοντας ἐξώσατο, ἢ ζά-
» λη διέλυσεν, ἢ σκοτόμαινα διεσπέδασεν. ὁ θρῆνος
μὲν ὠφθη πᾶσι, τοῖς τοῦ Ἰσραὴλ ἀπάταις πάθη-
» σι προδιδομένου τοῖς ἔθνεσιν. ἐθρηνήσαμεν δὲ καὶ
ἡμεῖς, ἐφ' ὅσον θρήνων ἐπεκάθημεν ἄξια. τῷ ὄντι γὰρ
καὶ ἡμεῖς ἐξωσθημεν, καὶ ἀπερρίφημεν, καὶ ἐπὶ πᾶν ὄρος
καὶ βουνὸν διεσπάρημεν, ὡς ἐν ἐρημίᾳ πίμπλας καὶ πανη-
γύρεις τις χειμὼν κατέσχε τὴν ἐκκλησίαν. καὶ οἱ νεοὶ
θῆρες ἐπῆπτοῦσαν, οἱ μηδὲ νεῶν, μὴ τὴν αἰθρίαν,
ἡμῶν φειδόμενοι, ἀλλ' ἀναισχυντοτέρως εἶναι καὶ τοῦ
καιροῦ δυνατώτεροι· καὶ σκυθρωπή τις σκοτόμαινα
ἐπέλαβε πάντα, καὶ σωτικάλυψε πολὺ τῆς ἑωθινῆς
τῶν Αἰγυπτίων πληγῆς βαρυτέρα, τοῦ ψηλαφητοῦ
λέγω σκότους, ὑφ' οὗ μικροῦ μηδὲ ἀλλήλους ἰδεῖν
» ἠδυνήθημεν. καὶ ἵν' ἅπαν τι συμπαθέστερον, ὡς πατρὶ
» τῷ προδιδομένῳ θρήνους, Ἀβραὰμ οὐκ ἔγνω
ἡμᾶς, καὶ Ἰσραὴλ οὐκ ἐπέγνω ἡμᾶς, ἀλλὰ σὺ πατὴρ
» ἡμῶν εἶ, καὶ σοὺς σὲ βλέπομεν, ἐκτὸς σοῦ ἄλλον οὐκ
» οἴδαμεν, τὸ ὄνομά σου ὀνομάζομεν· διὸ τοῦτο ἀπολο-
» λογήσομαι, πλὴν κρίμασι λαλήσω πρὸς σὲ, φησὶν
» Ἱερεμίας. ἐθέμεθα ὡς τὸ ἀπ' ἀρχῆς, ὅτι οὐκ ἦρξας
» ἡμῶν, καὶ ἐπελάθου διαθήκης ἁγίας σου, καὶ ἀπε-
» κλεισας ἀφ' ἡμῶν τὸ ἔλεός σου· διὰ τοῦτο ἐθέμεθα
ὄνειδος τῷ ἀγαπητῷ σου, οἱ τῆς τριάδος προσκυ-
νηταὶ, οἱ τέλειοι τῆς πλείας θεότητος πρόσφυγες, καὶ
μὴ τολμῶντές τι τῶν ὑπὲρ ἡμᾶς εἰς ἡμᾶς καταμα-
θεῖν, μηδὲ ποσῶς ἐπαμφιέζειν, τοῖς ἀθέοις γλώσ-
σαις καὶ θεομάχοις, ὡς τὴν δεσποτείαν αὐτῶν ὁμοί-
δουλον· ἀλλὰ παρεδόθημεν δηλαδὴ διὰ τὰς ἄλλας
ἁμαρτίας ἡμῶν, καὶ τὸ μὴ ἀξίους τῶν ἑαυτοῦ
εἰσαγαγεῖν, ἀλλ' ὀπίσω τῆς διανοίας ἡμῶν τῆς
πονηρᾶς πορεύθημεν· διὰ τί γὰρ ἕτερον; αὐθαίτιοι ἀδι-
κώτατοι καὶ πονηροτάτοις θεοῖς πάντας τοὺς κατοι-
κοῦντας τὴν γῆν. ὁ πρῶτος Ναβουχοδονόσωρ ἐξέ-
θλιψεν ἡμᾶς, ὁ μὴ Χριστὸν καὶ Χριστοῦ μανείς, καὶ
διὰ ὅτι μισήσας Χριστὸν, ὅτι δι' αὐτὸ ἐσώσατο, τὰ τῶ ἱε-
ρῶν βίβλων τὰς ἁγίους θυσίας ἀντιλαβών, κατέ-
» φαγέ με, ἐμέρισέ με, ἐκάλυψέ με σκότος λαιψόν,
ἵνα μὴ δόξω μηδὲ θείων τῆς γραφῆς, εἰ μὴ ὅτι κύ-
κλος ἐβοήθησέ μοι, καὶ χεῖρον αὐτῶν δικαίως αὐτὸ πα-
ρέδωκεν, ἐκτόπους εἰς πέρας, οἷα τὰ ἐμὰ κρίματα,
καὶ ὑπὲρ αἱμάτων αὐτοῦ αἷμα ἐχύθη δίκαιον, ἐκ-
πώματι μόνον καὶ μαχροθυμίᾳ ἀναχομένης τῆς δί-
κης, ὡς μικροῦ καὶ παρῴκησε τῷ ἅδῃ ἡ ψυχή μου. ὁ
δὲ ὕστερος οὐδὲν ἐκείνου φιλανθρωπότερος· ὅτι μὴ καὶ
βαρύτερος, ὅσῳ τὸ Χριστοῦ φέρων ὄνομα, ψευδόχρι-
στος ὢν, καὶ χριστιανοῖς ὄνειδος, οἷς καὶ τὸ πεῖν ἄθεον,
καὶ τὸ πάσχειν ἄδοξον, ἵν' μηδὲ ἀδικεῖσθαι δοκῶν,
μηδὲ τὸ μεγαλοπρεπὲς ὄνομα προσῆναι, τῷ μαρτυ-
ρίῳ. ἀλλὰ καὶτοῦτο κλέπτεσθαι τὴν ἀλήθειαν·
πάσχοντας ὡς χριστιανοὺς, ὡς ἀσεβεῖς κολάζεσθαι.
εἶμι

A agi duceret, si salutem suam subriperet: non secus videlicet ac grex ille, quem Icones expulerũt, aut tempestas dissoluit, aut caligo dissipauit, quem & Prophetæ lugent, populi Israelitici Gentibus traditi calamitatem adumbrantes: & nos etiam luximus, quamdiu in luctuoso statu res nostræ fuerunt. nam ipsi quoque re vera expulsi & proiecti fuimus, atque in montes omnes & colles ob pastoris inopiam dispersi; ac dira quædam tempestas Ecclesiam inuasit, & horrendæ belluæ in nos impetum fecerunt, quæ ne nunc quidem reddita serenitate nobis parcunt; verum (qua sunt impudentia) potentiores etiam & atrociores, quàm B tempus ferat, se præbent: atque tristis quædam caligo cuncta occupauit & contexit, multo sane nona illa Aegyptiorum plaga, hoc est palpabilibus tenebris grauior, præ qua pæne nec alij alios videre potuimus. Atque vt aliquid, quod maiorem commiserationem redoleat, dicam, eo scilicet, qui nos afflixit, tamquam parente, fretus; Abraham non cognouit nos, nec Israel nos agnouit: at tu pater noster es; in te oculos conijcimus; præter te alium non nouimus; nomen vnum tuum inuocamus. Propterea causam dicam, inquit Hieremias, ceterum iudicia loquar ad te. Facti sumus vt à principio, cum non imperares nobis; & C oblitus es testamenti sancti tui, ac misericordias tuas nobis occuluisti. Propterea opprobrium facti sumus dilecto tuo, nos inquam, Trinitatis adoratores perfecti, perfectæ diuinitatis clientes & supplices: nec eo audaciæ prorumpentes, vt quidquam eorum quæ supra nos sunt, ad nos detrahamus & deijciamus; nec ita superbi & arrogantes, vt (quod impiæ linguæ, ac deitatis hostes faciunt) Dominum in seruilem ordinem nobiscum redigamus: sed scilicet propter alia scelera nostra, & quia non, vt mandatis tuis dignum erat, vitæ nostræ rationes instituimus; verum post prauam nostram mentem & cogitationem ambulauimus (quænam enim alia causa proferri potest?) D hominibus iniquissimis, atque omnium quos terra fert, sceleratissimis dediti sumus. Primus Nabuchodonosor nos obtriuit, ille inquam, qui post Christum aduersus Christum furore flagrauit, atque ob eam causam Christum inuisum habuit, quia per eum salutem consecutus fuerat; ac sacros libros cum impijs sacrificijs commutauit. Deuorauit me; in partes distraxit me: contexerunt me tenebræ tenues (vt ne lugens quidem à verbis Scripturæ recedam:) Nisi quia Dominus adiuuit me, atque ipsum (qualia Dei iudicia sũt!) E in Persidem eiectum, iniquorum manibus, vt merebatur, tradidisset; ac pro nefarijs & impijs cruoribus iustus cruor fusus fuisset (hic solum ne longanimitate quidem vti sustinente vi illa vltrice) propemodum habitasset in inferno anima mea. Secundus nihilo humanior illo fuit; immo eo etiã acerbior, quòd Christi nomen ferens, pseudochristus erat, Christianisq. probrum & dedecus, quibus & facere impium, & pati inglorium erat; quòd ne iniuriam quidem accipere viderentur, nec illustre martyrij nomen cruciatibus accederet; verum hic quoque fucus veritati fieret, vt qui tamquam Christiani patiebantur, tamquam impij cruciatu afficerentur. Heu me,

Hier. 30. 6. 17.

Exod. 10. 6. 22.

Esa. 63. c. 16.

Hier. 14. a.

Esa. 63. c. 19.

Psal. 78. a. 4.

Ibid.

Iulianus Imp.

Hier. 51. a. 34. Psal. 56. a. 6. Psal. 93. c. 17.

Valens Imp.

quia in malis diuites & copiosi extitimus: quia ignis speciosa terræ comedit: residuum erucæ comedit locusta, & residuum locustæ comedit rubigo; tum bruchus, ac postea nescio quod aliud atque aliud malum subinde exoriens. Quid autem omnia illius temporis mala tragica oratione prosequi attinet, eamq. quæ tum nos inuasit, siue pœnam dicere conuenit, siue explorationem ac purgationem? Ceterum transiuimus per ignē & aquam; ac benigna Saluatoris voluntate in refrigerium prodijmus. Enimuero (vt eo se, vnde digressa est, oratio referat) hæc seges parua quondam & inops erat, ac non modo Deo, qui pulchris pietatis seminibus & doctrinis totum orbem terrarum excoluit, atque excolit, sed ne paupere quidem ac tenui homunculo digna, vt quidem videbatur; immo nec seges omnino, nec horreis, nec area fortasse, nec falce digna, nec etiam acerui, nec manipuli, aut certe parui & immaturi, & quales sunt tectorum; nec messoris manum implentes, nec eorum qui pertranseunt, benedictionem illicientes. Talis seges nostra erat, tantilla messis; magna illa quidem & pinguis apud eum qui abscondita intuetur, taliq. agricola digna, quam animarum recta doctrina excultarum valles multiplicant; at quæ tamen in vulgus minime nota esset, nec in vnum cogeretur, sed paulatim colligeretur, non secus ac stipula in messe, & racemulus in vindemia, cum nullus est botrus. Quin illa quoque, & quidem admodum tempestiue, mihi videor adiecturus, Vt ficum præmaturam in deserto Israelem inueni, & vt acinum vnū aut alterum maturum in immaturo botro, benedictionis quidem causa seruatum, ac primitijs consecratum, adhuc tamen paruum & rarum, nec os comedentis implentem: atque etiam vt signiferum lignum in colle, & malum mauis in monte; aut si quid aliud est singulare, nec multis conspicuum. Atque hæc quidem pristina nostra paupertas & mœstitia fuit. Ex quo autem tempore Deus, qui pauperem facit, & ditat; qui mortificat, & viuificat; qui sola voluntate omnia facit, atque immutat; qui ex nocte diem facit, ex hieme ver, ex tempestate tranquillitatē, ex siccitate pluuiā, idq. plerumque vnius iusti, diuturna persecutione vexati, precibus permotus; qui denique mansuetos in altum suscipit, ac peccatores vsque ad terram humiliat; illud secum dixit: Videns vidi afflictionem Israelis; nec luto, ac conficiendorum laterum labore diutius opprimetur: ac locutus visitauit, & visitans salutem attulit; populumq. suum eduxit in manu potenti, & brachio excelso, in manu Mosis & Aaron electorum suorum; quid sit? quæ signa & miracula? nimirum ea, quæ & memoriæ prodita, & litterarum monumentis commendata circumferuntur. Nam, vt miracula in via edita, magnumq. illum sonum taceam, ac rem vno verbo complectar; Ioseph vnus in Aegyptum proficiscitur, ac sexcenta hominū millia non multo post ex Aegypto excedūt (quid hoc admirabilius, aut illustrius diuinæ magnificentiæ

Iud.1.a.4.

Psal.65.b.12.

Psal.125.

Osee.9.b.10.

Esa.65.b.8.

Esai.30.c.27.

1.Reg.2.a.6.

1.Reg.18.g.

Psal.144.b.6.

Exod.3.b.7.

Psal.135.b.12.

Psal.76.c.81.

Psal.131.

Gen.37.c.

Exod.12.a.37.

οἶμαι ὅτι ἐπλουτήσαμεν ἐν ταῖς κακαῖς, ὅτι πῦρ κατέφαγε τὰ ὠφέλιμα τῆς οἰκουμένης, τὰ κατάλοιπα τῆς κάμπης κατέφαγεν ἡ ἀκρίς· καὶ τὰ καταλοιπα τῆς ἀκρίδος κατέφαγεν ἡ ἐρυσίβη· εἶτα ὁ βροῦχος, εἶτα οὐκ οἶδ' ὅ,τι πρὸς τούτοις καὶ ἄλλο ἐπ' ἄλλῳ κακῷ φυόμενον. τί δ' ἂν τις ἐκτραγῳδοίη πάντα τὰ τοῦ καιροῦ κακά; καὶ τὴν πρὸ παλαχοῦσαν ἡμᾶς, εἴ τι δεῖ πρὸς ἀξίαν χρὴ λέγειν, εἴ τι δοκιμασίαν καὶ πύρωσιν; πάλιν ὅτι διήλθομεν διὰ πυρὸς καὶ ὕδατος, καὶ πρὸς ἀναψυχὴν, εὐδοκίᾳ τοῦ ζωοῦντος. ἀλλ' ὅ, μοι λέγειν ἀπ' ἀρχῆς ὁ λόγος ὥρμητο, τοῦτο τὸ γεώργιον ἦν ὅτι μικρόν τι καὶ πενιχρὸν ἦν, καὶ οὐχ ὅπως θεοῦ τὸν κόσμον ὅλον γεωργήσαντος τε καὶ γεωργοῦντος, ταῖς καλαῖς τῆς εὐσεβείας σπέρμασί τε καὶ δόγμασιν, ἀλλ' οὐδὲ πάντες ἑνὸς τῶν εὐδαίμων καὶ μετρίων, ὡς γε εἰκάσαι· ἀλλ' οὐδὲ γεώργιον ὅλως, οὐδὲ λατομηκῶν, οὐδὲ ἄλως τυχὸν, οὐδὲ ἁρπάγης ἄξιον, οὐδὲ θημῶν, οὐδὲ ἁράγματος, ἢ ἁράγματος μικρά τι καὶ ἀωρα, καὶ οἷα τὰ ἐκ δωμάτων· μή τι χεῖρα πλήρωμα τοῦ θερίζοντος, μή τι τῶν παριόντων προκαλούμενα εὐλογίαν. τοιοῦτον ἡμῶν τὸ γεώργιον, τοσοῦτον τὸ θέρος· μέγα μὲν καὶ εὔτεχνον καὶ πολὺ τῷ γεωργῷ τῶν κρυπτῶν, καὶ τοιούτου γεωργοῦ πρέπον εἶναι, ὃ πληθύνουσι πολλάδες ψυχῶν καλῶς τῷ λόγῳ γεωργουμένων· οὐ μὴν γεωργούμενον τοῖς πολλοῖς, οὐδὲ εἰς ἐν συναγόμενον, ἀλλὰ κατὰ μικρὸν συλλεγόμενον, ὡς καλάμη ἐν ἀμητῷ, καὶ ὡς σταφυλὴ ἐν τρυγητῷ, μὴ ὑπαρχόντος βότρυος. τοσοῦτόν μοι δοκῶ κἀκεῖνα, καὶ λίαν κατὰ καιρὸν· ὡς σκοπὸν ἐν ἐρήμῳ εὗρον τὸν Ἰσραὴλ, καὶ ὡς ῥᾶγα μίαν ἡ δίψα ἔφθασεν ὠφελῆσαι ἐν ἀώρῳ τῷ βότρυι, δίλογίαν μὲν κυρίου πεπεμένην, καὶ ἀπαρχὴν καθιερωμένην, πάλιν ὀλίγην ἔτι καὶ σπανίαν, καὶ οὐ πληρούσαν γόμον ἑαθέντος, καὶ ὡς σημαίαν ὄπὸ βουνοῦ, καὶ ὡς ἰσὸν ἐπ' ὄρους, ἢ εἴ τι ἄλλο τῶν μοναδικῶν τε, καὶ οὐ σπὸ πολέων γεωρυμένων. τοῦτο μὲν τὸ τῆς περιόδου πενίας καὶ κατηφείας. ἀφ' οὗ δὲ ὁ πληρῶν καὶ πλουτίζων θεὸς, ὁ θανατῶν καὶ ζωογονῶν, ὁ πτωχῶν τοῦτο καὶ μεγαλύνων μόνῳ τῷ βούλεσθαι. ὁ πτωχῶν ἐκ μὲν νυκτὸς ἡμέραν, ἐκ δὲ χειμῶνος ἔαρ, ἐκ δὲ ζάλης γαλήνην, ἐκ δὲ αὐχμῶν ἐπομβρίαν. καὶ τοῦτο δι' ἑνὸς δικαίου πολλάκις δέχεται ὑπερπλὺ διωχθέντος. ὁ ἀναλαμβάνων πρᾳεῖς εἰς ὕψος, καὶ ταπεινῶν ἁμαρτωλοὺς ἕως γῆς, ἐκεῖνα πρὸς αὐτὸν εἶπεν· ἰδὼν εἶδον τὴν κάκωσιν τοῦ Ἰσραὴλ, καὶ οὐ μὴ προθῶσιν ἔτι τῷ πηλῷ καὶ τῇ πολυτελείᾳ ταλαιπωρίαν, καὶ εἶπεν, ἐπισκέψατο· καὶ ἐπισκεψάμενος ἔσωσε, καὶ ἐξήγαγε τὸν λαὸν αὐτοῦ ἐν χειρὶ κραταιᾷ, καὶ ἐν βραχίονι ὑψηλῷ· ἐν χειρὶ Μωϋσῆ καὶ Ἀαρὼν τῶν ἐκλεκτῶν αὐτοῦ. τί γάρ τοι; καὶ τί θαυμαστουργίαν; ἃ βίβλοι καὶ μνημεῖα φέρουσιν· ἐκτὸς γὰρ τῶν καθ' ὁδὸν θαυμασίων, καὶ τῆς μεγαλοπρεποῦς βοῆς ἐκείνης βομβήσης, ἣν ἔστησε τὸ συστρωθὲν μετ' ἐλίγον ἐξ Αἰγύπτου. τί γάρ θαυμασιώτερον; ἢ μεῖζον τῆς τοῦ θεοῦ μεγαλοπρεπείας τεκμήριον; ὅτων

centiæ

ὅπου ἐκ τῶν ἀπόρων ἦλθ' πέρυσι θεωῦσα τῆς πράγ-
μασι, καὶ γῆ τῆς ἐπαγγελίας κληροδοτῆσαι δίκαιος
μιαθέντες, καὶ ὁ πραχθεὶς ἔθνη μεθίστησι, καὶ εἰς
ἔθνος καθίστησιν μέγα, καὶ ἡ μικρὰ ταῦτα φυὰς
ἐκείνη, ἄμπελος εὐκληματοῦσα γένεται, καὶ πα-
σάντη, ὡς ἐπιβαίνειν μὲν ποταμοῖς, ἐκπίνεσθαι
δὲ μέχρι θαλάσσης, ἐξ ὀρέων εἰς ὄρεα πλατυ-
νομένη· καλύπτειν δὲ ὄρη τῷ ὕψει τῆς δόξης, κέ-
δρων δὲ ὑπερφέρεσθαι, καὶ πῶπω τῶν τοῦ θεοῦ· εἴ
γέ γε δὴ τὰ ὄρη πῶπω, καὶ εἰς ἔνας τὰς κέδρους ὑπο-
ληπτέον. ποιοῦτόν ποτε πάσχει τὸ πεμπόμενον, καὶ τοιοῦτον
πῶ, οὕτως εὐκπῶ τι καὶ πλατυνόμενον· εἰ δὲ
μήπω πλέως, ἀλλ' εἰς τοῦτό γε τῆς ἐξ' μέρ. ἐ-
δεδόν προοδήκαις· καὶ προφητεύσω δέ, ὅτι καὶ ἐ-
δεδόν. τοῦτό μοι τὸ πνεῦμα προλέγει τὸ ἅγιον, εἴ τι
προφήτης ἐγώ, καὶ βλέπων τὸ ἐμπροσθεν, καὶ
ἄμα τῆς προλαβοῦσαν ἔχω δηρῶν, καὶ λογισμῷ
γινώσκειν, ὡς λόγου σώτερος. πολὺ γὰρ εὐδοκο-
ξώτερον ἐξ ἐκείνου ποιοῦσιν γνέσθαι, ἢ τὸν πάν οὖ-
σαν εἰς ἄκρον προελθεῖν λαμπρότητος. ἐξ οὗ γὰρ συ-
νάγεσθαι ἤρξατο πρὸς τὸ ζωογονοῦντος τοὺς νε-
κροὺς, ὀστᾶ πρὸς ὀστᾶ, καὶ ἁρμονία πρὸς ἁρμονίαν·
καὶ τοῖς ξηροῖς ἐδόθη πνεῦμα ζωῆς καὶ παλιγγενε-
σίας· πᾶσιν δ' οἷς εἶχε πληρωθῆναι δεῖ τὴν ἀνάστα-
σιν. ὡς τι μὴ ὑψοῦσθαι ἐν ἑαυτοῖς οἱ σφόδρα
περαίνοντες, μηδὲ σκιαὶ κρατοῦντες, ἢ ἐνύπνιον
ἐξεγειρόμενοι, ἢ αὔρας διαπετούσας, ἢ νηὸς ἴχνη
καθ' ὕδατος. ἔχειν τί νομιζέτωσαν. ὀλολυζέτω πί-
νυς, ὅτι πέπωκε κέδρος· τοῖς τῶν ἄλλων κακοῖς παι-
δευέσθωσαν, καὶ μανθανέτωσαν, ὅτι οὐκ εἰς πλῆ-
θος πληθήσεται ὁ πλοῦτος, οὐδὲ αὐξήσει μὴ ἐν ἑαυτῷ
σφᾶς διακόψαι κεφαλὰς θηρίων, ὡς ὁ Ἀββακούμ
φησιν, ἢ διακοπομένη ῥώμη καὶ διαιρεμένη κακῶς
εἴς τι τὸ ἄρχον καὶ τὸ ἀρχόμενον, ὡς αὖ μᾶλλον καὶ ῥᾳ-
θυμίας καὶ θεότητος ἀτιμαζομένη, καὶ βλαπτεῖσα κτίσις ὁμολο-
γίας θεότητος. δοκῶ μοι κἀκείνης ἀκοῦσαι τῆς φωνῆς πα-
ρὰ τοῦ συνάγοντος Ἰὼς σωτηριαμένους, καὶ τοὺς πεπεσα-
μένους ἀσθενοῦντας· πλάτυνον τὸ χωρίσματός σε
ἔτι, ἐκπέτασον εἰς τὰ δεξιὰ καὶ εἰς τὰ ἀριστερά, πῆχον,
τὰ αὐλαίων μὴ φείσῃ, ἐγὼ γὰρ ἐδοκίμασά σε, καὶ ἐγὼ
βοηθήσω σοι· ἐν θυμῷ μικρῷ ἐκέκλικά σε, καὶ ἐν ἐλέει
αἰωνίῳ δοξάσω σε. μεῖζον τὸ μέτρον τῆς φιλανθρω-
πίας, ὑπὲρ τὸ μέτρον τῆς παιδαγωγίας. ἐκείνα μὲν διὰ τὴν
πορνείαν, ταῦτα διὰ τὴν τριάδα προσκυνουμένην ἐκεῖ
σε μὲν διὰ τὸν κάθαρσιν, ταῦτα διὰ τὴν ἐμὴν δόξαν, ὃς
δοξάζω τοὺς δοξάζοντας, καὶ ἀθετῶ τοὺς ἀθε-
τοῦντας. ἰδοὺ ταῦτα ἐσφράγισται παρ' ἐμοὶ, καὶ οὔτε
ἄλυτος νόμος ἀπομετρήσεως. οὐ δέ μοι πεῖσιχε τῶν
τοίχων καὶ τῶν πλακῶν, καὶ τῆς κεκομψευμένης ψηφίδος,
καὶ τῶν μακρῶν δρόμων, καὶ περιδρόμων, καὶ χρυσῷ καπ-
νλάμπου καὶ περιλάμπου, τὴν μὲν ὡς ὕδωρ ἐκχεόμενος, τὴν δὲ
ὡς ἄμμον ἐφαπορίζεις, ἀγνοῶν ὅτι κρείσσων ὑπάρχος
πίστις

A centiæ argumentum, cum ex rebus perditis ac deploratis, iter secundis aperire voluerit?) ac promissionis terra per vnum hominem odio habitum sorte distribuitur, atque is qui venditus fuerat, gentes sedibus pellit, ipseq. in gentem magnam constituitur, ac parua illa propago vinea lata & palmitibus abundans efficitur, in eamq. magnitudinem euadit, vt & supra fluuios ascendat, & vsque ad mare extendatur, & à finibus in fines porrigatur ac dilatetur, & gloriæ sublimitate montes operiat, & cedrorum magnitudinem superet, & quidem cedros Dei, quicumque tandem montes illi, & quæcumque cedri existimandæ sunt. Talis quondam hic grex erat, talisq. rursum nunc, tamq. succulentus, lateq. se porrigens, ac si nondum perfectionem assecutus, ad eam tamen quotidianis incrementis progrediens, atque etiam, vt auguror, progressurus. Hoc mihi prædicit Spiritus sanctus, Il quid vaticinandi arte valeo, futuraq. prospicio. Ac simul ex ijs quæ præcesserunt, spem non dubiam concipio, atque ratiocinatione id percipio, vtpote rationis alumnus. Multo enim mirabilius est quòd ex tantillo ad tantam magnitudinem peruenerit, quàm vt ex eo statu, quo nunc est, ad summum splendoris gloriæq. gradum prouehatur. Posteaquam enim semel ab eo, qui mortuos ad vitam reuocat, ossa cum ossibus, & commissuræ cum commissuris iungi cœperunt, ac siccis rebus, spiritus vitæ & regenerationis datus est, resurrectionem vtique omnibus suis numeris partibusq. perfici atque expleri necesse est. Ac proinde qui exacerbant, non exaltentur in semetipsis; nec vmbram, aut somnium exurgentium, aut auram perflantem, aut nauis vestigia aquis impressa tenentes, quidquam se habere existiment. Vlulet pinus, quia cecidit cedrus. Ex aliorum malis documentum sibi capiant, ac discant, pauperem neB quaquam in finem vsque obliuioni fore; nec diuinitatem sese diutius cohibituram, quin procerum capita, vt Habacuc loquitur, cum stupore C dissecet; nimirum ipsa quoque dissecta, & male diuisa in id quod præst, & quod subest: vt sic maxime & deitas contumelia afficiatur, in creaturarum ordinem redacta, & res creatæ onerentur, deitati honore adæquatæ. Quin illam quoque eius, qui contritos & oppressos colligit, vocem mihi audire videor: Dilata adhuc locum funiculorum tuorum; extende ad dexteram & ad sinistram: fige, aulæis ne parcas. Ego tradidi te; & ego auxiliabor tibi. In parua ira percussi te; in D sempiterna autem misericordia glorificabo te. Maior est mensura benignitatis, quàm mensura correptionis. Priora illa, propter flagitia: hæc, propter Trinitatem quę adoratur. Illa, ob purgationem: hæc, ob gloriam meam, qui glorifico glorificantes me; & ad iram prouoco prouocantes me. Ecce hæc signata sunt apud me, atque hæc remunerationis inuiolabilis lex est. At tu parietes & tabulas crustasq. artissime tenebas, & scite atque elegãter cæsas tessellas, & longos cursus & ambitus, atque auro fulgebas & collucebas, illudq. partim aquæ instar spargebas, partim quasi E arenam aggerebas: nimirum ignorans, præstantiorem esse fidem sub dio degentem, quàm copio-

Psal. 77. f. 55.
Psal. 104. a.
Psal. 79. b.
Ezech. 37.
Psal. 65. b. 7.
Eccli. 34. a. 2.
Psal. 72. c. 20
Sap. 5. b. 20.
Zach. 11. a. 2.
Psal. 9. c. 19.
Habac. 3. b. 14.
Psal. 140. a. 3.
Esai. 54. a. 2. 7. & 57. c. 17. & 60 b. 10.
1. Reg. 2. a. 30.
Deut. 32. c. 41. 36.

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» ἀφὼ τῆς ἀποκαλύψεως, ὁδοποιήσατε τῷ λαῷ μου, A
» καὶ τοὺς λίθους ἐκ τῆς ὁδοῦ ἀφαιρίψατε· ἵνα μηδὲν
» ᾖ σκῶλον, μηδὲ κώλυμα τῷ λαῷ τῆς θείας ὁδοῦ καὶ
» εἰσόδου, νῦν μὲν ὅλη τὰ χειροποίητα, μικρὸν ὅλα
» ὕστερον ὅλη πρὸς ἄνω Ἱερουσαλὴμ, καὶ τὰ ἅγια
» τῶν ἁγίων· ἃ τέλος οἶδα τῆς ἐνταῦθα κακοπα-
» θείας καὶ πονηρίας τοῖς καλῶς ὁδεύουσιν. ἐν οἷς
» ἐστὶ καὶ ὑμεῖς κλητοὶ ἅγιοι, λαὸς περιούσιος, βα-
» σίλειον ἱεράτευμα, χοϊσμὸς κυρίου τὸ κρίτιον,
ἀπὸ σταγόνος πυρὶς ὅλη, ἀπὸ ἀπυθῆρος λαμ-
πὰς οὐρανίου, ἀπὸ κόκκου σινάπεως, δένδρον πλη-
τῶν ἀναπαυμάτων. τούτους δωροφορούμεν ὑμῖν, ὦ φί- B
λοι πατέρες καὶ συμπάτορες, τούτους προσαγόμεν,
τούτοις δεξιούμεθα τοὺς ἡμετέρους φίλους καὶ ξέ-
νους καὶ παροδίτας. τούτων οὐδὲν κάλλιον προ-
σενεγκεῖν εἴχομεν ὑμῖν, οὐδὲ λαμπρότερον, ὧν ἔχο-
μεν τὸ μεῖζον ἐξιζητήσαντες· ἵν' εἰδῆτε καὶ ξένους
ὄντας ἡμᾶς, καὶ οὐκ ἐνδεεῖς, ἀλλὰ πλουσίους μὲν,
πολλοὺς δὲ πλουτίζοντας. ταῦτα, εἰ μὲν μικρὰ καὶ
οὐδενὸς λόγου ἄξια, πλὴν ἐθέλω βούλομαι, ἵνα τὰ
μείζω καὶ λόγου τέλειος· εἰ δὲ τὸ πάλιν τῆς οἰκου-
μένης ὀφθαλμὸν, γῆς καὶ θαλάσσης ὅπι κρίτιον,
ὡσάς τι καὶ ἑστερέου λήξεως οἷον σύνδεσμον, εἰς ὃν C
τὸ πανταχόθεν ἄκρον συντρέχει, καὶ ὅθεν ἄρχεται ὡς
ἐμπορίου κοινοῦ τῆς πίστεως· εἰ τὸ ταύτην συμβάλλεσθαί τι
καὶ σθένους τοῖς ὑγιαίνουσι λόγοις, τῶν οὐ μικρῶν·
καὶ τοῦτο, τοσούτοις δονουμένου γλώσσαις, ὃ οὕτω
συνέχεται, σχολῇ γ' ἂν ἄλλο τί φαίνοιμεν καὶ σπουδῆς ἄξιον· εἰ δὲ τῶν ἐπαινουμένων καὶ ἐγκωμι-
ουμένων, δόσιν τι καὶ ἡμῖν τῆς ὅπι τούτοις φιλοτιμίας, καὶ
αὐτοὶ μερίδα ἴσως τοῖς ὁρωμένοις τούτοις συνεπανέγκαμεν. ἄρον κύκλῳ τοὺς ὀφθαλμούς σου, καὶ
ἴδε, πῶς ὁ τῶν ἐμῶν λόγων ἐξετασής. ἰδὲ τὸν στέφα- D
νον τὸν πλακέντα τῆς δόξης αὐτοῦ τῶν μισθωτῶν
Ἐφραὶμ, καὶ τοῦ στέφους τῆς ὕβρεως. ἰδὲ πρεσβυτέ-
ρων σωφρόνων, πλικίᾳ καὶ σωφρονῇ τετιμημένων, ἀμφο-
τέρων ἀκμήν, αὐ πάλιν τοῦ αὐτοῦ πνεύματος, αἰσχυν-
τῶν ἀκοσμίαν, λαοῦ φιλομάθειαν, ὅσον ἐν ἀνδράσιν, ὅσον ἐν γυναιξὶ, τὴν ἀρετὴν ὁμοτίμους· καὶ
ἀνδρῶν, ὅσον ἐν φιλοσόφοις, ὅσον ἐν ἀπλουστέροις,
πᾶσι σοφοῖς τὰ θεῖα· ὅσον ἐν ἄρχουσιν, ὅσον ἐν
ἀρχομένοις, ἐν πᾶσι πᾶσι καλῶς ἀρχομένοις·
ὅσον ἐν στρατιώταις, ὅσον ἐν ἀνδράσιν, ὅσον ἐν λόγοις
καὶ περὶ λόγους, πᾶσι θεοῦ στρατιώταις, ἡμεροις E
τ' ἄλλα, πολεμικοῖς ὑπὲρ πνεύματος· πᾶσι τὴν
ἄνω ἡμῶσι σύγκλητον· ἐς ὃν οὐ τὸ χρῆμα ἱσοῦται
τὸ πέζον, ἀλλὰ τὸ ζωοποιοῦν πνεῦμα, ἅπασι λο-
γίοις ὡς ἀληθῶς, καὶ τοῦ ὄντος λόγου θεραπόντων
καὶ γυναικῶν, ὅσον ὑπὸ ζυγὸν, θεῷ μᾶλλον ἢ σαρκὶ
συνδεδεμένων, ὅσον ἄζυγον καὶ ἐλεύθερον, θεῷ τὸ πᾶν
καθιερωμένων. ὅσον ἐν νέοις, ὅσον ἐν γήρασιν, ὧν τὸ μὲν
ὅπι χρῆσις καλῶς ὁδεύει, τὸ δὲ βιάζεται μᾶλλον ἀθά-
νατον, πρὸς κρείττονα τῶν ἐλπίδων ἀναπαυόμενον.
τύπου δὲ στέφους, ὁ λαλῶ, οὐκ ἔστι κύριον λαλῶ, λα-
λήσω

docet:)Sternite viam populo meo, lapidesq. è via proijcite, ne quod offendiculum aut impedimentum exiſtat, quod diuinum populi mei iter atque ingreſſum remoretur, nunc quidem ad manufacta templa, paulo poſt autem ad ſupernam Hieruſalem, atque illa Sancta ſanctorum, quæ ærumnarũ huius vitæ, contentionisq. animi finem eſſe ſcio ijs, qui rectum iter tenent. Quo in numero vos quoque eſtis, vocati ſancti, populus eximius, regale ſacerdotium, funiculus Domini fortiſſimus, à gutta fluuius integer, à ſcintilla flamma ſublimis, & in cælum tendens, à ſinapis grano arbor, auium requies. Hos vobis largimur, cari paſtores & collegæ; hos offerimus; his amicos noſtros & hoſpites, ac peregrinationis ſocios excipimus. His nihil pulchrius & illuſtrius habebamus, quod vobis offerremus, cum id quod in bonis noſtris præſtantiſſimum eſt, exquiſijſſemus: vt intelligatis, nos, licet externos ac peregrinos, inopia tamen minime laborare; verum pauperes quidem eſſe, ſed multos locupletare. Quæ ſi parua, nulloq. in pretio habenda ſunt, lubens ſane audierim, quænam maiora ſint, atque amplioris pretij. Etenim ſi ciuitatem orbis oculum, terra mariq. potentiſſimam, Orientalis atque Occiduæ oræ velut nodum & vinculum; ad quam extremi totius terræ fines concurrunt, & à qua, velut à communi fidei emporio incipiunt; ſi hanc, inquam, ciuitatẽ ſalutifera doctrina fulciſſe ac firmaſſe haud magnum atque amplum cenſeri debet, idq. cùm tot linguis omni ex parte agitaretur; quo tandem modo quidquam aliud magnum, ac ſtudio dignũ videri queat? Si autem præclarum ac laudabile, exiſtimandum eſt (liceat mihi quoque per vos nonnihil hoc nomine gloriari,) aliquam ipſi quoque partem his quę videtis, contulimus. Tolle per circuitum oculos tuos, & vide quiſquis es qui doctrinæ noſtræ cenſuram facis: vide textam hanc gloriæ coronam pro mercenarijs Ephraim, & corona contumeliæ. vide presbyterorum concilium, canicie & prudentia ornatum, diaconorum modeſtiam, non procul ab eodem ſpiritu remotorum, lectorum concinnitatem, plebis diſcendi ſtudium, tam in viris, quàm in feminis, virtutis honore paribus: ac rurſus virorum tam in philoſophis, quàm in ſimplicioribus, omnibus diuinarum rerum ſapientia præditis, tam in præfectis, quàm in ſubditis, hic videlicet omnibus recte ſubiectis, tam in militibus, quàm in nobilibus, ac ſtudioſis & litteratis, omnibus Dei militibus, cetera quidem placidis & manſuetis, pro ſpiritu autem bellicoſis; omnibus ſupernum ſenatum honore afficientibus (ad quem non humilis & abiecta littera, ſed viuificans ſpiritus aditum aperit) omnibus vere doctis & eruditis, ac veri Verbi cultoribus; tum etiam in feminis, tam quæ in matrimonij iugo Deo magis quàm carni adſtrictę ſunt, quàm quæ nuptiarum expertes & liberæ Deo ſua omnia conſecrarunt; ac denique tam in iuuenibus, quàm in ſenibus; quorum alteri ad ſenectutẽ præclare contendunt, alteri immortalitatem per vim ſibi comparant, vt qui per meliores ſpes renouẽtur. Huius coronæ textoribus (quod loquor, non ſecundum Dominum loquor, ſed tamen loquar)

Eſai.28.a. 1.Cor.3.

2.Cor.3.b. 6.

quar) non nihil ipſe quoque adiumenti attuli. Horum quiſpiam, ſermonum quoque noſtrorum opus eſt, non eorum quos proiecimus, ſed quos amore complexi ſumus; nec meretriciorum (vt quidam nos proſcindens dixit, homo & ſermonibus & moribus meretricijs) verum admodum etiam grauium & pudicorum. Horum quiſpiam mei quoque ſpiritus fœtus ac fructus eſt, quemadmodum ſpiritus eos, qui animum à corpore abduxerunt, gignere conſueuit. Huius rei non dubito, quin cãdidiſſimos & æquiſſimos quoſque veſtrum teſtes habiturus ſim, aut etiam omnes: quandoquidem omnes laborauimus. Ac nauatæ operæ merces, ſola confeſſio eſt. non enim aliud quidquam quærimus, aut quæſiuimus. Virtutem enim non mercenariam eſſe oportet, vt virtus maneat, nihil ſibi præter bonum ipſum & honeſtum proponens. Vultis iuuenilius aliquid adijciamus? Videtis aduerſarias linguas miteſcentes, atque eos qui diuinitati bellum indixerunt, nihil iam turbarum nobis faceſſentes? Id quoque ſpiritus, id quoque agriculturæ noſtræ eſt. Non enim imperite docemus, nec aduerſarios contumelijs & conuicijs inceſſimus, quemadmodum plærique faciũt, non cum ſermone, ſed cum loquente confligentes, ac rationum & argumentorum infirmitatem maledictis interdum obtegentes, non aliter ac ſepias atramentum ante ſe vomere aiunt, vt piſcatores effugiant, aut latendo aliquid ipſæ capiant. Verũ nos pro Chriſto bellum gerere, hoc argumento planum facimus, quòd ſecundum Chriſtum, qui mitis ac pacatus eſt, atque infirmitates noſtras portauit, dimicamus. nec in veræ doctrinæ detrimentum paci ſtudemus, non nihil de animorum contentione remittentes, vt facilitatis ac manſuetudinis famam colligamus (non enim quod bonum eſt, male aucupamur) & rurſum pacem colimus, legitime pugnantes, atque intra limites noſtros, ſpiritusq. regulam noſmet continentes. Ac de his quidem ita ſentio, cunctisq. animarum diſpenſatoribus, rectæq. doctrinæ arbitris legem ſtatuo; vt nec per duritiam hominum animos exaſperẽt, nec per ſubmiſſionẽ elatos & inſolentes efficiant; ſed prudenter & conſulte in fidei cauſa ſe gerant, nec in alterutro horum mediocritatem excedãt. Sed iam fortaſſe operæpretium eſt ipſius quoque fidei doctrinam, quæcunque tandem illa apud nos eſt, cupientibus vobis indicare. nam & ipſe per commemorationis aſſiduitatem ſanctitate afficiar, & populus hic vtilitatem conſequetur, ex huiuſmodi ſermonibus, ſi qua alia in re, mirificam voluptatem capiens; & vos denique agnoſcetis, an non fruſtra nobis inuideatur, dum ob veritatis manifeſtationem aliorum ſtudia æquamus, aliorum etiam anteuertimus. Quemadmodũ enim ſubterraneæ aquæ, partim in imo prorſus occultantur, partim in anguſtias redactæ ebulliunt, atque eruptionem iam iam quidem auribus pollicentur, ceterum adhuc morantur; partim denique in altum erumpunt: ad eumdem modum, eorum qui de Deo philoſophantur (vt eos qui omnino improbi ac perfidi ſunt, miſſos faciam) alij abditam omnino atque occultam ſibi ipſis pietatem habent: alij à partus doloribus non longe abſunt; ij nimirum, qui impietatem quidem fugiunt, ſed pietatem libero atque intrepido animo minime prædicant; ſiue conſilio quodam

Eſai. 53. a. 1. Petr. 2.

λήσω δὲ ὅμως, καὶ γὰρ κἀγὼ τι συνεβαλλόμην τῇ ἀλήθειᾳ. τούτων τις, καὶ τῶν ἐμῶν λόγων ἔργον, οὐχ οὓς ἐρρίψαμεν, ἀλλ' οὓς ἠγαπήσαμεν· οὐδὲ τῶν πορνικῶν, ὥς τις ἔφη δεινῶν ἡμᾶς, τῶν πόρνων & λόγων καὶ τρόπων, ἀλλὰ καὶ λίαν ζωφρόνων. τούτων τις καὶ τοῦ ἐμοῦ πυθμένος γόνιμα καὶ κάρπιμα, ὡς γυναῖκα οἶδε τέκνα τοὺς ἐπανισταμένους ζώματος. μαρτυρήσουσιν, & οἶδ' ὅτι, καὶ ὑμῶν οἱ ἀγνώμονες, ἢ καὶ πάντες, ἐπεὶ καὶ πάντες ἐλωφρήσαμεν, καὶ μισθὸς ἡ ὁμολογία μόνη, οὐ γὰρ ἄλλοτι ἐζητοῦμεν ἢ ἐζητήσαμεν. ἄμισθος γὰρ ἡ ἀρετὴ, ἵνα καὶ ἀρετὴ μείνῃ, πρὸς τὸ καλὸν μόνον βλέπουσα. βούλεσθε προσθῶμέν τι καὶ νεανικώτερον; ὁρᾶτε τὰς ἐναντίας γλώσσας ἡμερουμένας, καὶ τοὺς θεότητι πολεμοῦντας, ἡμῖν ἡσυχάζοντας; καὶ τοῦτο τοῦ πυθμένος, καὶ τοῦτο τῆς γεωργίας τῆς ἡμετέρας. οὐ γὰρ ἀπαιδεύτως παιδεύομεν, οὐδὲ ταῖς ὕβρεσι βάλλομεν, ὅπερ πράττουσιν οἱ πολλοὶ, μὴ τῷ λόγῳ μαχόμενοι, ταῖς δὲ λέξεσι, καὶ τὸ ἀσθενέστατον ἐστιν ὅτι τῶν λοιδορημάτων ταῖς ὕβρεσι συγκαλύπτοντες, ὥσπερ τὰς σηπίας λόγος, ἡμῖν τὸ μέλαν περὶ ἑαυτῶν, ἵνα τοὺς θηρεύοντας διαφύγωσιν, ἢ τῷ λανθάνειν θηρεύσωσιν. ἀλλὰ τὸ μὲν χειρὸς πολεμῶν δείκνυμεν ἐν τῷ μάχεσθαι κατ' χεῖρα τὸν εἰρωνικόν τι καὶ πρᾶον, καὶ τὰς ἀσθενείας ἡμῶν βαστάσαντα, οὗτι εἰρωνεύομεν, κατὰ τοῦ λόγου τῆς ἀληθείας ὑφιέντες τι, διὰ δόξαν ἀπαιδευσίας. οὐ γὰρ κακῶς τὸ καλὸν θηρεύομεν, καὶ εἰρωνεύομεν ἐνόμως μαχόμενοι, καὶ ἐσμὸν τῶν ἡμετέρων ὅρων καὶ κανόνων τοῦ πυθμένος. ὧδε μὲν οὖν περὶ τούτων οὕτω γινώσκω, καὶ νόμον τίθημι πᾶσι τοῖς ψυχῶν οἰκονόμοις, καὶ τοῦ λόγου ταμίαις· μή τι τῷ σκληρῷ τραχύνειν, μή τι τῷ ὑποτεταλμένῳ καταπίπτειν, ἀλλ' ἁλόγους εἶναι ὧδε τὸν λόγον, μηδ' ὑπερῴ τὸ μέτριον ὑπερβαίνοντας. εἰ δὲ ἴσως πεφύσιν ὑμῖν, καὶ τὸν τῆς πίστεως αὐτῆς ἐπιδείξασθαι λόγον, ἤ τίς ποτ' ἐστὶν ἡ καθ' ἡμᾶς· ἐγώ τι γὰρ ἀναπαύσομαι τῷ συνεχεῖ τῆς μνήμης, ὅ, τι λαὸς οὗτος ὑπήκοος, χαίρων, εἴπερ ἄλλῳ τινὶ, τοῖς τοιούτοις λόγοις, καὶ ὑμεῖς ἐπιγνώσεσθε, εἰ μὴ μάτην φθονοῦμεθα, τῇ φανερώσει τῆς ἀληθείας, τοῖς μὲν ἀμελλώμενοι, τοὺς δὲ φθάνοντες. ὥσπερ γὰρ τῶν βρυχίων ὑδάτων, τὰ μὲν ἐν βάθει κρύπτεται παντελῶς, τὰ δὲ παφλάζει στενοχωρούμενα, καὶ τὴν ἔκρηξιν ὑποσχνεῖται μὲν τοῖς ἀκροωμένοις, μέλλει δὲ ἔτι, τὰ δὲ ἐκραγέντα· οὕτω δὴ τῶν φιλοσοφούντων θεόθεν φασὶ, ἵνα μὴ λέγω τοὺς παντελῶς ἀγνώμονας, οἱ μὲν πάντη κρύφιον καὶ λανθάνουσαν ἔχουσιν ἐν ἑαυτοῖς τὴν εὐσέβειαν, οἱ δὲ τὰ ὠδῖνος ἐγγὺς, ὅσοι τὸ μὲν ἀσεβὲς φεύγουσι, τὸ δὲ εὐσεβὲς οὐ παῤῥησιάζονται, εἴ τι οἰκονομίας ἕνεκα

λνὶ χρώμενοι τῷ λόγῳ, εἴ τι δουλίας πρὸς πάν-
καταδύονται. ἀλλὰ τὴν μὲν Δόξαν ὑγιαίνουσιν,
ἃς φασι, τὸν λαὸν δὲ οὐχ ὑγιάζουσιν, ὥσπερ ἑαυ-
τῶν, οὕτε ἄλλων προνοίαν ἐγκεχειρισμένοι· οἱ δὲ
καὶ θησαυρὸν τὸν ζηταυρὸν, οὐ φέροντες τὸν ὠδῖνα
τῆς εὐσεβείας, οὐδὲ τὸ μόνον ζωῆς ἀσπασίαν νο-
μίζοντες, εἰ μὴ καὶ ἄλλοις τὸ καλὸν ἐπεκβλύσαι,
μεθ' ὧν ἐγὼ καταλοίμην, ἢ εἴ τινες μετ' ἐμοῦ τῷ κα-
λῷ πάλαι τολμῶντες, ὁμολογῶν τὴν εὐσέβειαν. ἐν
μὲν οὖν, καὶ σπουδαῖον προσκαμμα τοῦ καθ' ἡμᾶς
λόγου, καὶ οἷον ἐπιγραφὴ τις πᾶσι γνώριμος, ὁ
λαὸς οὗτος, γήσιος ὢν τῆς τριάδος προσκυνητὴς, ὡς
θᾶττον αὐτὸν ἀφαιρεθήναι τῆς ζωῆς ταύτης, ἢ τι
τῶν τριῶν ἐν ἀφαιρεθῆναι τῆς θεότητος· σύμφρονες,
ὁμόζηλοι, ἑνὶ λόγῳ, πρός τε ἀλλήλους, καὶ πρὸς
ἡμᾶς, καὶ τὴν τριάδα κεκτημένοι· * τὸ ἓν καθ' ἑ-
καστον, ἵν' ἐπιλθω σαφέστερον, ἀΐδιον, καὶ ἀρχὴν, καὶ
τὸ μὴ τῆς ἀρχῆς, ἓν θεός. οὔτε τὸ ἀναίδιον τὸ ἀΐδι-
ον Φύσις, ἢ τὸ ἀθάνατον. οὐδεμία γὰρ Φύσις, ὅτι μὴ
τόδε ἐστὶν, ἀλλ' ὅτι, τόδε. ἡ τοῦ ὄντος θέσις, οὐχὶ τοῦ μὴ
ὄντος ἀναίρεσις. * οὔτε ἡ ἀρχὴ τῷ ἀρχὴ εἶναι, ἢ ἀ-
ναίδιον διαφέρειν. οὐ γὰρ Φύσις αὐτῷ ἡ ἀρχὴ, ὥσπερ
οὐκ ἐκείνῳ τὸ ἀνάρχου. περὶ γὰρ τὸν Φύσιν, οὐ πῶτα
Φύσις· καὶ τὸ μὴ τοῦ ἀναίδιον καὶ τῆς ἀρχῆς, οὐκ
ἄλλο τι, ἢ ὅπερ ἐκεῖνα. ἀνόμασι δὲ, τῷ μὲν ἀναίδιον,
πατὴρ, τῷ δὲ ἀρχὴ, υἱὸς, τῷ δὲ μὴ τῆς ἀρχῆς,
πνεῦμα ἅγιον· Φύσις δὲ πᾶς τρισὶ μία, θεός. ἑνώσις
δὲ, ὁ πατὴρ, ἐξ οὗ καὶ πρὸς ὃν ἀναφέρεται τὰ ἐξῆς, οὐχ
ὡς συναληθεύοντα, ἀλλ' ὡς ἐχόντων μήτε χρόνου διαφέ-
ροντος, μή τι βουλήματος, μή τι δυνάμεως· πᾶσι γὰρ
ἡμῖν πολλὰ εἶναι πεποίηκεν, αὐτά τε ἑκάστου πρὸς
ἑαυτὸν, καὶ πρὸς τὸ ἕτερον σχετίζοντος. οἷς δὲ ἁπλῆ
ἡ Φύσις, καὶ τὸ εἶναι ταὐτὸν, τύπος καὶ τὸ ἐν κύριον.
πᾶς μὲν οὖν Φιλονεικίας ὅπη ἥκιστα μεζαλίσας τοῦ
λόγου, καὶ αὐτοσκώπτης, χαίρειν ἐάσωμεν· οὔτε τῷ
ἑνὶ συβελλίζοντες τῶν τριῶν, καὶ συναιρέσει κακῇ
τὸν διαίρεσιν λύοντες· οὔτε τοῖς τρισὶν ἀριθμίζοντες
τοῦ ἑνὸς, καὶ συνεῤῥᾳ διαιρέσῃ τὸ ἓν ἀναιρέσαντες,
οὐ γὰρ κακῷ κακὸν ἀλλάξασθαι τὸ ζητούμενον, ἀλλὰ
τοῦ καλοῦ τὸ μὴ διαμαρτεῖν. ὡς τοῦτό γε τοῦ πο-
νηροῦ παίγνια, κακῶς τὰ ἡμέτερα βαλαντοῦντος.
αὐτοὶ δὲ τῷ μέσῳ βαδίζοντες καὶ βασιλικῷ,
ἐν ᾧ καὶ τὸ τῶν ἀρετῶν ἔσχατον, ὡς δοκεῖ τοῖς πᾶσι
δεινοῖς, πορδόμεν εἰς πατέρα καὶ υἱὸν καὶ πνεῦμα
ἅγιον, ὁμοούσιά τε καὶ ὁμοδόξα, ἐν οἷς καὶ τὸ βά-
πτισμα τὴν πλείωσιν ἔχει, ἔν τε ὀνόμασι καὶ πράγ-
μασιν, οἷδας ὁ μυηθεὶς, ἄρνησις ὧν ἀθεΐας, καὶ ὁμο-
λογία θεότητος, καὶ οὕτω καταρτιζόμεθα· τὸ μὲν
ἓν, τῇ οὐσίᾳ γνωσκοντες, καὶ τῷ ἀμερίστῳ τῆς θεο-
πρεπείας, τὰ δὲ τρία τῆς ὑποστάσεων εἴτ' οὖν

πρε-

dam ac diſpenſatione in fidei doctrina vtentes, A
ſiue ob metum atque ignauiam eò confugientes;
verum & mente quidem & ſententia ſani ſunt, vt
affirmant, ceterum plebis ſanitati minime con-
ſulunt; perinde atque ipſi ſeſe, non item alios ſuæ *Eccli. 17.*
curæ ac fidei commiſſos habeant: alij vero the- *b.12.*
ſaurum quoque in medium proferunt, pietatis
fœtum, parturientium inſtar retinere nequeun-
tes, nec quòd ſoli ipſi ſalutem conſequantur, ſalu-
tem exiſtimãtes, niſi in alios quoque bonum hoc
redundet. Quo in numero vtinam ipſe collocer,
ac ſi qui mecum laudabili audacia prædíti, piam
doctrinam profiteri non verentur. Atque vnum B
quidem, idq. breue, doctrinæ noſtræ argumẽtum,
ac velut in columna inſculptum, omnibusq. no-
tum, eſt hic populus, adeo verus ac ſincerus Tri-
nitatis adorator, vt ab hac potius vita diuelli ſe
paſſurus ſit, quàm vt trium aliquid à diuinitate
diſiungat: eadem omnes fidei ſententia prædíti,
eodem zelo flagrantes, vna & eadem fidei doctri-
na & inter ſe, & nobiſcum, & cum Trinitate con-
iuncti atque connexi. Vt autem breui ſingula
percurrã, quod principij expers eſt, & principiũ,
& id quod cum principio eſt, vnus eſt Deus. Nec
vero principio carere, eius quod principio ca- C
ret, natura eſt; aut etiam ingenitum eſſe (nullius
enim rei natura ex eo declaratur, quòd dica-
mus quid non ſit, ſed quid ſit. eſt enim eius, quod
eſt, poſitio; non autem eius, quod non eſt, ſubla-
tio:) nec principium eo quòd principium eſt, ab
eo quod principio caret, dirimitur. non enim
principium ipſi natura eſt, quemadmodum nec
illi quòd principij expers ſit. circa naturam enim
hæc conſiderantur, non autem natura ipſa ſunt.
Eodem modo id quod cum principij experte, &
cum principio eſt, nihil omnino eſt aliud, quàm
quod illa. Nomen autem principij experti, Pater;
principio, Filius; ei autem, quod cum principio D
eſt, Spiritus ſanctus. vna autem his tribus natu-
ra eſt, Deus. Vnio vero eſt Pater, ex quo, & ad
quem ea quæ deinceps ſequuntur, referuntur: nõ
vt confundantur ac permiſceantur, ſed vt cohæ-
reant; nimirum nec tempore ea ſecernente atque
diſtinguente, nec voluntate, nec potentia. hæc
enim vt nos multa ſimus effecerunt, ſingulis nẽpe
& ſecum & cum alijs diſſidentibus. At quibus &
ſimplex natura, & eadem eſſentia eſt, his proprie
vt vnum dicantur conuenit. Ac contentioſas
quidem & pertinaces fidei in alterutram partem
deflexiones & compenſationes valere ſinamus, E
nec per vnum, Sabellij more, tria conuellentes, &
per nefariã contractionem, diſtinctionem tollen-
tes; nec rurſus per tria, Arij inſtar, vnũ oppugnan
tes, ac per improbam diuiſionem, vnum euertẽ-
tes. Neque enim id à nobis quæritur, vt malum
malo permutemus, ſed vt à bono minime aberre-
mus. Nam profecto diaboli ludi hæc ſunt, pernì-
cioſe res noſtras ponderantis. Nos vero media &
regia via incedentes, in qua virtutes quoque, vt *Arist. lib.*
harum peritis placet, ſitæ ſunt, credimus in Patrẽ *2. Eth. c. 6.*
& Filium & Spiritum ſanctũ, eiuſdẽ ſubſtantiæ &
gloriæ. In quibus & baptiſmus ſuã perfectionẽ habet, tam in nominibus, quàm in rebus (ſcis hęc, quiſquis *Matth. 28.*
eo initiatus es) quippe qui impietatis abiuratio, & diuinitatis confeſſio ſit: atque ita perficimur, vnum *c. 19.*
quidẽ quo ad eſſentiam, ac diuiſionis omnis expertẽ adorationem, credẽtes; tria autem quantum ad hy-

postaſes, ſiue perſonas, vt nonnulli malunt. Deſinant enim qui de his inter ſe contendunt, ineptire: perinde ac ſi fidei noſtræ pietas in nominibus, non in rebus conſiſtat. Quid enim dicitis, qui tres hypoſtaſes aſſertis? An hoc eo dicitis, quòd tres eſſentias exiſtimetis? Non eſt apud me dubium, quin aduerſus eos qui ita exiſtimant, ingentem clamorem excitaturi ſitis. Vnam enim & eamdē horum trium eſſentiam profitemini. Quid vos, qui perſonas dicitis, num vnum velut quiddam compoſitum animo fingitis, ac tres facies, aut humanam omnino formam habens? Abſit: ipſi quoque inclamabitis, Ne faciem quidem Dei, quæcumque tandem illa eſt, vmquam ille videat qui ita ſentit. Quid igitur, vt interrogare pergam, vobis hypoſtaſes volunt, aut vobis perſonæ? Nimirū tria eſſe, quæ diſtinguantur, non naturis, ſed proprietatibus. Optime. An fieri poteſt, vt quidam magis inter ſe concordent, atque idem dicant, quàm cum ita ſentiunt, tametſi alioqui ſyllabis diſcrepent? Videte qualem vobis pacificatorem me præbeam, à littera ad mentem traducens; quemadmodum ſi quis vetus Teſtamentum & nouum componat & conciliet. Sed eò, vnde digreſſi ſumus, redeundum eſt. Ingenitus quidem, & genitus, & procedens, dicantur ſane & intelligantur, ſi cui nomina fingere libeat. non enim verebimur, ne ea quæ corpore carent, corporeo modo intelligantur; quemadmodum ijs placet, qui deitati calumniam inferunt. At creatura, Dei quidem dicatur (nam id quoque nobis amplum & honorificum eſt) Deus autem nequaquam. Alioqui tum Deum creaturā eſſe admittam, cum ipſe quoque proprie Deus fuero. Sic enim res ſe habet: Si Deus eſt, creatura non eſt. creatura enim nobiſcum eſt, qui dij non ſumus. Si autem creatura eſt, vtique Deus non eſt. temporis enim ratione ortum habuit. quod autem ortum habuit, aliquando non erat. Quod vero eiuſmodi eſt, vt non fuiſſe, eo antiquius ſit; hoc certe proprie non eſt. Quod autem proprie non eſt, quo tandem modo Deus eſſe queat? Ergo nec quidquam horum trium creatura eſt, nec (quod eo eſſet deterius) propter me creatum eſt. alioqui non modo creatura eſſet, ſed etiam nobis abiectior atque contemptior. Nam ſi ego ad Dei gloriam conditus ſum, hoc autem propter me; forceps vtique propter currum efficitur, aut ſerra propter ianuam: ſequitur profecto, vt cauſæ reſpectu ſim ſuperior. Quanto enim Deus rebus creatis eſt ſublimior, tanto id quod mea cauſa creatum eſt, me, qui propter Deum effectus ſum, vilius atque ignobilius eſt. Aduerſus hæc Moabitis quidem & Ammonitis nec aditus ad Eccleſiam Dei pateat, hoc eſt, dialecticis & male curioſis ſermonibus, qui Dei generationem ac proceſſionem, quæ nullis verbis explicari poteſt, inquirentes, aduerſus diuinitatem temere inſurgunt: perinde ſcilicet ac ſi ea, quæ vim omnem & facultatem verborum ſuperant, ab ipſis ſolis percipi poſſe oporteat; vel omnino percipi nō poſſe, quia ipſi ea intellectu aſſequi nequeant. Nos autem Scripturæ diuinæ veſtigijs hęrentes, atque offendicula ea, quę cæcutientibus moleſtiā exhibent, ſubmouētes, ſalutem retinebimus, priusq. in omnē audaciam prorumpemus, quàm vt aduerſus Deum temere atque arroganter aliquid aggrediamur. Et quidem Scripturæ teſtimonia alijs relinquemus, cum à multis iam ſępe litteris mādata, tum

Deut. 23. a. 3.

A προσώπους, ὅ, τισι φίλον. μηδὲ γὰρ οἱ περὶ τούτων ζυγομαχοῦντες ἀφημονήτωσαν, ὡς περὶ ἐνόμασι κειμένης ἡμῖν τῆς εὐσεβείας, ἀλλ' ὄντι ἐν πράγμασι. τί γὰρ φατε, οἱ τὰς τρεῖς ὑποστάσεις εἰσφέροντες; μὴ τρεῖς οὐσίας ὑπολαμβάνοντες, τοῦτο λέγετε; μέγα δ' οἶδ', ὅτι βοήσετε κ' τῶν οὕτως ὑπειληφότων· μίαν γὰρ καὶ τὴν αὐτὴν τῶν τριῶν ὁμολογεῖτε. τὶ δαί, οἱ τὰ πρόσωπα, μὴ ἓν, οἷόν τι σύνθετον, ἀναπλάσετε, καὶ τρισπρόσωπον ἢ πανθρωπόμορφον ὅλως; ἄπαγε· καὶ ὑμεῖς αὐτὰ βοήσετε. μηδὲ πρόσωπον ὅ, τί ποτέ ἐστιν ἴδοι θεοῦ, ὃς οὕτως ἔχει. τί οὖν ὑμῖν αἱ ὑποστάσεις βούλονται, ἢ ὑμῖν τὰ πρόσωπα; πρεσβεύομαι γὰρ. τὸ τρία εἶναι τὰ διαιρούμενα, οὐ φύσεσιν, ἀλλ' ἰδιότησιν. ὑπέρθεσθε. πῶς ἂν μᾶλλον συμφωνοῖεν μᾶλλον, καὶ τὰ αὐτὰ λέγοιεν, ἢ οὕτως ἔχοντες, κἂν τῇ συλλαβῇ διαφέρωσιν; ὑφῶ οἷος ἐγὼ διαλλακτὴς ὑμῖν πρὸς τὸν νοῦν ἄγων ἀπὸ τοῦ γράμματος, ὡς περὶ τὴν παλαιὰν καὶ τὴν νέαν; ἀλλ' ἐπανίτιόν μοι πάλιν πρὸς τὸν αὐτὸν λόγον. τὸ μὲν οὖν ἀγέννητον, καὶ τὸ γεννητὸν, καὶ τὸ ἐκπορευτὸν, λεγέσθω τε καὶ νοείσθω, εἰ τῷ θεῷ, δημιουργεῖν ὀνόματα. οὐ γὰρ δεισόμεθ', μή ποτε νοῇται ζωμφυϊκῶς τὰ ἀσώματα. ὅπερ δοκεῖ τοῖς ἐπηρεασταῖς τῆς θεότητος. κτίσμα δὲ, θεοῦ μὲν λεγέσθω, μέγα γὰρ ἡμῖν καὶ τοῦτο, θεὸς δὲ μηδαμῶς, ἢ τέπι δεξόμεθ κτίσμα εἶναι θεὸν, ὅταν καγὼ γένωμαι κυρίως θεός. ἔχει γὰρ οὕτως· εἰ μὲν θεὸς, οὐ κτίσμα. μεθ' ἡμῶν γὰρ τὸ κτίσμα, τῶν οὐ θεῶν· εἰ κτίσμα δέ, οὐ θεός. ἤρξατο γὰρ χρονικῶς. ὃ δὲ ἤρξατο, ἓν ὅτι οὐκ ἦν. οὐ δὲ πεισθύτερον τὸ οὐκ ἦν, τοῦτο οὐ κυρίως ὄν. τὸ δὲ μὴ κυρίως ὂν, πῶς θεός; εὖτε οὖν κτίσμα τῶν τριῶν, οὐδὲ ἓν. οὔτε ὃ, πούτου χεῖρον, δι' ἐμὲ γενόμενον· ἵνα μὴ κτίσμα.

B

C

D ἢ μόνον, ἀλλὰ καὶ ἡμῶν ἀτιμότερον. εἰ γὰρ ἐγὼ μὲν εἰς δόξαν θεοῦ, τοῦτο δὲ δι' ἐμέ, ἡ πυρὰξ μὲν τὴν ἅμαξαν, ἢ ὁ πρίων μὲν τὴν θύραν, νικῶ τῇ αἰτίᾳ. ὅσῳ γὰρ κτισμάτων θεὸς ὑψηλότερος, τοσούτῳ πολὺ μᾶλλον θεὸν ὑποστάντος ἐμοῦ, τὸ δι' ἐμὲ γενόμενον, ἀτιμότερον. πρὸς τοῦτο Μοαβίτης μὲν καὶ Ἀμμανίτης, μηδὲ εἰσιτήτων εἰς ἐκκλησίαν ἔτι θεοῦ, λόγοις διαλεκτικοῖς τε καὶ κακοπράγμοσιν· οἱ γένησιν θεοῦ πλυπραγμονοῦντες, καὶ πρόθυρον ἅρπαν, καταξαίσητον τολμηρῶς θεότητος· ὡς δέον, ἢ ἀφικτὰ μένειν εἶναι τὰ ὑπὲρ ἡμᾶς λόγον, ἢ μηδὲ εἶναι, ὅτι μὴ αὐτὰ καταλάφασιν. ἡμεῖς δὲ τῆς θείας γραφῆς ἐπόμενοι, καὶ τὰ ἐγκείμενα σκῶλα τοῖς τυφλώττουσι λύοντες, τὴν ζωτηρίας ἐξόμεθα, πᾶν τολμῶντες πρότερον, ἢ κατὰ θεοῦ τι νεανιεύσασθαι. τὰς μὲν δὴ μάστευε, ἄλλοις παρέσομεν· πολλοῖς τε λογογραφήσαμεν ἤδη πλάκας, καὶ ἡμῖν οὐ περίεργως, καὶ ἅμαλίαν

E

ta, tum

λίαν αἰσχρὸν ἐμοὶ γοῦν, νῦν τὰς πίστεις συλλέγειν τῶν A
πάλαι πεπραγμένων. πόσις γὰρ ἂν εἴη, διδάσκειν
πρότερον, εἶτα μανθάνειν, μὴ ὅπου τὰ θεῖα καὶ τηλι-
καῦτα τὸ μέγεθος, ἀλλ' οὐδὲ ἄλλοτι τῶν μικρῶν καὶ
τοῦ μηδενὸς ἀξίων. καὶ τὰ ἐκ τῶν γραφῶν πρόσ-
κόμματα λύειν καὶ διαρθροῦν, οὐ τοῦ παρόντος
καιροῦ· ἀκριβοῦς δὲ πλατυτέρας καὶ μείζονος, ἢ κατὰ
τὴν παροῦσαν ὁρμὴν τῆς διαθέσεως. ὁ δ' οὖν λόγος
ἡμῶν, εἰς ἐν κεφάλαιόν σε συλλαβεῖν, ἔστιν οὗτος· καὶ
τοῦτο δὴ λέγω, οὐχ ἵν' ἀγωνίσωμαι πρὸς τοὺς ἀντι-
θέτους· πολλάκις γὰρ ἤδη διηγωνισάμεθα, εἰ καὶ με-
τρίως, ἀλλ' ἵν' ὑμῖν ἐπιδείξω τὸν χαρακτῆρα τῶν B
ἐμῶν διδαγμάτων, εἰ μὴ τῶν ὑμετέρων ἐγὼ ἀνταγω-
νιστὴς, καὶ τῶν αὐτῶν καὶ ὡσὲ τῶν αὐτοὺς ἑστη-
κότων. εὖτος ὑμῖν, ὦ ἄνδρες, ὁ τῆς ἐμῆς ἀπόλογος
παρουσίας. εἰ μὲν ἐπαινετῶς ἔχων, τῷ θεῷ χάρις
καὶ ὑμῖν τοῖς καλέσασιν· εἰ δὲ τῆς ἐλπίδος ἐνδεέ-
στερον, καὶ οὕτω χάρις· οὐ γὰρ πάντη ψεκτῶς, εὖ οἶ-
δα, καὶ ὑμῖν νῦν ἀπίστῳ λέγουσιν. μή πη τὸν λαὸν
ἡμῶν ἐπλεονεκτήσαμεν; μή πη τῶν ἡμετέρων φει-
σόμεθα, ὁ τοὺς πολλοὺς ὁρῶ πάσχοντας; μή πη
τὴν ἐκκλησίαν περιελυπήσαμεν; ἄλλους μὲν ἴσως, C
οἷς ἐρήμῳ ἡμᾶς ἐγκλῆσαι νομίζοντες, τὸν ἡμέτερον
αὐτοῖς ἐπήγαγον λόγον· ὑμᾶς δὲ οὐδέν, ὅσα ἐμαυτῷ
συνίσταμαι· οὐ βοῶ ὑμῶν ἥλιφα, φησὶ Σαμουὴλ
ὁ μέγας, πρὸς τὸν Ἰσραὴλ ὑπὲρ τοῦ βασιλέως
διαφερόμενος· οὐ ψυχῶν ὑμῶν ἐξίλασμα, μάρτυς
κύριος ἐν ὑμῖν, οὐ τὸ, καὶ γὰρ, πλείονα λέγων, ἵνα
μὴ αὐτὸς ἀπείρῳ μῶμῳ καθ' ἑκάστων· ἀλλὰ καθ-
εὼν καὶ ἀκινδύνως τὴν ἱερωσύνην ἐφύλαξα. εἰ δὲ
δυναστείαν ἠγάπησα, ἢ θρόνων ὕψος, ἢ βασιλέων
πατρῴων αὐλάς, μηδὲν ἄλλο τι λαμπρὸν ἔχοιμι, ἢ ῥί-
ψαιμι κεκτημένος. τί οὖν ἐστιν, ὃ φημι; οὐ γὰρ ἄμι- D
σθος ἐγὼ τῆς ἀρετῆς ἐργάτης, οὐδ' ἂν πονοῦντα ἀρε-
τὴν ἀφικόμην. δότε μοι τῶν πόνων μισθόν. τίνα
φατε; οὐχ ὃν ἂν τινες ὑπολάβοιεν τῶν πάντα ῥα-
δίων, ἀλλ' ὃν ἐμοὶ ζητεῖν ἀσφαλές. ἀναπαύσατε τῶν
μακρῶν πόνων ἡμᾶς, αἰδεσθητε τὴν πολιὰν ταύτην,
ἐλεήσατε τὸν ξενιτείαν· ἄλλον αὐτεισαγάγετε, τὸν
ὑπὲρ ὑμῶν διακόμενον, ὅσπις καθαρὸς χεῖρας, ὅσ-
τις φωνὴν σὺν ἀκακίᾳ, ὅσπις ἱκανὸς τὰ πάντα
ὑμῖν χαρίζεσθαι, καὶ φιλοδιαφέρειν τὰς ἐκκλησια-
στικὰς φροντίδας· ἐπιδὴ τούτων μάλιστα νῦν ὁ και-
ρός. ἐμοὶ δὲ ὀρθῶς, καὶ τὸ σῶμα ὡς ἔχει τοῦτο, καὶ E
χρόνῳ καὶ νόσῳ καὶ πόνῳ δεδαπανῆσθαι. τί δεῖ γέροντος
ὑμῖν δηλοῦν καὶ αἰκάθαρτα; καὶ καθ' ἑκάστην, ὡς εἰπεῖν,
ἀποθνήσκοντος τὴν ἡμέραν, οὐ τῷ σώματι μόνον,
ἀλλὰ καὶ ταῖς φροντίσιν; ὃς μόλις καὶ ταῦτα ὑμῖν
διαλέγομαι. μὴ ἀπείσησθε φωνῇ διδασκάλου· καὶ
γὰρ οὐδὲ ἠπείσατε πώποτε. κέκμηκα, τὴν ἀπιστίαν
ἐγκαλούμενος, κέκμηκα καὶ λόγῳ καὶ φθόνῳ μα-
χόμενος,

ta, tum etiam à nobis haud perfunctorie & negligenter. Ac simul, mea quidem sententia, turpe admodum fuerit, nunc earum rerum confirmationes colligere, quæ iam pridem persuasissimę sunt. Neque enim optimus ordo est, prius docere, ac postea discere, non dicam diuina, & vsque adeo magna & sublimia, sed ne aliud quidem quidquã paruum & contemnendum. Atque offendicula è Scripturis obiecta soluere & explicare non est præsentis temporis, sed maioris & perfectioris studij atque operæ, quàm pro præsenti instituro. Ac fidei quidem nostræ doctrina, vt summatim complectar, talis est. Atque etiam hæc ipsa non eo commemoraui, vt cum aduersarijs confligerẽ (iam enim sæpe confliximus, etsi leuiter, ac minus perfecte) verum vt doctrinæ meæ formam vobis ostenderem, an non vestrorum dogmatũ propugnator ego sim, atque aduersus eosdem, & pro ijsdem in acie stem. Habetis, ò viri, nostri in hanc vrbem aduentus apologiam; quæ si laudem mereatur, Deo & vobis, quorum accitu huc veni, gratiam habeo: sin autem spei vestræ minus respondi, sic quoque gratiam habeo. Non enim omnino vituperanda est, vt mihi persuadeo; ac vobis id affirmantibus fidem haud abrogo. Numquid populum hunc per auaritiam circumueniminus? Num quid priuatis vtilitatibus consulnimus, quemadmodum multos facere video? Numquid Ecclesiam molestia affecimus? Alios quidem fortasse, quibus, cum se quasi deserta causa, victoriam aduersum nos obtinuisse arbitrarentur, sermonem nostrum opposuimus: at vos nihil profecto, quantum quidem mihi conscius sum. Non bouem vestrum accepi, ait magnus Samuel, cum Israele propter Regem contendens; non animarum vestrarum piaculum (testis inter vos Deus) non hoc, atque aliud, plura commemorans (ne singulis enumerandis longius orationem producam) sed purum, minimeq. adulterinum sacerdotium custodiui. Quòd si principatus, aut sublimium thronorum studio ductus sum, aut Imperatorum aulas calcare appetij, numquam aliud quidquam splendoris consequi mihi contingat: aut si consecutus fuero, statim illud proijciam, atque amittam. Quid igitur est, quod dico? Non enim in eum virtutis gradum perueni, vt virtutem absque mercede colam. Laborum præmium mihi date. Quod tandem? Non quod nonnulli fortasse ex ijs, qui ad quiduis suspicãdum facile adducuntur, existimarint; sed quod mihi tuto postulare licet. Diuturnis laboribus nos leuate, ac recreate, Moueat vos hæc canicies, sit apud vos honori nostra peregrinatio. Alium subrogate, qui pro vobis vexetur, qui puris sit manibus, qui voce non inerudita, qui omnibus in rebus vobis obsequi, curasq. ecclesiasticas simul perferre possit: quandoquidem tales præsertim hoc tempus flagitat. At mihi cernitis quomodo corpus etiam hoc se habeat, nimirum & tempore, & morbo, & labore confectum: Quid vobis timido & ignauo sene opus est, atque in dies singulos, vt ita loquar, non corpore tantum, sed etiam curis moriente? qui vix hæc quoque ad vos loquor. Ne magistri voci fidem denegetis: neque enim vmquam denegastis. Lassus sum, dum mihi toties mansuetudo crimini vertitur. Lassus sum, dum & cum sermone atque in-

1. Reg. 12. a. 3.

uidia,

uidia,& cum hoſtibus, & cum noſtris pugno. Illi pectora feriunt, & minus quod cupiunt aſſequuntur: nam qui apertas inimicitias gerit, facile cauetur; hi autem terga obſeruant, & magis moleſti ſunt. nam qui minime ſuſpectus eſt, lethalius vulnus infert. Quòd ‖ etiam nauclerus, & quidem peritiſsimus eſſem, atque hinc effuſum mare in nos ſæuiret, ac circum nauem æſtuaret; hinc graui ſeditione vectores laborarent, atque alij de alia re contenderent, ac ſibi ipſis mutuo & fluctibus obſtreperent; quamdiu tandem ipſe obluctari poſſem ad gubernacula ſedens, vt ſimul & cum mari & cum vectoribus pugnarem, atque ex duplici tempeſtate nauem ſine periculo eriperē? Quibus etenim omni ratione connitentibus & adiuuantibus, ſalutem tamen conſequi difficile eſſet; ijſdem inter ſe diſſidentibus & confligentibus, quì tandem fieri poſſet, vt nauis peſſum non iret? Quid alia commemorare attinet? Quo tandem modo ſacrum hoc bellum feram? (dicatur enim etiam quoddam bellum ſacrum, quemadmodum & barbaricum) quomodo hos aduerſis thronis inſidentes, atque aduerſas in paſcendo grege partes fouentes connectam, atque in vnum adducam, populumq. ſimul cum ipſis abruptum, ſtudijsq. contrarijs diſtractum (quemadmodum in his hiatibus, qui ex terræ motibus accidunt, vicinæ & propinquæ partes ſimul moueri ſolent; aut in peſtiferis morbis famuli ac domeſtici ſimul abripiuntur, morbo nimirum ab alijs ad alios facile dimanante) nec populum ſolum, ſed etiam orbis terræ ſegmenta eodem cum diſſidentibus affectu commota; ita vt iam in duas contrarias partes Oriens & Occidens ſecreti atque diuiſi ſint, nec iam minus animorum & voluntatum, quàm finiū ſegmenta eſſe videantur? Quouſque enim hæc audientur, Meus & tuus, antiquus & nouus, doctior & facundior, aut ſpiritualior, nobilior aut ignobilior, multitudine opulentior, aut tenuior? Senectutis me pudet, cùm aliorum nomine cenſeor, qui à Chriſto ſalutem accepi. Non fero circos veſtros & theatra, atque æmulum hunc tam in ſumptibus, quàm in animorū ſtudijs, furorem. Equos tranſiungimus, contra iungimus; certatim exultantes fremimus, propemodum etiam aërem ipſum verberamus, vt illi, pulueremq. in cælum tamquam inſani iacimus, ac ſub alienis perſonis contentiones noſtras explemus; maliq. ambitionis & magnificentiæ arbitri efficimur, atque iniqui & abſurdi rerum iudices. Ijdem enim homines hodie eiuſdem nobiſcum throni, fideiq. ſententiæ ſunt, ſi ita nos duces & antiſtites noſtri tulerint: cras contrariæ ſedis & ſententiæ, ſi ſpiritus reflauerit. Odium atque amicitiam nomina comitantur: nec (quod grauiſſimum eſt) apud eoſdem auditores contraria loqui erubeſcimus: nec nobis ipſis conſtamus, ſubinde nos immutante contentione. dicas euripos quoſdam eſſe, marisq. æſtus nunc exundantes, nunc reciproco fluctu ſubſidentes. Quemadmodum igitur ſi adoleſcentuli in medio foro inſitarent, turpe admodum eſſet, nobisq. indignum, relictis noſtris ſtudijs, vitæq. inſtitutis, cum illis ludere (neque enim puerorum ludi ſenectutem decent:) eodem modo nec ſi, alijs mutuo ſeſe verſantibus,

A χόμενος, καὶ πολεμίοις καὶ ἡμετέροις. οἱ μὲν τὰ στέρνα πύκτου, καὶ ἧττον ἁπτυγχάνουσι· τὰ δὲ νεοδήλως ἐχθρὸν, ἀφύλακτον· οἱ δὲ τὰ νῶτα τηροῦσι, καὶ μᾶλλόν εἰσι λυπηροί. τὸ δὲ αὐτόπλοον, κἂμε μάλιστα εἰμὶ πάντων ἐμπειρότατος, εἰ καὶ κυβερνήτης ἦν, καὶ τῶν λίαν ἁπτομένων, εἶτα πολὺ μὲν ἦν ἐπὶ ἡμᾶς ἡ θάλασσα, καὶ ἐπὶ τὰ ναῦν ζέοι· πολὺ δὲ τῶν ἐμπλεόντων ἡ ἔρις, ἄλλων ἐπὶ ἄλλα ζυγομαχούντων καὶ ἀντικοπτούντων ἀλλήλοις τι καὶ τοῖς κύμασι, πόσον αὐτέχον ἂν ἐπὶ τῶν οἰάκων καθήμενος, ὡς τε καὶ θαλάσσῃ καὶ τοῖς πλέουσι μάχεσθαι, καὶ διασώζειν

B ἀκινδύνως τὴν ναῦν ἐκ διπλοῦ τοῦ κλύδωνος; ὧν δὲ παντὶ τρόπῳ συναγωνιζομένων, χαλεπὸν ἦν τὸ τῆς ζωπυρίας· τούτων πῶς οἷόν τε αὐτιπαγωνιζομένων μὴ καταδύεσθαι; τἆλλα δεῖ λέγειν; ἀλλὰ πῶς οἷόν τε τὸν ἱερὸν φῶτα πόλεμον; λεγέσθω δέ τις καὶ πόλεμος ἱερὸς, ὡς περ καὶ βαρβαρικός. πῶς συνάψω ἐγὼ εἰς ἓν ἀγάγω τοὺς ἀντικαθιζομένους τούτους, καὶ ἀθλιωτέρους, ἢ τὸν συναπόρρωχθέντα τούτοις λαὸν καὶ αὐτόθεν· ὥσπερ ἐν τοῖς χάσμασι τῶν σεισμῶν, τὰ γὰ τινεσῶντα καὶ πλησιάζοντα· ἢ τοῖς λοιμικαῖς νόσοις τοὺς θερεπευτὰς καὶ οἰκείους, ἄλλοις

C ἀπ' ἄλλων ἀλλοδαπομένης δυσκόλως τῆς ἀῤῥωστίας· οὐ μόνον δὲ, ἀλλὰ καὶ τὰ τῆς οἰκουμένης τμήματα, συμπεπνῦσθαι τοῖς σεισιάζουσιν, ὡς τε καὶ εἰς ἀντίπαλον μοῖραν διοπετεσθῆναι, τό, τε ἰὸν καὶ τὸ ἑστὸς, καὶ κινδυνώδη τῆς γνώμης, οὐχ ἧττον, ἢ τῶν περὶ τῶν τοῦ σώματος τμημάτων; μέχρι τίνος γὰρ ὁ ἐμὸς, καὶ ὁ σὸς, καὶ ὁ παλαιὸς, καὶ ὁ νέος· ὁ λογιώτερος, ἢ ὁ πολυμαθέστερος· ὁ εὐγενέστερος, ἢ ὁ δυσγενέστερος· ὁ τῷ πλήθει πλουσιώτερος, ἢ ὁ πενέστερος; αἰσχύνομαι τὸ γῆρας, ἄλλων καλούμενος, ὑπὸ τοῦ χειροῦ σε-

D σωσμένος. οὐ φέρω τοὺς ἱππικοὺς ὑμῶν καὶ τὰ θέατρα, καὶ τὴν αὐτόρροπον τοῦτο μανίαν, ἣν τε δαπανήμασι καὶ σπουδάσμασι. μεθ' ἡμῶν ἐμμένει, αὐτῷ ζυγομεν, αὐτῷ φρενασσόμεθα, μικροῦ γὲ τὸν ἀέρα πάλλομεν, ὥσπερ ἐκεῖνοι, καὶ βάλλομεν κόνιν εἰς οὐρανὸν, ὥσπερ οἱ ἐξεληκότες, καὶ ὑπ' ἄλλοις πρόσωπις, τὰς ἡμετέρας ἐκπληροῦμεν φιλονεικίας· καὶ ἐν ἀγνοίᾳ γινόμεθα τῆς φιλοπαιδίας διαπτᾶς, καὶ κενὰ τῶν πραγμάτων ἀγωνιόμενοι. σήμερον σώφρονες γὲ ὁμοδόξοι, αὖ οὕτω φέρουσιν ἡμᾶς οἱ ἄρχοντες· αὔριον αὐτίφρονες καὶ αὐτόδοξοι, ἐὰν αὐτιπνεύσῃ τὸ πνεῦμα. μᾶς τῆς ἐχθρᾶς καὶ τῆς φιλίας, καὶ τὰ ὀνόματα· Ε τὸ δεινότερον, οὐκ

‖ αἰσχυνόμεθα τοῖς αὐτοῖς χρώμενοι τῶν ἐναντίων ἀκροαταῖς· οὐδὲ ἅπαξ τῶν αὐτῶν βεβήκαμεν, ἄλλοτε ἄλλους ποιούσης ἡμᾶς τῆς φιλονεικίας ἐξ ἐναντίων μεταβολαί τινες ἢ ἀμπωτίδες. ὡς περ οὖν εἰ μειρακίων ἐν ἀγορᾷ παιζόντων ἐν μέσῳ καὶ παιζομένων, αἰσχρὸν ἂν ἦν λίαν, καὶ οὐχ ἡμῶν, καταλιπόντας τὰς οἰκείας διατριβὰς, ἐκείνοις συμφέρεσθαι, οὐ γὰρ ἐκεῖνοι γήρᾳ παίδων ἀθύρματα· οὕτως οὐδ' εἰ φι-

λόντων

tibus,

ρόντων καὶ Φερομένων, αὐτός τι βέλτιον τῶν πολλῶν A
γινώσκειν δεξαίμην ἂν ἐκείνων ὧς ἄνω μᾶλλον,
ἢ ὅπερ εἰμὶ, μὴ τῆς ἀφωνίας ἐλλιπὴς. πρὸς γὰρ αὖ
τοῖς ἄλλοις, πάσχω τι καὶ τοιοῦτον, οὐ τὰ πολλὰ συμ-
φέρομαι τοῖς πολλοῖς, οὐδὲ τὴν αὐτὴν βαδίζειν αἱρέ-
χομαι· θρασύτερος μὲν ἴσως καὶ ἀμαθῶς, πάσχω
δ' οὖν ὅμως. αἰσχρὰ μὲ τὰ τῶν ἄλλων παρέχει, & πε-
πόμφασι τοῖς ἐπέρων αἱσχροῖς. ὥς τι σὺν αὐ θαυμάσαι-
μι οὐδὲ τοῦτο, εἰ καὶ δεθείην ὡς δύσχρηστος, καὶ αἰσχυ-
νόμενον δόξαιμι τοῖς πολλοῖς, ὅ, τις λέγεται τῶν περ'
Ἕλλησι Φιλοσοφησάντων παθεῖν, ἐγκληθεὶς ὡς μα- B
νίαν τὴν ζωφορικὴν· ὅτι διεγέλα τὰ πάντα, γελω-
τὰ ὁρῶν ἄξια τὰ τοῖς πολλοῖς σπουδαζόμενα. ἢ καὶ
γλῶσσαν νομισθείην ἔναι μοῦσαν, ὡς ὕστερον οἱ χρι-
στοῦ μαθηταὶ, τῷ λαλεῖν γλώσσαις, ἀγνοηθέντες ὅτι
πνεύματος θείας μοίρας ἦν, οὐ φρενῶν ἔκστασις. σκεπτέ-
ον καὶ ἡμῶν τὰ ἐγκλήματα. τοσοῦτος χρόνος, φασὶν,
ἐξ οὗ τὴν ἐκκλησίαν ἄρχεις μὴ τῆς τοῦ καιροῦ ῥοπῆς,
καὶ τῆς τοῦ κρατοῦντος ὁρμῆς, τοσούτου πράγματος.
τί τῆς μεταβολῆς ἡμῖν ἐπισήμηνε; ποῖ καθ' ἡμῶν
ἔμπροσθεν γεγόνασιν ὑβρεσταί; τί δεινὸν οὐ πεπόν-
μεν; οὐχ ὕβρεις; οὐκ ἀπλαί; οὐ φυγαί; οὐ χρη-
μάτων ἁρπαγαί; οὐ δημεύσεις; οὐ πρεσβυτέρων C
ἁγιστικοὺς θαλασσίους; οὐ ναοὺς βεβηλουμένους
ἁγίων αἵμασι, καὶ χρωμένας αὐτῇ ναῶν πολυανδρίαις;
οὐ πρεσβυτέρων, ἐπισκόπων, οἰκειοτέρου δὲ πε-
ρισσῶν ἀρχῶν αὐτῶν, σφαγὰς δημοσίας; οὐ τὸ, πάντα τὸν
ἅγιον εἶναι τοῖς ὁσιοβίοις μόνοις; οὐχ ὅ, τι καὶ ἔτι
τις τῶν δεινῶν; ὧν, τὶ τοῖς πεπονηκόσιν αὐτὸ ἐδώ-
καμεν; ἐπεὶ δὴ τὸ ἐξεῖναι ποιεῖν, εὖ ποιοῦν αὐτὸς ἔφη,
καὶ παρὸν ἅπαν τοὺς ὑβρεστάς. ἰὼ πολλὰ, τὰ δὲ
ἡμέτερα, ἵνα μὴ τὰ σὰ λέγωμεν, οὐ δεδιώγμεθα;
οὐχ ὑβρίσμεθα; οὐκ ἀπελαλάμεθα ἐκκλησιῶν, D
οἰκιῶν, ἐρημιῶν αὐτῶν, τὸ δεινότατον; οὐκ ἰωύγκα-
μεν δῆμον μαινόμενον; στάσεις ὑβρίζοντας; βα-
σιλέως ὑβριζομένους καὶ μὴ τῶν τοσουτωνμάτων;
εἶπα τί; γεγόναμεν ἰσχυρότεροι, καὶ ἀμφιφύγασιν
οἱ διώκοντες. τοῦτο γὰρ αὐτάρκης ἐμοὶ ὑμωμόκα κατ'
τῶν ἀδικησάντων, ἢ τοῦ ἀντιδοῦναι ἐξουσία. τοῖς δὲ
οὐχ οὕτω δοκεῖ. λίαν γὰρ εἰσιν ἐμπλεῖς καὶ δίκαιοι
πρὸς τὴν ἀντίδοσιν, καὶ ἀφ' τοῦτο ἀπαγορεύει τοῦ
καιροῦ. τὶς ὕπαρχος, φασὶν, ἐζημίωται; τὶς δῆμος
σωφρονίσθη; τίνες δήμων ἀναπτῶν; τίνα φόβον
ἡμῖν αὐτοῖς, κἀν πρὸς τὸ μέλλον, ἐχαρισάμεθα; τύ- E
χα δὲ αὖ καὶ τοῦτο ἡμῖν ἐνεδείσαμεν. καὶ γὰρ ὠνειδί-
καασι, τὸ δὲ τῆς τραπέζης φιλότιμον, τὸ δὲ τῆς ἐσ-
θῆτος αἰδέσιμον. αἱ δὲ πρόοδοι, τὸ δὲ σβεστὸν
πρὸς τοὺς ἐντυγχάνοντας. ἠγνόουν γὰρ, ὅτι πρὸς ὑπά-
τους ἡμῖν καὶ ὑπάρχους ἡ ἀμιλλα, καὶ στρατηγῶν
τοὺς δοκιμωτάτους. οἱ μὴ ἴσασιν, ὅσα τὰ ἑαυτῶν
ῥίψασι.

tibus atque iactantibus, melius quiddam ipſe, quàm vulgus, ſentiens, vnus eorum eſſe malim, quàm, vt ſum, cum obſcuritate liber. Ac præterea ita quodammodo afficior, vt non admodum mihi cum vulgo conueniat, nec eamdem viam ingredi ſuſtineam: audacius id quidem fortaſſe, atque imperitius; ſed tamen ita afficior. Ea quæ alijs voluptatem gignunt, mihi moleſta ſunt: quæ autem alijs triſtia & iniucunda videntur, ea animum meum oblectant. Quo circa ne hoc quidem mihi mirum fuerit, ſi vinculis etiam adſtringar, vt incommodus & moroſus, ac plærisque deſipere videar: quemadmodum ethnico cuidam philoſopho accidit, cui prudentia, quaſi inſania vitio vertebatur, quoniam omnia irridebat, riſu videlicet ea digna eſſe perſpiciens, quæ à multis ſummo ſtudio expetuntur & coluntur: aut etiam muſto plenus eſſe cenſear, vt poſtea Chriſti diſcipuli, cùm linguis loquerentur; ignorante ſcilicet multitudine id Spiritus vi & facultate fieri, non mentis aberratione. Iam crimina quoque noſtra quæſo expendite. Tanto iam tempore, inquiunt, Eccleſiæ præes, temporis ope & auxilio fultus, atque Imperatoris voluntate, tanta re, ac tanti momenti: & quod mutationis ſignum nobis affulſit? Quot homines contumelijs nos prius affecerunt? Quid non acerbitatis paſſi ſumus? An non iniurias? an non minas? an non exilia? an non pecuniarum direptiones? an non bonorum proſcriptiones ac publicationes? an non presbyteros in mari combuſtos? an non templa Sanctorum cruore contaminata, & ex templis in ſepulchra immutata? an non publicas presbyterorum, Epiſcoporum, aut (vt aptiore verbo vtar) Patriarcharum cædes? an non illud, vt pijs ſolis inuius omnis locus eſſet? an non denique quidquid calamitatis vllis verbis quiſpiam conſequi poſſit? Quorum quidnam ijs, qui hoc fecerunt, rependimus? quandoquidem verſis, vt par erat, rerum vicibus, rependendi poteſtas nobis facta eſt: atque eos, à quibus per ſummam contumeliã vexati fueramus, caſtigari oportebat. Et, vt omiſſis alijs, noſtra, ne dicam tua, commemoremus; nonne perſecutionem paſſi ſumus? nonne contumelijs omnibus affecti? nonne eccleſijs, domibus, & (quod acerbiſſimũ eſt) ſolitudinibus ipſis pulſi ſumus? nonne furentem populum tulimus? contumelioſos præfectos? Imperatores ſimul cum edictis ſuis contumelioſe ſpretos? Quid poſtea? Fortiores extitimus: & perſecutores noſtri pœnam effugerunt. Ita ſane eſt, inquam. Mihi enim aduerſus eos qui iniuriam intulerunt, ſatis pœnarum eſt, par pari referendi poteſtas. at iſtis aliter videtur: perquàm enim exacti ac iuſti ſunt ad vlciſcẽdum; atque idcirco ea quæ temporis ſunt, exigunt. Quis præfectus multatus eſt, inquiunt? quis populus caſtigatus? qui plebis inflammatores? quem noſtri terrorem aduerſarijs in poſterum iniecimus? Quin hæc quoque fortaſſe nobis exprobrauerint (iam enim exprobrarunt) quòd nec menſa lauta & opipara, nec magnifica venetem adhibemus. Neſciebam ſcilicet, nobis cum Conſulibus & præfectis, clariſſimisq. belli ducibus, qui tot opibus copijsq. circumfluunt, vt, quò ſua proijciant, non habeant, certamen eſſe: illudq. oportere,

Democritus Abderites.

Act. 2.4.

randaq. veſte vtimur, nec ſplendide in publicum prodimus, nec ad eos, à quibus conuenimur, grauita-

vt &

vt & nobis, paupérum bonis ad luxum & delicias abutentibus, venter comprimatur; & neceſſaria in res ſuperfluas effundantur, atque altaria ipſa ructibus noſtris contaminentur. Neſciebam nos equis inſignibus & laſciuis ferri, ſellisq. & curribus magnifice attolli, ac cum pompa deduci, velutq. blanda manu demulceri oportere; atque omnes nobis, perinde ac belluis, de via decedere, & in vtramque viæ partem diſcindi ac diſtrahi, aut etiam tantam præeuntium turbam eſſe, vt procul conſpicuus inceſſus noſter ſit. Si hæc grauia vobis & acerba fuerunt, præterierunt: hanc iniuriam mihi condonate. Antiſtitem alium, qui multitudini placeat, create & præficite: mihi autem ſolitudinem & ruſticitatem date, ac Deum, cui ſoli etiam per tenuem victum cultumq. placebimus. At graue eſt priuari concionibus, & cœtibus, & publicis conuentibus, & plauſibus his, à quibus quaſi pénis in ſublime ferimur, & familiaribus & amicis, & honoribus, & vrbis pulchritudine ac magnitudine, & hoc denique fulgore, qui eos qui hæc intuentur, nec oculorum aciem intro collectam habent, circumfundit & illuminat. At hoc mihi minus graue fuerit, quàm ſi diutius in tumultu verſer, ac ciuilis vitæ turbis & feruoribus commaculer, atque ad vulgi mores me ipſum inflectere neceſſe habeam. Non enim ſacerdotes, ſed rhetores quæruntur: nec animarũ diſpenſatores, ſed pecuniarum cuſtodes: nec puros ſacrificos, ſed fortes ac robuſtos defenſores. Non nihil eos excuſabo: ſic eos erudiuimus, qui omnibus omnia efficimur, haud ſcio vtrum vt omnes ſaluos faciamus, an vt perdamus. Quid dicitis? Num vos his verbis permouemus, ac victoriam obtinuimus? An potius ad veſtros animos inflectendos validior nobis eſt adhibenda oratio? Vos ergo per Trinitatem ipſam, quam nos colimus, & vos colitis; per communem noſtram ſpem, atque huius populi coagmentationem obteſtor; hoc mihi beneficium date, cum precibus nos dimittite. hoc mihi ſit dimicationis præconium. Miſſionis libellum mihi date, quemadmodum imperatores militibus ſolent: ac, ſi quidem veſtra voluntas tulerit, cum fauſto & præclaro elogio ac teſtimonio, vt honori meo conſulatur: ſin minus, vtcumque vobis collibuerit: nihil de ea re altercabor, quamdiu Deus rerum noſtrarum ſtatum inſpectabit. Quem igitur tibi ſubſtituemus? dicet aliquis. Prouidebit ſibi Dominus paſtorem ad

2.Cor.9.d. *22.*

Gen.22.b. præfecturam, quemadmodum ouem prouidit ad holocauſtum. Hoc vnum requiro, vt ex eorum numero ſit, qui alijs inuidiæ ſunt, non miſerationi; qui non in omnibus rebus cũctis obſequuntur, ſed qui in quibuſdam etiam ob recti ſtudium in hominum offenſionem incurrunt. alterum enim in præſens iucundiſſimum eſt: alterum in poſterũ vtiliſſimum. Ac vos quidem orationes diſceſſui meo congruentes parate: ego autem his verbis extremum vos ſalutabo: Vale Anaſtaſia, nomen à pietate habens. Tu enim nobis fidei doctrinam, quæ adhuc contemptui erat, excitaſti. Vale inquam, communis victoriæ ſedes, noua Silo, in

Ioſue.18.a.i.

A ῥίψαι. καὶ δεῖ πρεσβύτας μὲν ἡμῖν τῷ γαστρὶ χαριζομένους τοῖς πλουσίοις, ὡς δὲ εἰς τὰ περιττὰ κεχρῆσθαι τοῖς ἀναγκαίοις, καὶ τῶν θυσιαστηρίων καταφρονεῖσθαι. ἵππους δὲ φερεσθαι τροφίμους, καὶ δίφρων ὑπερεμπίπτειν πρέπειν, ὀχήματος, περιπορφύρεσθαί τε καὶ περιπαρύζεσθαι, καὶ πάντας ὑποχωρεῖν ἡμῖν, ὡς περ θηρίοις, καὶ περιῤῥύζεσθαι, ἢ καὶ πάρεσθαι εἶναι δῆλους ὑπερχομένους. εἰ ταῦτα δεινὰ μέγαρα, παρελήλυθα· χαρίσασθέ μοι τῇ ἀδικίᾳ ταύτῃ. ἄλλον περισκοπεῖτε τὸν ἀρέσκοντα τοῖς πολλοῖς, ἐμοὶ δὲ τὴν ἐρημίαν, καὶ τὴν ἀχρειοτάτην, ἢ τὸν θεὸν, ᾧ μόνῳ καὶ διὰ τῆς ἁπλότητος ἀρέσομεν. δεινὸν, εἰ στερησόμεθα λόγων, καὶ συλλογῶν, καὶ παιπαλήσεων, καὶ τῶν ῥητόρων τούτων, ὑφ' ὧν περιεσόμεθα, καὶ οἰκείων καὶ φίλων, καὶ ἡμῶν, καὶ κάλλους πάλεως, καὶ μεγέθους, καὶ τῆς παντοχόθεν περιλαμπούσης αἴγλης τοὺς αὐτὸ βλέποντας, ἀλλὰ μὴ ὅσα πεπονθότας. ἀλλ' οὕτω τοῦτον, ὅσον, εἰ θηρευθήσομαι καὶ ξεσθήσομαι τῆς ἐν μέσῳ τραχύτητος καὶ βαθμῶν, καὶ τῆς πρὸς τοὺς πολλοὺς μεγαλείσεται. οὐ γὰρ ζητοῦσιν ἱερεῖς, ἀλλὰ ῥήτορας· οὐδὲ ψυχῶν οἰκονόμους, ἀλλὰ χρημάτων φύλακας· οὐδὲ θύτας καθαροὺς, ἀλλὰ προστάτας ἰσχυρούς. δυσλογήσομαί τι πρὸς αὐτούς· οὗτος ἡμᾶς αὐτοὺς ἐποιήσαμεν, οἳ πᾶσι πάντα γενόμεθα, σὺν οἶδα, πῦρον, ἵνα σώσωμεν πάντας, ἢ ἀπολέσωμεν. τί φατε; πείθομεν ὑμᾶς τοῖς λόγοις τούτοις, καὶ νενικήκαμεν; ἢ δῶ καὶ ῥῆμα πικρὸν λόγων ἡμῖν πρὸς τὸ πείθειν; ναὶ, πρὸς τῆς τριάδος αὐτῆς, ᾗ πεισθήσομαι, καὶ πείσω, πρὸς τῆς κοινῆς ἡμῶν ἐλπίδος, καὶ τῆς περὶ λαοῦ πόθεν συμπήξεως, δότε μοι τῇ χάριτι ταύτῃ, μὴ θύχων ἡμᾶς ἀποπέμψαι τὴν αὐτὴν ἡδιστὴν μοι τῆς ἀθλήσεως ἡ ἀναῤῥῆξις. δότε μοι τὸ χρέμμα τῆς ἀφέσεως, ὡς περ τοῖς τραπεῖσι τοῖς βασιλεῖς· καὶ εἰ βούλεσθε, μὴ δεξιᾶς τῆς μελετυέλαιος, ἵν' ἔχω τὸ ἀπαίτιμον· εἰ δὲ μὴ, ὅπως βούλεσθε· οὐδὲν περὶ τούτου διοίσομαι, ἕως ἂν θεὸς ἴδῃ τὰ ἡμέτερα, ὅπως ἂν ἔχῃ. τίνα οὖν ἀντικαθίξομεν; ὄψεται ἑαυτῷ κύριος πιμένα εἰς προστασίαν, ὡς προβατον εἶδεν ἐξολοκάρπωσιν. ἓν τοῦτο ἀπαιτῶ μόνον, τῶν φθονουμένων εἶναι, μὴ τῶν ἐλεουμένων, μὴ τῶν πᾶσι πᾶσι χαριζομένων· ἀλλ' ἔστι ἃ δεῖ προσκρούειν εἰδότων ὑπὲρ τοῦ βελτίονος. τὰ μὲν γὰρ, ἐντεῦθεν ἥδιον, τὰ δὲ ἐκεῖθεν λυσιτελέστερον. ὑμᾶς μὲν οὖν τοὺς προπεμπτηρίους ἡμῖν μελετήσαντι λόγους, ἐγὼ δὲ ὑμῖν ἀποδώσω τὸν σωτηριώτερον. χαίρεις Ἀναστασία μοι, τῆς ὀρθοβόας ἐπώνυμος· σὺ γὰρ τὸν λόγον ἡμῖν ἐξανέστησας ἔτι καταφρονούμενον, τὸ τῆς καινῆς νίκης χωρίον, ἡ νέα Σιλώμ, ἐν ᾗ πρῶτον τῷ σκηνῷ ἐπήξαμεν, προσαρτήσαντα ἔτι τῷ περφερομένῳ ἐν τῇ ἐρήμῳ· σὺ τι ὁ μέγας ναὸς οὗτος καὶ περιβόητος, ἡ νέα κληρονομία, τὸ νῦν μέγας εἶναι περὶ

B

C

D

E

ab or-

ἐκ τοῦ λόγου λαβών. ἐν Ιεβοὺς πρότερον ὄντα, Ιερουσαλὴμ πεποιήκαμεν. ὑμεῖς τε ὅσοι μὴ πάλαι δι-
ῴκουν ταῖς κάλλεσιν, ἄλλος ἄλλο τι τῆς πόλεως μέρος περιληφότες, ὥσπερ σύνδεσμοί τινες, καὶ τὸ μεταξὺ
εἰκοτόμενοι, οὓς μὴ τῆς ἀσθενείας ταύτης, ἐχθρὸς, ἢ χάρις δὲ σὺν ἡμῖν ἐπλήρωσε τοῖς ἀπεγνωσμέ-
νοις. χαίρετε Ἀπόστολοι, ἡ καλὴ μεγονία, οἱ ἐμοὶ διδάσκαλοι τῆς ἀθλήσεως· εἰ καὶ μὴ πολλάκις ὑμῶν
ἐπαινῶ ἔσως τὸν τοῦ ὑμετέρου Παύλου σατᾶν
* περιφέρουσαν τῷ σώματι εἰς τὸ συμφέρον, δι' ὃν νῦν ὑμῶν ἀποκίζομαι. χαῖρέ μοι ὦ καθέδρα, τὸ ὑπέρφρονον ὕψος τοῦτο, καὶ ἀπαύδιον. ἱερεῖων
συνέδριον, ἱερέων αἰδοῖ, καὶ χρόνῳ πεφιμένων, ὅσον τε ἄλλο σοὶ τῷ ἱερᾷ τραπέζῃ λειτουργικὸν θεοῦ,
καὶ ἐγγίζον θεῷ τῷ ἐγγίζοντι. χαίρετε Ναζωραίων χοροστασίαι, ψαλμῳδῶν ἁρμονίαι, εὐνῆς πάννυχοι,
παρθένων σωφροσύναι, γυναικῶν διακοσμία, χηρῶν, ὀρ-
φανῶν συνήμονες, πτωχῶν ὀφθαλμοὶ πρὸς θεὸν καὶ
πρὸς ἡμᾶς βλέποντες. χαίρετε οἶκοι φιλόξενοι καὶ
φιλόχριστοι, καὶ τῆς ἐμῆς ἀσθενείας ἀντιλήπτορες.
χαίρετε τῶν ἐμῶν λόγων ἐραστοὶ, καὶ δρόμοι, ἐπο-
δρομοῦσι, καὶ χαρίδες φανεραὶ, ἐκ λανθάνουσαι· καὶ ἡ
διαζομένη κιγκλὶς αὖτη τοῖς σπεύδουσιν ἀκοῦσαι τοὺς λόγους ἀθρο-
μένοις. χαίρετε ὦ βασιλεῖς καὶ βασίλεια, ὅσον τε
σπεύδει τὸν βασίλειον διεκδύνειν, καὶ οἰκέτιον· ἀ μὲν
καὶ βασιλεῖ πρὸν, οὐκ οἶδα· θεῷ δὲ τὸ πλεῖον ἄπ-
συον. κρατήσατε χεῖρας, ὀξὺ βοήσατε, ἄρατε εἰς ὕψος
τὸν ῥήτορα ὑμῶν, στόμαχον ὑμῖν ἡ πονηρὰ γλῶσσα καὶ
λάλος, οὐ μὴν σιγήσατε· μαχήσεται γὰρ ἀμφὶ χειρὸς
καὶ μέλανος· τὸ δ' οὖν παρὸν σεσιγήκαμεν. χαῖρε ὦ
μεγαλόπολις καὶ φιλόχριστε· μαρτυρήσω γὰρ πλη-
θεῖ· καὶ εἰ μὴ κατ' ἐπίγνωσιν ὁ ζῆλος· πεπίκρα-
κεν ἡμᾶς ἡ ἀμφίδυξις. σπεύσατε τῇ ἀληθείᾳ,
μεταδιάζεσθε ἐνθένδε γοῦν, ἐμήσατε θεὸν, πλεῖον
τῆς εὐσεβείας. ἔχει μετάθεσις τὸ αἰσχρὸν ἔχει, ἀλλ' ἡ
τοῦ κακοῦ πέρσεις τὸν ἀπώλεσεν. χαίρετε εὐσεβεῖς,
καὶ δύσις, ὑπὲρ ὧν, καὶ ὑφ' ὧν πολεμούμεθα. μάρ-
τυς ὁ περιλυδίσων ἡμᾶς, οὐ ὀλίγοι μεμήσονται τὸν
ἐμὸν ὑποχώρησιν. οὐ γὰρ καὶ τὸν θεὸν ἀπολοῦσιν οἱ
τῶν θρόνων ἀναχωρήσαντες, ἀλλ' ἔξουσι τὸν αὖθις κα-
θέδρων· ἢ πολὺ τούτων ὑψηλοτέραν τε καὶ ἀσφαλε-
στέραν. ἀλλὰ πάντα, καὶ πρὸ πάντων βοήσομαι· χαίρετε
ἄγγελοι τῆσδε τῆς ἐκκλησίας ἔφοροι, καὶ τῆς ἐμῆς
παρουσίας καὶ ἀποδημίας, ἥπερ ἐν χερὶ θεοῦ τὰ ἡμέτε-
ρα. χαῖρέ μοι ὦ τριὰς, τὸ ἐμὸν μελέτημα, καὶ καλλω-
πισμα, καὶ σώζοις τοῖσδε, καὶ σώζοις τούσδε, τὸν ἐμὸν
λαόν· ἐμὸς γὰρ, κἂν ἄλλως εἰσπραττώμεθα, καὶ ἀγγέλ-
λειό μοι διαπορτὸς ὑψουμένη, καὶ αὐξομένη, καὶ λόγῳ,
καὶ πολιτείᾳ. πιστίαι φυλάττοιτε μοι τὴν παραθήκην,
μέμνησθέ μου τῶν λιθασμῶν. ἡ χάρις τοῦ
κυρίου ἡμῶν Ιησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
Ἀμήν.

A ab orthodoxa doctrina ſuſcepiſti; quòdq. nos, cũ prius Iebus eſſes, Hieruſalem effecimus. Vosq. etiam aliæ ædes ſacræ, huic dignitate & ornamentis proximæ, alia aliam quamdam vrbis partem complectentes, quaſi vincula quædam & compages, ac propinqua loca complectentes; quas cum hac corporis imbecillitate, non nos, ſed Dei gratia nobiſcum, qui pro perditis ac deſperatis habebamur, impleuit. Valete Apoſtoli, præclara colonia, certaminis mei magiſtri: etſi minus ſæpe laudes veſtras celebraui, fortaſſe Pauli veſtri ſatanam ad vtilitatem meã in corpore circumferens; ob quem nunc à vobis abſcedo. Vale cathedra, inuidioſum hoc & periculoſum faſtigiũ, Pontificum B concilium, ſacerdotum non minus reuerentia & maieſtate, quàm ætate ornatorum, & quicumque tandem alij circa ſacroſanctam menſam Deo miniſtratis, atque ad appropinquantem Deum appropinquatis. Valete Nazarænorum chori, Pſalmodiarum concentus, nocturnæ ſtationes, virginum ſanctimonia, mulierum modeſtia, viduarum & orphanorum cœtus, pauperum oculi in Deum & in nos intuentes. Valete domus hoſpitales, peregrinorum & Chriſti amantes, infirmitatisq. meæ adiutrices. Valete ſermonum meorum amatores, & curſus & concurſiones, & calami, tam C perſpicui, quàm occulti; atque huius ſuggeſti cancelli à multitudine compreſſi, hominum audiendi ſtudio ſeſe mutuo protrudentium. Valete Imperatores, & palatia, atque omnes Imperatoris famuli & cubicularij: ſi quidẽ Imperatori fideles, haud quaquam certum habeo; Deo autem magna ex parte infidi: manibus plaudite, acute clamate, rhetorem veſtrum in ſublime tollite. ſiluit vobis improba & loquax lingua: nec tamen ſilebit. pugnabit enim manu & atramento. ceterũ in præſentia conticuimus. Vale magna ciuitas, & Chriſti amore prædita (vera enim teſtabor) etſi non ſecundum ſcientiam hic zelus eſt. Benigniores D nos diſiunctio reddidit. Ad veritatem accedite; ad meliorem frugem tandem aliquando vos conuertite; Deum, amplius quàm conſueuiſtis, colite. Non turpe eſt ſententiam mutare: ſed in malo perſeuerare, funeſtũ & exitioſum. Vale Oriens & Occidẽs, pro quibus & à quibus oppugnamur. Teſtis ille eſt, qui pacatos nos reddet, ſi nonnulli ſeceſſionem meam imitentur. Non enim Dei quoque iacturam facient, qui thronis ceſſerint: ſed ſupernam cathedram habebunt his multo ſublimiorem & tutiorem. Præter omnia, & ante omnia clamabo: Valete Angeli, huius Eccleſiæ præſides, meæq. præſentiæ, ac *peregrinationis: E ſi modo in manu Dei res noſtræ ſunt. Vale Trinitas, meditatio mea, & decus meum. His velim ſerueris, & hos ſerues, meum hunc populũ (meus enim eſt, etiam ſi aliter de nobis decernatur,) atque audiam te quotidie tum ſermone, tum vita & moribus augeri, & in ſublime attolli. Filioli, depoſitum quæſo cuſtodite: mementote lapidationum mearum. Gratia Domini noſtri Iesv Chriſti ſit cum omnibus vobis. Amen.

* profectionis

1. Cor. 13. b. 10.

2. Cor. 12. b. 7.

Ro. 10. a. 2

2. Tim. 1. c. 14. Rom. 16. d. 24.

CANONES SANCTORVM centum quinquaginta Patrum, qui Constantinopoli conuenerunt, Flauio Eucherio, & Flauio Euagrio viris clarissimis Cos. vij. idus Iulias.

Eiusdem sancti Concilij ad pijssimum Imperatorem Theodosium magnum nuncupatoria: cui adiunxerunt à se statutos Canones.

Religionis ac pietatis obseruantissimo, Deiq. amantissimo Imperatori Theodosio, sanctum Concilium Episcoporum, qui ex diuersis prouincijs Constantinopoli conuenerunt.

INITIO quidem nostri ad tuam pietatem scripti, gratias agimus Deo, qui tuæ pietatis Imperium constituit ad communem pacem Ecclesiarum, & sanæ Fidei confirmationem: agentes autem Deo debitas gratias, necessario quoque ea quæ acta sunt in sancto Concilio, ad tuam referimus pietatem; nempe quòd ex quo tempore iuxta litteras tuæ pietatis Constantinopoli conuenimus, primum quidem mutuam inter nos concordiam renouauimus: deinde vero breues etiam pronuntiauimus definitiones, quibus & Patrum, qui Nicææ congregati fuerunt, Fidem confirmauimus; &, quæ aduersus eam obortæ sunt, peruersas hæreses ac prauas opiniones extrema cum execratione ac detestatione reprobauimus. Præterea etiam ad recte constituendum & ordinandum statum & disciplinam Ecclesiarum, certos canones statuimus: quæ omnia huic nostro scripto subiecimus. Rogamus igitur tuam clementiam, vt per litteras quoque tuæ pietatis ratum habeatur Concilij decretum: vt sicuti litteris, quibus nos conuocasti, Ecclesiam honore prosecutus es, ita etiam finem eorum quæ decreta sunt, obsignes. Dominus autem Imperium tuum in pace & iustitia stabiliat, & producat in multas ætates & generationes, atque ad terrenum Imperium, cælestis quoque regni gaudium & fructum adijciat. Gratificetur Deus orbi terrarum, vt te, qui re vera pietatis studiosissimus, Deiq. amantissimus Imperator es, valentem, omnibusq. præclaris rebus florentem & excellentem videat: id quod Sancti etiam ab illo precibus ac votis petunt & orant.

Hæc decreuerunt ac statuerunt Episcopi, qui gratia Dei ex diuersis prouincijs Constantinopoli conuenerunt, vocati à Theodosio pijssimo Imperatore.

CAN. I.

NON spernendam esse fidem Patrum trecentorum decem & octo, qui in Nicæa Bithyniæ conuenerunt, sed manere eam ratam oportet,

ΚΑΝΟΝΕΣ ΤΩΝ ΕΚΑΤΟΝ πεντήκοντα ἁγίων πατέρων τῶν ἐν Κωνσταντινουπόλει συνελθόντων ἐπὶ ὑπατείας Φλαβίου Εὐχερίου, καὶ Φλαβίου Εὐαγρίου, τῶν ἐπιφανεστάτων, πρὸ ἑπτὰ εἰδῶν Ἰουλίων.

Προσφωνητικὸς τῆς αὐτῆς ἁγίας συνόδου πρὸς τὸν φιλαίτατον βασιλέα Θεοδόσιον τὸν μέγαν· ᾧ * ὑπέταξε τοὺς παρ' αὐτῷ ἐπιθήτους καιρούς. * ὑπέταξεν

Τῷ εὐσεβεστάτῳ, καὶ θεοφιλεστάτῳ βασιλεῖ Θεοδοσίῳ ἡ ἁγία σύνοδος τῶν ἐπισκόπων τῶν ἐκ διαφόρων ἐπαρχιῶν συνελθόντων ἐν Κωνσταντινουπόλει.

ΑΡΧΗ μὲν ἡμῖν τῶν πρὸς τὴν σὴν εὐσέβειαν γραμμάτων, εὐχαριστία πρὸς τὸν θεὸν τὸν ἀναδείξαντα τὴν ὑμετέραν εὐσέβειαν τῇ βασιλείᾳ, δεῖ κοινῇ τῶν ἐκκλησιῶν εἰρήνῃ καὶ τῆς ὑμετέρας πίστεως ἐπερρωμένῃ· δοτέον δὲ τῷ θεῷ τὴν ὀφειλομένην εὐχαριστίαν, ἀναγκαίως καὶ τὰ γεγραμμένα ἐν τῇ ἁγίᾳ συνόδῳ πρὸς τὴν σὴν εὐσέβειαν ἀναφέρομεν· καὶ ὅτι συνελθόντες εἰς τὴν Κωνσταντινούπολιν ἐν τὸ γράμμα τῆς σῆς εὐσεβείας, πρῶτον μὲν ἀνεκαινίσαμεν τὴν πρὸς ἀλλήλους ὁμόνοιαν· ἔπειτα δὲ καὶ συντόμους ὅρους ἐξεφωνήσαμεν, * ἅμα τῇ τῶν πατέρων πίστει τῶν ἐν Νικαίᾳ κυρώσαντες, καὶ τὰς κατ' αὐτῆς ἐπφυείσας αἱρέσεις ἀναθεματίσαντες. πρὸς δὲ τούτοις, καὶ ὥσπερ τῆς ἀνάγκης τῶν ἐκκλησιῶν ῥητοὺς καιροὺς ὠρίσαμεν· ἅπερ ἅπαντα τῷδε ἡμῶν τῷ γράμματι * ὑπετάξαμεν. * ὑπέταξα

δεόμεθα γοῦν τῆς σῆς ἡμερότητος, γράμματι τῆς σῆς εὐσεβείας ἐπικυρωθῆναι τῇ συνόδῳ τὸν ψῆφον· ἵν' ὥσπερ τοῖς τῆς κλήσεως γράμμασι τὸν ἐκκλησιαστικὸν τιμήσας, οὕτω καὶ τῶν δεξαίτων ἐπισφραγίσῃ τὸ τέλος. ὁ δὲ κύριος ἐπείξῃ σου τὴν βασιλείαν ἐν εἰρήνῃ καὶ δικαιοσύνῃ, καὶ ἐπιδημήσῃ χρηταῖς γενεαῖς, καὶ συνοδεύσῃ τῷ ἐπιγείῳ κράτει, καὶ τῆς βασιλείας τῆς ἐπουρανίου τὸν δεσπόσαντα. ἐρρωμένον σε, καὶ ἐν πᾶσι τοῖς καλοῖς διαπρέποντα ὁ θεὸς χαρίσαιτο τῇ οἰκουμένῃ, ἐκκλησίαις τῶν ἁγίων, τὸν ὡς ἀληθῶς εὐσεβέστατον καὶ θεοφιλέστατον βασιλέα.

Τάδε ἔφασαν οἱ ἐν Κωνσταντινουπόλει χάριτι θεοῦ συνελθόντες ἐπίσκοποι ἐκ διαφόρων ἐπαρχιῶν ἐπὶ κλήσει τοῦ εὐσεβεστάτου βασιλέως Θεοδοσίου.

ΚΑΝ. αʹ.

ΜΗ ἀθετεῖσθαι τὴν πίστιν τῶν πατέρων τῶν τριακοσίων δεκαοκτὼ, τῶν ἐν Νικαίᾳ τῆς Βιθυνίας συνελθόντων, ἀλλὰ μένειν ἐκείνην κυρίαν.

...ſtrong Reaſons, and Arguments, to ſhew the Neceſſity of Reformation, and to perſwade the People to it. Which Reaſons, and Arguments, are ſo ſtrong, and ſo many, that I cannot but wonder, how it is poſſible, that any Man, that is not wilfully blind, can reſiſt the Force of them. Nay, I cannot but wonder, how it is poſſible, that any Man, that is not wilfully blind, can reſiſt the Force of any one of them. For, if any one of them be ſtrong, and ſufficient to perſwade, it is enough. And, if any one of them be not ſtrong, and ſufficient to perſwade, it is not worth the while to make uſe of it. Therefore, I ſhall not trouble the Reader with many Words, but ſhall only ſet down ſome few of the moſt ſtrong, and moſt ſufficient Reaſons, and Arguments, to perſwade the People to Reformation.

The firſt Reaſon, and Argument, to perſwade the People to Reformation, is, That the Church of England, as it is now Eſtabliſhed by Law, is not Conformable to the Word of God. For, if the Church of England, as it is now Eſtabliſhed by Law, be not Conformable to the Word of God, then it is not to be Approved, but to be Diſapproved, and Reformed. But, the Church of England, as it is now Eſtabliſhed by Law, is not Conformable to the Word of God. Therefore, it is not to be Approved, but to be Diſapproved, and Reformed. The Major Proposition, or firſt Part of this Argument, is ſo plain, that it needs no Proof. The Minor Proposition, or ſecond Part of this Argument, is ſo plain, that it needs no Proof. For, if the Church of England, as it is now Eſtabliſhed by Law, be not Conformable to the Word of God, then it is not to be Approved, but to be Diſapproved, and Reformed. But, the Church of England, as it is now Eſtabliſhed by Law, is not Conformable to the Word of God. Therefore, it is not to be Approved, but to be Diſapproved, and Reformed. The Major Proposition, or firſt Part of this Argument, is ſo plain, that it needs no Proof. The Minor Proposition, or ſecond Part of this Argument, is ſo plain, that it needs no Proof. For, if the Church of England, as it is now Eſtabliſhed by Law, be not Conformable to the Word of God, then it is not to be Approved, but to be Diſapproved, and Reformed. But, the Church of England, as it is now Eſtabliſhed by Law, is not Conformable to the Word of God. Therefore, it is not to be Approved, but to be Diſapproved, and Reformed. The Major Proposition, or firſt Part of this Argument, is ſo plain, that it needs no Proof. The Minor Proposition, or ſecond Part of this Argument, is ſo plain, that it needs no Proof.

ALTERA EDITIO CANONVM.

CAP. I.

Ex Dionysii Exigui versione.

FIDEM non violandam Patrum trecentorum decem & octo, qui apud Nicæam Bithyniæ conuenerunt; sed manere eam firmam & stabilem. Anathematizandam omnem hæresim, & specialiter Eunomianorum, vel Anomianorum, & Arianorum, vel Eudoxianorum, & Macedonianorum, vel Spiritui sancto resistentium; & Sabellianorum, & Marcellianorum, & Photinianorum, & Apollinariorum.

CAP. II.

Qui sunt super diœcesim Episcopi, nequaquã ad ecclesias, quæ sunt extra præfixos sibi terminos, accedant; nec eas hac præsumptione confundant; sed iuxta Canones, Alexandrinus antistes quæ sunt in Aegypto regat solummodo; & Orientis Episcopi Orientem tantum gubernent, seruatis priuilegijs, quæ Nicænis canonibus ecclesiæ Antiochenæ tributa sunt. Asianæ quoque diœceseos Episcopi, ea solum quæ sunt in Asiana diœcesi dispensent: necnon & Ponti Episcopi ea tantum, quæ sunt in Ponto; & Thraciarum, quæ in Thracijs sunt, gubernent.

Non vocati autem Episcopi vltra suam diœcesim non accedant propter ordinationes faciendas, vel propter alias dispensationes Ecclesiasticas. Seruata vero quæ scripta est de gubernationibus regula, manifestum est, quòd illa quę sunt per vnamquamque prouinciam, ipsius prouinciæ Synodus dispenset, sicut Nicæno constat decretum esse Concilio. Ecclesias autem Dei in barbaricis gentibus constitutas, gubernari conuenit iuxta consuetudinẽ, quæ est à Patribus obseruata. *Can. 5.*

Verumtamen Constantinopolitanus Episcopus habeat honoris primatum post Romanum Episcopum, propterea quòd vrbs ipsa sit iunior Roma.

CAP. III.

De Maximo Cynico, & eius inordinata constitutione quæ Constantinopoli facta est, placuit, neque Maximum Episcopum esse, vel fuisse, nec eos, qui ab ipso in quolibet gradu *cleri sunt ordinati; cum omnia quæ ab eodem perpetrata sunt, in irritum deducta esse videantur. *clerici

EXPOSITIO FIDEI CENTVM quinquaginta sanctorum Patrum, qui Constantinopoli congregati sunt.

CREDIMVS in vnum Deum, Patrem omnipotentem, factorem cæli & terræ, visibilium omnium & inuisibilium. Et in vnum Dominum IESVM Christum, Filium Dei, natum ex Patre, ante omnia sæcula, Deum verum de Deo vero; natum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, & salutem nostram, descendit de cælis: & incarnatus est de Spiritu sancto ex Maria virgine, & humanatus est: & crucifixus est pro nobis sub Pontio Pilato, & sepultus est: & resurrexit tertia die; ascendit in cælum, sedet ad dexteram Patris, iterum venturus cum gloria iudicare viuos & mortuos; cuius regni non erit finis. Et in Spiritum sanctum, Dominum & viuificantem, ex Patre procedentem, cum Patre & Filio adorandum & conglorificandum: qui loquutus est per sanctos Prophetas. Et vnam sanctam catholicam & Apostolicam Ecclesiam. Confitemur vnum baptisma in remissionem peccatorum. Expectamus resurrectionem mortuorum: & vitam futuri sæculi. Amen.

B Et subscripserunt Episcopi centum quinquaginta, qui in eodem Concilio conuenerunt.

Nectarius Constantinopolitanus.

Prouinciæ Aegypti.

Timotheus Alexandrinus.
Dorotheus Oxyrinchites.

Prouinciæ Palæstinæ.

Cyrillus Hierosolymitanus.
C * Thalassius Cæsarienſis. * Gelasius
Macer Hierichuntinus.
Dionysius Diospolitanus.
Priscianus Sebastenſis.
Saturninus Scythopolitanus.
Rufus Nicopolitanus.
Auxentius Ascalonitanus.
Aelianus Iamnienſis.

Prouinciæ Phœnices.

Zenon Tyrius.
Paulus Sidonienſis.
Nectabus Ptolemaidenſis.
D Philippus Damascenus.
Batrachus Paneadenſis.
Timotheus Berytius.
Basilides Byblenſis.
* Mochimus Aradenſis. * Mocimus
Alexander * Arachenſis. * Arundenſis.

Prouinciæ Syriæ * Cœlesſ. * Curuæ al. Cauæ

Meletius Antiochenus.
* Pegasius Laodicenſis. * Pelagius
Acacius Beroœnſis.
Ioannes Apameenſis.
Byzus Seleucienſis.
E Eusebius Epiphanienſis.
Marcianus * Seleucopolitanus. * Seleucobelitanus. al. Seleucoualitanus.
Patrophilus Lariſſenſis.
Seuerus Patrenſis.
Flauianus, & Elpidius presby. Antiochen.
Eusebius Chalcidenſis.
Domnus Gabalenſis.
Basilius Raphanenſis.

Prouinciæ Arabiæ.

Agapius.
Bagadius.

Pro-

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Leontius Cyburenſis.

Prouinciæ Bithyniæ.

Euphraſius Nicomedienſis.
Dorotheus Nicænus.
Olympius Neocæſarienſis.
Theodulus Chalcedonenſis.
Euſtaſius Pruſenſis.

Prouinciæ Ponti Amaſiæ.

[a] Pantophilus Iberorum.

[a] Pansophius al. Paſiphilus

A

Prouinciæ Myſiæ.

Martyrius Marcianopolis.

Prouinciæ Scythiæ.

Gerontius Tomenſis.
Aetherius Terſonitanus.
Sebaſtianus Anchialenſis.

Prouinciæ [a] Spaniæ.

Agrius [a] Immontinenſis.

[a] Hiſpaniæ.
[a] Laminitanenſis.

Prouinciæ Ponti Polemoniaci.

Atarbius, per Cylum lectorem.

B

EPISTOLA EPISCOPORVM QVI CONSTANTINOPOLI conuenerunt.

ΕΠΙΣΤΟΛΗ ΤΩΝ ΕΝ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΙ συνελθόντων Ἐπισκόπων.

Ex Theod. lib. 5. c. 9. *Dominis honoratiſſimis, & cum primis reuerendiſſ. fratribus ac collegis, Damaſo, Ambroſio, Britteni, Valeriano, Acholio, Anemio, Baſilio, & ceteris ſanctis Epiſcopis in celebri vrbe Roma conuocatis, ſanctum Concilium orthodoxorum Epiſcoporum in ampla vrbe Conſtantinopoli congregatorum, in Domino ſalutem.*

C

Κυρίοις ἁγιωτάτοις, καὶ θεοσεβεστάτοις ἀδελφοῖς, καὶ συλλειτουργοῖς, Δαμάσῳ, Ἀμβροσίῳ, Βρεττανῷ, Οὐαλεριανῷ, Ἀχολίῳ, Ἀνεμίῳ, Βασιλείῳ, καὶ τοῖς λοιποῖς ἁγίοις ἐπισκόποις τοῖς συνειλεγμένοις ἐν τῇ μεγάλῃ πόλει Ῥώμῃ, ἡ ἁγία σύνοδος τῶν ὀρθοδόξων ἐπισκόπων τῶν συνειλεγμένων ἐν τῇ μεγάλῃ πόλει Κωνσταντινουπόλει, ἐν κυρίῳ χαίρειν. Theod. hiſt. eccleſiaſt. l. 5. c. 9.

MVLTITVDINEM calamitatum nobis à dementis ſectæ Arianæ principibus inflictarũ, veſtræ reuerentiæ tamquam earumdem ignaris exponere, narrareq. erit fortaſſe ſuperuacaneũ. Nam neque veſtram pietatem res noſtras tam paruo æſtimare arbitramur, vt de his docendi ſitis, pro quibus deberetis nobiſcum vnà condoleſcere: neque huiuſmodi ſunt tempeſtates illæ, quibus vndique iactamur, vt propter earum paruitatem vos latere queant. Quin etiam tẽpus perſecutionis adeo nuper præterijt, vt non illi ſolum, qui in eo afflictati erant, verum & eorum amici, qui propter amorem venerant cum illis in ſocietatem doloris, recentem eius memoriam teneant. Nam heri, prope dixerim, & nudius tertius, nonnulli exilij vinculis liberati, & infinita fere afflictionum genera perpeſſi, ad eccleſias ſuas redierunt: aliorũ autem exilij cruciatibus extinctorum reliquiæ dumtaxat in patriam ſunt reportatæ. Quidam poſt reditum ab exilio, in furorem hæreticorum adhuc ſæuientem incidentes, grauiora tormenta in ſua ipſorum, quàm in aliena regione tolerarunt; &, ſicut beatus Stephanus, lapidibus obruti occubuerunt. Alij varijs cruciamentis dilacerati, ſtigmata Chriſti & vibices in corpore adhuc circumferunt. Porro pecuniæ iacturam, multas ciuitatum, proſcriptiones ſingulorum, inſidias, contumelias, carceres, quis poterit enumerare? Nam afflictionum genera, quibus vexati ſumus, vix numero comprehẽdi poſſunt; propterea fortaſſe, quòd pœnæ peccatis debitæ nobis perſoluendæ erant: fortaſſe autem, quòd benignus Deus per ingentem rerum aduerſarum multitudinem nos exercere volebat. Pro quibus

Act. 7. 58

Deo

D

E

Τὸ μὲν οὖς ἀγνοεῖσθαι τὴν ὑμετέραν ἁγιότητα οὐδὲ ἀνεκτὸν, καὶ διηγεῖσθαι τῶν [x] πεπονθότων τὸ πλῆθος τῶν ἐπαχθέντων ἡμῖν πολλῶν ὑπὸ τῆς τῶν [x] Ἀρειομανιτῶν δυναστείας, περιττὸν ἴσως. οὔτε γὰρ οὕτω πάρεργον τὸ καθ' ἡμᾶς κεῖσθαι τὴν ὑμετέραν ἡγούμεθα θεοσέβειαν, ὡς δεῖσθαι τοῦ μαθεῖν τῶνδε, οἷς ἐχρῆν συναλγεῖν. οὔτε ψιλοπαίγμονες οἱ παρεληλυθότες ἡμᾶς χειμῶνες, ὡς λανθάνειν δύνασθαι σμικρότητος, ὅπου γε τῶν δικαίων νεαρὸς, ἔναυλον ἔτι φυλάττων τὸν μνήμην, οὐ τοῖς πεπονθόσι μόνον, ἀλλὰ καὶ τοῖς δι' ἀκοῆς τὰ τῶν πεπονθότων οἰκειουμένοις. χθὲς, οἷς εἰπεῖν, ἔτι καὶ πρώην, οἱ μὲν τῶν τῆς ἐξορίας λυθέντες δεσμῶν, εἰς τὰς ἑαυτῶν ἐκκλησίας διὰ μυρίων ἐπανήκασι θλίψεων· τῶν δὲ καὶ πλεωθέντων ἐν τῇ ἐξορίᾳ, ἐπανεκομίσθη τὰ λείψανα. ἔνιοι δὲ καὶ μετὰ τὴν τῆς ἐξορίας ἐπάνοδον, ἔτι βαρύζουσι τῇ τῶν αἰρετικῶν ἀθεμιτότητι θυμῷ, πικρότερα τῶν ὑπὸ τῆς ἀλλοτρίας, ὑπὸ τῆς οἰκείας ὑπομένοντα, λίθοις παρ' αὐτῶν πλεωθέντες καθ' τὸν μακάριον Στέφανον. ἄλλοι διαφόροις κατεξανθέντες αἰκίαις, ἔτι τὰ στίγματα τοῦ Χριστοῦ καὶ τοὺς μώλωπας ἐν τῷ σώματι περιφέρουσι. χρημάτων δὲ ζημίας καὶ [x] πολυμήνους πλάνας, καὶ τὰς τῶν καθ' ἕνα [x] δημοσιώσεις, καὶ συκοφαντίας, καὶ ὕβρεις, καὶ δεσμωτήρια τίς ἂν ἐξαριθμήσασθαι δύναιτο; πάσας γὰρ ὄντως ἐφ' ἡμᾶς αἱ θλίψεις ἐπληθύνθησαν· κατὰ ἀριθμὸν, ἴσως μὲν, ἐπειδὴ δίκας ἀμελημάτων ἐτίναμεν· ἴσως δὲ καὶ τοῦ Φιλανθρώπου θεοῦ, διὰ τὸ πλῆθος τῶν πταισμάτων ἡμᾶς γυμνάζοντος. πρὸς μὲν οὖν τὸν θεὸν

x πεπονθότων

x Ἀρειομανιτῶν

x ἴσως, σεσημείωσαι δημεύσεις

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eur. Qui quidem non ſolum vobis exponent, quàm noſtra voluntas pacis ſtudioſa ſit, & quo pacto nihil aliud, quàm Eccleſiæ concordiam ſibi proponat; verum etiam quàm ardenti ſtudio ad ſanam fidem tuendam accenſi ſimus, perſpicue ſignificabunt. Nam perſequutionum procellas, cruciatus, minas Imperatorias, crudelem magiſtratuum violentiam, aliarumq. rerum incommodarum tentationes, quas ab hæreticis ſuſtinuimus, pro fide Euangelica à trecentis decem & octo ſanctis Patribus in Nicæa Bithyniæ vrbe confirmata ſuſtinuimus. Etenim iſta fides tum à nobis, tum à vobis, tum ab omnibus qui verbum veræ fidei non peruertunt, approbari debet; quippe cum & antiquiſſima ſit, & lauacro baptiſmatis, quo tincti ſumus, conſentanea; & nos doceat credere in nomine Patris & Filij & Spiritus ſancti, hoc eſt, in diuinitatem, potentiam, & ſubſtantiam vnam Patris & Filij & Spiritus ſancti, æqualem dignitatem, & coæternum regnum, in tribus perfectis hypoſtaſibus, ſiue in tribus perfectis perſonis; adeo vt neque quidquam loci detur peſtiferæ Sabellij hæreſi, qua confunduntur perſonæ, hoc eſt, proprietates earum tolluntur; neque blaſphemia Eunomianorum, Arianorum, aut eorum qui Spiritum ſanctum oppugnant, quidquam habeat ponderis, quæ quidem eſſentiam, naturam, & diuinitatem diſcindit, & Trinitati, quæ increata, & conſubſtantialis, & coæterna eſt, naturam poſterius genitam, aut creatam, aut quæ ſit alterius eſſentiæ, inducit. Nos autem doctrinam Dominicæ incarnationis integram & perfectam tenemus; & neque diſpenſationem carnis Chriſti, vel animæ vel mentis expertem, vel imperfectam eſſe aſſerimus: ſed agnoſcimus Verbum Dei ante ſæcula omnino perfectum eſſe, & perfectum hominem in nouiſſimis diebus pro noſtra ſalute factum eſſe. Atque iſta de fide à nobis libere ingenueq. prædicata, ſummatim diſſeruimus: de quibus pleniorem delectationem animis poteritis percipere, ſi libellum in Concilio Antiochiæ conuocato, de fidei deciſione editum, & eum etiam qui ſuperiore anno à Conſtantinopolitano Concilio generali compoſitus eſt, legere placuerit: in quibus tum fidem noſtram vberius expoſuimus, tum hæreſibus nuper excogitatis anathema ſcriptis proditum denuntiauimus. De adminiſtrationibus autem, quæ ſunt cuiuſque Eccleſiæ propriæ,
Can. 5. cum vetus, vti noſtis, lex obtinuit, tum ſanctorum Patrum in Concilio Nicæno deciſio; vt videlicet ſingularum prouinciarum Antiſtites, vnà cum finitimis (modo ipſis ita viſum fuerit) Epiſcopis, miniſtros ad eccleſiarum commodum in ſuis ipſorum prouincijs ordinent. Ex cuius legis & deciſionis præſcripto ſcitote, tum alias quoque eccleſias apud nos adminiſtratas eſſe, tum illuſtriſſimarum eccleſiarum ſacerdotes delectos. Vnde eccleſiæ Conſtantinopolitanæ, recens, vt ita dicam, ædificatæ, quamq. ex hæreticorum blaſphemia, tamquam ex ore leonis, per miſericordiã Dei nuper eripuimus, reuerendiſſimum, Deoq. dilectiſſimũ Nectarium in Concilio generali, communi omnium conſenſu, præſente

A πίστις. διὸ ὧν καὶ τὴν ἡμετέραν προαίρεσιν εἰρηνικὴν οὖσαν, καὶ σπουδὴν ἑνώσεως ἔχουσαν, ἀποδείκνυμεν· καὶ τὸν ζῆλον ἡμῶν ὑπὲρ τῆς ὑγιοῦς πίστεως φανερὸν ποιοῦμεν. ἡμεῖς γὰρ εἴ τι διωγμοὺς, εἴ τι θλίψεις, εἴ τι βασιλέως ἀπειλὰς, εἴ τι τὰς τῶν ἀρχόντων ὠμότητας, εἴ τι ἄλλο πρᾶγμα χεῖρον, ὑπὲρ τῶν αἱρετικῶν ὑπεμείναμεν, ὑπὲρ τῆς ἀγγελικῆς πίστεως τῆς ἐν Νικαίᾳ τῆς Βιθυνίας ὑπὸ τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγίων θεοφόρων πατέρων κυρωθείσης, ὑπεστημεν. πιστὸν γὰρ καὶ ἡμῖν, καὶ ὑμῖν, καὶ πᾶσι τοῖς μὴ διαστρέφουσι τὸν λόγον τῆς ἀληθοῦς πίστεως, συναρέσκειν δεῖ· ἣν μᾶλλον πᾶσι πρεσβυτάτην τε εὑρομεν, καὶ ἀκόλουθον τῷ βαπτίσματι, καὶ διδάσκουσαν ἡμᾶς πιστεύειν εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, ὁηλαδὴ, θεότητός τε καὶ δυνάμεως καὶ οὐσίας μιᾶς τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος πιστευομένης, ὁμοτίμου τε τῆς ἀξίας, καὶ συναϊδίου τῆς βασιλείας, ἐν τρισὶ τελειοπρεπέσιν ὑποστάσεσιν, ἤγουν τρισὶ τελείοις προσώποις· οἷς μή τι τῶν Σαβελλίου νόσον χάσκειν λαβεῖν, συγχεομένων τῶν ὑποστάσεων, ἤγουν τὰς ἰδιότητας ἀναιρουμένων· μή τι μὴν τῶν τοῦ Εὐνομιανῶν, καὶ Ἀρειανῶν, καὶ πνευματομάχων βλασφημίαν ἰσχύειν, τὴν οὐσίας, ἢ τῆς φύσεως, ἢ τῆς θεότητος τεμνομένης, καὶ τῇ ἀκτίσῳ, καὶ ὁμοουσίῳ, καὶ συναϊδίῳ τριάδι μεταβλητέας ἴσης, ἢ κλῆσις, ἢ ὑπερουσίᾳ φύσεως ἐπαγομένης· καὶ τὸν τῆς ἐνανθρωπήσεως τοῦ κυρίου λόγον, ἀδιάτροφον ζωὴν ζῶμεν, οὔτε ἄψυχον, οὔτε ἄλογον, ἢ ἀπλῆ τὴν τῆς σαρκὸς οἰκονομίαν παραδεχόμενοι, ὅλον δὲ αὐθρωπον τέλειον μὲν ὄντα πρὸ αἰώνων θεὸν λόγον, τέλειον δὲ ἄνθρωπον ἐπ' ἐσχάτων τῶν ἡμερῶν, διὰ τὴν ἡμετέραν σωτηρίαν γενόμενον. Τὰ μὲν οὖν περὶ τῆς πίστεως τῶν παρ' ἡμῶν ἀνυποκρίτως κηρυττομένων, ὡς ἐν κεφαλαίῳ τοιαῦτα· ἃ εἰδὼς, καὶ ὅτι πλέον ψυχαγωγηθῆναι δυνήσεσθε, ἴσως τι ἐν Ἀντιοχείᾳ τῇ μετὰ τῆς ἐκεῖ συνελθούσης συνόδου γεγραμμένῳ, καταξιώσαιτε ἐντυχεῖν, καὶ τῷ πέρυσι ἐν Κωνσταντινουπόλει ὑπὸ τῆς οἰκουμενικῆς ἐκεῖσε συνόδου ἐν οἷς πλατύτερον τὴν πίστιν ὡμολογήσαμεν, καὶ τὸν ἐναγχος καινοτομηθέντων αἱρέσεων, ἀναθεματισμὸν ἐγγράφον πεποιήκαμεν. περὶ δὲ τῶν οἰκονομιῶν, τῶν καθ' μέρος ἐν τῇ ἐκκλησίᾳ, παλαιός τε, ὡς ἴστε, θεσμὸς κεκράτηκε, καὶ τῶν ἁγίων ἐν Νικαίᾳ πατέρων ὅρος, καθ' ἑκάστην ἐπαρχίαν τοὺς τῆς ἐπαρχίας, ἐπίσκοπους βούλεσθαι, σὺν αὐτοῖς τοὺς ὁμόρους πρὸς τὸ συμφέρον πιεῖσθαι τὰς χειροτονίας. οἷς ἀκολούθως, τὰς τε λοιπὰς ἐκκλησίας παρ' ἡμῖν οἰκονομεῖσθαι γνώσεσθε, καὶ τῶν διαπρεπεστάτων ἐκκλησιῶν ἀναδέχεσθαι τοὺς ἱερεῖς. ἔθος γὰρ τῆς μὲν ἐν Κωνσταντινουπόλει νεοπαγοῦς, ὡς ἂν εἴποι τις, ἐκκλησίας, διὰ ὥσπερ ἐκ σώματος λέοντος, τῆς τῶν αἱρετικῶν βλασφημίας, ἐξηρπάκαμεν, διὰ τῶν εἰκόνων τοῦ θεοῦ, τὸν ἀδιαπαύστου καὶ θεοφιλέστατον Νεκτάριον ἐπίσκοπον κεχειροτονήκαμεν, διὰ τῆς οἰκουμενικῆς συνόδου,

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D

E

νέᾳ, μετὰ κοινῆς ὁμονοίας, ὑπὲρ ὄψιν καὶ τοῦ θεοφιλεστάτου βασιλέως Θεοδοσίου, πάντες τε τοῦ κλήρου, καὶ πάσης ἐπιψηφιζομένης τῆς πόλεως. τῆς δὲ πρεσβυτάτης ἐστὶ ὄντως ἀποστολικῆς ἐκκλησίας τῆς ἐν Ἀντιοχείᾳ τῆς Συρίας, ἐν ᾗ πρώτῃ τὸ τίμιον τῶν χρισταυῶν ἐχρημάτισεν ὄνομα, τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον ἐπίσκοπον Φλαβιανὸν, οἵ τε τῆς ἐπαρχίας καὶ τῆς ἀναπολικῆς διοικήσεως συνδραμόντες, κανονικῶς ἐχειροτόνησαν, πάσης συμψήφου τῆς ἐκκλησίας, ὥσπερ διὰ μιᾶς φωνῆς τὸν ἄνδρα ἐγκρινάσης· ὃν πρὸ ἐνιαυσίου χειροτονίαν ἰδέξατο καὶ τὸ τῆς παροίδου κοινόν. τῆς δὲ μητρὸς ἁπασῶν τῶν ἐκκλησιῶν τῆς ἐν Ἱεροσολύμοις, τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον Κύριλλον ἐπίσκοπον εἶναι γνωρίζομεν, κανονικῶς τε ἤδη τῶν τῆς ἐπαρχίας χειροτονηθέντα πάλαι, καὶ πολλὰ πρὸς τοὺς Ἀρειανοὺς ἐν διαφόροις τόποις ἀθλήσαντα. οἷς ὡς ἐνθέσμως καὶ κανονικῶς παρ' ἡμῖν κεκριμένοις, καὶ τὴν ὑμετέραν συγχαίρειν ἀξιοῦμεν ἀγάπην, τῆς πνευματικῆς μεστὴν ἡδονῆς ἀγάπης, καὶ τοῦ κυριακοῦ φόβου πάντων μὲν καταστέλλοντες ἀνθρωπίνην προσπάθειαν, τὴν δὲ τῶν ἐκκλησιῶν οἰκοδομὴν πρὸ προσώπου ποιούμενοι τῆς πρὸς τὸν καθ' ἕνα συμπαθείας, ἢ χάριν. οὕτω γὰρ τοῦτο τῆς πίστεως συμφωνηθέντος λόγου, καὶ τῆς χριστιανικῆς κυρωθείσης ἐν ἡμῖν ἀγάπης, παυσόμεθα λέγοντες τὸ ἀφ' ἡμῶν τῶν ἀποστόλων καταγνωσθέν· ἐγὼ μὲν εἰμὶ Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ· πάντες δὲ Χριστοῦ φανέντες, ὃς ἐν ἡμῖν οὐ μεμέρισται, ὅλου καταξιούμενοι, ἄρρηκτον τὸ σῶμα τῆς ἐκκλησίας τηρήσομεν, καὶ τῷ βήματι τοῦ κυρίου μετὰ παῤῥησίας ἀθροισθησόμεθα.

A sente Theodosio Imperatore religiosissimo, totius denique cleri, totiusq. ciuitatis suffragijs Episcopum constituimus. Ecclesiæ autem vetustissimæ, & vere Apostolicæ Antiochiæ vrbis Syriæ, in qua prima venerandum Christianorum nomen auditum est, reuerendissimum & Deo dilectissimum Flauianum, Episcopi illius prouinciæ, & diœceseos Orientalis in vnũ conuenientes, tota illa ecclesia, vti canon postulat, suffragante, & velut vno ore virum illum honorifice collaudante, Episcopum ordinarunt: quæ quidem ordinatio communi Concilij consensu approbata est. Porro Ecclesiæ Hierosolymitanæ, quæ est aliarum omnium mater, reuerendissimum & Deo dilectissimum Cyrillum Episcopum esse ostendimus, tum ab Episcopis prouinciæ, vti canon vult, iampridem creatum, tum plurima prælia aduersus Arianos varijs in locis præliatum. Quibus rebus tamquam legitime & secundũ Ecclesiæ Canones à nobis constitutis, obsecramus vestram reuerentiam, vt congratuletur; spirituali charitate nos mutuo deuinciente, ac timore Domini omnem humanam affectionem reprimente; Ecclesiarumq. ædificationem amori illi & beneuolentiæ, qua singuli singulos complectuntur, longe anteponente. Quod si doctrina Fidei ad hunc modum communi consensu stabilita sit, & charitas Christiana in nobis confirmata; posthac desinemus dicere illud quod ab Apostolis condemnatum est, nimirum: Ego quidem sum Pauli, ego autem Apollo, ego vero Cephæ: atque omnes cum ostenderimus esse nos Christi, qui in nobis non est diuisus, corpus Ecclesiæ, Dei largiente gratia, integrum conseruabimus, & ad tribunal Domini fidenti animo nosmet sistemus.

Act.11.v.26

1.Cor.1.b. 12.

ΤΕΛΟΣ.

Η ΕΝ ΕΦΕΣΩι ΑΓΙΑ ΟΙΚΟΥΜΕΝΙΚΗ ΤΡΙΤΗ ΣΥΝΟΔΟΣ

SANCTVM EPHESINVM CONCILIVM, TERTIVM GENERALE

HISTORIA CONCILII EPHESINI.

SVCCESSERAT *in* [a] *Constantinopolitana sede Nectario sanctus Ioannes Chrysostomus; Chrysostomo Arsacius Nectarij frater; Arsacio Atticus; Attico Sisinnius. Post cuius obitum Theodosius iunior Augustus, Theodosij senioris nepos, & Arcadij filius, aduersis pugnantium ciuium studijs offensus, non ex Constantinopolitana, sed ex Antiochena ecclesia adsciscendum Episcopum putauit, Nestorium* [b] *nomine, Germanicia natum, dicendi quidem facultate praditum, à forensi* [γ] *tamen strepitu alienum: qui plebeij vestitus ruditate, incessus ac supercilij grauitate, oris pallore ac macie cum continentia, pietatis, ac veteris disciplinæ mentiretur imaginem, magno omnium consensu Constantinopolim accersitus, iiij. Idus Aprilis, Felice & Tauro Coss. Episcopus initiatus est. Duxerat secum Antiochia* [δ] *Anastasium presbyterum, fidissimum comitem, quo admodum familiariter vtebatur. Is presbyter* [ε] *cum aliquando verba faceret ad populum, in tantum scelus erupit, vt beatam Mariam* Θεοτόκον, *hoc est, Deiparam vocandam esse impudentissime negauerit, propterea quòd ab homine Deus nasci non posset. Excitauit impia vox magnos populi tumultus ac turbas. Nestorius autem suum presbyterum tantæ seditionis auctorem, diro alioquin anathemate & vltimo dignum supplicio, aduocata concione magnifice collaudauit: vtq. sacrilegia sacrilegijs obfirmaret, sublato Deiparæ nomine, Christum Dominum* [ζ] *in duas distraxit hypostases ac personas; in eoq. asseruit sicut naturas duas, ita & filios duos, & Christos duos; vnum quidem Deum ex patre Deo, hominem alterum ex matre; quam idcirco non Theotocon, sed Christotocon appellabat.*

Sed & Dorotheus [η] *quidam episcopus spe sordidi quæstus religionem prodidit. Nam in ecclesia coram Nestorio sacris operante, cum in editiorem cathedram irrupisset, ex ea repente omnibus qui Deiparæ vocem vsurparent, anathema conclamauit. Facinus* [θ] *comprobat Nestorius, impiumq. impius sacrorum mysteriorum communione dignatur. Attollitur* [ι] *continuo irati populi clamor ac fremitus aduersus Episcopum; obstrepitur docenti; decurritur per vrbem magno tumultu; ab nefarij hominis consortio secessio fit non modo plebis & senatus, sed monachorum quoque, & eorum qui Archimandritæ dicebantur; mœstis demum vocibus* [κ] *inclamatur per vicos, esse quidem in vrbe regulum, episcopum non esse. Quas ob causas ira ac metu furere Nestorius; rapere quos posset ad iudicium tribunalia; clericos* [λ] *recte sentientes ab aris ac focis auellere; vexare fame, vinculis, calcibus* [μ] *Archimandritas. Vulgantur* [ν] *interea per Orientem descriptæ Nestorij conciones, sanie ac veneno defluentes: fremunt aduersus eas orthodoxæ plebes & Antistites, Cyrillus* [ξ] *in primis Alexandrinus episcopus, vir omni sapientia & sanctitatis exemplo clarissimus; quem difficillimo sane tempore Deus & Apostolicæ fidei propugnatorem, & Nestorij antagonistam acerrimum comparauerat. Is primum Aegypti* [ο] *monachos per litteras de Nestorio docuit, eiusq. detestabilem vecordiam, prout par erat, detexit: deinde cum Nestorianum malum magis ac magis inualesceret, pullulantem hæresim doctissime confutauit libris tribus ad Theodosium & ad Reginas, hoc est, Pulcheriam & Eudociam missis: tametsi secus quàm oportuit, eam rem interpretatus Imperator, suadente Nestorio, illum acerbioribus quàm decuit litteris perstrinxerit. Dedit & alijs alias eodem argumento epistolas Cyrillus; quæ piorum hominum studio cùm ad Nestorium perlatæ fuissent, is grauiter offensus, sanctissimi viri existimationem cœpit criminationibus ac probris atrocissimis violare. Illum contra Cyrillus crebrioribus litteris ad saniorem mentem hortari; & quàm longe ab Apostolicis traditionibus recessisset, edocere. Calcitrabat contra stimulum Nestorius, & hortatorem*

a Socrat. lib. 6. c. 17. & 18. lib. 7. c. 26. & 29.

b Socrat. lib. 7. c. 29. Liberat. in Breuiar. cap. 4.

γ Theodor. lib. 3. de fabul. hæret. cap. vlt.

δ Socrat. lib. 7. c. 32. & Liberat. cap. 4.

ε Socrat. & Liberat. vbi ι.

ζ Vincen. Lirinen. cap. 17.

η Par. 1. cap. 10. & 32.

θ Par. 1. cap. 10.

ι Par. 1. cap. 14.

κ Par. 1. cap. 29.

λ Par. 1. cap. 14.

μ Par. 1. cap. 29.

ν Par. 1. cap. 14.

ξ Prosper contra Collatorem, cap. 41.

ο Par. 1. cap. 2. & 14.

tatorem ſuum quaſi inſolentem & indoctum frequentibus per epiſtolas conuicijs impetebat. Verum nec Conſtantinopolitani Imperij finibus contentus homo nequiſsimus, Romanorum etiam aures auſus eſt pertentare. Miſit itaque per Antiochum virum illuſtrem Caleſtino Romano Epiſcopo impias, quas Conſtantinopoli habuerat, conciones. Cyrillus quoque ſuas ad Neſtorium, & Neſtorij ad ipſum vltro citroq. datas litteras, per Poſsidonium Alexandrinæ eccleſiæ diaconum eidem Caleſtino miſit. Qui ſtatim coacta Romæ multorum [a] *Epiſcoporum Synodo, cum nefarij hominis mentem ſenſumq. ſolerter inſpexiſſet, ſacro approbante Concilio* [b] *exitialem hæreſim damnat. Deinde ſeueriſsimas execrationes, & epiſcopalis abrogationem honoris denuntiat Neſtorio, niſi intra decem dies conſceleratam, quam inuexerat, ſectam publicis teſtificationibus eiuraret: reſtituitq. in priſtinum gradum quos ille vel ab Eccleſiæ communione, vel à ſacris functionibus abſtraxerat. Tum per litteras primarijs* [γ] *Orientis Epiſcopis catholicæ Fidei patrocinium aduerſus Neſtorianos furores graniſsimis verbis commendat, Cyrillo* [δ] *in primis, cui ſuas etiam partes vicesq. demandat, vt Apoſtolicæ Sedis nomine ſententiam contra Neſtorium (niſi intra legitimum tempus facti paniteat) eunlget, atque exequatur; peſtilentemq. hominem à fidelium communione depellat: qua de re Conſtantinopolitanum etiam populum Caleſtinus* [ε] *docuerat per epiſtolam. Cyrillus, quò ſuo officio ſatisfaceret, plures epiſtolas de Fidei veritate, & Neſtorij cauſa, vna cum mandatis Caleſtini ad Ioannem* [ζ] *Antiochenũ, Iuuenalem Hieroſolymitanum, & Acacium Beroenſem tranſmiſit: & vt conſultius ageret, Alexandrinam* [η] *Synodum coegit, & quattuor* [θ] *Epiſcopos miſit, qui Neſtorium coram commonefacerent; eiq. inſignem Synodi* [ι] *epiſtolam deferrent, duodecim capita, qui ab anathemate aduerſus hæreticos Anathematiſmi dicti ſunt, complectentem. Sprenit omnia Neſtorius: rogantibus Epiſcopis ne aditum* [κ] *quidem præbuit: anathematiſmos* [λ] *anathematiſmis oppoſuit: monachos, qui conſilijs ipſius obſiſtebant infenſius, adegit in cuſtodiam* [μ] *ac tormenta: ſed & in ceteros, quacunque potuit, ferocia & crudelitate deſæuijt.*

At vero, cum Cyrillus ipſius Neſtorij reſipiſcentiam ſibi in primis ante oculos proponeret, Synodum generalem neceſſariam eſſe putauit: Statimque, vt dictum eſt, præcipuas Orientis eccleſias, earumq. antiſtites litteris perurgere inſtitit, vt communicatis conſilijs cogitarent de Neſtorio vel ad meliorem frugem reuocando, vel, ſi res ita ferat, ab Eccleſiæ membris reſecando iuxta Caleſtini decretum. is enim Pontificis auctoritatem, veluti maximum huius cauſæ pugionem & clypeum, inculcabat omnibus, quibus ſcribebat, Epiſcopis, præſertim Iuuenali Hieroſolymitano, Acacio Beroenſi, & Ioanni Antiocheno, quem prater alios affatur his [ν] *verbis: Porro autem expoſitionibus Neſtorij, eiuſdemq. epiſtolis, & ijs præcipue, in quibus quòd apertam ipſius ſubſcriptionem præferrent, nullus tergiuerſandi locus reliquus erat, palam lectis, ſacra Romana Synodus diſertam ſtatim in illum ſententiam tulit. Quæ de re & ad tuam quoque pietatem perſcripſit. Horum proinde decreto modis omnibus parendum eſt illis, qui à totius Occidentis communione excidere noluerint. Scripſerunt namque expoſitæ ſententiæ exempla cum ad Rufum pijſsimum Theſſalonicæ epiſcopum, tum ad alios quoque nonnullos religioſiſsimos Macedoniæ Epiſcopos, qui ab illius ſententia non temere decedere ſolent. Scripſerunt nihilo ſecius & ad Iuuenalem quoque pijſsimum Hieroſolymorum epiſcopum. Iam tuæ pietatis fuerit, diligenter quid in rem futurum ſit expendere. Nos enim quæ illi iudicauerunt, ſequi omnino conſtituimus. Veremur namque, ne à tantorum virorum communione excidamus, qui non leui de cauſa indignantur; neque ob parui momenti res hos motus excitarunt, eamq. ſententiam tulerunt; ſed propter ipſam Fidem, vniuerſasq. orbis terrarum Eccleſias, & communem populi ædificationem.*

Hæc autem tam vehemens Cyrilli exhortatio ad parendum Caleſtino, non aliò ſane ſpectabat, quàm ad implorandum Epiſcoporum conuentum & Synodum, quæ de Neſtorio cognoſceret. de hac enim diſerte Caleſtinus [ξ] *Ioanni ſcripſerat his verbis: Sciat nihilominus ſanctitas tua, eiuſmodi à nobis, vel ab ipſo verius Chriſto Domino ac Deo noſtro per nos ſententiam in Neſtorium latam eſſe, videlicet quòd niſi intra decem dies poſt acceptam admonitionis noſtræ ſyngrapham enumerandos, ſacrilegam de Chriſti ortu doctrinam ſcripta confeſsione damnauerit, eamq. fidem in poſterum ſe ſectaturum promiſerit, quam & Romanorum & Alexandrinorum & vniuerſa profitetur & ſeruat Eccleſia, certo fore, vt ab Epiſcoporum Synodo exauctoretur, proprioq. exitio ſe leſum eſſe experiatur.] Ac propterea in epiſtola,* [ο] *quam ad ipſum Concilium Epheſinum per Arcadium & Proiectum epiſcopos, & Philippum presbyterum Legatos ſuos Ca-*

leſtinus

[a] Par. 1. cap. 16.
[b] Par. 1. cap. 15. & 16.
[γ] Par. 1. cap. 20.
[δ] Par. 1. cap. 15.
[ε] Par. 1. cap. 19.
[ζ] Par. 1. cap. 21. 22. & 24.
[η] Par. 1. c. 26. & 27.
[θ] Act. 1. ante med.
[ι] Par. 1. cap. 26.
[κ] Act. 1. ante med.
[λ] Par. 1. cap. 29.
[μ] Par. 1. cap. 30.
[ν] Par. 1. cap. 21.
[ξ] Par. 1. cap. 20.
[ο] Action. 2.

leſtinus dedit, manifeſto declarat, quanta cum eius voluntate, aut voluptate potius ad eam Synodum celebrandam conuentum fuerit. Non immerito igitur Firmus [a] Cæſareæ Cappadociæ, & Iuuenalis Hieroſolymorum epiſcopi palam in Epheſina Synodo Legatis Apoſtolicis profitentur, ipſam Synodum ſecutam id quod præſcripſerat Cæleſtinus, eiusq. auctoritate compulſam de Neſtorij dogmate & abdicatione exercuiſſe iudicium.

[a] Act. 2. in fin.

His expoſitis planum fit, Orientalibus Epiſcopis ſatis perſpectum compertumq. fuiſſe, iuſſiſſe Cæleſtinum, vt quod ipſe de Neſtorio decreuerat, id rurſus ipſi ſancirent & exequerentur in Synodo. Verum quoniam plurima, quæ ad Synodum tam auſpicandam, quàm ad optatos exitus promouendam pertinebant, vix perfici poterant ſine Imperatoris auctoritate; quocirca moris erat his in rebus Imperatoriæ maieſtatis implorare præſidium; ideo [b] Cyrillus Iuuenalem Hieroſolymorum epiſcopum monet, ſerio cum Imperatore agendum eſſe, vt ad Neſtorianos fluctus, quibus agitabatur orbis terrarum, ſedandos ſuam opem poteſtatemq. conferret. Scribit & [γ] Conſtantinopolitanis, qui cum ipſo ſentiebant, ſi Neſtorius amicorum monitis non acquieſcat, rem ad Concilij tribunal oportere deduci. Quibus litteris, & quotidianis, quibus à Neſtorio vexabantur iniurijs, commoti Baſilius diaconus & vniuerſus monachorũ ordo, qui degebant Conſtantinopoli, enixe Theodoſio [δ] ſupplicarunt, vt ad reſtituendum eccleſiarum, quas Neſtorius diſcindebat, nexum & pacem, ad Synodum Epiſcopos conuocaret. Quibus rebus adductus Imperator Theodoſius, ipſomet XIII. & Valentiniano III. Coſs. xiij. Kal. Decemb. per litteras Cyrillo [ε] ceterisq. Metropolitanis generale Concilium, ad ſequentis anni Pentecoſten Epheſi celebrandum denuntiat.

[b] Par. 1. cap. 24.
[γ] Par. 1. cap. 12.
[δ] Par. 1. cap. 29.
[ε] Par. 1. c. 30. & 31.

Eò ſtatim poſt Paſchales feriæ conuolat Neſtorius, magna populi frequentia ſtipatus. Paulo poſt, cum inſtaret ſolemnitas Pentecoſtes, adfuit & Cyrillus cultu apparatuq. [ζ] pontificio, quippe Cæleſtini iuſſu, & Apoſtolicæ Sedis auctoritate Synodo præfuturus. Quarto poſt Pentecoſten die Iuuenalis [η] Hieroſolymorum epiſcopus aduenit cum Epiſcopis Paleſtinis. Capreolus [θ] vero Carthaginienſis epiſcopus Beſulam diaconum miſit, qui Synodum doceret, ob Vuandalicam feritatem ac barbariem, quæ tota graſſabatur Africa, Africanis Epiſcopis integrum non fuiſſe vt Epheſum proficiſcerentur: Auguſtinum autem Hipponenſem epiſcopum, priuſquam Imperatoris epiſtolam, qua vocabatur ad Synodum, accepiſſet, è viuis exceſſiſſe: quare non eſſe quòd Antiſtites vlli expectarentur ex Africa. Solum itaque opperiebantur Ioannem Antiochenum cum eius Epiſcopis: qui non ob internalla locorum, ſed vt Neſtorio (id enim ipſa Epheſina [ι] Synodus ſcripſit Cæleſtino) morem gereret, pluſquam hebdomadas duas vltra conditam diem moratus, tandem per duos Metropolitanos ſuos, Apameenſem & Hierapolitanum Epheſinis patribus ſignificauit, non eſſe diutius expectandum ipſum, nec Synodum differendam.

[ζ] Balſam. tit. 8. c. 1. Niceph. lib. 14. c. 34.
[η] Liberat. cap. 5.
[θ] Act. 1. circa med. in epiſt. Capreoli ad Synodum.
[ι] Act. 5. aliquanto poſt princ.

Quapropter cum ea cunctatio eſſet Epiſcopis, qui ducenti & [κ] eo amplius iam conuenerant, moleſtiſſima, quòd alij ſumptuum premerentur inopia, alij grauibus ac periculoſis morbis conflictarentur, alij interpretarentur tantam moram contumelia & contemptu Synodi non carere; magna conſenſione decreuerunt Synodum auſpicari, idq. in ede B. Mariæ, decimo Kalendas [λ] Iulias, Baſſo & Antiocho Coſs. cum iam Epheſum adueniſſent illuſtres Comites [μ] duo, Irenæus & Candidianus, nihil ſane de Fidei cauſis cognituri; ſed Irenæus quidem amicitia tantum ſtudio Neſtorium ſecutus, nulla publica poteſtate; Candidianus autem cum Theodoſij mandatis, vt Synodi tuendæ promouendæq. ſollicitudinem curamq. pro imperio ſuſtineret. Itaque perlectis in Concilio Auguſtalibus litteris, quibus ad Synodum Epiſcopos inuitauerat, antequam diſceptationis initium fieret, Neſtorium, qui ſcelerum conſcientia perterritus in medium prodire auſus non fuerat, accerſendum curarunt, vt in Synodo ſacrilegia, quorum poſtulabatur, audiret, coramq. dilueret. Abnuit [ν] accerſitus, ſpretoq. Concilij iuſſu omnem diſputationem, conteſtataq. litem in Ioannis [ξ] Epiſcopi extrahebat aduentum. Poſtera die ſecundo [ο] ac tertio mittuntur Epiſcopi, qui illum Synodi nomine conuenirent: totam opperiuntur diem pro foribus, nihil præter conuicia reportant: ſed & à ſatellitibus, qui Neſtorianam domum cinxerant, petulanter accepti pulſatiq. diſcedunt.

[κ] Act. 1. poſt med. & Act. 5. paulo poſt princ.
[λ] Vinc. Lirinen. cap. 42.
[μ] Par. 1. cap. 24.
[ν] Act. 1. paulo poſt princ.
[ξ] Socr. lib. 7. c. 33.
[ο] Act. 1. non longe à princ.

Fruſtra tentatis [π] omnibus, quæ inſanienti Neſtorio mederi potuiſſent, itum eſt ad ſynodicam cauſæ diiudicationem. Itaque publice pronuntiantur Nicænæ fidei Symbolum, & Cyrilli ad Neſtorium, & Neſtorij ad Cyrillum littera: tum conciones, epiſtolæ, libelli ac tractatus Neſtorij: quæ omnia à Nicæna fide, ſanctorumq. Patrum ſententijs, quæ tunc quamplurimæ prolatæ ſunt in medium, abhorrere iudicata ſunt: poſtremo producti nonnulli viri graues, qui de Neſtorij

[π] Ibidem.

aduerſus Chriſtum ac Deiparam Virginem blaſphemijs teſtimonium dixere. Quibus omnibus graniter & accurate perpenſis, ab epiſcopatu, ſacerdotumq. conſortio Neſtorius deijcitur conſtantiſſima totius Synodi [a] ſententia, Epiſcoporum omnium ſubſcriptionibus munita; quam ſtatim ſolemni pompa præcones tota vrbe circumtulere; nec voce tantum, ſed affixis etiam publice ſyngraphis promulgarunt. Quin & [c] populus, qui ab ortu ſolis ad veſperam Synodi iudicium expectauerat auide, incredibili gratulatione perfuſus, collucentibus tædis ac funalibus domum deduxit Epiſcopos; præcedentibus thura & odores incendit; impijq. hominis condemnationem acclamatione ac plauſu fauſtiſſimo celebrauit. Perſcriptum [7] eſt continuo quidquid actum geſtumq. fuerat, Imperatori: qua Synodi littera, licet eas intercipere terra mariq. conaretur Candidianus Comes Neſtorio obſequens, perlatæ tamen ſunt. Quod vbi cognouit beatus [8] Dalmatius, admirabili vir ſanctitate, diuina vocis admonitu egreſſus monaſterium, in quo totos quadraginta octo annos ab omni hominum conſuetudine ſemotus delituerat, longo Archimandritarum, monachorumq. ordine inter gratulantium cantus & pſalmos ad palatium contendit, vt quid in ſacroſancta Synodo decretum eſſet, ab Imperatore perdiſceret. Accurrerunt etiam anachoretæ cum facibus & hymnis, magnaq. populi frequentia. Quibus omnibus audientibus Epheſiorum Patrum litteræ in S. Mocij baſilica perlectæ ſunt, ſingulari omnium voluptate, conclamante populo, Anathema Neſtorio.

[a] Act. 1. circa med.
[c] Ibidem.
[7] Ibidem.
[8] Ibid. paulo poſt.

[e] Act. 2. in fin. Hanc Neſtorij condemnationem Apoſtolicæ Sedis [e] Legati, qui poſt latam ſententiam aduenere, cum acta Synodi recognouiſſent diligenter, ſuo etiam ſuffragio & chirographo munierunt. At vero Ioannes [ζ] Antiochenus, qui cum Epiſcopis ſuis, poſt damnatum eumdem Neſtorium, ante Legatorum aduentum Epheſum acceſſerat, Candidiani [u] Comitis ſuaſu doloq. deceptus, indigniſſime ſe ferre palam profeſſus eſt, non habita abſentis ratione, ſeq. inconſulto damnatum Neſtorium, & Cyrilli anathematiſmos, de quibus perperam ſentiebat, omnium ſententijs fuiſſe approbatos. Itaque velut vlturus iniuriam, ſeceſſione facta, coniunctisq. cum Neſtorio viribus, quoddam ſeorſim conciliabulum, cui & œcumenicæ Synodi nomen arrogabat, coegit ex [θ] triginta circiter Epiſcopis, ſeu potius perditiſſima atque infima Epiſcoporum fece; quippe quorum alij exterres erant ac vagi; alios grauibus de cauſis ipſorum Metropolitani abdicarant epiſcopatu; alios ob hæreſes ſuis è finibus eiecerant Theſſali; alij demum Pelagij errores ſequebantur. Hac hominum collunie fretus Ioannes, primum Theodoreti Cyrenſis opera duodecim [ι] Cyrilli anathematiſmos ſeu capita confutauit: deinde Cyrillo ac Memnoni Epheſino epiſcopo, viris ætate ac morum integritate graniſſimis, falſo ipſos cum Apollinare ſentire obijciens, indicta cauſa epiſcopatum, honorem ac nomen abſtulit: reliquos autem, qui Synodo interfuerant, iniuſte piorum communione priuauit: ſtatimq. ſcripſis imperatori, Cyrillo ac Memnoni epiſcopalem dignitatem legitimis iudicum ſuffragijs ademptam fuiſſe. Quarum rerum indignitate commoti Patres Epheſinæ Synodi, acceptis ſupplicibus [κ] libellis, quos pro ſe Cyrillus ac Memnon obtulerant, trium Epiſcoporum legatione Ioannem monent, vt in Synodum veniat, rationem eorum quæ in Cyrillum, in Memnonem, & reliquos per ſummam iniuriam conſtituerat, redditurus. Hærere Ioannes, auerſari, trepidare: & militum potius corona, quàm cauſa confiſus, abnuit quò iubebatur, accedere. Quocirca ſacroſancta Synodus illum [λ] cum ſocijs, qui peſſime Celeſtinum ac Pelagium olebant, anathemate atque epiſcopatus abdicatione multat: Cyrillum, Memnonem, ac reliquos contra fas ac ius omne damnatos eſſe pronuntiat: Celeſtinumq. per litteras de his omnibus certiorem facit; & Ioannis exauctorationem Apoſtolicæ Sedis reſeruat arbitrio. Verum Theodoſius, Ioannis atque Orientalium deceptus litteris, Neſtorium, Cyrillum, & Memnonem legitime damnatos credidit; ac Ioannem Comitem ad Synodum miſit, qui eoſdem in [μ] cuſtodiam tradi iuſſit. Mirum eſt quantum mœroris calamitas Cyrilli & Memnonis attulerit cùm Conſtantinopolitano Clero, tum ſacroſanctæ Synodo: quæ continuo Epiſcopos [ν] octo Legatos Conſtantinopolim miſit, qui rerum geſtarum omnium ordinem coram exponerent Imperatori. Is vero auditis [ξ] Concilij actis, ea recipit venerabundus: Cyrillum ac Memnonem liberat: exilium [ο] imperat Neſtorio; ac pro eo alium in Conſtantinopolitana ſede [π] iubet ſuffici per Epiſcopos, qui Conſtantinopolim conuenerant. Qui difficilem ſane ingreſſi deliberationem, Maximianum [ρ] denique creant Epiſcopum, notiſſimæ pietatis virum: cuius electionem cum Celeſtinus [σ] à Synodo & Theodoſio per Legatos & litteras accepiſſet, ſumma lætitia comprobauit.

[e] Act. 2. in fin.
[ζ] Euagr. lib. 1. cap. 5.
[u] Act. 1. non longe à fin.
[θ] Act. 4. in princ. & Act. 5. in epiſt. Synodi ad Cæleſtin.
[ι] Act. 1. non longe à fin. & Act. 5. poſt med.
[κ] Act. 4. in prin. & Liberat. cap. 6.
[λ] Act. 5. in epiſt. Synodi ad Cæleſtin.
[μ] Act. 5. in epiſt. Ioan. Comitis.
[ν] Act. 5. prope fin. in relat. Synodi ad Impp.
[ξ] Liberat. cap. 6.
[ο] Euagr. lib. 1. cap. 7.
[π] Liberat. cap. 7.
[ρ] Socrat. lib. 7. c. 34. Liberat. c. 7.
[σ] Par. 3. cap. 17. & ſeqq.

Verum quia Ioannes ſimultatem, quam cum Cyrillo exercuerat Epheſi, nondum abiecerat animo, Antiochena & Alexandrina eccleſia ſuos Antiſtites ſecuta inter ſe vehementer diſſidebant,

bant,non ſine magno piorum dolore,offenſione populorum, & Neſtorianorum voluptate; idq. ſeto pene triennio poſt ſolutam Synodum: latiusq. manaſſet hoc malum,niſi Imperatoris ſingulari vigilantia,incenſoq. recta Fidei ſtudio repreſſum fuiſſet. Quare per Ariſtolaum [a]Tribunum ac notarium religioſiſſimis monitis ac ſeueriſſimo iuſſu Ioannem adegit,vt poſitis diſſidijs reconciliaretur Cyrillo, & acta Epheſina Synodi ſua ſuarumq. ſubſcriptionibus comprobaret. Cuius rei gratia Paulus Emiſenus [c] epiſcopus à Ioanne miſſus Alexãdriam,venit ad Cyrillum,accurateq. recognito Neſtoriana controuerſiæ ſtatu, cum omnia recte atque ordine geſta fuiſſe comperiſſet,Ioannis & Antiochena eccleſiæ nomine,Neſtorij & damnas hereſim,& approbat exactorationem; Maximiani confirmat electionem, duorumq. illuſtrium Antiſtitum & eccleſiarum communionem ac pacem redintegrat. atque horum omnium ratio reddita eſt Xyſto [d] tertio, qui eo tempore,mortuo Celeſtino, Romanam Eccleſiam adminiſtrabat. Neque his contenta pietas Imperatoris,ad maiorem adhuc tam infandæ hereſeos execrationem, Neſtorij nomen Auguſtali lege [e] damnauit;ſanxitque,vt eius ſectatores non Neſtoriani,ſed Simoniani [ζ]nominarentur.Bonorum adhuc publicatione propoſita,à Neſtorij libris ſiue legendis,ſiue habendis,ſiue deſcribendis deterruit vniuerſos. Illum vero deportari iuſſit [n] Oaſim,quæ & Ibis dicitur,oppidum in Libya deſertis: quod cum Nomadum, ſeu Blemmyum incurſione vaſtatum eſſet, dimiſſus à barbaris Neſtorius Thebaidem venit ad ciuitatem Panos: inde migrare iuſſus eſt ad Elephantinam, quæ vltra Thebæorum fines erat: & licet varijs huc illuc exilijs circumactus,nihilo tamen melior in tot ærumnis effectus, in Chriſtum Dominum & Deiparam Virginem, quocumque iret, maledicta vomere non deſinebat. Sed magno diuinæ vltionis oſtento, vermes, qui ex ore [θ] impuri hominis eruperant,blaſphemantis linguam depaſcebantur, donec ad longe graniora ſupplicia migraturus funeſtum diem obijt vel ad terram [ι] eliſus,vel abſumptus [κ] amentia,vel ſpecu terræ [λ] debiſcentis abſorptus.

a Par.3.cap.21.

c Par. 3. cap. 24. & 25.

e Liberat. cap.8.

d Par. 3. cap.37. & 38.

e l.damnato. C. de hæret.
ζ l.67. tit.5. lib. 16. in C. Theod. & l. 3. de ſum. Trin. & fid. cath.

n Euagr.lib.1.cap.7.

θ Euagr. ibid. Cedren. in Theodoſio iun. Niceph.lib.14. cap.36.

ι Euagr.vbi ſ.

κ Theod lib.4.hær. fabul.c.de Neſtorio.

λ Niceph.vbi ſ.

Epheſinum autem Concilium iure optimo inter œcumenicas Synodos legitime indictas approbatasq. numeratum ſemper eſt. Nam primùm fuit Epiſcoporum ex omnibus [μ] regnis conuentu celebratum, & Celeſtini Romani Pontificis auctoritate coactum. Deinde quæ de recta Fide aduerſus Neſtorium ſanxit,ab eodem Celeſtino non approbata modo, ſed præſcripta etiam fuere. Nam poſtquam Cyrilli Neſtoriiq. litteras ac libellos accepit, Romanam Synodum habuit, vt Cyrillus [ρ] & Alexandrini Patres teſtantur in epiſtola ad Neſtorium,& iterum Cyrillus in epiſtola [ξ] ad Ioannem Antiochenum: in qua Synodo (vt ſupra breuiter indicatum eſt) cum Fidei quæſtionem,quæ inter Cyrillum & Neſtorium vertebatur,ad Apoſtolici iudicij normam Celeſtinus exegiſſet,aduerſus impium Neſtorij dogma,vt Eccleſia, Apoſtolicis traditionibus, diuinisq. Scripturis aduerſum,pontificiam tulit ſententiam, quam Cyrillo mandauit exequendam, vt ipſemet Pontifex auctor eſt in epiſtolis ſuis ad eundem [ο] Cyrillum, ad Neſtorium, ad populum clerumq. Conſtantinopolitanum,& ad Ioannem Antiochenum. Id quod etiam Iuuenalis Hieroſolymorum,clarius vero Firmus Ceſarea Cappadociæ epiſcopus tota audiente Synodo affirmat his [π] verbis:Sacra & Apoſtolica Celeſtini ſanctiſſimi ſacratiſſimiq. Sedes litteras,quas pridem ad Cyrillum Alexandrinum, & Iuuenalem Hieroſolymitanum, & Ruſum Theſſalonicenſem, ſanctiſſimos ſacratiſſimosq. Epiſcopos,nec non ad ſanctas Conſtantinopolis & Antiochiæ eccleſias miſit, certam de præſenti negotio ſententiam regulamq. præſcripſit; quam nos proinde ſecuti, forma Canonum diligenter vbique obſeruata, canonicum Apoſtolicumq. iudicium in illum exercuimus.] In epiſtola [ρ] quoque,qua Epheſina Synodus Imperatoribus exponit quæcumque contra Neſtorium geſſerat,ita ſcribit: Huius rei cauſa ipſum à ſacerdotio, peruerſaq. doctrinæ cathedra ſemouimus,canoniceq. exauctorauimus; Celeſtinum ſanctiſſimum,Deoq. dilectiſſimum vrbis Romanæ Epiſcopum dignis præconijs extollentes, qui ante noſtram ſententiam hæretica illius dogmata condemnarat, nosq. in ferenda contra Neſtorium ſententia anteuerterat.] Et iterum in altera ad eoſdem Auguſtos [σ] epiſtola: Nam etſi (inquit) ingens itineris intercapedo vniuerſam illam ſanctorum Epiſcoporum multitudinem ad nos peruenire prohibuerit; attamen illis in locis ſimul coacti, Celeſtino ſanctiſſimo pijſſimoq. Romanæ vrbis Epiſcopo præſente & præſidente noſtram de Fide ſententiam ſummo conſenſu prædicarunt, eosq. qui diuerſa ſentiunt, ab omni prorſus ſacerdotij ſorte graduq. alienos cenſendos eſſe definiuerunt. Et hanc quidem ſuam,ſuorumq. ſententiam, antequam vlla omnino Synodus Epheſi conueniret, Celeſtinus ſanctiſſimus magnæ Romæ Epiſcopus per litteras ſuas indicauerat, Cyrilloq. ſanctiſſimo Deoq. dilectiſſimo Alexandrinorum epiſcopo,vt ſuas hac in parte vices ſubiens, Romæ definita

μ Act. 3. ante med. & Act. 5. in epiſt. Syn.ad Cœleſtin. & alibi.

ρ Par.1.cap.26.

ξ Par.1.cap.21.

ο Par.1. cap.15. 18. & ſeqq.

π Act.2.prope fin.

ρ Act. 1. longe poſt med.

σ Act.3. prope fin.

perficeret,commiserat. Verum his non contentus, eadem hæc alijs demo litteris sacræ Synodo, quam vestra dominatio in Ephesiorum metropoli convenire præcepit, nunc iterum inculcavit. Misit autem hasce litteras per Arcadium & Proiectum sanctissimos Episcopos, & Philippum religiosissimum presbyterum,qui Cælestini sanctissimi Deoq. dilectissimi magnæ urbis Romæ Episcopi personam hic sustinent. Quia ergo viri isti totius Occidentalis Ecclesiæ sententiam nostræ huic Synodo coram per litteras exposuerunt, indiciumq. de fide nostra & pietate,nostro per omnia consonum ediderunt,& eadem omnino tum per litteras, tum per ea quæ in mandatis acceperant (quæ maiorii lucis causa nobis quoque aperuere) quæ nos decreverunt, publiceq. deposuerunt; propterea non potuimus,quod res postulabat,hoc est,illum quem illi nobiscum communem habent Fidei sensum,ad maiestatem vestram non referre.] Id quod etiam manifesto apparet ex ipsius Synodi [a] aduersus Nestorium sententia. Quin & ipsi Apostolicæ Sedis Legati Synodum ingressi, sacrum Patrum consessum affati sunt [β] his verbis: Dudum ante sanctissimus beatissimusq. Pater noster Cælestinus Sedis Apostolicæ Episcopus, ea per epistolam ad Cyrillum pijssimum ecclesiæ Alexandrinæ episcopum de præsenti hac causa & controversia perscripsit, definiuitq. quæ par fuit; quæ littera sacro vestro cœtui haud dubie iam pridem sunt exhibitæ. Idem nunc alios rursum ad corroborandam Fidei catholicæ doctrinam ad vestram pietatem per litteras nos misit. Et paulo post,illos ad Synodum venisse, vt executores [γ] sententiæ contra Nestorium,quam à Cælestino acceperant in mandatis,non modo ipsimet Legati Arcadius, Proiectus & Philippus,sed etiam Cyrillus Alexandrinus Synodo declararunt. Quoniam igitur Pontifex Legatis suis diserte tradiderat quæ per Synodum cuperet definiri, idcirco in epistola ad Ephesinam Synodum [δ] profitetur cum plena se potestate misisse Legatos,qui suo nomine Concilij acta confirmarent; & ad extremum hæc subijcit: Quæ vero decreveritis, ea pro omnium ecclesiarum tranquillitate habeantur definita decretaque.] Tametsi Ephesij Patres, vt veterem Ecclesiæ consuetudinem retinerent, quidquid ab ipsis actum decretumq. fuerat, post modum per synodicam epistolam [ε] exposuere Cælestino,eiusq. arbitrio reservarunt vltimam aduersus Ioannem Antiochenum sententiam: addiderunt etiam, recipere se Romanæ Ecclesiæ decreta aduersus Cælestium & Pelagium,quæ Synodo miserat Cælestinus. His etiam addere possumus,eumdem Cælestinum cum ex Synodi & Theodosij litteris Nestorij depositionem & Maximiani electionem intellexisset,summa illâ lætitia & congratulatione confirmasse. Adhæc Xystus tertius,qui successerat Cælestino,omnia Ephesina Synodi gesta confirmauit,auctore Cyrillo in epistola ad Acacium [ζ] Melitenem episcopum. Generalia demum Concilia,quæ deinceps secuta sunt, præsertim Chalcedonense quartum,quintumq. Constantinopolitanum,approbationem venerationemque,quæ Ephesinam Synodum prosequebantur,varijs actionibus testatissimam reliquere: vt mirum non sit, si eamdem inter illas quattuor B. Gregorius [η] numerarit, quibus vt quattuor Euangelijs honorem censuit deferendum.

a Act. 1. circa med.
β Action. 2 initio.
γ Act. 3. circa med.
δ Action. 2.
ε Action. 5. longe post initium.
ζ Part. 3. cap. 20.
η Lib. 1. epist. 24.

Ο ΠΡΩΤΟΣ ΤΟΜΟΣ Ο ΠΕΡΙΕΧΩΝ ΤΑ ΠΡΟ ΤΗΣ ΣΥΝΟΔΟΥ.

PARS PRIMA CONTINENS EA QVAE SYNODVM ANTECESSERVNT.

ΟΜΙΛΙΑ ΠΡΟΚΛΟΥ ΕΠΙΣΚΟΠΟΥ Κυζίκου, λεχθεῖσα καθεζομένου Νεστορίου ἐν τῇ μεγάλῃ ἐκκλησίᾳ Κωνσταντινουπόλεως, εἰς τὴν ἐνανθρώπησιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι θεοτόκος ἐστὶν ἡ ἁγία παρθένος Μαρία, καὶ ὅτι ἀ τεχθεὶς οὔτε θεὸς γυμνὸς, οὔτε ἄνθρωπος ψιλὸς, ἀλλ' Ἐμμανουὴλ συγχυτῶς, θεὸς καὶ ἄνθρωπος, ἀσυγχύτως καὶ ἀμεταβλήτως ὑπάρχων.

HOMILIA PROCLI EPISCOPI CYZICI habita sedente Nestorio in magna ecclesia Constantinopolis, in Incarnationem Domini nostri IESV *Christi, quòd Deipara sit beata virgo Maria, & ex ea natus neque Deus tantum, neque purus homo, sed Emmanuel, inconfuse & incommutabiliter Deus & homo.*

Κεφ. α'.

ΠΑΡΘΕΝΙΚΗ πανήγυρις ἅμεσον τὴν γλῶτταν, ἀδελφοὶ, κατὰ δίψημίαν καλεῖ· καὶ ἡ παροῦσα ἑορτὴ τῆς συνελθούσης ὠφελείας χάριν παρέχεται· καὶ μάλα εἰκότως. ἀγνείας γὰρ ἔχει ὑπόθεσιν, καὶ τοῦ χάους τῶν γυναικῶν καύχημα τὸ πλούμενον· καὶ δόξα τοῦ θήλεος, διὰ τὴν ἐν κόρῃ μητέρα καὶ παρθένον· ἐπέφασις αὕτη καὶ ἐξαίσιος ἡ σύνοδος· ἰδοὺ γὰρ γῆ καὶ θάλαττα δορυφορεῖ τῇ παρθένῳ· ἡ μὲν, τὰ νῶτα τῆς ὁλκαίοις χαλκόπλοις ἐφαπλώσασα· ἡ δὲ τὰ ἴχνη τῶν βαδιζόντων ἀκωλύτως ὑποπέμπουσα. σεμνυνέσθω ἡ φύσις, καὶ γυναῖκες ἡμῶν χορευέτω ἡ ἀνθρωπότης, καὶ παρθένοι δοξάζονται. ὅπου γὰρ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισσεύσασεν ἡ χάρις. συνεκάλεσε μὲν ἡμᾶς ἐπὶ τοῦτο ἡ ἁγία καὶ Θεοτόκος παρθένος Μαρία, τὸ ἀμόλυντον τῆς παρθενίας κειμήλιον, ὁ λογικὸς τοῦ δευτέρου Ἀδὰμ παράδεισος, τὸ ἐξαίσιον τῆς ἑνώσεως τῶν φύσεων, ἡ πανήγυρις τοῦ ζωτικοῦ συναλλάγματος, ἡ πηγὴ, ἐν ᾗ ὁ λόγος ἐνυμφεύσατο τὴν σάρκα, ἡ ἔμψυχος τῆς φύσεως βάτος, ἣν τὸ τῆς θείας αὐτὴν πῦρ οὐ κατέκαυσεν, ἡ ἔνυλος νεφέλη, ἡ τὸν ἐπὶ χερουβὶμ μὴ ζώμασιν βαστάσασα, ὁ τοῦ ἐξ οὐρανοῦ ὑετοῦ καθαρώτατος πόκος, ἐξ οὗ ὁ ποιμὴν τὸ προβατεῖον ἐνεδύσατο· ἡ δούλη καὶ μήτηρ, ἡ παρθένος καὶ οὐρανὸς, ἡ μόνη γεφύρα πρὸς ἀνθρώπους μείνασα, ὁ φέλικτὸς τῆς οἰκονομίας ἱστὸς, ἐν ᾧ ἀῤῥήτως ὑφάνθη τῆς ἑνώσεως χιτών. οὗ πρῶτος μὲν ἦν ὁ πνεύμα τὸ ἅγιον· ἔριθος δὲ, ἡ ἐξ ὕψους ἐπισκιάσασα δύναμις. ἔκλον δὲ, τὸ ἐκ τοῦ Ἀδὰμ κώδιον· κερκὶς δὲ, ἡ ἐκ παρθένου ἀμόλυντος σὰρξ· κερκὶς δὲ, ἡ ἀμέτρητος τοῦ φορέσαντος χάρις· τεχνίτης, ὁ δι' ἀκοῆς εἰσηκοόμενος λόγος. τίς εἶδε, τίς ἤκουσεν,

Ch. 1.

VIRGINEA panegyris, frequensq. ac celebris hic conuentus, fratres, festa hac luce linguam ad laudem prouocat; præsensq. solemnitas, præsenti cœtui vtilitatis rationem optimo iure conciliat. continet enim castimoniæ sanctitatisq. materiam, iustamq. feminei generis gloriationem. neque enim vulgaris muliebri sexui per virginem, & matrem in tempore accessit gloria. Desiderabilis sane, planeq. inaudita est hæc virginis & matris copula. Ecce enim & terra & mare Virginem honorant, & obsequij causa tamquam satellites stipantur; hoc quidem mitia nauigantibus dorsa substernens, illa vero viatorum vestigia inoffense dirigens. Exultet natura; honorantur feminæ: choros humana ducat natura, & carmina cantet; glorificantur virgines. Vbi enim abundauit delictum, superabundauit & gratia. Sacra Deipara Maria in vnum nos coëgit. Hæc illibatæ virginitatis purus ille thesaurus, decusq. & ornamentum: hæc spiritalis secundi Adami paradisus: hæc vnitarum inter se naturarum officina: hæc salutaris reconciliationis panegyris: hæc thalamus, in quo Verbum humanam carnem sibi desponsauit: hæc animatus naturæ rubus, quem diuini partus ignis non combussit: hæc vere leuis illa nubes, quæ super Cherubim sedentem in corpore suo gestauit: hæc vellus mundissimum cælesti pluuia madens, ex quo pastor ouem induit: hæc ancilla est & mater, virgo, & cælum: hæc sola pons est, per quem Deus ad homines descendit: hæc admirandæ illius œconomiæ tela, in qua ineffabili quodam modo admirabilis illius vnionis tunica confecta est. cuius quidem textor extitit Spiritus sanctus; nenetrix, virtus ex alto obumbrans; lana, vetusta Adami pellis; trama, impolluta Virginis caro; radius textorius, immensa gestantis gratia; artifex, Verbum per auditum illapsum. Quis vidit, quis

Rom. 5. d. 20.

Exod. 3. a

Esai. 19. a.

Iudic. 6 g.

Luc. 1. d. 35.

quis audiuit talia? Incircumſcriptus Deus vterũ inhabitat; quem cæli non capiunt, venter complexus eſt Virginis.

2 Attamen qui ex Virgine naſcitur, nec ſolus Deus eſt, nec purus rurſum homo: idemq. natus, mulierem, quæ peccati quondam ianua extiterat, ſalutis oſtium reddidit. Nam vbi ſerpens per inobedientiam virus ſuum infuderat, ibi Verbum per obedientiam ingreſſum, viuum ſibi templum exædificauit: vnde peccator Cain primus emerſit, inde generis noſtri aſſertor Chriſtus ſine ſemine prodijt. Clemens Deus ex muliere naſci non erubuit. quod enim agebatur, vitabatur. Nullam inde ille contrahit labem, quòd intra viſcera, quæ citra omnem dedecoris notam condiderat, inhabitat. Quòd ſi ea quæ genuit, virgo non permanſit; neque is qui natus eſt, aliud quàm purus homo extitit. atque ita partus ille nihil admiratione dignum habebit. Quòd ſi illa etiam poſt partum virginitatem illæſam retinuit, is citra omnem controuerſiam arcano modo ex ea ortus eſt, quem, cum per clauſas ianuas ingreſſus eſſet, Apoſtolus Thomas in gemina natura ſubſiſtentem agnouit, agnitumq. non abſque ingenti ſtupore huiuſcemodi voce compellauit: Dominus meus, & Deus meus.

Gen. 3.
Gen. 4.
Ioan. 20. d.

3 Ne igitur, ò homo, partum hunc erubeſcendũ cenſeas. Hic enim ſolus ſalutis antidotum nobis attulit. Nam ſi ex muliere natus non eſſet, mortem vtique non oppetiuiſſet. Quòd ſi mortuus non eſſet, neque illum quoque per mortem deſtruxiſſet, qui mortis habebat imperium, hoc eſt, diabolum. Porro autem, vt architecto nullam maculam aſpergit, ſi domum, quam forte extruxerat, incoluerit: neque lutum figulum inficit, dum vaſculum quod finxerat, ex eo refingit: ita ex vtero virgineo prodijſſe, puriſſimum illud numen nihil quidquam polluit. Quam enim citra vllam ſui labem formauerat, ex hac quoque, nulla macula contracta proceſſit. O venter, in quo communis libertatis ſyngrapha confecta eſt: ò vtere, in quo arma aduerſus mortem fabrefacta ſunt: ò aruũ, ex quo naturæ colonus ſine ſemine exortus eſt: ò templum, in quo Deus naturam non demutans, ſed eum, qui eſt ſacerdos ſecũdum ordinem Melchiſedec, induens, noſtri miſericordia Verbum caro factum eſt, etſi Iudæi Domino id aſſeueranti non credant: Deus hominis formam induit, tametſi Gentes miraculum hoc ſubſannent. Vnde Apoſtolus: Prædicamus Chriſtum, Iudæis quidem ſcandalum, Gentibus vero ſtultitiam. quandoquidem myſterij huius vim, vt quod omnem humanam rationem excedat, non cognouerunt. Si enim cognouiſſent, numquam gloriæ Dominum crucifixiſſent. Si verbum vterum non inhabitaſſet, neque caro quoque illius ſacrum illũ thronum occupaſſet. Quod ſi ignominioſum eſt Deo in vterũ, quẽ ipſe formarat, illabi; erit ergo & Angelis quoque probroſũ homini miniſtrare.

Pſal. 109.
1. Cor. 1. a. 23.
2. Cor. 2. b. 8.

4 Qui itaque ſecundum propriam naturam impatibilis eſt, is propter meram erga nos miſericordiam pluribus perpeſſionibus obnoxius factus eſt. Neque Chriſtus per ſuccedentia virtutum incrementa factus eſt Deus, abſit: verum, vt Fides noſtra prædicat, Deus miſericordia permotus, factus eſt homo. Neque hominem rurſum deificatum prædicamus; ſed Deum incarnatum confitemur: ſiqui-

A οὖν, ἐπὶ μήτραν ὁ θεὸς ἀπεριχάρακτος ἦλθεν; καὶ ὃν οὐρανὸς οὐκ ἐχώρησεν, γαστὴρ τῆς παρθένου οὐκ ἐσηκόχησεν; Ἀλλ' ἐκ γυναικὸς ἐγεννήθη θεὸς οὐ γυμνὸς, καὶ αὐθρωπος οὐ ψιλὸς, καὶ πύλαι ζωτικίας ὁ πηχθεὶς, τὴν πύλαν τῆς ἁμαρτίας ἔδειξε θύραν. ὅπου γὰρ ὁ ὄφις διὰ τῆς ἀπειθείας τὸν ἰὸν ἐσήχευεν, ἐκεῖ ὁ λόγος διὰ τῆς ὑπακοῆς εἰσῆλθεν, τὸν ναὸν ἑαυτῷ καθιδρύσατο. ὅθεν ὁ πρῶτος τῆς ἁμαρτίας Κάϊν προέκυψεν, ἐκεῖθεν ὁ τοῦ θεοῦ λυτρωτὴς Χριστὸς ἀσπόρως ἐβλάστησεν. οὐκ ἠχρειώθη ὁ φιλανθρωπος τὴν ἐκ γυναικὸς ὠδῖνα. ζωὴ γὰρ ἐν τῷ πραγματευόμενον· οὐκ ἐμιαίνθη οἰκήσεως μέρος, ἅπερ αὐτὸς ἀμιβεύτως ἐδημιούργησεν. εἰ μὴ παρθένος ἔμεινεν ἡ μήτηρ, ψιλὸς αὐθρωπος ὁ πηχθεὶς, καὶ οὐ θεόδοξος ὁ τόκος. εἰ δὲ καὶ μὴ πάντα ἔμεινε παρθένος, ἐκεῖνος ἀφθάστως ἐγεννήθη, ὁ καὶ τῶν θυρῶν κεκλεισμένων ἀκωλύτως εἰσῆλθεν, οὗ τὴν συζυγίαν τῶν φύσεων ὁ Θωμᾶς ἀνακεκραγὼς λέγων, ὁ κύριός μου, καὶ ὁ θεός μου. Μὴ ἐπαισχυνθῇς τὴν ὠδῖνα ὦ αὐθρωπε. αὕτη γὰρ ἡμῖν μέγιστος ζωτικίας ἀφορμή. εἰ μὴ γὰρ ἐκ γυναικὸς ἐγεννήθη, οὐκ ἂν ἀπέθανεν. εἰ μὴ ἀπέθανεν, οὐκ ἂν διὰ τοῦ θανάτου κατήργησε τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτέστι, τὸν διάβολον. οὐχ ὕβρεις ἀρχιτέκτονι, μᾶναι ἐφ' οἷς φκοδόμησεν· οὐ μιαίνει πηλὸς τὸν κεραμέα, ἀνακαινίζοντα ὅπερ ἔπλασε σκεῦος· οὕτως οὐδὲ μιαίνει τὸν ἄχραντον θεὸν, τὸ ἐκ παρθενικῆς γαστρὸς προελθεῖν. διὰ καὶ πλείστων οὐκ ἐμολύνθη, διὰ ταύτης προελθὼν οὐκ ἐμιάνθη. ὦ γαστὴρ, ἐν ᾗ τὸ τῆς κοινῆς ἐλευθερίας γραμματεῖον συνετέθη. ὦ κοιλία, ἐν ᾗ τὸ κατὰ τοῦ θανάτου ὅπλον ἐχαλκεύθη. ὦ ἄρουρα, ἐν ᾗ ὁ τῆς φύσεως γεωργὸς ἀσπόρως ἐβλάστησεν. ὦ ναὸς, ἐν ᾧ ὁ θεὸς γέγονεν ἱερεύς· οὐ τὴν φύσιν μεταβαλών, ἀλλὰ τὸν κατὰ τὴν τάξιν Μελχισεδέκ, δι' οἰκτον ἐνδυσάμενος· ὁ λόγος σὰρξ ἐγένετο, κἂν οἱ Ἰουδαῖοι ἀπιστῶσιν ἅπαντι τῷ κυρίῳ· ὁ θεὸς μορφὴν ἀνθρώπου ἐφόρεσεν, κἂν οἱ Ἕλληνες χωμῳδῶσι τὸ θαῦμα· διὰ γὰρ τοῦτο, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν ὁ Παῦλος βοᾷ. τοῦ γὰρ μυστηρίου τὴν δύναμιν οὐκ ἔγνωσαν· ἐπειδὴ ὑπὲρ λόγον τὸ θαῦμα. εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν. εἰ μὴ γὰρ ὁ λόγος σὰρξ ἦν ποτε χαρίεσσα, οὐκ ἂν ἐκαθέσθη ἡ σὰρξ ἐπὶ τοῦ ἀγίου θρόνου. εἰ τῷ θεῷ ὕβρεις εἰς μήτραν ἐδόκουν εἰσελθεῖν, ἄρα καὶ τοῖς ἀγγέλοις ὕβρεις ἀνθρώπῳ λειτουργεῖν. Ὁ ἐπὶ τῇ φύσιν ἀπαθὴς, γέγονε δι' οἰκτον παθητὸς· οὐκ ἂν σωτὴρ γέγονε θεὸς ὁ Χριστὸς, μὴ θνητὸς, ἀλλὰ δι' οἰκτον γέγονεν ἄνθρωπος, ὡς πιστεύομεν. οὐκ ἄνθρωπον ἀπαθῆ κηρύττομεν, ἀλλὰ θεὸν σαρκωθέντα ὁμολογοῦμεν. τὴν

Tarquinius Superbus.

Tullia.

Lucius Tarquinius Superbus, qui regnum per scelus invaserat, ut omnia scelerum genera exsequeretur, Tullia, quæ Tarquinii Superbi uxor fuerat, ut ipsa quoque nihil non ausa relinqueret, Tullia, inquam, ubi primum virum regnare, non regem esse, vidit, ad scelus animum adjecit. Nec diu cum viro, quem ad facinus impulerat, gaudio regni fruitur. Nocturno enim tempore, cum ad curiam, ubi Servius Tullius jus dicebat, venisset, et in vestibulo curiæ patris sui cadaver jacere vidisset, ipsa quoque, ut ferunt, patris sanguine aspersa, furiis agitata, ad virum domum revertitur. Ibi, cum primum ei occurrisset, non ante ullum verbum fecit, quam ut eum nomine patris regem appellaret. Quo audito, cum ille, ut ferunt, gaudio exsultaret, ut ipsa quoque regina appellaretur, petiit. Quo audito, cum ille, ut ferunt, gaudio exsultaret, ut ipsa quoque regina appellaretur, petiit. Quo audito, cum ille, ut ferunt, gaudio exsultaret, ut ipsa quoque regina appellaretur, petiit.

ũmquam ſimile, nihil æquale in alio quopiam comperias. Conſidera immenſam illius benignitatem. vltro ad mortem condemnatus, mortem, quæ crucifixoribus debebatur, deſtruxit; occiſorumq. iniquitatem, in ſceleratorum ſalutem conuertit.

7 Poſſe itaque ſaluare, virium puri hominis non erat: nam ipſe quoque ſaluatore egebat, iuxta illud Pauli: Omnes, inquit, peccauerunt, & egent gloria Dei. Quia vero peccatum peccatorem diabolo obſtringebat, obſtrictumq. diabolus in mortem præcipitem agebat, res humanæ in ſummum diſcrimen adductæ cernebantur, nec vlla liberationis ſpes ſeſe offerebat. Quare Prophetæ, qui animarum medici deſtinati fuerant, concionabantur quidem, & incuſabant; verum vbi inflictũ vulnus humana induſtria maius eſſe animaduertebant, cæleſtis medici opem implorabant; & hic quidem aiebat: Inclina cælos, & deſcende: alius, Sana me Domine, & ſanabor. alius, Excita potentiam tuam, & veni ad ſaluandum nos. alius, Numquid vere Deus habitabit inter homines? alius, Cito anticipent nos miſericordiæ tuæ, quia pauperes facti ſumus nimis. alius, Heu me, perijt pius à terra, & non eſt inter homines qui æquitati ſtudeat. alius, Deus in adiutorium meum intẽde, Domine ad adiuuandum me feſtina. alius, Adhuc puſillum, & qui venturus eſt veniet, & non tardabit. alius, Erraui ſicut ouis quæ perijt; quære ſeruum tuum Domine ſperantem in te. alius, Deus manifeſte veniet, Deus noſter, & non ſilebit. Ille igitur, qui ſuapte natura rex eſt, humanam naturam tyrannide oppreſſam non deſpexit, neque permiſit miſericors Deus, vt perpetuo obligata diabolo teneretur: ſed venit ille, qui ſemper præſens adeſt; propriumq. ſanguinem noſtri cauſa in redemptionis pretium profundens, & carnem quam è Virgine ſuſceperat, in commutationem morti dedens, mundum à Legis maledicto redemit, morteq. mortem deſtruxit. Atque huc illud Pauli tendit: Chriſtus, ait, nos redemit de maledicto Legis.

Rom. 3. c. 23.
Pſal. 143. a. 5.
Hier. 17. c.
Pſ. 79. a. 3.
3. Reg. 8. d. 27.
Pſ. 72. b. 8.
Micha. 7. a. 2.
Pſal. 69. a.
Habac. 2. a. 3.
Pſal. 118.
Pſal. 49. a. 4.
Galat. 3. b. 13.

8 Qui itaque nos redemit, ò Iudæe, non purus eſt homo; humana enim natura peccati ſeruituti oppreſſa tenebatur: ſed neque tantum quoque Deus erat humana natura deſtitutus; corpus enim habebat, ò Manichæe. niſi enim me induiſſet, me non ſaluaſſet. verum qui ex Virgine prodijt, ille me condemnationi obnoxium aſſumpſit. Quo fit, vt admiranda quædam commutatio hic interuenerit. dato namque Spiritu accepit carnem; idem cum Virgine, & ex Virgine. Et hic quidem ipſam obumbranit, ille vero ex illa carnem induit. Si alius eſt Chriſtus, & alius item Dei Verbum, iam non Trinitas in diuinis erit, ſed quaternitas. nam & Chriſtus quoque Deitatis expers non eſt. Noli diſpenſationis tunicam deſuper contextam ſcindere: noli diſcipulus eſſe Arij. Ille enim impie eſſentiam ſecat: tu noli diuidere coniunctionem, ne diuidaris à Deo. Sed dic, obſecro; ecquis nam apparuit ijs, qui in tenebris & in vmbra mortis ſedebant? homo ne? at quomodo homo in tenebris diuerſans præualuit? nam iuxta Pauli do-

Luc. 1. d.
Zach. 13. a. 7.
Ioan. 19. d. 23.
Luc. 1. b. 79.

ρων· ὧν οὐδὲν ἄλλοι τις αὐτὶ εὑρεῖν ἔστιν, ἢ φιλανθρωπίαν πάντων. ἔρρηξε γὰρ αὐτὸς τὴν φιλανθρωπίαν, ἐκὼν καταδικασθεὶς, τὸν ἐξ ὧν συγγενομένων ἔλυσε θάνατον, καὶ ἀνέτρεψε τὴν τῶν δικαστηρίων ἀνομίαν, εἰς τὴν τῶν ἀνομηθέντων σωτηρίαν. ἀνθρώπου πόνων ψιλοῦ, τὸ ζῶσαι σὺν ἐμοὶ· καὶ γὰρ καὶ αὐτὸς ἐδεῖτο τοῦ ζῳώσοντος, ἐξ ὧν Παῦλον τὸν λέγοντα· ὅτι πάντες ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, καὶ τὰ ἑξῆς. ἐπειδὴ οὖν ἡ ἁμαρτία τὸν τοῦτο ἐστὶ δέσμιον τῷ διαβόλῳ ποιοῦσα, ὁ διάβολος τοῦτον τῷ θανάτῳ παρέπεμπε· τοιγαροῦν ἐν μεγίστῳ κινδύνῳ τὰ καθ' ἡμᾶς ποιοῦμεν, καὶ ἐν δεινοῖς ἦν ἡ λύσις τοῦ θανάτου· οἱ πεμφθέντες ἰατροὶ κατηγόρουν. τί οὖν; ὡς εἶδον οἱ προφῆται, μεῖζον τίχνης ἀνθρώπου τὸ τραῦμα, τὸν ἐξ οὐρανοῦ ἐπιβόων ἰατρόν. καὶ ὁ μὲν ἔλεγε, κύριε κλῖνον οὐρανοὺς, καὶ καταβήθι. ἄλλος, ἴασαί με κύριε, καὶ ἰαθήσομαι. ἕτερος, ἐξέγειρον τὴν δυναστείαν σου, καὶ ἐλθὲ εἰς τὸ ζῶσαι ἡμᾶς. ἄλλος, εἰ ὄντως οἰκήσει ὁ θεὸς μετ' ἀνθρώπων; ἄλλος, ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου κύριε, ὅτι ἐπτωχεύσαμεν σφόδρα. ἕτερος, οἴμοι, ὅτι ἀπόλωλεν ὅλως ἀπὸ τῆς γῆς, καὶ ὁ κατορθῶν ἐν ἀνθρώποις οὐκ ὑπάρχει. ἄλλος, ὁ θεὸς εἰς τὴν βοήθειάν μου πρόσχες, κύριε εἰς τὸ βοηθῆσαί μοι σπεῦσον. ἄλλος, ὅσον ὅσον ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ. ἄλλος, ἐπλανήθην ὡς πρόβατον ἀπολωλὸς, ζήτησον τὸν δοῦλόν σου τὸν ἐλπίζοντα ἐπὶ σέ. ἄλλος, ὁ θεὸς ἐμφανῶς ἥξει, ὁ θεὸς ἡμῶν, καὶ οὐ σιωπήσεται. οὐ περιδὲ πάντων τὴν φύσιν τὴν ἀνθρωπίνην τυραννουμένην ὁ φύσει βασιλεὺς ὑπάρχων· οὐκ ἀφῆκεν εἰς πλοῦτον εἶναι τῷ διαβόλῳ ὑπόδικον ὁ φιλοικτίρμων θεός. ἀλλ' ἦλθεν ὁ ἀεὶ παρὼν, καὶ καταβαλὼν λύτρον τὸ ἴδιον αἷμα, καὶ ἔδωκεν ὑπὲρ τοῦ κόσμου, ἀντάλλαγμα τῷ θανάτῳ, ὃ οὐκ ἐπρῆνεν ἔφθειρε ζῶμα. καὶ ἐξηγόρασεν τὸν κόσμον ἐκ τῆς κατάρας τοῦ νόμου, θανάτῳ τὸν θάνατον καταργήσας. καὶ βοᾷ Παῦλος, Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου. ὁ τίνων ἀγοράσας ἡμᾶς, οὐ ψιλὸς ἄνθρωπος ὢν Ιωσήφ. ἡ γὰρ ἀνθρώπων φύσις τῇ ἁμαρτίᾳ δεδούλωτο· ἀλλ' οὔπω μὴν θεὸς γυμνὸς ἀνθρωπότητος. ζῶμα γὰρ εἶχεν ὁ Μανιχαῖε· εἰ μὴ γὰρ ἐνεδύσατο ἐμὲ, οὐκ ἂν ἔσωσεν ἐμὲ, ἀλλ' ἐν τῇ μήτρᾳ τῆς παρθένου ὁ ἀποφηνάμενος, τὸν καταδίκην ἐνεδύσατο. καὶ ἐπεὶ τὸ φεικτὸν γέγονε πανάλλαγμα· δοὺς γὰρ πνεῦμα, ἔλαβε σάρκα, ὁ αὐτὸς μὲν τῆς παρθένου, καὶ ἐκ τῆς παρθένου. τὸ μὲν ἐπεσκίασεν, ὁ δὲ ἐπορκώθη ἐξ αὐτῆς· εἷς ἄλλος ὁ Χριστὸς, καὶ ἄλλος ὁ θεὸς λόγος, οὐκ ἐπ' ἴσης, ἀλλὰ πρεσβύς· μὴ χώρισης τὴν τῆς οἰκονομίας χάριν, τὸν αὐτὸν ὑφαντόν. μὴ μαθητεύθης Ἀρείῳ. ἐκεῖνος γὰρ ἀσεβῶν, τὴν οὐσίαν τέμνει· σὺ τὴν συναφείαν μὴ μίσει, ἵνα μὴ μισηθῇς ἀπὸ τοῦ θεοῦ. τίς ἐπέφανεν, εἰπέ μοι, τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις; αὐθρώπος; καὶ πῶς; οὐ γὰρ ἐν

„ γὰρ ἐν σκότει ἦμεν; κατὰ Παῦλον τὸν λέγοντα, ὃς ἐρ-
„ ῥύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους. ἦμεν γὰρ
ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ. τίς οὖν ἐπέφανε; τῷ
„ Δαυὶδ σοὶ διδάσκει, λέγων· εὐλογημένος ὁ ἐρχόμε-
„ νος ἐν ὀνόματι κυρίου. ἐπὶ φανερῶς ὦ Δαυὶδ, ἀνα-
βόησον τῇ ἰσχύι, καὶ μὴ φείσῃ, ὡς σάλπιγγα ὕψω-
„ σον τὴν φωνήν σου, εἰπὲ τίς οὗτος; κύριος ὁ θεὸς τῶν
δυνάμεων· θεὸς κύριος, καὶ ἐπέφανεν ἡμῖν. ὁ γὰρ
λόγος σὰρξ ἐγένετο. σωθῆναι αἱ φύσεις, καὶ ἀσύγ-
χυτος ἔμεινεν ἡ ἕνωσις. ἦλθε ζῶσαι, ἀλλ' ἐχρῆν καὶ
παθεῖν. πῶς γὰρ δυνατὸν ἀπαθὲς ἄνθρωπος ψυ-
χὰς ζῶσαι σὰρξ ἰσχύει· θεὸς γυμνὸς παθεῖν σὰρξ ἠδύ-
νατο· τί οὖν; αὐτὸς ὢν θεὸς ὁ Ἐμμανουὴλ, γίγονεν ἄν-
θρωπος· καὶ ὁ μὲν ἦν, ἔσωσεν, ὃ δὲ γέγονεν, ἔπαθεν.
Δι' ὃ τοῦτο ὡς εἶδεν ἡ ἐκκλησία σταυρούμενον αὐτὸν
τῆς ἀκανθίνης τὸν συναγωγὴν, θρόνωδόσαι τὸν
„ πόλεμον ἔλεγε· θυγατέρες Ἱερουσαλὴμ, ἐξέλθετε καὶ
„ ἴδετε τὸν στέφανον, ὃν ἐστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ.
αὐτὸς γὰρ καὶ τὸν ἀκάνθινον ἐφόρεσε στέφανον, καὶ τὸν
τῶν ἀκανθῶν ἔλυσεν ὀδυνῶν. ὁ αὐτὸς ἐν κόλποις
πατρὸς, καὶ ἐν μητρὶ παρῆν. ὁ αὐτὸς ἐν ἀγκάλαις
μητρὸς, καὶ ὑπὲρ πτερύγων ἀνέμων. ὁ αὐτὸς ὑπ' ἀγ-
γέλων προσεκυνεῖτο, καὶ τελώναις συνανεκλίνετο.
τὰ σεραφὶμ οὐ προσέβλεπε, ἐ Πιλᾶτος ἠρώτα. ὁ
δοῦλος ἐρράπιζε, καὶ ἡ κτίσις ἐφρίττεν. ὑπὸ σταυρῷ
ἐπήγνυτο, καὶ ὁ θρόνος τῆς δόξης σὺν ἡγεμόνι ἦν. ἐν
τάφῳ κατεκλείετο, καὶ τὸν οὐρανὸν ἐξέτεινεν ἀνοτὶ δὲ ἡ-
μῖν. ἐν νεκροῖς ἐλογίζετο, ἐ τὸν ἅιδου ἐσκύλευεν.
ὧδε πλανᾶσθαι ἐνομοθετεῖτο, ἐ ἐκεῖ ἅγιος ἐδοξολογεί-
το. ὦ τοῦ μυστηρίου! βλέπω τὰ θαύματα, ἐ ἀνακη-
ρύττω τὴν θεότητα· ὁρῶ τὰ πάθη, καὶ σὺν αἱρέσεσι
τὴν ἀνθρωπότητα. ἀλλ' ὁ Ἐμμανουὴλ, φύσεως μὲν
πύλας ἀνέῳξεν ὡς ἄνθρωπος, παρθενίας δὲ κλεῖ-
θρα οὐ διέρρηξεν, ὡς θεός· ἀλλ' οὕτως ἐκ μήτρας
ἐξῆλθεν, ὡς δι' ἀκοῆς εἰσῆλθεν· οὕτως ἐτέχθη, ὡς
*ἐφέστως συνελήφθη· ἀπαθῶς εἰσῆλθεν, ἀφθάρτως ἐξῆλθε,
„ κατὰ τὸν προφήτην Ἰεζεκιὴλ τὸν λέγοντα· ἐπέστρεψέ
„ με ὁ κύριος κατὰ τὴν ὁδὸν τῆς πύλης τῶν ἁγίων τῆς
„ ἐξωτέρας, τῆς βλεπούσης κατ' ἀνατολὰς, καὶ αὕτη ἦν
„ κεκλεισμένη· καὶ εἶπε κύριος πρός με, ὁ ἄνθρω-
„ πος, ἡ πύλη αὕτη κεκλεισμένη ἔσται, οὐκ ἀνοιχθή-
„ σεται· καὶ οὐδεὶς οὐ μὴ διέλθῃ δι' αὐτῆς, ἀλλ' ἢ κύριος
„ ὁ θεὸς Ἰσραὴλ, μόνος αὐτὸς εἰσελεύσεται κ ἐξελεύ-
„ σεται, καὶ ἔσται ἡ πύλη κεκλεισμένη. ἰδοὺ δεδειγμένη
ἐναργὴς τῆς ἁγίας καὶ θεοτόκου Μαρίας· λυέσθω
τοίνυν ἀπιστία πᾶσα, καὶ τῇ τῶν γραφῶν κατα-
φωτιζώμεθα γνώσει, ἵνα καὶ βασιλείας οὐρανῶν
τύχωμεν, εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

li doctrinam, de poteſtate tenebrarum nos eripuit: Eramus enim aliquando tenebræ, ſicut ſcriptum eſt. Ecquis ergo ille, qui apparuit nobis? Dauid ad hoc tibi reſponder. Scribit autem: Benedictus qui venit in nomine Domini. At clarius dic Dauid, quis nam ſit ille; exclama quantum viribus potes, nec ceſſes: exalta quaſi tuba vocem tuam, & edicito, quis nam ille ſit: Dominus Deus (inquit) virtutum, Deus Dominus, & illuxit nobis. Verbum enim caro factum eſt, duæq. in vnum ſimul coierunt naturæ: at id citra vllam omnino confuſionem.

Venit quidem ad ſaluãdum, ſed & pati quoque illum oportuit. At quomodo vtraque hæc fieri potuerunt? Homo purus ſaluare non poterat, Deus ſolus pati nequibat. Quid igitur? ipſe Emmanuel Deus factus eſt homo; & id quidem quod erat, ſaluauit; quod vero factum eſt, paſſiones ſubijt. Vnde cum Eccleſia Synagogam cerneret ſpinis illum coronantem, lugens tantum facinus aiebat: Filiæ Hieruſalem exite, & videte coronã, qua coronauit eum mater ſua. Ipſe etenim ſpineam coronam portauit, & ſpinarum ſententiam euertit. Idem erat in ſinu Patris, & in vtero Virginis. Idem detinebatur inter matris brachia, & ferebatur ſuper ventorum pennas. Idem ab Angelis adorabatur, & cum publicanis menſæ accumbebat. Vix Cherubim aſpicere audebant, & Pilatus interrogabat. Seruus colaphis cædebat, & ipſa creatura horrebat. Crucifigebatur, & thronus gloriæ non deſerebatur. In ſepulchro concludebatur, & cælum vti pellem extendebat. Inter mortuos reputabatur, & infernum deſpoliabat. Hic vt deceptor calumnijs afficiebatur, ibi vt ſanctus glorificabatur. O myſterij magnitudinem! miracula video, & diuinitatem prædico: cerno paſſiones, & humanitatem non nego. Naturæ portas reſerauit Emmanuel vt homo; ſed virginitatis clauſtra non violauit neque perrupit, vt Deus. Ita enim ex vtero eſt egreſſus, ſicut per aurem ingreſſus: ita natus, ſicut conceptus: qui impatibiliter fuerat illapſus, incorruptibiliter eſt elapſus. Hinc propheta Ezechiel aiebat: Conuertit me Dominus ad viam portæ Sanctuarij exterioris, quæ reſpiciebat ad Orientem, & erat clauſa. Et dixit Dominus ad me: Fili hominis, porta hæc clauſa erit, non aperietur, & vir non tranſiet per eam: ſed Dominus Deus Iſrael ſolus ipſe ingredietur & egredietur, & erit porta clauſa. En euidens demonſtratio ſacræ Deiparæ virginis Mariæ. Dirimatur proinde omnis contradictio, Scripturarumq. illuminemur ſcientia, quò regnum cælorum conſequamur in ſæcula ſæculorum, Amen.

Caloſ. 1. b. 13. Epheſ. 5. b. 8. Pſal. 117. d. 26. Eſa. 58. a. Pſal. 117. d. 27. Ioan. 1. c.

Luc. 24. c.

Cant. 3. b. 11. Ioan. 19. a. Gen. 3. c. Ioan. 1. c. Pſ. 103. a. Matth. 9. b. Ezech. 10. Ioan. 18. Matth. 27. Pſ. 103. a. Matth. 27.

Ezech. 44. a.

EPI-

EPISTOLA CYRILLI EPISCOPI ALEXANDRINI ad Monachos Aegypti.

CYRILLVS PRESBYTERIS, DIAconis, Patribus, Monachis, ceterisq. solitariam vitam vobiscum excolentibus, & in fide Dei constanter perseuerantibus, dilectis & desideratissimis in Domino Sal.

CAP. II. EX ijs qui vna vobiscum ætatem degunt, quidam de more Alexandriam venere. Cum autem rogarem, ac studiose admodum percontarer, ecquid honestis patrũ vestigijs insistentes, recta inculpataq. fide excellere eniteremini, spectataeq. vitæ studijs gnauiter incumberetis, necnon monasticæ exercitationis labores in præcipuis voluptatibus haberetis, eas demũ veras rati delicias, si quid officij causa forti animo tolerandum offerretur; responderunt illi, ita vos comparatos esse; addideruntq. cum præclaris maiorũ virtutibus impigre vos decertare. Itaque non potui non gaudere, & apud animum meum lætitia exultare; vt qui filiorum meorum gloriam, meã esse existimarem; idq. optimo iure. Absurdum enim foret, pædotribas adolescentum, quos in palæstra exercendos susceperunt, alacritate & robore voluptatem capere; ac si quid forte commendatione dignum, artis industria præstiterint, hoc ipsum veluti coronam quãdam capitibus suis adiungere, atque adeo quæ illis propter fortitudinem laus tribuitur, eam suum decus arbitrari; nos autem patres spiritales, qui doctrinis quę ad animi cultus viresq. comparandas haud parum faciunt, vos imbuimus (quò nimirum carnis tumultibus sedatis, vitatisq. peccatis, quantumcumque laboret satanas vt suis vos molitionibus prosternat, glorioſum triumphum reportetis) non magis quàm illos pia quadam mentis iucunditate perfundi.

3 Igitur, vt Christi Saluatoris nostri discipulus monet, curam omnem subinferentes ministrate in fide vestra virtutem, in virtute autem scientiam, in scientia autem abstinentiam, in abstinentia autem patientiam, in patientia autem pietatem, in pietate autem amorem fraternitatis, in amore autem fraternitatis charitatem. hæc autem vobis cùm adsint, & superent; non vacuos, neque sine fructu constituent vos in Domini nostri IESV Christi cognitione. Ceterum qui internam spiritalemq. in Christo vitam laude æmulationeq. dignam serio inire volunt, illos fide in primis sincera atque integra ornatos esse decet: Fidei porro integritati, virtutis quoque studium adiungant oportet. Hoc autem iacto fundamento, mysteriorum Christi cognitione se locupletent, & ad absolutam eorumdem intelligentiam contendant, necessum est. Quam vitæ rationem tenere, est, vt puto, in virum perfectum occurrere, & ad mensuram ætatis plenitudinis Christi peruenire. Sobrietate proinde, & castimonia, qua solitariam vitam agentes excultos esse conuenit,

2 Petri 1. a. 5.

Ephes. 4. b. 13.

ΕΠΙΣΤΟΛΗ ΚΥΡΙΛΛΟΥ ΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ πρὸς μοναχοὺς Αἰγυπτίους.

ΚΥΡΙΛΛΟΣ, ΠΡΕΣΒΥΤΕΡΟΙΣ ΚΑΙ ΔΙΑΚΟΝΟΙΣ, πατράσι μοναχοῖς, καὶ τοῖς σὺν ὑμῖν τὸν μονήρη βίον ἀσκοῦσι, καὶ ἐν πίστει θεοῦ ἱδρυμένοις, ἀγαπητοῖς καὶ ποθεινοτάτοις, ἐν κυρίῳ χαίρειν.

Κεφ. β. ΑΦίκοντο μέν τινες καὶ τὸ καθ' ἡμᾶς ἐν Ἀλεξανδρείᾳ, τῶν σὺν ὑμῖν. ἐρομένῳ δέ μοι, καὶ φιλοπευστοῦντι λίαν, εἰ τῆς τῶν πατέρων ἀκριβείας ἴσχυε καθ' ἑαυτοὺς καὶ ὑμεῖς αὐτοὶ, πίστει μὲν ὀρθῇ καὶ ἀμωμήτῳ διαπρέπειν ἐπίστευσθε, πολιτείᾳ δὲ τῇ καλλίστῃ κατασεμνύεσθε, καὶ τοῖς τῆς ἀσκήσεως ἐναβρύνεσθε πόνοις, πεφυκὼς ἀληθῶς ἡγεῖσθαι τὸ ὑπὲρ γε τὰ ἀγαθοῦ τληπαθεῖν ἐλέσθαι γενναίως. ἀπήγγελλον μὲν ἐκεῖνοι, πῶπό γε ὑμῖν οὕτως ἔχειν. πεφύκαμεν δὲ, ὅτι τοῖς τῶν προλαβόντων ἀνδραγαθήμασιν ἀμιλλᾶσθε φιλοτιμότερον. ἔχαιρον ἂν ἀναγκαίως ἐγὼ, καί μοι διεχεῖτο πρὸς ἡδυμίαν ὁ νοῦς, τοὺς τῶν ἐμῶν πόνων ἀδοκιμήτους οἰκειούμενον. καὶ σφόδρα εἰκότως. καὶ γὰρ ἔστι τῶν ἀτόπων, παιδοτρίβας μὲν, τῆς τῶν νέων ἀπαλότητος ῥώμης, κἂν εἴ τι χρήσιμον περὶ αὐτὴν τῶν εἰς ἐπαίνους συντελούντων τῇ πόνῃ, τότε τῆς σφῶν αὐτῶν, οἷά τινα στέφανον ἀνάπλεων περιφαλαῖς, καὶ τῆς ἐκείνων ἀνδρείας μεγίζεσθαι τὸ αὐχήμαλα· ἡμᾶς δὲ πατέρας πνευματικοὺς ὄντας, καὶ λόγοις ὑμᾶς ἐπαλείφοντας τοῖς εἰς ἀρετὴν διυλμίοις, ἵνα καθαρθέντες μὲν τῶν τῆς σαρκὸς κινημάτων, περαιτέρω δὲ τὸ πίπτειν εἰς ἁμαρτίαν, καὶ μὴν καὶ πτῆναι περὶ ζοντι τῷ σώματι, κομίσησθε τὸ βεβαιότερον, καὶ οὐχὶ δὴ μᾶλλον, ἢ ἐκείνους θεοφιλεῖς ἀναπεπαλαικέναι δυνησθῆναι. Οὐκοῦν, καθὰ φησὶ τοῦ Σωτῆρος ὁ μαθητὴς, „ ἀσυλλήπτως περιοπτεύοντες, ἐπιχορηγήσατε ἐν „ τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ, τὴν γνῶ- „ σιν· ἐν δὲ τῇ γνώσει, τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα- „ τείᾳ, τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ, τὴν εὐσε- „ βειαν. ἐν δὲ τῇ εὐσεβείᾳ, τὴν φιλαδελφίαν, ἐν δὲ τῇ „ φιλαδελφίᾳ, τὴν ἀγάπην. ταῦτα γὰρ ὑμῖν παρόντα, „ καὶ πλεονάζοντα ἐν δέχεται, οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. χρῆναι γὰρ ἔγωγέ φημι, ἵνα οἱ περ αὖ ἔλοιντο τὸ ἐν Χριστῷ νοερμένης ζωῆς, τὴν εὐκλεᾶ τε ἀξιέρεσιν διὰ γῆν ὁδὸν, πρῶτον μὲν ἀπλῆτε καὶ ἀλωβήτῳ καθαιρμένην πίστει· πρόσπαιγμον ὄντως αὐτῇ τὴν ἀρετὴν· οὐ δὴ γενόντες, τελεῖσθαι καταπλαστὴν τὸ κτῆσιν Χριστοῦ μυστήριον τὴν γνῶσιν, τε καὶ φοιτᾶν δὲ μάλα πρὸς τελειοτάτην πίστιν. Ἔστι γὰρ οἷμαί τι, εἰς ἄνδρα τέλειον καταντῆσαι, τε εἰς μέτρον ἡλικίας ἐλθεῖν τοῦ πληρώματος τοῦ Χριστοῦ. νήφει δὴ οὖν τῇ σεμνύσῃ μοναστὰς, τοὺς ἑαυτῶν σοφίας δὲ μάλα διεζωσμένους, καταδρί-

παρθρίζεσθε τῶν παθῶν, ψυχικῶν τε ἄμα καὶ σωματικῶν. ἔστεσθε γὰρ οὕτω λαμπροὶ καὶ δόκιμοι, καὶ ἐν καλῷ τῆς ἐλπίδος τοῖς ἁγίοις ὑπερεπισμένης. ἔσω ὑμῖν καὶ πρό γε τῶν ἄλλων, ἡ πίστις ὀρθὴ καὶ ἀκαπήλευτος, καὶ τὸ εἰλικρινὲς ἔχουσα παντελῶς. οὕτω γὰρ οὕτω καὶ ὑμεῖς αὐτοὶ, τῶν ἁγίων πατέρων ἰχνηλατοῦντες εὐσέβειαν, εὐαυλισθήσεσθε σὺν αὐτοῖς τοῖς πάλαι μοναῖς· καὶ σκηναὶς οἰκήσετε τοῖς ἐν οὐρανοῖς. ὧν καὶ ὁ θεσπέσιος Ησαΐας ἐμέμνητο λέγων· οἱ ὀφθαλμοί σου ὄψονται Ιερουσαλὴμ πόλις πλουσίαν, σκηνὰς αἳ οὐ μὴ σαλευθῶσιν. λαμπρὸς μὲν οὖν, ὅτι καὶ ἀξιάγαστος ὑμῖν ὁ βίος, ὀρθή τε καὶ ἀκαπήλευτος εὐσέβεια πίστις, οὐκ ἠγνόηκά σοι. πεπόηκα μὴ δὲ οὐ μετρίως, ἀκηκοὼς, ὅτι θρύλλοι τινὲς εἰς ὑμᾶς ἀφίκοντο χαλεποί· καὶ σφενδονοῦσί τινες, τὴν ἀπλῆν ὑμῶν ἀδιαλύτους πίστιν· καὶ ῥημάτων εἰκαίων ἐπισπείροντες ὄχλον, ἀναπολογήτους ἑαυτοὺς καὶ λέγοντες, τὴν ἀγαθὴν παρθένον Μαρίαν, πατρόθεν θεοτόκον, ἢ μὴ καὶ νομάζεσθαι χρή. καὶ ἐγὼ μὲν ἄμεινον τῶν τοιούτων ὑμᾶς ζητημάτων εἰς ἅπαν ἀποφοιτᾶν· καὶ ἀμόλις ἐστὶν ὡς ἐν ἐσόπτρῳ καὶ αἰνίγμασι θεωρούμενα τοῖς ἀρτίοις τὴν φρένα, καὶ βεβηκόσι τὸν νοῦν, μηδὲ ἀπορύπτειν ὅλως. τὰ γὰρ ἰσχνότερα τῶν θεωρημάτων τὸν τῶν ἀκεραιοτέρων ἐπεισέρχεται νοῦν. ἐπεὶ δὲ ἄπειρος οὐκ αὐτοῖς τῶν τοιούτων μεμενήκατε λόγων, καὶ φιλονεικῶν ἐλέσθαι γνώμας εἶναι, καὶ τοῖς τὸν νοῦν οὐκ ἐρρωσμένοις, οἷά τινα σκόλοπα, τὸ ἐπ' αὐτοῖς δηλητήριον ἐμπερονῆσαι βλάβος, δεῖν ἐφάνθην ἀναγκαίως, ὀλίγα γράψαι πρὸς ὑμᾶς περὶ τούτων εἰπεῖν. οὐχ ἵνα λογομαχῆτε μᾶλλον, ἀλλ' ἵνα εἴ τινες ὑμῖν ἐπιφύοιντο, τοῖς ἐκείνων ἀκαιρολογίαις τὸ ἀληθὲς ἀντιξάγοντες, αὐτοί τε διαδιδράσκητε τὸν ἐκ τοῦ πλανᾶσθαι ζημίαν. πρόσωφελὲς δ' οὖν ἐστί, τοῖς καθ' ἡσυχίαν λογισμοῖς ὡς ἀδελφοὺς ἀναπείθοντες, τὸν ἄνωθεν τῆς ἐκκλησίας ἐκ τῶν ἁγίων ἀποστόλων παραδοθεῖσαν πίστιν, καθάπερ τινὰ πολυτίμητον μαργαρίτην ἐν ἰδίαις ἔχειν ψυχαῖς. τεθαύμακα πάντως, εἴ πέρ ὅλως ἐνδοιάζουσί τινες, πότερον θεοτόκος, ἢ μή, λέγειν αὐτὴν ἡ ἁγία παρθένος. εἰ γὰρ ἔστι θεὸς ὁ κύριος ἡμῶν Ιησοῦς Χριστὸς, πῶς οὐ θεοτόκος ἡ τεκοῦσα ἡ ἁγία παρθένος; ταύτην ἡμῖν τὴν πίστιν παρέδοσαν οἱ θεσπέσιοι μαθηταὶ, κἂν εἰ μὴ τῆς λέξεως πεποίηνται μνήμην. οὕτω φρονεῖν δεδιδάγμεθα καὶ τῶν ἁγίων πατέρων. καὶ γοῦν ὁ τῆς ἀοιδίμου μνήμης πατὴρ ἡμῶν Αθανάσιος τῆς Αλεξανδρέων ἐκκλησίας καθεκόσμησεν τὸν θρόνον ἐπ' ὅλοις ἔτεσι πεντήκοντα καὶ ἓξ τὸν ἀριθμὸν, καὶ τῆς τῶν αἱρετικῶν ἀσεβοῦς λογίας, ἄμαχόν τινα καὶ ἀπροσκλινῆ ἀντιτάξεων σώσειν, καὶ οἷον ἀσμυρνάτῳ τινὶ μύρῳ τῇ ἰδίοις συγγράμμασι καθαφράναν τὸν ὅλον ἀέρα, καὶ ἐπ' ὀρθότητι καὶ ἀσεβείᾳ δογμάτων ἁπάντων μαρτυρούμενος, τὸ σεβάσιμον τῆς ἁγίας ἡμῶν καὶ ὁμοουσίου Τριάδος πρωτηγὲς βιβλίον, ἐν τῷ τρίτῳ λόγῳ, αὖθις

a ἀπὸ

b πόλις πλουσία.

c ἐπεσπείρον τες

d ἀντιξάγοντες

e ἀκεραιοτέρων

f ῥημάτων

g ἀληθείᾳ

tenit, lumbos veſtros pulchre præcincti, virile contra animorum corporumq. perturbationes certamen ſuſcipite. ſic enim clari, & in bono ſpei, quæ ſanctis parata eſt, illuſtres euadetis. Ante omnia, recta in vobis & ſincera, nulliq. prorſus reprehenſioni obnoxia fides exiſtat. ita nāque, ita inquam, & vos quoque ſanctorum Patrum pietatē ijſdem veſtigijs proſequentes, in ſupernas illas beatorum ſedes olim immigrabitis, cæleſtiaq. tabernacula vnà cum illis incoletis. Qua de re diuinus propheta Eſaias ita ſcribit: Oculi tui videbunt Hieruſalem habitationem opulentam; tabernacula quæ non concutientur. Eſa.33.d. 20.

Verumenimuero, etſi vitā veſtram planè conſpicuam & admiratione dignam eſſe certo ſciam, fidemq. modis omnibus integram & incorruptā vobis ſuppetere non ignorem; conturbor tamen non parum vehementer. Audio enim exitiales quoſdam rumores inter vos proſeminatos; nonnullos quoque oberrare, qui ſinceram veſtram fidem demoliri ſtudeant, & inanium vocularum bullas apud rude vulgus eructātes, vtrum Deiparam appellare liceat ſacrā Virginem, in controuerſum vocare audeant. Præſtaret ſane eiuſmodi quæſtionibus omnino abſtinere, & in ea quæ abſtruſioris conſiderationis ſunt, nec aliter fere, niſi veluti in ſpeculo & ænigmate, etiam ab ijs qui ingenij celeritate, mentisq. ſubtilitate pollent, perſpici poſſunt, nequaquam inquirere: nam ſimpliciorum captum ſubtiliora theoremata excedunt: at quia horum ſermonum expertes non permanſiſtis, fitq. probabile, contentioſos quoſdam non defuturos, qui venenū, quod ſemel hauſerunt, veluti ſpicula quædam in imbecilliorum animos defigere conabuntur, operæ me pretium facturum putaui, ſi pauca quædam ijs de rebus ad vos diſſererem; non eo id quidem conſilio, vt vos ad lites, verborumq. digladiationes inflammem; verum vt ſi qui de cetero vos adorti fuerint, illorum futilitati veritatem opponentes, & ipſi erroris perniciem effugiatis, & alios opportunis rationibus perinde vt fratres inducatis, quò fidem iam olim Eccleſijs per ſanctos Apoſtolos traditam, non ſecus ac margaritam animis ſuis inſertam, conſtanter retineant.

3

Miror itaque maiorem in modum eſſe aliquos omnino, qui vtrum ſacra Virgo Deipara appellanda ſit, plane addubitent. Etenim ſi Dominus noſter IESVS Chriſtus Deus eſt, quo tandem modo ſacra Virgo, quæ illum edidit, Deipara non dicatur? Hanc fidem diuini diſcipuli nobis tradiderunt, quamuis iſtius dictionis non meminerint. Ad hunc modum à ſanctis Patribus inſtituti ſumus. Enimuero percelebris memoriæ pater noſter Athanaſius, qui totos quadraginta ſex annos Alexandrinæ eccleſiæ pontificatum egregiā cum laude geſſit, loquacibusq. impurorum nefariorumq. hæreticorum commentis inuicta, planeq. Apoſtolica ſapientia reſtitit, quiq. ſcriptis ſuis veluti fragrantiſſimo quodam vnguento totum hūc orbem mirifice recreauit, & ob dogmatum abſolutam integritatem, fideiq. rectitudinē magna apud omnes exiſtimatione & auctoritate fuit, libro quem de ſancta & conſubſtātiali Trini-

4

tate conscripsit, oratione tertia, sacram Virginem passim Deiparam nominat. Cogor autem ipsis illius verbis hoc loco vti, quæ hunc in modum habent: Itaque diuinæ scripturæ scopus ac character, vt sæpe monuimus, eiusmodi est, vt vtrumque de Christo Saluatore nostro pronuntiet; puta Deum illum esse, & numquam non hoc ipsum extitisse: vt qui Patris sit Verbum, eiusdemq. splendor, & sapientia; tum eumdem rursum nouissimis hisce tẽporibus corpore ex Deipara virgine Maria sumpto, nostri causa hominem factum esse. Et nonnullis interiectis iterum: Multi extitere sancti, & ab omni peccato immunes. nam & Hieremias de materno vtero sanctificatus est: & Ioannes in lucem nondum editus, voce Deiparæ Mariæ percepta, lætabundus exilijt.] Sane idoneus est hic vir, apprimeq. dignus, cui intrepide fidem adiungere, quemq. tuto sequi liceat, vt qui nihil protulisset, quod à diuinis litteris alienum esset. Quo enim pacto illustris ille celebratusq. Pater, qui in sacra illa magnaq. Synodo Nicæna in tanta omnium admiratione habitus est, à veritatis tramite aberraret? Nam etsi per id tempus Episcopi munus nondũ sustineret, sed inter inferioris ordinis clericos etiam num degeret; attamen propter præclaram indolem, insignemq. vitæ probitatem, & subtilem ac incomparabilem mentis perspicaciam, à beatæ memoriæ episcopo Alexandro ad episcopalis prouinciæ consortium adscitus fuit. Versabatur autem cum sene tamquam filius cum patre, ad quiduis vtiliter conficiendum sese ducem præbens; necnon in omnibus quæ obeunda forent, commodum iter ostendens.

Athanasius.

Hebr.1.a. 2.Cor.2.

Hieron.2.a. Luc.1.d.

5 Verum quia verisimile est, non defuturos hic quosdam, qui ex sacra quoque diuinaq. Scriptura ea quæ hoc loco asserta sunt, corroboranda esse existimabunt: dicturos præterea, sanctam illam magnamq. Synodum neque Domini matrem Deiparam vsquam appellasse, neque quidquam omnino super ea re decreuisse: age quonam pacto arcanum illud œconomiæ Christi mysterium per diuinas quoque litteras prædicatum sit, pro virili parte planum faciamus: tum quid ipsi quoque Patres, qui Spiritu sancto, ne à vero discederent, afflati (Non enim ipsi loquebantur, sed, Christo Saluatore nostro testante, Spiritus Dei & Patris erat qui in ipsis loquebatur) sinceræ inculpataq. fidei canonem ediderunt, ea de re pronũciauerint, exponamus. Istud autem percommode fiet, si illum ipsum, qui ex sacra Virgine progenitus est, natura Deum esse, paucis demonstretur. Hoc namque commonstrato, neminem prorsus tam stupidum fore existimo, qui Virginem matrem iure optimo Deiparam habendam & appellandam esse non sit perspecturus. Igitur Fidei nostræ Symbolum hunc in modum habet.

Matthæo.

6 Credo in vnum Deum, Patrem omnipotentem, visibilium omnium & inuisibilium factorem. Et in vnum Dominum IESVM Christum, filium Dei vnigenitum, ex Patre, hoc est, ex Patris essentia natum; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, consubstantialem Patri; per quem omnia facta sunt,

A πῆ κάτω θεοτόκον δοκαλεῖ τὴν ἁγίαν παρθένον. κεχρήσομαι δ' τῆς αὐτοῦ φωνῆς ἀναγκαίως, αὐτῆς λέξεσιν ἐχόντως ὧδε. σκοπὸς τοίνυν ἐστὶ τῆς χαρακτῆρ „ τ θείας γραφῆς, ὡς πολλάκις εἴπομεν, διαλῦσαι εἶναι „ τὸν ὦδε τοῦ Σωτῆρος ἡμῶν ἐπαγγελίαν ἐν αὐτῇ. ὅτι ἀεί „ τε θεὸς ἦν, καὶ ἔστιν ὁ υἱὸς, λόγος ὢν καὶ ἀπαύγασμα „ καὶ σοφία τοῦ πατρός. καὶ ὅτι ὕστερον δι' ἡμᾶς σάρκα „ λαβὼν ἐκ παρθένου τῆς θεοτόκου Μαρίας, ἄνθρωπος „ γέγονε. καὶ μεθ' ἕτερα πάλιν. πολλοὶ γοῦν ἅγιοι γε- „ γόνασι, καὶ καθαροὶ πάσης ἁμαρτίας. Ἱερεμίας δὲ „ καὶ ἐκ κοιλίας ἡγιάσθη. καὶ Ἰωάννης ἔτι κυοφορού- „ B μενος, ἐσκίρτησεν ἐν ἀγαλλιάσει διὰ τῆ φωνῆ τῆς „ θεοτόκου Μαρίας. ἀξιόχρεως μὲν οὖν ὁ αὐτὴρ, καὶ „ θαρσεῖσθαι πρέπων, ὡς ἂν οὐ φῇ τι τῶν ὅσα μὴ ἔστι τοῖς ἱεροῖς συμβαίνοντα λόγοις. πῶς γὰρ οὐ ἁμάρτοι τ' ἀληθοῦς ὁ λαμπρὸς οὕτω καὶ λαμπρὸς, καὶ ἐν αὐτῇ τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, τῇ ἐν Νικαίᾳ Φρυγίᾳ, κατ' καιροὺς συναγηγερμένῃ, πρὸς ἁπάντων τεθαυμασμένος; οὕτω μὲν γὰρ τὸν τῆς ἐπισκοπῆς διῶπε θρόνον. ἐπέλει δὲ μᾶλλον ἐν κλη- ρικοῖς, πλὴν ἀγχινοίας ἕνεκα, καὶ τῆς ἄλλης ἐπιδε- κείας, καὶ ἰσχνῆς ἅμα καὶ ἀσυγκρίτου φρενὸς, παρε- C λήφθη μὲν Ἀλεξάνδρῳ τῷ τῆς μακαρίας μνήμης Ἀλεξανδρου τοῦ ἐπισκόπου. συνῆν δὲ τῷ πρεσβύτῃ οἷα πρὸς υἱὸς πατρὶ, παιδαγῶν εἰς ἕκαστα τῶν χρησίμων, καὶ πλὴν ἐφ' ἑκάστῳ τῶν πρα- κτέων ὁδὸν ἀμάλα ὑφηγούμενος. ἐπειδὴ δέ ποτε εἰκὸς ἦν μὲν οἴεσθαι, τὸν ἐπὶ τούτοις ἡμῖν ἐμ- πεδοῦσθαι λόγον καὶ ἀπ' αὐτῆς τῆς ἱερᾶς καὶ θεοπνεύστου γραφῆς· φάναι τι πρὸς τοῦτο, πλὴν ἀ- γίων ἐκείνων καὶ μεγάλων συνόδων, μή τι θεο- πνεῦστον εἰσπῖν πλὴν τοῦ κυρίου μητέρα, μή τι μὴν D ὅλως ἁγίαν τι πιοῦσαν· φέρε δὴ φέρε καὶ ταῦτα, εἰς ἕνι, καταδεικνύωμεν τῆς ἐν Χριστῷ νοερμέ- νης οἰκονομίας τὸ μυστήριον, πῶς μὲν πρότερον πα- ρὰ τῆς θείας ἡμῖν κεκήρυκται γραφῆς· τί δὲ καὶ αὐτοὶ λελαλήκασιν οἱ πατέρες, τὸν τῆς ἀμωμή- του πίστεως ὅρον ἐκφέροντες, ἐνηχοῦντος αὐτοῖς πλήθους τοῦ ἁγίου πνεύματος. οὐ γὰρ ἦσαν οἱ λα- λοῦντες αὐτοὶ, ἀλλὰ τοῦ Σωτῆρος φωνῶν, ἀλ- λὰ τὸ πνεῦμα τοῦ θεοῦ καὶ πατρὸς τὸ λαλοῦν ἐν αὐτοῖς. ἀποδεδειγμένου γὰρ οὕτως, ὅτι θεὸς καὶ Φύσιν ἐστὶν ὁ ἐκ τῆς ἁγίας παρθένου γεννηθείς, E κατακηλήσῃ οἶμαι παντελῶς οὐδένα, ὡς μὴ τὸ ἀληθινὸν νοῶν καὶ μὴν καὶ φρονοῦντα, ὅτι θεοτόκος ὠνόμασται. καὶ μάλα εἰκότως. ἔχει δὲ οὕτως ἡμῖν τὸ τῆς πίστεως σύμβολον. Πιστεύω εἰς ἕνα „ θεὸν, πατέρα παντοκράτορα, ποιητὴν πάντων ὁ- „ ρατῶν τε καὶ ἀοράτων. καὶ εἰς ἕνα κύριον Ἰησοῦν „ Χριστὸν, τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πα- „ τρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας αὐτοῦ. θεὸν „ ἐκ θεοῦ. φῶς ἐκ φωτὸς, θεὸν ἀληθινὸν ἐκ θεοῦ „ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πα- „ τρὶ, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν

ſcholium ſubjungam. Quæ ſi ſimul cum
Propoſitionibus ſuis ſecundum ordinem
præmittantur, ordo rerum ſecundum
quem Propoſitiones ſe habent, & ratio-
cinationes ſecundum quas inventæ ſunt,
& demonſtrantur, facilius percipietur.
Ordo autem ille ſecundum quem Pro-
poſitiones ſe habent, ſic ſe habet. Primo
ſecundum Lemmata, quæ ſunt ſtabilien-
dis rationibus quibus in Propoſitionibus
utor, præparata. Deinde ſecundum Pro-
poſitiones & earum Corollaria, quæ ſunt
ſecundum ordinem compoſitionis. Ad
Propoſitiones autem ſcholia ſubjungo,
quæ ſunt vel de his quæ ſcripſi ſuperius,
vel de his quæ ſcribere omiſi. Ideo in
ſcholia ſunt ſecundum ordinem quoque
compoſitionis. Ordo autem ille ſecundum
quem inventæ ſunt, & demonſtrantur,
ſic ſe habet. Experimenta quæ ſunt ſtabi-
lienda rationibus, præmitto primo. Deinde
ſecundum rationes quibus ſtabilio, ſive
quibus ſtabilienda invenio, ſecundum
ordinem compoſitionis. Ad Propoſitiones
autem quæ ſunt de his quæ ſcribere omiſi,
ſcholia ſubjungo. Ideo in ſcholia ſunt
ſecundum ordinem quoque inventionis.

Ut autem ſcholia ſint ſecundum ordi-
nem inventionis, ſic ſe habet. Primo
ſecundum experimenta quæ ſunt ſtabilien-
da rationibus, præmitto. Deinde ſecun-
dum rationes quibus ſtabilio, ſive quibus
ſtabilienda invenio, ſecundum ordinem
inventionis. Ad Propoſitiones autem quæ
ſunt de his quæ ſcribere omiſi, ſcholia
ſubjungo. Ideo in ſcholia ſunt ſecundum

descendisse, assumptaq. carne hominem factum, & passum esse, necnon ex mortuis ad vitam redijsse, ac iudicem olim venturum esse commemorat. Nec his contenta, illud ipsum quoque Verbum, quod & ex Deo prodijt, & vnum affirmat, & Dominum nostrum IESVM Christum nominat. Hic tu mihi nunc obserua, quomodo Patres illi vnum illum, quem IESVM Christum Dominum nostrum appellant, & vnigenitum, & Deum de Deo, & lumen de lumine; genitum rursum, non factum, ac Patri consubstantialem asserant.

10 Sed argutabitur forte hic quispiam, ac dicet: Nomen hoc, Christus, non in ipsum solum Emmanuelem conuenit, sed alijs quoque interdum tributum comperitur. Deus namq. de electis, & per Spiritum sanctificatis alicubi ita cauet: Nolite tangere christos meos, & in prophetas meos nolite malignari. Quin & diuinus quoque Dauid à Deo per Samuelem in regem inunctus, Saulum christum Domini vocat. Verum ad quid ego hæc recenseo? cum nullo fere negotio, oculos nõ omnino otiosos habentibus ostendi queat, omnes omnino, qui fide in Christum iustificati, & per Spiritum sanctum sanctificati sunt, passim eiusmodi appellatione cohonestatos? Etenim Habacuc mysterium Christi, & salutem quæ per ipsum futura erat, prænuntians, in hæc verba prorumpit: Egressus es in salutem populi tui, ad saluandum christos tuos. Nomen itaque hoc, Christus, neque soli Emmanueli, neque proprie quoque Emmanueli conuenit, sed ceteris omnibus, qui Spiritus sancti gratia vncti sunt. Deriuata namque est vox hæc ab ipsa re. ab eo siquidem, quòd inuncti sumus, christi appellamur. Quòd autem nos quoque hoc tam illustri, tamq. amplectendæ gratiæ dono vere locupletemur; id sapiens ille Ioannes eiusmodi oratione confirmat: Et vos, inquit, vnctionem habetis à Sancto. & infra: Neque opus habetis, vt quis vos doceat. ipsa vnctio docet vos. De ipso porro Emmanuele ita scriptum extat: IESVM à Nazareth, quomodo vnxit eum Deus Spiritu sancto & virtute. Sed & diuinus quoque vates Dauid eumdem alicubi ita affatur: Dilexisti iustitiam, & odisti iniquitatem; propterea vnxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis. Ecquid ergo eximium præ ceteris mulieribus in sacra Virgine elucet, esto ea Emmanuelem in lucem edidisse perhibeatur? Profecto nihil faceret absurdi, qui promiscue quorumlibet vnctorum matres Christiparas appellare in animum induceret.

Psal. 104. b. 15.
1. Reg. 16.
2. Reg. 24. b. 7.
Habac. 3. c. 13.
1. Ioan. 2 c. 20.
Ibid. c. 27.
Act. 10. c. 38.
Psal. 44. b. 8.

11 Nihil ne ergo inter Christum Emmanuelem, & ceteros christos interest? Immo vero ingenti interuallo, & discrimine pæne immenso nos à Christi gloria & excellentia seiungimur. Etenim nos famuli sumus; ille vero etsi secreta quadam dispensatione nobiscum in humanis versatus sit, secũdum naturam tamen Deus & Dominus erat. Quare beatus Paulus & Christum & Deum illum appellat. ait enim: Hoc enim scitote intelligentes, quòd omnis fornicator, aut immundus, aut auarus, qui est idololatra, non habet hereditatem in regno Christi & Dei. Ceteri itaque omnes propter vnctionis beneficium & sint & appellentur christi,

Ephes. 5. c. 5.

A καθ' ὑποτῆσαι μὲν ἐξ οὐρανῶν, σαρκωθῆναι δὲ καὶ ἐναν-
θρωπῆσαι, παθεῖν τε καὶ ἀναστῆναι· καὶ ὅτι ἐξ
καιροὺς ἀφίξεται κριτής· ὀνόμαζον δὲ αὐτὸν ἐκ θεοῦ
λόγον, ἕνα κύριον Ἰησοῦν Χριστόν. ἄθρει δὴ οὖν
ὅπως ἕνα λέγοντες υἱὸν, κύριον δὲ αὐτὸν & Χριστὸν
Ἰησοῦν ὀνομάζοντες, ἐκ θεοῦ καὶ πατρὸς γεγωνέναι
φασιν. εἶναί τε μονογενῆ, καὶ φῶς
ἐκ φωτὸς, γνησίως τε καὶ πιστικῶς, ὁμοούσιον τῷ πα-
τρί. Καί τοι τὸ Χριστὸς ὄνομα, φαίη τις ἄν, οὐχ ὡς
ἠρεμισμένον μόνῳ τῷ Ἐμμανουὴλ, ἀλλὰ δὴ καὶ ἐφ' ἑ-
τέρων αὖτε πεφημένον ἀνεύρομεν. ἔφη γοῦν ὁ θεὸς
B περὶ τῶν ἐκλελεγμένων καὶ ἡγιασμένων ἐν πνεύμα-
τι· μὴ ἅπτεσθε τῶν χριστῶν μου, καὶ ἐν τοῖς προφή-
ταις μου μὴ πονηρεύεσθε. ᾧ μέλλων ὁ θεατέστιος Δαυὶδ
κεχρισμένος εἰς βασιλέα ὑπὸ τοῦ θεοῦ λέγει πρὸς Χρι-
στὸν κυρίου τὸν Σαοὺλ ἐπι-
καλεῖ. καὶ τί ἔτι λέγω; καὶ τοὺς μετὰ δικαίως τοῖς
ἐκλεκτοῖς ἰδεῖν τοὺς ἐν πίστει ἠρεθισμένους ἐν χριστῷ δεδικαιω-
μένους, καὶ ἡγιασμένους ἐν πνεύματι, ἢ πιὰδὲ
πλήσει τετιμημένους; καὶ γοῦν ὁ προφήτης Ἀμβα-
κοὺμ, τὸ δὲ Χριστῷ μυστήριον, καὶ τὴν δι' αὐτοῦ ζω-
τηρίαν, προαναφωνῶν λέγων. ἐξῆλθες εἰς ζωτη-
C ρίαν λαοῦ σου, τοῦ ζῶσαι τοὺς χριστούς σου. σάλπιγξι
τὸ Χριστὸς ὄνομα πρέπει αὖ, οὐχὶ μόνῳ τι καὶ ἰδικῶς
εἰς ἕνα, τῷ Ἐμμανουὴλ, ἀλλὰ καὶ τοῖς ἄλλοις ἅπα-
σιν, οἵπερ ἂν εἶεν τῇ τοῦ ἁγίου πνεύματος χάριτι
κεχρισμένοι. πεπίστευκα γὰρ διὰ τοῦ προφήτου τῇ
φωνῇ, καὶ διὰ τοῦ κεχρίκαμεν, χρισοί. ὅτι δὴ καὶ
ἡμεῖς αὐτοὶ, τὴν οὕτως δικαίαν τε καὶ ἀξιόλογον
ἀληθῶς κατακτησάμενοι χάριν, ἐμπίδοι λέγων
ὁ σοφὸς Ἰωάννης. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ
ἁγίου. καὶ πάλιν, οὐ χρείαν ἔχετε ἵνα τις δι-
D δάσκῃ ὑμᾶς, ἀλλὰ τὸ αὐτοῦ χρίσμα διδάσκει
ὑμᾶς. χρεκαπίαι δὲ καὶ περὶ τοῦ Ἐμμανουὴλ, Ἰη-
σοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύ-
ματι ἁγίῳ & δυνάμει. ᾧ μέλλων ὁ θεατέστιος Δαυὶδ
πρὸς αὐτὸν φησὶν, ἠγάπησας δικαιοσύνην, καὶ ἐμί-
σησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. τί
οὖν ἂν τις ἴδοι τὸ περιττὸν ἐν τῇ ἁγίᾳ παρθένῳ παρὰ
τὰς ἄλλας, κἂν εἰ λέγοιτο τυχὸν αὐτῷ τὸν Ἐμμα-
νουὴλ; οὐδὲν γὰρ οὐδέν, κἂν εἰ ἔλοιτό τις καὶ τῶν ἐκά-
στου τῶν κεχρισμένων μητέρα, χριστοτόκον ἀποκα-
λεῖν. Ἀλλ' ἔστι πολὺ τι μεσολαβοῦν, καὶ ἀσυγκρί-
τοις διαφοραῖς, τῆς τοῦ ζωτῆρος ἡμῶν δόξης, καὶ
ὑπεροχῆς ἀποτελοῦντα καθ' ἡμᾶς. οἰκείᾳ γὰρ
ἡμεῖς, ὁ δὲ κατὰ φύσιν κύριός καὶ θεὸς, κἂν εἰ γέγονε
μεθ' ἡμῶν, καὶ ἐν τοῖς καθ' ἡμᾶς οἰκονομικῶς. διὸ-
περ καὶ ὁ μακάριος Παῦλος, Χριστὸν αὐτὸν ὀνο-
μάζει καὶ θεὸν, οὕτω λέγων· τοῦτο γὰρ ἔστε γινώσκον-
τες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βα-
σιλείᾳ Χριστοῦ & θεοῦ. οὕτω οἱ μὲν ἄλλοι πάντες,
ὡς ἔφαν, εἶεν ἂν καὶ μάλα εἰκότως, διὰ τὸ κεχρίσθαι
χρίσται,

χριστὸς, μόνος δὲ Χριστὸς καὶ θεὸς ἀληθινὸς ὁ Εμ- A
μανουήλ. καὶ οὐκ ἂν ἁμάρτοι πλήθους, εἴ τις αὖ
ἕλοιτο λέγειν, ὡς αἱ τῶν ἄλλων μητέρες, Χριστο-
τόκοι μέν, οὐ μὴν ἔτι καὶ θεοτόκοι. μόνη δὲ πρὸ ἁπάν-
των ἡ ἁγία παρθένος Χριστόκος τε ὁμοῦ καὶ θεο-
τόκος ποιεῖσθαί τε καὶ λέγεσθαι. χαλεπὸν γὰρ οὐχ ἧλλον
ἄνθρωπον, καθ' ἡμᾶς, ἀπρεπῶς ἂν εἴποι μᾶλλον καὶ
ἀνοσιουργήσειέ, τὸν ἐκ θεοῦ πατρὸς λόγον, ἀνο-
μάσαι θεὸν μὲν γὰρ καὶ ἡμᾶς κατὰ χάριν θεοί. πολλῷ
οὐχ αὕτως υἱὸς ὁ υἱός. φύσει δὲ μᾶλλον καὶ ἀλη-
θείᾳ. κἂν ἐκ γόνου σαρκός. Αλλ' ἴσως ἐκεῖνο ἐρεῖς. B
ἀρ' οὖν εἶπέ μοι, θεότητος μήτηρ γέγονεν ἡ παρθέ-
νος; καὶ πρὸς γε τοῦτο φαμέν. ὅτι χαλεπὴν μὲν
ὁμολογουμένως ἐξ αὐτῆς τῆς οὐσίας τοῦ θεοῦ καὶ πα-
τρὸς ὁ ζῶν τε καὶ ἐνυπόστατος λόγος αὐτοῦ, καὶ ἀ-
ναρχον ἐν χρόνῳ τὴν ὕπαρξιν ἔχει, ἀεὶ συνυφεσ-
τὼς τῷ γεννήσαντι, ἐν αὐτῷ τε καὶ σὺν αὐτῷ συνυ-
πάρχων καὶ συνοικούμενος. ἐν ἐσχάτοις δὲ τοῦ αἰῶ-
νος καιροῖς, ἐπὶ δὴ γέγονε σαρξ, τουτέστιν ἡνώθη σαρ-
κὶ ψυχὴν ἐχούσῃ τὴν λογικὴν, γεννηθῆναί λέγε-
ται καὶ σαρκικῶς διὰ γυναικός. ἔοικε δέ πως τῷ
καθ' ἡμᾶς τόκῳ τὸ ἐπ' αὐτῷ μυστήριον. αἱ μὲν γὰρ C
τῶν ὅλως γῆς μητέρες, συναρτᾶσθαι τῇ φύσει πρὸς
γένεσιν, ἔχουσι μὲν ἐν μήτρᾳ πηγνυμένῳ τε βρε-
φει τὴν σύλληψιν, καὶ ἀφέσεις δοὺς ἐνεργείαις θεοῦ,
συνίστασθαι καὶ πλεονουμένῳ εἰς εἶδος τὸ ἀνθρώπι-
νον· ἐνίησι δὲ τῷ ζῴῳ τὸ πνεῦμα ὁ θεὸς, καθ' ὃν
εἶδε πρόσωπον. πλάττει γὰρ τὸ πνεῦμα ἀνθρώπου ἐν
αὐτῷ, τῇ τοῦ προφήτου φωνῇ. ἕπεται δὲ
σάρκες, καὶ ὁμοίως ἕπεται ὁ ψυχῆς ἐστι λόγος.
ἀλλ' οὐ καὶ γεγόνασι μόνον αὗται τῶν ἀπὸ γῆς ζωμά-
των μητέρες, ἀλλ' οὐδὲ ἄλλον διατελοῦσι τὸ ζῷον, τὸ
δὲ ψυχῆς δὴ λέγω καὶ ζώματος, οὐχὶ μέρος λέ- D
γοντες τυχεῖν. οὐδὲ ἂν εἴποι τις, Φέρε εἰπεῖν, τὴν Ελι-
σάβετ σαρκοτόκον μὲν, οὐ μὴν ἔτι καὶ ψυχοτόκον·
ἐκτέτοκε γὰρ ψυχωθέντα τὸν Βαπτιστὴν, καὶ οὐκ ἐν
ἐξ ἀμφοῖν τῶν ἀνθρώπων, ψυχῆς δὴ λέγω καὶ
ζώματος. τοιοῦτόν τι πεπεῖσθαι τοῦδε ἐξόμεθα καὶ
ὅτι τῇ γυναικὶ τοῦ Εμμανουήλ. γεγέννηται μὲν γὰρ
ὡς ἔφην, ἐκ τῆς τοῦ θεοῦ καὶ πατρὸς οὐσίας ὁ μο-
νογενὴς αὐτοῦ λόγος. ἐπεὶ δὲ σάρκα λαβὼν, καὶ
ἴδιον αὐτὸν ποιησάμενος, κεχρημάτικε καὶ υἱὸς
ἀνθρώπου, καὶ γέγονε καθ' ἡμᾶς, οὐδὲν, οἶμαι, τὸ
ἄτοπον εἰπεῖν, μᾶλλον δὲ καὶ ἀναγκαῖον ὁμολο- E
γεῖν, ὅτι καὶ γεγέννηται κατὰ σάρκα ἐξ γυναι-
κὸς, καθάπερ, ἀμέλει, καὶ ἡ τοῦ ἀνθρώπου ψυχὴ
τῷ ἰδίῳ συναπογεννᾶται ζώματι, καὶ ὡς ἓν λελο-
γίσθαι πρὸς αὐτὸ, καί τι τὴν φύσιν ἕτερα τῶν ἀπ'
αὐτὸ νοουμένη τε καὶ ὑπαίρεσιν, κατὰ τὸν ἴδιον λό-
γον. καὶ εἰ βούλοιτό τις τὴν τοῦ θεοῦ μητέρα λέ-
γειν, ὡς ἔστι μὲν σαρκοτόκος, οὐ μὴν ἔτι καὶ ψυχοτό-
κος, ἀπεροῦσιν ὑπαίρεσιν λέων· τέτοκε γὰρ ὡς ἔφην

christi, & iure isthuc appellentur: solus autem Emmanuel ita est Christus, vt verus quoque sit Deus. Quapropter licet grauis erroris accusari non posset, qui aliorum matres Christiparas appellare vellet; Deiparas tamen sine magno errore appellare illas neutiquam potest. sola namq. inter ceteras omnes sacra Virgo Christipara simul ac Deipara appellatur, & esse dignoscitur: quandoquidem vna hæc non merum hominem, vt ceteræ solent, sed Dei Patris Verbum incarnatum & hominem factum peperit. Rursum licet nos propter Dei gratiam, dij interdum nominemur; non ita tamen id sumus, aut dicimur, vt Filius. hic enim, quamquam corpus induit, natura & re ipsa Deus est.

Sed percunctabere hic forsan: Numquid, dic 12
age, diuinitatis mater Virgo extitit? Iam antedictum est, viuum illud & subsistens Dei Verbum vere citra vllam controuersiam ex ipsa Dei & Patris essentia genitum esse; substantiamq. temporis initio carentem sortitum, ad eum modum generanti cohærere, vt in ipso & cum ipso numquã non sit, esseq. intelligatur. Expositum est æque, illud idem Verbum nouissimis æui huius temporibus incarnatum, hoc est, corpori anima intelligenti informato coniunctum, secundum carnem ex muliere natum esse. Habet autem hoc incarnati Verbi mysterium non modicam cum humano partu cognationem: quandoquidem terrenorum hominum matres naturæ ad generandum subseruientes, in vtero quidem carnem gestant, quæ sensim per temporum interualla concrescẽs, arcanisq. quibusdam Conditoris operationibus incrementa paulatim sumens, ad perfectionem adducta, formam tandem attingit humanam: Deus vero corpusculo iam perfecto & animato, eo modo quem ipse nouit, Spiritum infundit: Formatenim ille spiritum hominis in illo, vt Propheta ait. Iam alia carnis, alia rursum animæ est ratio. Atqui licet illæ terrestrium dumtaxat corporum matres fiant; non alteram tamen hominis partem, sed totum hominem, qui ex anima & corpore conflatur, parere dicuntur. nemo enim (vt exemplo res illustretur) Elizabeth carnem tantummodo, non etiam animam peperisse dixerit: si quidem non solam carnem genuit illa, sed Baptistam ex anima & corpore constantem. Quemadmodum ergo vnus homo ex anima & corpore constituitur; ita & in Emmanuelis quoque ortu accidisse cogitemus. nam ex Dei Patris substantia natum est, vt dixi, vnigenitum illius Verbum: hoc autem posteaquã carne, quam propriam sibi fecit, assumpta, nostroq. more in lucem exortum, & filius hominis factum est, citra omnem absurditatem, immo vero necessaria conuenientiq. ratione secundum carnem ex muliere natum creditur & prædicatur. Quemadmodum & ipsa quoque hominis anima, licet naturaliter à corpore quod informat, diuersa sit, & propria quadam ratione subsistat; vnà tamen cũ suo corpore oritur, & velut vnum quidpiam cum ipso censetur. Quod si quispiam matrem alicuius non animi parum appellandam esse contenderit, sed ille se declarabit. Nam etsi id quod mulier parturit, tantum carniparam; næ ineptum plane blateronem

Luc. 1.

Psalme 103. Benedic anima mea.

Bleſſe the Lord O my ſoule, and all that is within me bleſſe his holy name.

Bleſſe the Lord O my ſoule, and forget not all his benefits.

Who forgiueth all thine iniquities, who healeth all thy diſeaſes.

Who redeemeth thy life from deſtruction, who crowneth thee with mercy and compaſſion.

Who ſatisfieth thy deſire with good things, ſo that thy youth is renewed like the Eagles.

The Lord executeth righteouſneſſe and iudgement for all that are oppreſſed.

He made his waies known vnto Moſes, his workes vnto the children of Iſrael.

The Lord is full of compaſſion and mercy, ſlow to anger, and of great kindneſſe.

He will not alwaies chide, neither will he keepe his anger for euer.

He hath not dealt with vs after our ſinnes, nor rewarded vs according to our iniquities.

For as the heauen is high aboue the earth, ſo great is his mercy toward them that feare him.

As far as the Eaſt is from the Weſt, ſo far hath he remoued our ſinnes from vs.

Like as a father pitieth his children, ſo the Lord pitieth them that feare him.

For he knoweth our frame, he remembreth that we are but duſt.

As for man, his dayes are as graſſe, as a flower of the field ſo he flouriſheth.

For the wind paſſeth ouer it, and it is gone, and the place thereof ſhall know it no more.

But the mercy of the Lord is from euerlaſting to euerlaſting vpon them that feare him, and his righteouſneſſe vnto children of children.

To ſuch as keepe his couenant, and to thoſe that remember his commandements to do them.

The Lord hath prepared his throne in the heauens, and his kingdome ruleth ouer all.

Bleſſe the Lord ye his Angels that excell in ſtrength, that do his commandements, hearkening vnto the voice of his word.

Bleſſe ye the Lord all his hoſts, ye miniſters of his that do his pleaſure.

Bleſſe the Lord all his workes in all places of his dominion, bleſſe the Lord O my ſoule.

Pſalme 104. Benedic anima mea.

Bleſſe the Lord O my ſoule. O Lord my God thou art very great, thou art clothed with glory and maieſty.

Who couereſt thy ſelfe with light as with a garment, and ſtretcheſt out the heauens like a curtaine.

Who layeth the beames of his chambers in the waters, who maketh the clouds his chariot, who walketh vpon the wings of the wind.

Who maketh his Angels ſpirits, his miniſters a flame of fire.

Who laid the foundations of the earth, that it ſhould not remoue for euer.

Thou couereſt it with the deepe as with a garment, the waters ſtand in the hills.

At thy rebuke they flee, at the voice of thy thunder they haſten away.

They go vp by the mountaines, they go downe by the valleys vnto the place which thou haſt appointed for them.

Thou haſt ſet them their bounds which they ſhall not paſſe, that they turne not againe to couer the earth.

He ſendeth the ſprings into the valleys, which runne among the hills.

They giue drinke to euery beaſt of the field, the wilde Aſſes quench their thirſt.

By them ſhall the fowles of the heauen haue their habitation, which ſing among the branches.

He watereth the hills from his chambers, the earth is ſatisfied with the fruit of thy workes.

He cauſeth graſſe to grow for the cattell, and herbe for the ſeruice of man, that he may bring forth food out of the earth.

And wine that maketh glad the heart of man, and oyle to make his face to ſhine, and bread which ſtrengthneth mans heart.

The trees of the Lord are full of ſap, the Cedars of Libanus which he hath planted.

Where the birds make their neſts, and the Storke hath her dwelling in the firre trees.

The high hills are a refuge for the wilde goates, and the rocke for the Conies.

He appointed the Moone for certaine ſeaſons, the Sunne knoweth his going downe.

Thou makeſt darkneſſe that it may be night, wherein all the beaſts of the forreſt do creepe forth.

The young Lions roare after their pray, and ſeeke their meate from God.

The Sunne ariſeth, they get them away together, and lay them downe in their dennes.

Man goeth forth vnto his worke, and to his labour vntill the euening.

O Lord how manifold are thy workes, in wiſedome haſt thou made them all, the earth is full of thy riches.

So is the great and wide ſea alſo, wherein are things creeping innumerable, both ſmall and great beaſts.

There goe the ſhips, there is that Leuiathan whom thou haſt made to play therein.

All theſe wait vpon thee, that thou mayeſt giue them their meate in due ſeaſon.

That thou giuing them they may gather, that thou opening thine hand they may be filled with good.

But if thou hide thy face they are troubled, if thou take away their breath they die, and returne to their duſt.

If thou ſend forth thy ſpirit they are created, and thou reneweſt the face of the earth.

The glory of the Lord ſhall endure for euer, the Lord ſhall reioyce in his workes.

He looketh on the earth and it trembleth, he toucheth the hills and they ſmoke.

I will ſing vnto the Lord as long as I liue, I will ſing praiſe vnto my God while I haue my being.

My meditation of him ſhall be ſweet, I will reioyce in the Lord.

Let the ſinners be conſumed out of the earth, and let the wicked be no more, bleſſe the Lord O my ſoule.

αὐτὸν κεκενῶσθαι δώσομεν, καὶ τὴν ὁμοίαν αὐτοῖς κένωσιν τῷ υἱῷ, καὶ τὸν τοῦ δούλου μορφὴν ἀναλαβεῖν, ὅτι πᾶς τῶν ἁγιαζομένων αὐτὸν ψυχὰς ἁγίους ποιῆσαι μονὸς ἰδίους; τί δὲ τὸ ἅγιον πνεῦμα τὸ κατοικοῦν ἐν ἡμῖν; ἆρα καὶ αὐτὸ τῆς ἐνανθρωπήσεως ἀπαλλάξομεν τὴν οἰκονομίαν, διὰ μόνου τοῦ υἱοῦ παρέχθαι φαμὲν τῆς πίστεως ἕνεκα ζωοποιίας καὶ ζωῆς; ἄπαγε τῆς οὕτω σκέτλης καὶ αἰσχρᾶς παιπαλοὺς ἀναισβουλίας. Τεταπείνωκε γοῦν ἑαυτὸν ὁ ἐν μορφῇ καὶ ἰσότητι τοῦ θεοῦ καὶ πατρὸς ὑπάρχων λόγος, ὅτι γεγόμενος σὰρξ, καθώς φησιν Ἰωάννης, γεγέννηται ἐκ γυναικός. καὶ ὁ γέννησιν ἴσχων τὴν ἐκ θεοῦ πατρὸς, καὶ τὴν καθ' ἡμᾶς ὑπόμεινε πεῖραν δι' ἡμᾶς· ἐπεὶ διδασκόντων αὐτοὶ, κατὰ τίνα τρόπον ὁ ἐκ θεοῦ πατρὸς λόγος, Χριστὸς αὖ νοοῖτο καὶ λέγοιτο πρὸς ἡμῶν; εἰ δεῖ γε τοῦ κεχρίσθαι Χριστὸς ὀνομάζεσθαι, τίνα κέχρικεν ὁ πατὴρ τῷ ἐλαίῳ τῆς ἀγαλλιάσεως, ἤτοι τῷ ἁγίῳ πνεύματι; εἰ μὲν οὖν ἰδικῶς τὸν μόνον ἐξ αὐτοῦ γεννηθέντα θεὸν λόγον, καὶ τοῦτο εἶναί φασιν ἀληθῶς, ἀγνοοῦσιν ὅπως ἂν τὸν τοῦ μονογενοῦς ἀναιροῦσι φύσιν, καὶ τῆς μὴ σαρκὸς οἰκονομίας ἀθετοῦσι τὸ μυστήριον. εἰ γὰρ κέχρισται τῷ ἁγίῳ πνεύματι θεὸς ὢν ὁ λόγος, ὑπὸ δεᾶ πάντως ἁγιασμοῦ, καὶ οὐχ ἑκόντες ὁμολογήσουσι κατὰ τοὺς ἄνωθεν ἐπὶ χρόνους ὑπάρχειν αὐτὸν, καθ' οὓς οὔπω κεχρισμένον, ἀμέτοχον δὲ ἐπὶ τῆς εἰς ὕστερον αὐτῷ δοθείσης δωρεᾶς. τὸ δὲ ἁγιασμοῦ τυγχάνειν ἀπολωλὸς ἀναγκαίως κατὰ φύσιν. καὶ οὐκ ἂν νοοῖτο παντελῶς ἡμαρτηκὼς ἁμαρτίαν, ἤτοι τοῦ δύνασθαι πλημμελεῖν. ὑπομεμένηκεν οὖν ἄρα καὶ τροπὴν τὴν εἰς τὸ ἀμείνω τυχὸν ὁ λόγος. πῶς οὖν ὁ αὐτός ἐστι, καὶ οὐκ ἠλλοίωται; καὶ εἰ θεὸς ὢν ὁ λόγος, καὶ ἐν μορφῇ καὶ ἰσότητι τοῦ πατρὸς, ἐκένωτο τε καὶ ἡμάζετο, φαίη τις ἄν ἴσως ὡς δοκοῦντος γε τοῦ πράγματος εἰς ἐξιτήλους ἐννοίας ἀπενεγκεῖν, ὅπου ταχά που καὶ αὐτὸς ὁ πατὴρ δέοιτ' ἂν ἁγιασμοῦ· μᾶλλον δὲ ἤδη καὶ μείζων αὐτοῦ ἀναφανείη ὁ υἱός, εἴπερ ἡγίασται μὲν αὐτὸς, ἔσος ὢν αὐτοῦ καὶ ἐν μορφῇ πρὸ τοῦ ἁγιασμοῦ. ὁ δὲ, ἐναπομεμένηκεν οἷς ἦν ἀεὶ, καὶ ἔστι καὶ ἔσται, οὕτω τὴν εἰς τὸ ἀμείνω λαβὼν δόσιν διὰ γε τοῦ ἡγιάσθαι, καθ' ὁμοιότητα τοῦ υἱοῦ· μεῖζον δὲ ἤδη καὶ ἀμφοῖν ἐφεστὼς τὸ πνεῦμα τὸ ἁγιάζον αὐτοὺς, ἢ πῇ ἐστιν οὐκ εὐσεβείᾳ, οἷς ἀπίστοις αὐτολογίας δίκα, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος ἀλογεῖσθαι. ἀλλ' ἔστι ταῦτα λῆρος καὶ παρθενία, καὶ ἀποπληξίας ἐγκλήματα. ἁγία μὲν κατὰ φύσιν ἡ ὁμοούσιος τριάς. ἅγιος ὁ πατὴρ, ἅγιος καὶ ὁ υἱὸς, οὐσιωδῶς κατὰ τὴν ἴσην τρόπον. ὁμοίως δὲ καὶ τὸ πνεῦμα. οὐκοῦν ὅσον ἦκεν εἰς ἰδίαν φύσιν, οὐχ ἡγίασται καταμένας ὁ ἐκ θεοῦ πατρὸς λόγος. Εἰ δὲ δή τις οἴοιτο τὸν ἐκ τῆς ἁγίας παρθένου γεγονημένον κεχρίσθαι

ergo & illum ipſum quoque, propterea quòd pias amicorum ſuorum animas ſedes ſibi conſtituat, exinanitum, ſimiliterq. cum Filio deiectum, ac ſeruili forma indutum concedemus? De Spiritu ſancto autẽ, qui in nobis inhabitat, quid ſtatuemus? 2. Tim. 1. Numquid & ipſum quoque incarnationis 6. œconomiam, quam per ſolum Filium ſalutis vitæq. omnium cauſa factam agnoſcimus, expleuiſſe dicemus? Apage cum iſtis adeo inanibus, ſtolidis & anilibus deliramentis.

Verbum igitur Dei, quod in forma & æqualitate Dei & Patris erat, ſemetipſum humiliauit, quãdo, vt Ioannes loquitur, caro factum ex muliere natum eſt; æternamq. ex Patre originem obtinens, noſtram quoque propter nos generationem experiri non recuſauit. Quòd ſi ſecus res habet, doceant nos ipſi, ecquo nã modo Dei Patris Verbum rite à nobis Chriſtus appelletur, & Chriſtus eſſe intelligatur. Nam ſi Chriſtum ab vnctione nominatum volunt; quem, quæſo, Pater oleo lætitiæ, hoc eſt Spiritu ſancto, inunxit? Si enim Dei Verbum, quod Deus eſt, & ſolum & proprie ex Patre natum eſt, inunctum dicant, atque huc vere quidquid de vnctione dicitur, pertinere contendant; nimirum inſcitia ſua, inſigni iniuria Vnigeniti naturam afficiunt, & ipſum nihilominus diuinæ diſpenſationis myſterium plane euertunt. Si enim Verbum, quod Deus eſt, Spiritu ſancto inunctum eſt; ergo ſuperioribus temporibus, quibus inunctionis huius beneficio, quod poſtea illi obtigit, adhuc deſtituebatur, ſanctificationis omnino indigebat; quod inficiari non poſſunt. Atqui omne quod ſanctificatione, cuius alioqui capax eſt, deſtituitur, illud ſuapte natura mutabile eſt; atque idcirco aut peccati, aut certe peccandi facultatis haudquaquam expers eſt. Si ergo Verbum ſecundum ſe inunctum eſt, ergo demutatum eſt; quia ad meliora progreſſum eſt. Quomodo ergo idem eſſe, & numquam mutari prædicatur? Porro autem ſi Deus Verbum, quod in forma & æqualitate Patris ſubſiſtens eſt, ſecundum ſe inunctum & ſanctificatum eſt; non deerunt fortaſſis qui in friuolas ineptasq. cogitationes præcipites ex hac re acti, ipſum quoque Patrem vnctione & ſanctificatione egere; & quod hinc conſequens eſt, Filium Patre maiorem eſſe nugabuntur. ſiquidem hic ante vnctionem Patri æqualis erat; nunc autem Spiritu ſancto inunctus eſt: Pater vero in quibus conſtitutus erat bonis manet, manebitq. ſemper. nec enim ille, vt Filius, inunctus aut ſanctificatus eſt; neque ad illius ſimilitudinẽ inungetur, aut ſanctificabitur vmquam. Immo vero hac admiſſa opinatione, Spiritus ſanctus qui inungit & ſanctificat, vtroque maior deprehenderetur. nam extra vllam controuerſiam ac dubitationẽ, quod minus eſt, ſemper à meliore benedicitur. Verum Hebr. 7. 8. iſthæc meræ ſunt nugæ, meraq. inſanorum homi- 7. nũ deliria, verborumq. portenta. Etenim conſubſtantialis Trias ſuapte natura ſancta eſt. Sanctus eſt Pater; ſanctus pari modo per eſſentiã eſt Filius, ſanctus eodem denique modo Spiritus ſanctus. Ad propriã proinde naturam quod attinet, Dei Patris Verbũ ſeorſum per ſe non eſt ſanctificatũ.

Quòd ſi quis eum, quem ſacra Virgo peperit, 16

solum,hoc est,in propria subsistentem hypostasi, vnctum & sanctificatum arbitretur, atque ob id Christum appellatum contendat; eiusmodi in medium prodeat, nobisq. exponat, sola ne illa vnctio sat sit, vt vnctus cum Deo,qui est super omnia,æqualis gloriæ,parisq. potentiæ & maiestatis esse censeatur? Quòd si id satis esse concedat, & nos quoque illam sacram vnctionem assecutos non neget, quemadmodum iure id negare non valet. est enim in sacris litteris: Vos vnctionem habetis ex sancto. Erimus igitur & nos ipsi quoque Deo quodamtenus pares:atque ita nihil,opinor, prohibebit, quo minus nos quoque perinde atque Emmanuel dextra illi assideamus. Dictum est enim ad illum: Sede à dextris meis,donec ponam inimicos tuos scabellum pedum tuorum. Adoret proinde & nos sacra illa mentium beatarum multitudo.nam vt Apostolus commemorat, cum primogenitum suum in orbem terrarum introducit,ita ait: Adorent illũ omnes Angeli Dei. At vero nos quamquam Spiritu sancto inungamur, necnon per gratiam in Dei filios cooptemur,& dij interdum quoque nominemur; nostræ tamen naturæ mediocritatem non ignoramus. Sumus enim de terra, & inter seruos numeramur. Ille vero naturæ nostræ legibus non continetur; sed natura & veritate Filius, totiusq. vniuersitatis Dominus est,atque è cælis ad nos delapsus est.

1. Ioan. 2. d. 20.
Psal. 109. a
Hebr. 1. b. 6.
Psal. 96 b. 8.
Psal. 81. d. 6.

17 Nec vero dicimus, qui recte sentire decreuimus,Deum fuisse carnis patrem; nec rursum, diuinitatis naturam,hoc est, Deum prius à muliere editum, quàm humana natura se induisset: sed Verbum,quod ex Deo natura est,& hominem qui ex sacra Virgine perfecte in hanc lucem ortus est, à se inuicem non diuellentes, vnum Dominũ & Christum IESVM adoramus: ita vt vnũ hunc propter assumptam carnem extra diuinitatis terminos non eijciamus,neque propter eam rursus, quam communem nobiscum habet corporis similitudinem,intra totius humanæ naturæ cancellos includamus. Hoc etenim constituto, facile assequere, qua ratione Verbum ex Deo genitum voluntariam exinanitionem sustinuerit; quoue pacto is,qui suapte natura liber erat,serui forma suscepta, semetipsum humiliauerit; quo denique modo semen Abrahæ apprehenderit; carnisq. & sanguinis Deus Verbum particeps effectus sit. Nam si vt merus homo nostri similis, mente concipitur, quomodo semen Abrahæ, tamquam naturaliter quidpiam extraneum & ab se alienum apprehendit? quomodo propriæ carni, quò per omnia fratribus assimiletur, communicasse dicitur? Nam quod alteri assimilatur,ex dissimili ad similem formam transferatur oportet.

Philip. 2. a
Hebr. 2. d. 16.
Ibid. d. 17.

18 Apprehẽdit ergo Dei Verbum semen Abrahæ, corpusq. ex muliere sibi construens carni & sanguini communicauit; ita vt iam non solum Deus sit,sed propter naturarum coniunctionem homo quoque nostri similis esse intelligatur. ex duabus etenim rebus, diuinitate nimirum & humanitate,vnus certo constat Emmanuel, vnus Dominus IESVS Christus,vnus verus naturalisq. Filius,qui Deus simul & homo est; non homo deificatus, par illis qui per gratiam diuinæ naturæ participes efficiuntur; sed Deus verus, qui salutis nostræ causa in humana

Ibid. d. 14.

A δυη τι καὶ ἡμᾶς θεὸν μόνον, τοῦτο τοι καὶ ἀνομάσθαι Χριστὸν, λεγέτω παρελθών, εἰ δύναται τὸ χρίσμα πρὸς τὸ δύνασθαι τὸν ἀληθέστερον ἱσχύειν καὶ ὁμόθρονον τῷ πάντων ἐπέκεινα θεῷ. Ἐ εἰ μὲν δύναται τὸ χρίσμα, καὶ τοῦτο ἐροῦσιν, ὡς ἔστιν ἀληθὲς, κεχρίσμεθα καὶ ἡμεῖς· καὶ μαρτυρήσῃ λέγων ὁ θεηγέτης Ιωάννης. Ἐ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου. ἐσόμεθα δὴ οὐ ἐν ἴσῳ τύχα που καὶ ἡμεῖς αὐτοὶ τῷ θεῷ. ἴφρα δὴ, εἶμαι, παντελῶς οὐδὲν Ἐ σωιδρύειν αὐτῷ, καθάπερ, ἀμέλει, Ἐ αὐτὸς ὁ Εμμανουὴλ. ἔφη γὰρ πρὸς αὐτὸν, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. προσκυνείτω ϗ ἡμᾶς ἡ τῶν ἄνω πνευμάτων ἀγία πληθύς. ὅταν γὰρ φησιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγῃ· καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. ἀλλ' ἡμεῖς μὲν, εἰ ϗ τῷ ἁγίῳ κεχρίσμεθα πνεύματι, τὴν μὲν τῆς ὑφῃσίας καταπλουτοῦμεν χάριν, κεκλήμεθα δὲ καὶ θεοὶ, τό γε μὴν τῆς ἑαυτῶν φύσεως μέτριον οὐκ ἀγνοήσομεν. ἐσμὲν γὰρ ἐκ γῆς, καὶ πλασθέντες ἐν οἰκέτης. ὁ δὲ ἐστιν, οὐκ ἐν οἷς ἡμεῖς, ἀλλὰ φύσῃ τι καὶ ἀληθῶς υἱὸς, καὶ τῶν ὅλων κύριος, καὶ ἐξ οὐρανοῦ· καὶ οὐδή που φαμὲν ὀρθὰ φρονεῖν ἠρημένοι, σαρκὸς ὑμᾶς παθέσι τὸν θεὸν· οὐδ' αὖ τὴν τῆς θεότητος φύσιν μεγυνῆσθαι λέγ' γυναικὸς, οὕτω προσλαβέσθαι τὸ ἀνθρώπινον. συνειληχότες δὲ μᾶλλον εἰς ἕνωσιν τὸν τε ἐκ θεοῦ φύντα λόγον, καὶ τὸν ἐκ τῆς ἁγίας παρθένου τελείως ἄνθρωπον, ἕνα Χριστὸν Ιησοῦν καὶ κύριον προσκυνήσομεν. οὔτε τῶν τῆς θεότητος ὅρων ἔξω ὑφίστης λέγ' τὴν σάρκα, οὔτε μὴν εἰς ἀνθρωπότητα φυλὴν καταβιβάζοντες λέγ' τὴν πρὸς ἡμᾶς ὁμοίωσιν. οὕτω νοήσῃς τ' ἐκ θεοῦ φύντα λόγον τὴν ἐκούσιον κένωσιν· οὕτω ταπεινῶσαι ἑαυτὸν, μορφὴν δοῦλε λαβὼν, ὁ κ' φύσιν ἰδίαν ἐλεύθερος· ἵνα σπέρματος Αβραὰμ ἐπιλάβετο, Ἐ κεκοινώνηκεν αἵματος καὶ σαρκὸς, ὁ τοῦ θεοῦ λόγος. εἰ γὰρ ἄνθρωπος νοῆται ψιλὸς, καθ' ἡμᾶς, πῶς ἑτέρου παρ' αὐτὸν φυσικῶς ἐπιλάβετο σπέρματος Αβραάμ; πῶς δὲ τῆς ἰδίας σαρκὸς κεκοινωνηκέναι λέγοιτο, ἵνα κ' πάντα τοῖς ἀδελφοῖς ὁμοιωθῇ; τὸ γὰρ πῃ ὁμοιοῦσθαι λεγόμενον, ἐξ ἀνομοίου ἴσως ὅτι τὸ ὅλῃ ὁμοιοῦσθαι τρέχει. Επιλαβέτο πάντως σπέρματος Αβραὰμ, κ' κεκοινώνηκεν αἵματος καὶ σαρκὸς ὁ τοῦ θεοῦ λόγος, ἴδιον ποιησάμενος σῶμα τὸ ἐκ γυναικὸς, ἵνα μὴ μόνον ὑπάρχων θεὸς, ἀλλ' ἤδη καὶ ἄνθρωπος γενόμενος, καθ' ἡμᾶς, νοοῖτο διὰ τὴν ἕνωσιν. ἐκ δυοῖν μὲν πραγμάτων ὁμολογουμένως, θεότητός τε κ' ἀνθρωπότητος, ὁ Εμμανουὴλ. πλὴν εἷς κύριος Ιησοῦς Χριστὸς, εἷς τε ἀληθῶς υἱὸς, θεός τε ὁμοῦ καὶ ἄνθρωπος· * ὃ θεοποιηθεὶς ἐν ἴσῳ τοῖς κ' χάριν. θεὸς δ' μᾶλλον ἀληθινὸς ἐν ἀνθρωπίνῃ μορφῇ πεφυκὼς δι' ἡμᾶς.

* κ' ἐν ἀνθρώπου ἑνωθεὶς

B τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. προσκυνείτω ϗ ἡμᾶς ἡ τῶν ἄνω πνευμάτων ἁγία πληθύς. ὅταν γὰρ φησιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγῃ· καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. ἀλλ' ἡμεῖς μὲν, εἰ ϗ τῷ ἁγίῳ κεχρίσμεθα πνεύματι, τὴν μὲν τῆς ὑφῃσίας καταπλουτοῦμεν χάριν, κεκλήμεθα δὲ καὶ θεοὶ, τό γε μὴν τῆς ἑαυτῶν φύσεως μέτριον οὐκ ἀγνοήσομεν. ἐσμὲν γὰρ ἐκ γῆς, καὶ πλασθέντες ἐν οἰκέτης. ὁ δὲ ἐστιν, οὐκ ἐν οἷς ἡμεῖς, ἀλλὰ φύσῃ τι καὶ ἀληθῶς υἱὸς, καὶ τῶν ὅλων κύριος, καὶ ἐξ οὐρανοῦ· καὶ οὐδή που φαμὲν ὀρθὰ φρονεῖν ἠρημένοι, σαρκὸς ὑμᾶς παθέσι τὸν θεὸν· οὐδ' αὖ τὴν τῆς θεότητος φύσιν μεγυνῆσθαι λέγ' γυναικὸς, οὕτω προσλαβέσθαι τὸ ἀνθρώπινον. συνειληχότες δὲ μᾶλλον εἰς ἕνωσιν τὸν τε ἐκ θεοῦ φύντα λόγον, καὶ τὸν ἐκ τῆς ἁγίας παρθένου τελείως ἄνθρωπον, ἕνα Χριστὸν Ιησοῦν καὶ κύριον προσκυνήσομεν. οὔτε τῶν τῆς θεότητος ὅρων ἔξω ὑφίστης λέγ' τὴν σάρκα, οὔτε μὴν εἰς ἀνθρωπότητα φυλὴν καταβιβάζοντες λέγ' τὴν πρὸς ἡμᾶς ὁμοίωσιν. οὕτω νοήσῃς τ' ἐκ θεοῦ φύντα λόγον τὴν ἐκούσιον κένωσιν· οὕτω ταπεινῶσαι ἑαυτὸν, μορφὴν δοῦλε λαβὼν, ὁ κ' φύσιν ἰδίαν ἐλεύθερος· ἵνα σπέρματος Αβραὰμ ἐπιλάβετο, Ἐ κεκοινώνηκεν αἵματος καὶ σαρκὸς, ὁ τοῦ θεοῦ λόγος. εἰ γὰρ ἄνθρωπος νοῆται ψιλὸς, καθ' ἡμᾶς, πῶς ἑτέρου παρ' αὐτὸν φυσικῶς ἐπιλάβετο σπέρματος Αβραάμ; πῶς δὲ τῆς ἰδίας σαρκὸς κεκοινωνηκέναι λέγοιτο, ἵνα κ' πάντα τοῖς ἀδελφοῖς ὁμοιωθῇ; τὸ γὰρ πῃ ὁμοιοῦσθαι λεγόμενον, ἐξ ἀνομοίου ἴσως ὅτι τὸ ὅλῃ ὁμοιοῦσθαι τρέχει. Επιλαβέτο πάντως σπέρματος Αβραὰμ, κ' κεκοινώνηκεν αἵματος καὶ σαρκὸς ὁ τοῦ θεοῦ λόγος, ἴδιον ποιησάμενος σῶμα τὸ ἐκ γυναικὸς, ἵνα μὴ μόνον ὑπάρχων θεὸς, ἀλλ' ἤδη καὶ ἄνθρωπος γενόμενος, καθ' ἡμᾶς, νοοῖτο διὰ τὴν ἕνωσιν. ἐκ δυοῖν μὲν πραγμάτων ὁμολογουμένως, θεότητός τε κ' ἀνθρωπότητος, ὁ Εμμανουὴλ. πλὴν εἷς κύριος Ιησοῦς Χριστὸς, εἷς τε ἀληθῶς υἱὸς, θεός τε ὁμοῦ καὶ ἄνθρωπος· * ὃ θεοποιηθεὶς ἐν ἴσῳ τοῖς κ' χάριν. θεὸς δ' μᾶλλον ἀληθινὸς ἐν ἀνθρωπίνῃ μορφῇ πεφυκὼς δι' ἡμᾶς.

C

D

E

Ionic Order of the Temple on the Ilissus.

Ionic Order of the Temple on the Ilissus.

Ionic Order of the Temple on the Ilissus.

Ionic Order of the Temple on the Ilissus.

coëgit. eſt enim paſtor ille bonus, qui animam
Ioan. 10. b.11. ſuam pro ouibus ſuis ponit. Vnde & ait: Sicut
Ibid.v.15. nouit me Pater, & ego cognoſco Patrem; & animam meam pono pro ouibus meis. & alias oues habeo, quæ non ſunt ex hoc ouili; & illas oportet me adducere, & vocem meam audient: & fiet vnũ ouile, & vnus paſtor. Adde his, magnum illum Baptiſtam Ioannem, cum à Chriſto concionandi exordium faceret, non aliquod diuinitatis organum, aut hominem Deiferum (vt nonnullis garrire lubet) ipſum appellaſſe; ijsve, qui per vniuerſam Iudæam paſſim habitabant, annuntiaſſe; ſed Deum incarnatum, hominemq. factum. clamat
Matth. 3. c.3. namque: Præparate viam Domini, rectas facite ſemitas eius. Et cuius quæſo vias præparare iuſſit? an non Chriſti, hoc eſt, Verbi in humana forma manifeſtati? Quid? an non vel vnius Pauli teſtimonium ad fidem huic rei faciendam ſat eſſe poterat? ſcribit is autem in hunc modum:
Rom. 8. d. 31. Quid igitur dicemus? Si Deus pro nobis, quis contra nos? Qui etiam proprio Filio non pepercit, ſed pro nobis omnibus tradidit illũ; quomodo non etiam cum illo omnia nobis donabit? Hic te nunc interrogo, quomodo is qui ex ſacra Virgine ortus eſt, proprius Dei filius appelletur? Sane vt hominis & cuiuſcumque alterius animantis proprium id eſſe recte dicitur quod naturaliter ex illo naſcitur; ita merito quoque id propriũ Dei cenſetur & appellatur, quod ex illius ſubſtantia progignitur. Qua igitur ratione Chriſtus proprius Dei filius nominatur, qui & à Deo quoque & Patre omnium ſalutis & vitæ cauſa oblatus hoc loco prædicatur? Traditus eſt enim propter delicta noſtra: & ipſe (ſecundum Prophetæ vocem) multorũ iniquitates in corpore ſuo pertulit ſuper lignum. Planum eſt, quòd ad naturarum vnionem reſpiciens, Emmanuelem qui ex ſacra Virgine exortus eſt, Dei Filium definiat: quandoquidem corpus quod ex ea natum eſt, non alterius cuiuſpiam hominis noſtrimet ſimilis, ſed ipſius Verbi, quod ex Patre natum eſt, proprium erat.

Rom. 4. d. 25. 1. Pet. 2. d. 24. ex Eſa. 53.

21 Quòd ſi quis illud quod ex Virgine ſumptum eſt, aliud nihil quàm nudum Dei organum extitiſſe contenderit; is vel inuitus veram Filij rationem illi auferet. Proponatur verbi cauſa homo quiſpiam, cui ſit filius lyræ tractandæ gnarus, pſallendiq. oppido peritus; numquid hic lyram & reliqua muſices inſtrumenta eodem cum filio loco & ordine habebit? Nihil enim hac re dici queat abſurdius: ſiquidem lyra ad ſolum artis vſum aſſumitur; muſicus autem etſi omnino organo careat, parentis ſui filius eſſe non deſinit. Quòd ſi illum qui ex muliere ortus eſt, ad miniſterium aſſumptum dixerint, vt prodigia & miracula per illum ederentur, Euangelicorumq. oraculorum præconia inuulgarentur; eadem licentia quemlibet ſanctorum Prophetarum, & præcipue ſacratiſſimum illum Moyſen, diuinitatis inſtrumentum extitiſſe aſſeuerent. Hic enim ſublata virga, Aegyptiorum flumina in ſanguinem
Exod. 7. c. vertit; mariq. in partes diſſecto, Iſraeliticum po-
Exod. 15. c. pulum per mediũ traduxit: & virga ſaxum percu-
Exod. 17. b tiẽs, vbertim ſcaturientes vndas produxit, & duras

A ἄρνας. πιμλὶ γὸ ἐστν ἀγαθὸς, τὸν ψυχὸν αὐτοῦ δὶς ὑπὲρ τ προβάτων. τοιὸτοι γ ἔφασκε. καθὼς γι- „
νώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα, καὶ „
τὸν ψυχόν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ „
ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστν ἐκ τῆς αὐλῆς τού- „
της, κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκού- „
σουσι, καὶ γενήσεται μία πίμνη, εἷς πιμλό. ἀρχόμε- „
νος γ τῶν ἐπ' αὐτῷ κηρυγμάτων καὶ ὁ θεοτόκος βα-
πτιστὴς Ἰωάννης, οὐτε θεότητος ὄργανον, οὔτε μὸν ἄν-
θρωπον ἁπλῶς θεοφορούμενον, οὔτινας, θεὸν γ μᾶλ-
λον μ σαρκὸς, ἤγουν ἐνανθρωπήσαντα, τοῖς ἀπὸ πά-
σου τὸν οἰκουμένου διηγγελίζετο, λέγων, ἑτοιμάσατε
τὸν ὁδὸν κυρίου, ἀγαθίας ποιεῖτε τὰς τρίβους αὐτοῦ. ὧ-
νος οὖν προσέπεσχεν ἑτοιμάζεσθαι τὰς ὁδοὺς, τοῦτον
ὅτι χειρὸ, τυπτόντων ἐν ἀνθρώπου μορφῇ πφητῶν
τὸ λόγου; δοτέχρη γ, οἶμαι, πρὸς πίστιν, ἐ ὁ θεοτόκος
Παῦλος ἁπμαρτυρῶν τι ἐ λέγων. τί οὖν ἐροῦμεν; „
μὴ ὁ θεὸς ἄδικος παρ' ἡμῶν, τὸς κατ' ἡμῶν; ὃς γε ἴδιου υἱοῦ „
οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν „
αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρί- „
σεται; εἰπὲ εἰπέ μοι, πῶς ἂν νοοῖτο θεοῦ ἴδιος υἱὸς, „
ὁ ἐκ τῆς ἁγίας παρθένου; ὥσπερ γὸ ἴδιον ἀνθρώ-
που, καὶ μὸν ἑκάστου τῶν ἑτέρων ζώων, τὸ ἐξ αὐτοῦ
κ φύσιν γεγονημένον, οὕτως ἴδιον θεοῦ, τὸ ἐκ τῆς
οὐσίας αὐτοῦ νοεῖτ' ἂν εἶναι καὶ λέγοιτο· πῶς οὖν
ἴδιος θεοῦ υἱὸς ὠνόμασται ὁ Χριστὸς, ὃς καὶ δέδοται
παρὸ θεοῦ καὶ πατρὸς, τῆς ἁπάντων ἕνεκα ζω-
τηρίας καὶ ζωῆς; παρεδόθη γὸ ἀμὸ τὰ παραπτώ- „
ματα ἡμῶν, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν „
ἐν τῷ ζώματι αὐτοῦ ἐπὶ τὸ ξύλον, κατὰ τὸν τοῦ „
Προφήτου φωνόν. προδήλον οὖν, ὅτι τ τῆς ἐνώ-
σεως χρῆμα παραληφθὲν ἀναγκαίως, ἴδιον υἱὸν
D ἀποφαίνει τοῦ θεοῦ τὸν Ἐμμανουὴλ, τὸν ἐκ τῆς ἁ-
γίας παρθένου. ζῶμα γὸ ἰῶ οὐχ ἑτέρου τινὸς τῶν
καθ' ἡμᾶς. ἴδιον δὲ μᾶλλον αὐτοῦ τοῦ ἐκ τοῦ πα-
τρὸς ὄντος λόγου, τὸ γενηθὲν ἐξ αὐτῆς. Εἰ δὲ δὴ
ψιλὸν καὶ μόνον ἀποτέμοι τις αὐτῷ τὸν ὀργανικὸν
ὑπηρέτην, ἀποτέμψει καὶ οὐχ ἑκὼν, καὶ τοῦ εἶναι
κατὰ ἀλήθειαν υἱόν. ὑποκείσθω γὸ τις τῷ λόγῳ,
φέρε εἰπεῖν ἄνθρωπος· ἔστω δὲ αὐτῷ καὶ παῖς τὸν εἰς
λύραν τεχνίτης, καὶ ψάλλειν τὸ ἄρμα μεμελετη-
κὼς· ἆρα οὖν ὁ τοιοῦτος καταλογεῖται τὸν λύραν,
καὶ τὸ τῆς φόδης ὄργανον ἐκ μοῦ πάρεστι τῷ υἱῷ;
E καί τι τοῦτο ἐκ εὐηθὲς λίαν τὸ χρῆμά ἐστι; ἡ μὲν
γὸ λύρα εἰς ἔνδειξιν παρελήφθη τῆς τέχνης, ὁ δέ ἐστι
καὶ ὀργανικὸν εἶχα, τοῦ πεφυκότος υἱός. εἰ δὲ δὴ φαίεν, ὅτι
παρελήφθη πρὸς ὑπηρέτην ὁ ἐκ γυναικὸς, ἵνα
δι' αὐτοῦ πληθῇ τὰ θαύματα, ἢ τ ἀγγελικῶν θε-
σπισμάτων ἀναλάμψῃ τὸ κήρυγμα· λεκτέον ἢ ἑκά-
στου τ ἁγίων προφητ, θεόπνευστον ὄργανον ἢ πρόφη τ
ἄλλων ἁπάντων, ὁ ἱεροφάντης Μωυσῆς, ὃς ἀναλαβὼν
τὸν ῥάβδον, μετέπεσε μὲν εἰς αἷμα τοὺς ποταμούς·
διεχωρίζων γ τῇ αὐτοῦ τῇ θαλάσσαν, διὰ μέσου
ὕδατος κυμάτων ἐπέλασε τοῖς ἐξ Ισραὴλ. ἀπέφερων γ
αὐτοῦ

αὐτὴν ϗ πίστεως, ὑδάτων αὐτὰς ἐπαύλεως μεσίτης, καὶ πλὴν ἑνὸς τοῦ ἀνθρώπου ἀμέσως τῆς μεσίτης γέγονε θεοῦ καὶ ἀνθρώπων, καὶ νόμου διάκονος ἰδίου, καὶ καθηγητὴς λαῶν. οὐδὲν οὖν ἄρα τὸ ἐξαίρετον ἐν Χριστῷ, καὶ παλαιοτέκτηκε μὲν ἁπλῶς τοὺς πρὸ αὐτοῦ γεγονότας, εἰ ὡς ἐν ὀργάνων τάξει τι καὶ χρείᾳ, ϗ τὸν ἴσον τρόπον καὶ οὗτος παρελαμβάνετο. πεφλυάρηκε δὴ ϗ τὰ πολλὰ, καὶ ὁ θεατὴς Δαυὶδ κἀκεῖνο εἰπὼν. ὅτι τίς ἐν νεφέλαις ἰσωθήσεται τῷ κυρίῳ; καὶ τίς ὁμοιωθήσεται τῷ κυρίῳ ἐν υἱοῖς θεοῦ; Ἀλλ' ὅ, γε σοφώτατος Παῦλος, πλουτῶν μὲν ἐν οἰκέταις ἀποφαίνει Μωσέα, θεὸν δὲ καὶ κύριον λοιπὸν καλεῖ τὸν ἐκ γυναικὸς οἰκονομικῶς γεγονότα, τοῦτόν φησι Χριστόν. γράφει γοῦν ὧδε, ὥς τι ἀδελφοὶ ἅγιοι κλήσεως ἐπουρανίου μέτοχοι, καταμάθετε τὸν Ἀπόστολον ϗ Ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς ϗ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. πλείονος γοῦν δόξης ἄντος τοῦδε Μωϋσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει ὁ οἶκος ὁ κατασκευάσας αὐτόν. πᾶς γὰρ οἶκος, κατασκευάζεταί τινος. ὁ δὲ τὰ πάντα κατασκευάσας, θεός. καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκος ἐσμὲν ἡμεῖς. ἄθρει δὴ σοῦ ὅπως καὶ τὸ τῆς ἀνθρωπότητος αὐτοῦ πεπήγασι μέτρον, καὶ τῆς ἀνωτάτω δόξης, καὶ θεοπρεποῦς ἀξίας ἀπονέμει τῷ ὑστέρῳ. ἀρχιερέα γὰρ καὶ ἀπόστολον εἶπών, καὶ μιᾷ ϗ γνώσει πιστὸν τῷ ποιήσαντι αὐτὸν, οὐ μάλα βεβαιούμενος. πεπηδᾷ μειζόνως, ἢ κατὰ Μωσέα, φησὶ, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου, ὁ κατασκευάσας αὐτόν. εἶτα ἐπιφέρει. πᾶς γὰρ οἶκος κατασκευάζεταί τινος, ὁ δὲ τὰ πάντα κατασκευάσας, θεός. σύνοιδα πέπεικα μὲν ἐν πολλοῖς, καὶ ἐν τοῖς κατασκευασμοῖς ὁ θεατὴς Μωϋσῆς κατασκευαστὴς δὲ τούτων, ὁ τῶν ὅλων θεός. καὶ τοῦ θεοῦ λεγομένου κατασκευάσαι τὰ πάντα, θεὸς οὖν ἄρα καὶ ἀληθινὸς οὐσιωδέστατος ἐστι. καὶ Μωϋσῆς μὲν ὡς θεράπων, ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ πιστὸς· Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκος ἐσμὲν ἡμεῖς. καί τοι θεοῦ λέγοντος διὰ Φωνῆς Προφητῶν, ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός. Ἀλλὰ τίς οὐ νοεῖ, φαίη τις οὖν ἴσως, ἡ διαφορὰ Χριστοῦ καὶ Μωϋσέως, εἴ περ ἄμφω γεγόνασι διὰ γυναικός; πῶς ὁ μὲν οἰκέτης καὶ ὡς ἐν οἴκῳ πιστὸς, ὁ δὲ καὶ φύσει κύριος· ὡς υἱὸς ὢν τὸν οἶκον αὐτοῦ, τυγχάνει ἡμᾶς; οἶμαι δὲ ἔγωγε πάντα τὸ χρῆμα ὑπάρχειν εὐδηλότατον, εἴπερ ἔστιν ἐν καλῷ φρενὸς, καὶ νοῦν ἔχει Χριστοῦ, ϗ τὸν μακάριον Παῦλον. ὁ μὲν γὰρ ἦν ἄνθρωπος, καὶ ὑπὸ ζυγὸν δουλείας, ὁ δὲ ϗ φύσιν ἐλεύθερος ὡς θεὸς, καὶ δημιουργὸς τῶν ὅλων, καὶ κύριος ἁπάντων τῶν ἐθελούσιον δι' ἡμᾶς· ἀλλ' οὐχὶ τοῦτο αὐτὸν τὸ θεοπρεπὲς δόξης ἐξοικίσαι· οὔτι μὴν τὸ ὑστερ-

πάτης

ras cautes in aquarum fontes cõmutauit: mediator præterea Dei & hominum, & Legis minister, & populi denique dux & ductor extitit. Nihil proinde eximium in Christo fuisset, nec vllam in partem ceteros, qui illum antecesserant, excelluisset, si & ipse quoque æque ac illi, instrumenti ministriq. vicem expleuerit. Consequens sit ergo diuinũ Dauidem nugari, planeq. ineptire, dum ait: Quis in nubibus æquabitur Domino; & quis similis erit Domino in filijs eius? *Psal.118. b.8. Gal.3.c. Psal.88.a. 7.*

22 At longe alius sapientissimo Paulo de Christo sensus erat. Etenim Moysen, ad Hebræos scribẽs, domesticis annumerat; eum vero, qui diuina dispensatione ex muliere natus est, hoc est Christũ, Deum ac Dominum vocat. Scribit enim hunc in modum: Vnde, fratres sancti, vocationis cælestis participes, considerate Apostolum & Pontificem confessionis nostræ IESVM, qui fidelis est ei qui fecit illum, sicut & Moyses in omni domo eius. Amplioris enim gloriæ iste præ Moyse dignus est habitus, quanto ampliorem honorem habet domus, qui fabricauit illam. Omnis namq. domus fabricatur ab aliquo: qui autem omnia creauit, Deus est. Et Moyses quidem fidelis erat in tota domo eius tamquam famulus, in testimonium eorum quæ dicenda erant: Christus autem tamquã filius in domo sua, cuius domus nos sumus.] Iterum atque iterum hic mihi expende, quomodo & humanæ naturæ proprietates integras illi conseruet, & summæ nihilominus, soliq. Deo conuenientis gloriæ, ac dignitatis excellentiam eidem tribuat. Primo namque Apostolum ac Pontificem illum vocat; mox ei qui fecit illum, fidelem extitisse pronuntiat; postremo dignitate & honore tantum Moysen excelluisse asseuerat, quantum architectus domo quam fabricauit, gloria præstat. Subiungit deinde: Omnis autem domus fabricatur ab aliquo: is vero qui omnia creauit, Deus est. Diuinus itaque Moyses inter res effectas & structuras censetur: at vero Christus omnium opifex declaratur. Et quia omnia condere solius Dei est, Christum verum Deum esse omnino necessarium est, addit rursum: Et Moyses quidem tamquam famulus in tota eius domo fidelis erat; Christus autem tamquam filius supra domum illius est, cuius domus nos sumus. iuxta illud Prophetæ: Quoniam habitabo in illis, & ambulabo cum illis, & ero illorum Deus; & ipsi erunt mihi populus. *Ibid. Ibid. 2. Cor. 6. c. 16. ex Leuit. 26. b. 12.*

23 Dixerit forte quispiam: Ecquis hoc inter Christum & Moysen discrimen agnoscere queat? Etenim si vterque ex muliere progenitus est, quomodo alter est in domo tamquam fidus famulus, alter vero tamquam natura filius & Dominus supra domum illius, quæ domus nos sumus, constitutus est? Res hæc, vt ego quidem sentio, ijs qui ingenio valent, sensumq. & mentem Christi (vt Apostolus alicubi loquitur) obtinent, neutiquam obscura est. Moyses namque erat homo seruitutis iugo pressus; Christus vero vt Deus & vniuersorum architectus suapte natura liber erat. Nam etsi nostri causa in exinanitionem voluntariam sese demisit; ea tamen abiectio diuinam gloriam illi nequaquam adimebat; nec à suprema illa *2. Cor.7.a. 40. Philip.2.b.*

χαταστευάζοντος δὲ ὅλων δῆλον καὶ τοῦτο ὑστερ-

δούλου

illa excellentia, quam ſuper omnes ſortitus erat, vlla ex parte ipſum excludebat: quandoquidem
Rom. 8. b. 11. vt nos Spiritu ipſius locupletati (in noſtris enim cordibus hic inhabitat) inter filios Dei cenſemur; neque per hoc tamen id quod naturaliter
Ibid. ſumus, eſſe deſinimus (ſumus namque homines ſecundum naturam, etiamſi Deo, Abba Pater dicamus) ita Deus Verbũ, quod inexplicabili quodam modo ex Dei & Patris ſubſtantia gignitur, naturam humanam quam aſſumpſit, honore quidem affecit, non ob id tamen propria dignitate, aut excellentia excidit. manſit enim Deus, etiam humanitate iam indutum. Neutiquam ergo templum illud, quod ex ſacra Virgine aſſumptum eſt, organi tantum loco habitum dicimus: verum ſacrarum Scripturarum ſenſum, ſanctorumq. Patrum ſententias ſecuti, Verbum modo non ſemel iam expoſito, carnem factum, ſuam pro nobis animam poſuiſſe aſſerimus. Nam cum mortem ſuam ſalutem mundo allaturam eſſe non ignoraret, cru
Hebr. 12. 2. cem ſuſtinuit confuſione contempta; tametſi ſecundum naturam vita eſſet, vtpote Deus. Quomodo igitur vita mortem oppetiiſſe dicitur? Non aliter ſane, quàm mortem in propriam carnem excipiens: quandoquidem dum hanc denuo viuam reddidit, veram ſe vitam eſſe aperte oſtendit.

24 Verum quo planius fiat quod dicitur, age & in noſtram quoque mortem inquiramus, eiuſdemq. rationem accurate conſideremus. Numquid ergo mortalium quiſpiam ſana mente vtens, dum corpus hoc terrenum extinguitur, vnà cum illo ipſam quoque animam extingui credit? Non exiſtimo vel vni ex omnibus id eſſe perſuaſum: & tamen quod communiter accidere ſolet, non corporis, ſed hominis mors appellatur. Ad eũ itaque modum & de ipſo quoque Emmanuele ſtatuas licet. erat enim Verbum in eo quod ex muliere ſuſceptum erat, tamquam in proprio corpore. hoc ipſum autem corpus præfinito tempore in mortem contradidit, nihil interim incommodi propria natura ſuſtinens. ipſum namque & vita eſt, & cetera omnia viuificans eſt: verumtamen quæ carnis ſunt veluti propria in ſe transferens, & mortem perpeſſum, ac vnus qui omnibus dignitate præſtabat, pro omnibus mortuus, proprio ſanguine humanum genus expiaſſe, & quotquot per terrarum orbem degunt, Deo & Patri acquiſiuiſſe dicitur. Vnde ſacer vates Eſaias, diuino
Eſa. 53. c. Spiritu afflatus, hæc de illo pronuntiat: Ideo diſpertiam ei plurimos, & fortium diuidet ſpolia, pro eo quòd tradidit in mortem animam ſuam, & cum ſceleratis deputatus eſt; & ipſe peccata multorum tulit.

25 Vnus ergo omnes dignitate præſtans pro omnibus animam ſuam poſuit; & œconomica quadam ratione carnem per mortem nonnihil humiliari, ac tantũ non opprimi ſinebat. Verum ſecundum propriam naturam, in quam nullus dolor, nulla cadit perpeſſio, eamdem mortem viciſſim deſtruxit, quò hac nimirum ratione corruptio in omnium corporibus eneruaretur, mortisq. imperium diſſolueretur. Etenim vt in Adam omnes morimur, ſic
1. Cor. 15. e. 22. contrario in Chriſto omnes viuificamur. Neque enim efficaciter ea quæ ad ſalutem noſtram faciunt, ſecundum naturam diuinam perfeciſſet, ſi ſecundum naturam humanam mortem noſtri cauſa non ſuſtinuiſſet. Traditur namque mortem primò

A πάσης καὶ ὑπὲρ πάντων ὑστεροχῆς * ἀποστραφῆναι τὸν θάνατον. ὥσπερ γὰρ ἡμᾶς τὸ αὐτοῦ πνεῦμα πλουτήσαντος, κατοικήσαν γὰρ ἐν ταῖς καρδίαις ἡμῶν, πάσχομεν μὲν ἐν πάθεσι θεοῦ· τάχα μὲν γὰρ εἶναι τοῦθ' ὅπερ ἐσμὲν, οὐκ ἀποβεβλήκαμεν. ἐσμὲν γὰρ ἄνθρωποι κατὰ φύσιν, καί τι θεῷ λέγοντος Λββᾶ ὁ πατήρ. οὕτω καὶ αὐτὸς ὁ τῆς ἁγίας θεοῦ καὶ πατρὸς οὐσίας ἀπορρήτως ἐκπεφηνὼς θεῖος λόγος, προσλαβὼν τὸ ἀνθρώπινον, τετίμηκε μὲν τῷ φύσει, οὐ μὴν ἔξω γέγονε τῆς ἰδίας ὑστεροχῆς, μεμένηκε δὲ καὶ ἐν ἀνθρωπότητι θεός. οὐκοῦν οὐκ ἐν ὀργάνου τάξει παρειλῆφθαι φαμὲν τὸν ἐκ τῆς παρθένου * ναὸν. ἐπιμένοι δὲ μᾶλλον τῇ πίστει τῶν ἱερῶν γραμμάτων, καὶ ταῖς τῶν ἁγίων φωναῖς, σάρκα γνεαζ τὸν λόγον διακεισόμεθα, κατὰ γε τοὺς ἤδη παλαιτέρους ἡμῶν προαποδεῖξαντας τρόπους. * ὅτος καὶ πάθειν ὑστὲρ ἡμῶν τὸν ψυχὸν. ἐπεὶ δὴ ὦν ὁ θάνατος αὐτῷ τοῦ κόσμου ὁ ζωτήριος, ὑστέρουν ὤφειλεν, ἁμαρτίας καταφρονήσας, καὶ τοι ζωὴ κατὰ φύσιν ὑπάρχων, ὡς θεός. πῶς οὖν ἡ ζωὴ πεθνάναι λέγεται; τῇ ἰδίᾳ περὶ παθοῦσα τὸ θάνατον, ἵνα φαίνηται ζωὴ, ζωοποιοῦσα πάλιν αὐτόν. φέρε γὰρ ἐφ' ἡμῶν αὐτῶν ὁ τὸν θανάτου πλυσιαζόμενος τρόπος, οὐχ ἁπασιωῶν τῶν φρονούντων ἐρεῖ τοῖς δοῦ γῆς ζώμασι συγκαταφθείρεσθαι τὰς ψυχάς. ἀλλ' οἶμαι τοῦτο ἐστιν ἐν οὐδενὶ τῶν ὄντων ἐνδοιαστόν. πάλιν ἀνθρώπου θάνατος, τὸ συμβεβηκὸς ὀνομάζεται. οὕτω νοήσῃς καὶ ἐπ' αὐτοῦ τοῦ Εμμανουήλ. ἓν μὲν γὰρ ὁ λόγος, ὡς ἐν ἰδίῳ ζώματι τῷ ἐκ γυναικός. ἐθέλει δὲ αὐτὸ τῷ θανάτῳ κατὰ καιρὸν * παθόντα μὲν οὐδὲν εἰς ἰδίαν φύσιν αὐτός. ζωὴ γὰρ ἐστι καὶ ζωοποιὸς, οἰκειούμενος δὲ τὰ * σαρκικὰ, ἵνα καὶ αὐτὸς λέγηται τὸ παθεῖν, καὶ εἷς ὁ πάντων ἀναστὰς, πνεύσας ὑστὲρ πάντων, ἀγιάσῃ τῷ ἰδίῳ αἵματι τὸν ὑστέρημα, καταλλάξῃ τῷ θεῷ καὶ πατρὶ τοὺς ἀνὰ πᾶσαν τὴν γῆν. καὶ τοῦτο ὡς ἀληθὴς ὁ μακάριος προφήτης Ησαΐας διαμαρτύρεται λέγων ἐκ προσώπου τοῦ σωτῆρος· διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς, καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα, ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνέσχεν, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. Εἷς οὖν ὁ πάντων ἀξιώτερος, τὴν ἰδίαν ὑστὲρ πάντων ἔθηκε ψυχήν. καὶ συνεχώρησε μὲν οἰκονομικῶς, καταβιάζεσθαι βραχὺ τῷ θανάτῳ τὸν σάρκα. * κατέσχησε δὲ πάλιν αὖτ' ὡς ζωὴ, παθεῖν τὰ μὴ ἀνεχομένη τὸ ἴδιον φύσιν ἰδίαν, ἵνα καὶ ἐν τοῖς ἀπάντων ἀτενίσῃ ζώμασιν ἡ φθορὰ, καὶ τὸ θανάτου πανεκλύσῃ κράτος. ὥσπερ γὰρ ἐν τῷ Αδὰμ πάντες ἀποθνήσκομεν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες * ζωοποιηθησόμεθα. εἰ γὰρ μὴ πάσχειν ἀνθρωπίνως ὑστὲρ ἡμῶν, οὐ συνέφησε θεϊκῶς τὰ εἰς ζωτηρίαν ἡμῶν. λέγε δὲ

B

C

D

E

* ἀποστραφῆναι τὸν θάνατον.

* ναὸν.

* ὅτος καὶ πάθειν ὑστὲρ ἡμῶν τὸν ψυχὸν.

* κατέσχησε

* ζωοποιηθησόμεθα.

σεσ-

Appendix to the Preface.

Of the Nature of Fluxions, and Infinite Series.

Mathematical Science is commonly distributed into two kinds, the one whereof is called Mixed, the other Pure Mathematics. The former is conversant about Quantity, as it is concreted with, and applied to, Sensible Bodies, whose Dimensions and Properties it considers, and measures, and reasons about. The latter treats of Quantity abstracted from Sensibles, or considered as general and universal. Pure Mathematics is supposed to contain Arithmetic and Geometry, the former of which is conversant about Discrete, the latter about Continued Quantity. But whether Time be not Continued Quantity, and whether all Continued Quantity be not resolvable into Geometrical Lines, is a Question that hath been much debated among Mathematicians and Philosophers. Time is commonly represented by a Geometrical Line, and the Points of Time by the Points of that Line. And some have thought that Motion, which is the Change of Place, doth not belong to Number, but to Magnitude. Certain it is that Velocity, which consists of Motion and Time, is not treated of in Arithmetic, but in Geometry. Whether Arithmetic and Geometry are not both conversant about Continued Quantity, and whether Arithmetic be not Geometry of Numbers, and Geometry be not Arithmetic of Continued Quantities, are Questions that have been likewise debated. But it is not my Business to enter into the Disputes of Mathematicians and Philosophers. I shall only observe that Quantity is commonly considered as consisting of Parts infinitely little, and that Quantities are compared by the Ratio's which they bear to one another in the Beginning of Nascency, or when they are in the Beginning of Evanescency, which Ratio's are also the Ratio's of the Velocities wherewith they increase and decrease. And that, in order to measure curvilinear Figures, Mathematicians suppose them to consist of infinitely small Parts, the Consideration whereof leads to the Method of Fluxions. And therefore I shall premise a Lemma concerning the Ratio's of Quantities, which vanish, before I proceed to the Quadrature of Curves.

Lemma I.

Quantities, and the Ratio's of Quantities, which in any finite Time converge continually to Equality, and before the End of that Time approach nearer the one to the other than by any given Difference, become ultimately equal.

If you deny it, suppose them ultimately to be unequal, and let their ultimate Difference be D. Therefore they cannot approach nearer to Equality than by the Difference D; which is contrary to the Supposition.

Lemma II.

If in any Figure AacE terminated by the right Lines Aa, AE, and the Curve cE, there be inscribed any number of Parallelograms Ab, Bc, Cd, &c. comprehended under equal Bases AB, BC, CD, &c. and the Sides Bb, Cc, Dd, &c. parallel to one Side Aa of the Figure; and the Parallelograms aKbl, bLcm, cMdn, &c. be compleated. Then if the Breadth of those Parallelograms be supposed to be diminished, and their Number to be augmented in infinitum, I say that the ultimate Ratio's which the Figure inscribed AKblLcmMdnD, the circumscribed Figure AalbmcndoE, and the curvilinear Figure AabcdE, will have to one another, are Ratio's of Equality.

For the Difference of the inscribed and circumscribed Figure is the sum of the Parallelograms Kl, Lm, Mn, Do, that is, the Rectangle Al, the Breadth whereof AB or Bb is supposed infinitely diminished. But the Figure AabcdE is less than the circumscribed, and greater than the inscribed Figure. Therefore the Difference of the Figure AabcdE from either of them is much less. Therefore the Figures AabcdE and AKblLcmMdnD, which differ from one another by less than the Rectangle Al, will have the ultimate Ratio of Equality. Q. E. D.

Lemma III.

The same Things being supposed, I say that the ultimate Ratio's which the Figure inscribed AKblLcmMdnD, the circumscribed Figure AalbmcndoE, and the rectilinear Figure AabcdE, will have to one another, are Ratio's of Equality.

For the Rectilinear Figure AabcdE is greater than the inscribed, and less than the circumscribed Figure.

Lemma IV.

If the right Lines AB, AC, and the Curve BTc, touch one another in B, and in the Points B, C the right Lines BD, CE are erected perpendicular to AB, AC, meeting in D; and the Points B, C, D approach and coincide: I say that the ultimate Form of the Triangle BDC is the Ratio of Equality.

For if you deny it, suppose the Curve BTc to be a right Line, and that BC is perpendicular to BD. Therefore the Triangle BDC is right-angled at B. And when the Points B, C, D coincide, the Angle BDC vanishes, and therefore the Triangle BDC is ultimately of the same Form with the Triangle CBA. Therefore the ultimate Form of the Triangle BDC is the Ratio of Equality. Q. E. D.

Lemma V.

The same Things being supposed, I say that the ultimate Ratio's which the Figure inscribed AKblLcmMdnD, the circumscribed Figure AalbmcndoE, and the curvilinear Figure AabcdE, will have to one another, are Ratio's of Equality.

For the Difference of the inscribed and circumscribed Figure is the sum of the Parallelograms Kl, Lm, Mn, Do, that is, the Rectangle Al, the Breadth whereof AB or Bb is supposed infinitely diminished. But the Figure AabcdE is less than the circumscribed, and greater than the inscribed Figure. Therefore the Difference of the Figure AabcdE from either of them is much less. Therefore the Figures AabcdE and AKblLcmMdnD, which differ from one another by less than the Rectangle Al, will have the ultimate Ratio of Equality. Q. E. D.

Lemma VI.

If the right Lines AB, AC, and the Curve BTc, touch one another in B, and in the Points B, C the right Lines BD, CE are erected perpendicular to AB, AC, meeting in D; and the Points B, C, D approach and coincide: I say that the ultimate Form of the Triangle BDC is the Ratio of Equality.

For if you deny it, suppose the Curve BTc to be a right Line, and that BC is perpendicular to BD. Therefore the Triangle BDC is right-angled at B. And when the Points B, C, D coincide, the Angle BDC vanishes, and therefore the Triangle BDC is ultimately of the same Form with the Triangle CBA. Therefore the ultimate Form of the Triangle BDC is the Ratio of Equality. Q. E. D.

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Annalium Partes.

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Sect. 1. Of the Nature of Civil Government.

Sect. 2. Of the Ends of Civil Government.

Sect. 3. Of the Beginning of Civil Government.

Sect. 4. Of Paternal Power.

Sect. 5. Of Despotical Power.

Sect. 6. Of Political or Civil Power.

Sect. 7. Of Conquest.

Sect. 8. Of Usurpation.

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Sect. 10. Of Subjection of Parents and Children.

Sect. 11. Of the Dissolution of Civil Government.

Sect. 12. Of the Dissolution of Government in Case of Usurpation.

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Sect. 23. Of the Dissolution of Government in Case of Breach of Trust.

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Sect. 99. Of the Dissolution of Government in Case of Conquest.

Sect. 100. Of the Dissolution of Government in Case of Subjection of Parents and Children.

ἐπὶ τὸν Ἰσραὴλ, καὶ ἐπὶ τὸν Ἰούδαν, καὶ ἐπὶ τὰ ἔθνη τὰ κύκλῳ αὐτῶν, οἱ ἐπεσκέψαντο τὸν Κύριον, καὶ ἐπορεύθησαν ὀπίσω τῶν θεῶν αὐτῶν, καὶ ἐπορεύθησαν ὀπίσω τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλῳ

Of the Lord's Supper, 1 Cor. xi. 23, 24, 25, 26. 1 Cor. x. 16, 17. Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20. 1 Cor. xi. 27, 28, 29. 1 Cor. x. 18, 19, 20, 21. 1 Cor. xi. 30, 31, 32, 33, 34. 1 Cor. x. 22. 1 Cor. xi. 20, 21, 22. 1 Cor. x. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. 1 Cor. xi. 1. 1 Cor. x. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. 1 Cor. xi. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. 1 Cor. x. 14, 15. 1 Cor. xi. 17, 18, 19

Bill, and the Bill was read a first time.

Mr. Hume moved that the Bill be read a second time on Thursday next.

Mr. Wilks said, that he should oppose the second reading of the Bill, and he would state his reasons for doing so. He thought that the Bill was not necessary, and that it would be productive of great inconvenience. He thought that the Bill was not necessary, because the Act of 1832 had given the Commissioners of Woods and Forests the power to grant leases for twenty-one years, and that power was sufficient for the purpose of granting leases for building. He thought that the Bill would be productive of great inconvenience, because it would enable the Commissioners of Woods and Forests to grant leases for twenty-one years, and that would be a great inconvenience to the public. He thought that the Bill was not necessary, because the Act of 1832 had given the Commissioners of Woods and Forests the power to grant leases for twenty-one years, and that power was sufficient for the purpose of granting leases for building. He thought that the Bill would be productive of great inconvenience, because it would enable the Commissioners of Woods and Forests to grant leases for twenty-one years, and that would be a great inconvenience to the public.

Mr. Hume said, that he should oppose the second reading of the Bill, and he would state his reasons for doing so. He thought that the Bill was not necessary, and that it would be productive of great inconvenience. He thought that the Bill was not necessary, because the Act of 1832 had given the Commissioners of Woods and Forests the power to grant leases for twenty-one years, and that power was sufficient for the purpose of granting leases for building. He thought that the Bill would be productive of great inconvenience, because it would enable the Commissioners of Woods and Forests to grant leases for twenty-one years, and that would be a great inconvenience to the public. He thought that the Bill was not necessary, because the Act of 1832 had given the Commissioners of Woods and Forests the power to grant leases for twenty-one years, and that power was sufficient for the purpose of granting leases for building. He thought that the Bill would be productive of great inconvenience, because it would enable the Commissioners of Woods and Forests to grant leases for twenty-one years, and that would be a great inconvenience to the public.

[illegible] [illegible] [illegible] [

ἐπιστολὴν ἐπιστείλαντος ἐκείνου, ἀλλὰ καὶ τὸν
ἀπόστολον ἐπιστέλλειν ἐπιστολὴν ἐπιστολῆς
ἐπιστολῇ ἐπιστολήν. Ἐπιστολὴν δὲ ἐπιστολῆς
ἐπιστολῇ ἐπιστολὴν ἐπιστολῆς ἐπιστολῇ ἐπιστολήν.
Ἐπιστολὴν δὲ ἐπιστολῆς ἐπιστολῇ ἐπιστολὴν
ἐπιστολῆς ἐπιστολῇ ἐπιστολήν. Ἐπιστολὴν δὲ
ἐπιστολῆς ἐπιστολῇ ἐπιστολὴν ἐπιστολῆς ἐπιστολῇ
ἐπιστολήν. Ἐπιστολὴν δὲ ἐπιστολῆς ἐπιστολῇ
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ἐπιστολὴν ἐπιστολῆς ἐπιστολῇ ἐπιστολήν.

Quæ sit differentia inter Ecclesiam & Synagogam. Cap. 1.
Quæ sit differentia inter Ecclesiam & Synagogam. Cap. 2.
Quæ sit differentia inter Ecclesiam & Synagogam. Cap. 3.
Quæ sit differentia inter Ecclesiam & Synagogam. Cap. 4.
Quæ sit differentia inter Ecclesiam & Synagogam. Cap.

δι' οὗ τὰ πάντα. ϑεὸν γὰρ ὄντα κατὰ φύσιν ὁμολογοῦμεν τὸν, δι' οὗ τὰ πάντα, λόγον, καὶ εἰ γέγονε σὰρξ, τοῦτ' ἔστιν ἄνθρωπος. Ἀλλ' οὔ τι που σφόδρα τῆς ἐν ἡμῖν σοὶ τούτου δόξαις τὰ ἐκείνων συμφέρεται. ἕνα μὲν γὰρ ὁμολογουμένως ἀναδέχονται καὶ αὐτοὶ Ἰησοῦν Χριστόν. περιῳδοῦσι δὲ λίαν, ὡς δυσεβὲς ὂν μάλιστα, καταδῆσαι εἰς δύο τὸν Ἐμμανουήλ. ψυχῆς δ' οὖν ὅμως τῆς ἀνθρωπίνης καὶ λογικῆς τὸ σάρκα χωρίσαντες καὶ γυμνώσαντες, λυϑῆναι φασὶν αὐτῇ τὸν ἐκ ϑεοῦ λόγον. ἐξῴδηται δέ τις αὐτοῖς, καὶ πιϑανὸς, ὡς οἴονται, πρὸς τοῦτο λόγος. τὰ γάρ τοι, φασὶ, κατὰ σύνϑεσιν, πρὸς ἑνὸς τελείου σύστασιν συνδεδραμηκότα μέρη τι, καὶ ἐξ ἁπλῶν ἀρᾶσθαι φιλεῖ, τοῦ τελείως ἔχοντος καθ' ἑαυτὸ, καὶ ὡς ἐν ἰδίᾳ φύσει, τῆς ἐκ μερῶν συνϑέσεως ἐνδεδεημένου. πιϑανὸν τι φασὶ, παραιτητέον εἰκότως, ἄνϑρωπον δοῦναι τέλειον, τὸν συνενωϑέντα τῷ λόγῳ ναὸν, ἵνα καὶ ἡ ἕνωσις, ἥπερ αὖ δὴ Χριστῷ νοεῖται τυχόν, ἀκεραίᾳ τι καὶ ἀδιαβλήτῳ τὸν ἐπ' αὐτῆς διασῴζοι λόγον. καὶ μὴν κἀκεῖνο προσϑεῖεν ἄν, ὥσπερ οὖν ἔφημεν ἤδη, πάλιν. εἰ γὰρ ἐξ ἀνθρώπου τελείου, φασὶ, ϑεὸς ὢν πατρὸς ὅτος λόγου φήσομεν εἶναι τὸν Ἐμμανουήλ, ἢ βραχὺ τὸ δεῖμα, μᾶλλον δὲ, ἀδιαφυκτον ἤδη πως καὶ ἀναφαίρετον λοιπὸν, τὸ καὶ ἀβουλήτως δεῖν δύο μὲν υἱοὺς, Χριστοὺς δ' αὖ δύο φρονεῖν τε καὶ λέγειν. εἶτά τι φύσεις αὐτεροῦμεν ἡμεῖς; πρῶτον μὲν, ὅτι τῆς πίστεως τὸν οὕτως ἀρχαιοπαϑῆ, καὶ ἐξ αὐτῶν τῶν ἁγίων Ἀποστόλων διήκουσιν εἰς ἡμᾶς παραδόσιν, ἢ τοῖς ὑστερημένοις ἀποβάσεις καταλύειν ἄξιον, οὔτι μὲν τοῖς εἰς ἄκρον ἐρεύναις ὑστερφέρειν τὰ ὑστέρων· ἀλλ' ὅ γε ἦκεν εἰς μέσον εἰά πέρ τινας ὀρεκτὰς, καὶ μὴ ψυχοκινδύνως λέγοντας· ὡς τὸ δεῖνα μὲν ὀρϑῶς· τὸ δεῖνα δ' αὖ ἐπιρρὲς ἔχειν· ἐκρεῖν δή που, καὶ ἐμοὶ ἄμφω ἀληϑῶς, δοτέον μᾶλλον τῷ παντόφρονι ϑεῷ τὰ ἰδίων διακρίσεων τὸν ὁδὸν, καὶ μὴ τοῖς δ' ἔχειν παρ' αὐτῷ δεδοκιμασμένοις, ὡσοῦτος ὀφλημάν. ἀκηδησόμεϑα γὰρ λέγοντος ἐναργῶς· ἃ γὰρ εἰσιν αἱ βουλαί μου, ὥσπερ αἱ βουλαὶ ὑμῶν ἃ δ' ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου· ἀλλ' ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχει ἡ ὁδός μου ἀπὸ τῶν ὁδῶν ὑμῶν, καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῶν διανοιῶν μου. ἡμεῖς μὲν οὖν οὐ τοὺς δύο προσκυνήσομεν, ἀλλ' ἕνα δὲ Χριστὸν ἐροῦμεν δύο, κἂν ἐψυχωμένῳ πιϑώμεϑα ψυχῇ λογικῇ τὸν ἑνωϑέντα τῷ λόγῳ ναὸν. ὥσπερ γὰρ κἀκείνοις ἂν ἔχοι δοκεῖν, κἂν εἰ ἐκ μόνης λέγοιτο τὸ σαρκὸς, καὶ οὐκ ἐκ ϑεοῦ πατρὸς πεφυκότος λόγου, οὐδεὶς αὐτοὺς ἀναπείσῃ τρόπος, ἀνὰ μέρος τὸν σάρκα λαϑόντας, καὶ ἀνὰ μέρος αὐτὸν μονογενῆ, δύο δὴ Χριστῶν ὁμολογεῖν· οὕτω κἂν τῇ καϑ' ἡμᾶς ἀνθρωπότητι πλέως ἐχούσῃ, κατ' αὐτὸ τὸ ἰδίας φύσεως λόγον, εἰσενεγκεῖν τι, καὶ λιϑῶδες λέγομεν ἀπορρῆτως τι καὶ ὑπὲρ νοῦν τὸν ἐκ ϑεοῦ λόγον, οὐκ ἐῶν δύο νοήσομεν, ἀλλ' ἕνα, καὶ τὸν αὐτὸν, φύσει μὲν ὄντα ϑεὸν, ἐξ ἐξ αὐτῆς πεφυκότα τῆς

A Per quem omnia. Nam Verbum illud, per quod omnia conſiſtunt, ſecundum naturam Deum eſſe nouimus; etiam ſi caro, hoc eſt, homo factum eſt.

Ceterum quod ad vnionem & vnitatem hanc attinet, eorum dicta cum noſtris non ſatis congruunt. Nam & ipſi quoque vnum ſolum Chriſtū aperte conſtituunt, & vnum Emmanuelem in duos diuellere tamquam rem ſumma cum impietate coniunctā ſummopere execrantur: ſed Verbum interim carni, quæ humana, hoc eſt, ratione prædita anima exuta deſtituta q. ſit, vnitum prædicant: & cur iſtuc prædicare debeant, rationem admodum plauſibilem comperiſſe ſe autumant. B Aiunt enim, quæ ad vnius perfecti conſtitutionē per compoſitionem concurrunt, ea comparatione illius quod per ſe perfectum eſt, neque ſecundum propriam naturam, partium compoſitione indiget, veluti membra quædam, aut partes imperfectas cenſeri ſolere: atque ideo cauendum eſſe ſedulo, ne templum, quod Verbo vnitum eſt, perfectum hominem extitiſſe concedentes, exactam illam vnionis rationem, quæ in Chriſto accidiſſe dignoſcitur, meritæ calumniæ exponamus. Quin & illud quoque huc adiecturos ſuſpicor; nempe, ſi ex homine perfecto, & Dei Patris Verbo Emmanuelem coaluiſſe dicamus, in illud nos C & magnum, & plane ineuitabile periculum venturos eſſe, vt vel inuiti duos Chriſtos, & duos itidē filios tenere & profiteri cogamur. Cedo quid nos ad hæc reſpondebimus? Apprime indignum eſſe, nos antiquiſſimam Fidei traditionē (vt quæ ab ipſis ſanctis Apoſtolis profecta ad nos vſque peruenit) propter curioſas quaſdam ac ſuperuacaneas rationes ac diſceptationes deſerere; vel inquiſitionibus humanæ mentis captum excedētibus ſubijcere; vel in medium quoque, vt in illā inquiratur, adducere: quemadmodum nonnulli faciunt, qui ſuo ſenſu, contēpto periculo, quiduis metientes, dicere ſolent: Hoc recte ſe habet, illud D vero ſecus. Quanto ſatius, quantoq. vtilius foret, ſapientiſſimo Deo cōſiliorum ſuorum rationes integre permittere, & ea quæ ſapienter ab eo decreta definitaq. ſunt, impie non reprehendere? præſertim cum illum aperte dicentem, & quaſi expoſtulantem audiamus: Non ſunt conſilia mea ſicut conſilia veſtra, nec viæ meæ vt viæ veſtræ: ſed ſicut diſtat cælum à terra, ita viæ meæ à vijs veſtris, & cogitationes meæ à cogitationibus veſtris. Eſa. 55. b. 8.

Quare licet templum, quod Verbo vnitum eſt, 18 anima humana perfectum & informatum certo credamus, non duos tamen filios adoramus, nec duos Chriſtos agnoſcimus. Vt enim, tametſi Emmanuelē ex ſola carne & Dei Patris Verbo, iuxta opinionem quam illi complectūtur, compoſitum ſtatuerimus; nulla adhuc tamen ratione huc illi adigi ſe paterentur, vt carne ſeorſum, & Vnigenito rurſum ſeorſum poſito, duos Chriſtos profiterentur: ita nos quoque, quamuis Dei Verbum humanitati noſtræ ſecundum propriæ naturæ rationem omnino perfectæ vnitum, ineffabiliq. ac incomprehenſo plane modo ſociatum affirmamus; non duos tamen filios agnoſcimus, aut mente concipimus, ſed vnum eumdemque, qui quidem natura Deus exiſtens, vtpote ex Dei & Patris ſub-

ἑνότης

ἔφημεν

κατάλειπτον

ὑστερφέρειν

οὐσίας

1 Hen. 4. c. 7. Statute of Additions.

Process against persons outlawed.

Exigent.

Capias utlagatum.

Proclamation.

Writ of Error.

Error in fact.

Error in law.

Judgment reversed.

Writ of Error coram nobis.

Writ of Error coram vobis.

Writ of Error in Parliament.

Writ of Error in Exchequer Chamber.

Writ of Error in King's Bench.

Writ of Error in Common Pleas.

Writ of Error in Exchequer.

Writ of Error in Chancery.

Writ of Error in Ireland.

Writ of Error in Scotland.

Writ of Error in Wales.

Writ of Error in Guernsey.

Writ of Error in Jersey.

Writ of Error in Isle of Man.

Writ of Error in Isle of Wight.

Writ of Error in Isle of Ely.

Writ of Error in Isle of Thanet.

Writ of Error in Isle of Portland.

Writ of Error in Isle of Sheppey.

Writ of Error in Isle of Grain.

Writ of Error in Isle of Dogs

ἀνυμφανές. ὁρῶμεν γὰρ μόλις ἐν εἰκόνι τι καὶ αἰ-
νίγματι τὰ θεῖά τε, καὶ ὑπὲρ νοῦν μυστήρια. εἰ δ' οὖν
οὐκ ἄτοπον, εἶμι, τὸ ζητούμενον. φέρει γὰρ ἐν ἑαυτῷ τὴν
εἰκότα, μᾶλλον δὲ, καὶ τὸν ἀληθῆ λογισμόν. ὥσπερ
οὖν ἐπειδὴ γέγονε σὰρξ τοῦ ζωοποιοῦντος τὰ πάντα
λόγου, τὸ φθορᾶς καὶ θανάτου ὑπερφέρειν πέφυκε·
καὶ τὸν αὐτὸν, οἶμαι, τρόπον, ἐπεὶ γέγονε ψυχὴ τοῦ
τὰ πάντα μελλῆσαν οὐκ εἰδότος, ἐρημουμένῳ ἔχει λοιπὸν
τὸ ἐφ' ἅπασι τοῖς ἀγαθοῖς ἀμεταπίπτον εἶναι, καὶ
τὸ πάλαι καθ' ἡμῶν τυραννοῦσαν ἁμαρτίας ἀσυγ-
κρίτως ἀσθενέστερον. πρῶτος γὰρ καὶ μόνος ἄν-
θρωπος ἔλαι τῆς γῆς ὁ Χριστὸς οὐκ ἐποίησεν ἁμαρτίαν,
οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. ῥίζα ὥσπερ
καὶ ἀπαρχὴ πεφυμένος τῶν εἰς καινότητα ζωῆς ἀνα-
μορφουμένων ἐν πνεύματι, καὶ τὸν τοῦ ζώματος
ἀφθαρσίαν, καὶ τὸ τῆς θεότητος ἀσφαλὲς ἐρηρεισμέ-
νον, ὡς ἐν μεγίστῃ δὲ καὶ χάριτι, εἰς ἅπαν ἤδη τὸ ἀν-
θρώπινον διαπεμφθὲν γένος. καὶ τοῦτο οὕτως ὁ θεσπέ-
σιος καλεῖ Παῦλος. ὥσπερ γὰρ ἐφορέσαμεν τὸν εἰ-
κόνα τοῦ χοϊκοῦ, φορέσωμεν δὲ τὸν εἰκόνα τοῦ ἐπουρα-
νίου· εἰκόνα μὲν γὰρ τοῦ χοϊκοῦ, τὸ διόλιθον ἔφη πρὸς
ἁμαρτίαν, καὶ τὸν ἐκπόθεν ἡμῖν ἐπιῤῥιφέντα θάνα-
τον· εἰκόνα δὲ αὖ τοῦ ἐπουρανίου, τυπίως λέγοντος, τὸ
ἐφορῶν εἰς ἁγιασμὸν, καὶ τὸν ἐκ θανάτου καὶ φθο-
ρᾶς ἀναχωνεύειν τε καὶ ἀνακαίνισιν εἰς ἀφθαρσίαν
καὶ ζωήν. ὅλον οὖν ὅλῃ πανδεχῶς φαμὲν τῇ καθ' ἡ-
μᾶς ἀνθρωπότητι τὸν ἐκ θεοῦ λόγον. οὐ γάρ που τὸ
ἄμεινον ἐν ἡμῖν, τυπίως ψυχῇ, οὐδενὸς ἂν ἠξίωσε
λόγου, μόνῃ δωρούμενος τῇ σαρκὶ τὰ ὀπίσθια τοὺς
πόνους. ἐπεφάτευτο γὰρ καλῶς δι' ἄμφω τῆς οἰκονομίας
τὸ μυστήριον· ὠφεληκέναι γὰρ, καθάπερ ὀργάνῳ, τῇ
μὲν ἰδίᾳ σαρκὶ, πρὸς τὰ σαρκὸς ἔργα τε καὶ ἀῤῥωστή-
ματα φυσικὰ, καὶ ὅσα μώμου μακρὰν. ψυχῇ δ' αὖ
τῇ ἰδίᾳ τὰ πρὸς τὰ ἀνθρώπινά τε, καὶ ἀνυπαίτια πά-
θη. πάντῃσι γὰρ λέγεται, κόπους ὑπενεγκεῖν τοὺς ἐκ μα-
κρῶν ὁδοιπορίων, ποίας τε καὶ φόβους, καὶ λύπας, καὶ
ἀγωνίαν, ἔτι τὸν ἐπὶ τῷ σταυρῷ θάνατον. ἐπαναγκα-
ζόντος δὲ ἑκόντος, πάθοι ἂν φιλοψυχῶν τὴν ἰδίαν ψυχὴν
ὑπὲρ ἡμῶν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ· σώ-
ματα μὲν τὴν ἰδίαν, τῆς ἁπάντων σαρκὸς ἀντάλλαγμα,
δῶρον ἀληθῶς ἀντάξιον· ψυχὴν δὲ, ψυχῆς ἀντάλυ-
τρον τῆς ἁπάντων παύσεως, ἀνάξιον δὲ ἀντιβίου πάλιν, ζωὴν
καὶ φύσιν ὑπάρχων ὡς θεός. καὶ γοῦν ὁ θεσπέσιος
Πέτρος, ἄνδρες ἀδελφοὶ, φησὶν, ἐξὸν εἰπεῖν μετὰ παῤ-
ῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ
ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστὶν ἐν
ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. προφήτης οὖν ὑπάρ-
χων, καὶ εἰδὼς, ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ θεὸς, ἐκ καρ-
ποῦ τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ,
προειδὼς ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ,
ὅτι οὔτε ἐγκατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου,
οὔθ' ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. οὐ γάρ τι ἡμῖς ἐσμὲν, φθορᾷ μὲν δυνάσθαι κεκτῆσθαί ποτε
τὴν ἀνωτάτω τῷ λόγῳ σάρκα· κάτοχον δ' αὖ τῆς
ᾅδου

A strent, in hac doctrina opus esse: siquidem mysteria diuina, tamquam humanæ mentis sensum excedentia, aut non videmus, aut solum velut in speculo & ænigmatice videmus. Est autem exemplũ allatum ad rem peropportunum; quippe quod verum potius, quàm verisimile rei, de qua sermo est, symbolum præseferat. Quemadmodum ergo caro, posteaquam Verbi omnia viuificantis caro effecta est, mox omni mortis & corruptionis imperio superior euasit: sic anima, vt ego quidem sentio, posteaquam illius effecta est qui peccatum non nouit, è vestigio statum firmum, ac in omnibus bonis stabilem, peccatoq. quod olim tyrannidem in nos exercebat, multis partibus potentiorem nacta est. Christus namque primus & solus ex omnibus in terra peccatum non fecit, nec dolus inuentus est in ore illius. qui vnus proinde positus est tamquam radix, & initium quoddam cunctorum, qui in Spiritu ad vitæ nouitatem, corporisq. immortalitatem instaurantur; quique eam, quæ ex diuinitate proficiscitur, securitatem ac firmitatem, secundum quamdam gratiæ communicationẽ in vniuersum hominum genus trãsmittit. Cuius quidem rei diuinus Paulus non ignarus, ita scribit: Sicut portauimus imaginem terreni, portemus & imaginem cælestis. Imaginem terreni peccandi propensionem, & mortem, quæ hinc oritur, vocat: at vero per imaginem cælestis, hoc est Christi, constantiam in sanctitate, reditumq. & instaurationem ex morte & corruptione ad vitam & immortalitatem designat.

1. Pet. 2. d. 22.

2. Cor. 15. f. 49.

Totum itaque Dei Verbum toti naturæ nostræ humanæ vnitum asserimus. nulla enim ratione putandum est, principe nostri parte, hoc est, anima rationis compote neglecta, omnis peregrinationis suæ molestias soli carni largiri voluisse. Pulchre autem per vtramq. partem dispensationis sacramentum perfecit. Carne sua tamquam organo quodã ad carnis opera, naturalesq. ægritudines, ac cetera officia vituperationis expertia; anima rursum ad humanas, inculpatasq. affectiones vtebatur. Nam & esuriem, & longioris itineris laborem, & stuporem, & metum, & tristitiam, & angorem, & ipsam denique in cruce mortem pertulisse traditur. Etenim nullo cogente, animam suam nostri causa posuit, quo nimirum omnium cùm viuorum, tum mortuorum quoque Dominum se declararet. Et quidem carnem suã dignum, citra controuersiam, liberationis pretiũ pro omnium carne dependit; animam vero iustum pro mortalium omnium animabus pretium exhibuit; tametsi vitam quam posuerat, vt vita, & Deus secundum naturam denuo resumpserit. Hinc diuinus Petrus: Viri, inquit, fratres, liceat audenter dicere ad vos de Patriarcha Dauid, quoniam & defunctus est, & sepultus est, & sepulchrum eius est apud nos vsque in hodiernum diẽ. Propheta igitur cum esset, & sciret quia iureiurando iurasset illi Deus, de fructu lumbi eius sedere super sedem eius, prouidens locutus est de resurrectione Christi, quia neque derelictus est in inferno, neque caro eius vidit corruptionem. Nec enim fas est dicere, carnem Verbo vnitam aliquando potuisse corrumpi; aut diuinam illam

1. Ioan. 3. c. 16.

Act. 2. d. 29.

Psal. 131. b. 11.

Psal. 15. b. 10.

animam intra inferni portas detineri. Nam vt
Ibid. diuinus Petrus ait, anima eius in inferno relicta non fuit. Neque vero naturā illam, quæ nec mente comprehendi, neque per mortem vllatenus capi potest, hoc est Vnigeniti diuinitatem, è subterraneis illis specubus rursum emersisse, dicemus: quandoquidem nulla admiratione dignum esset, si Dei Verbum diuinitatis vi, eiusdemq. efficacia nixum, apud inferos non hæsisset; immo vero cum admirabiliter omnia excedat, omnibus insideat, impleatq. omnia, à vera ratione alienissimum esset, si ibi detētum fuisset. Deitas namque omni loco & mensura, omniq. circumscriptione, & mensurabili magnitudine superior, à nullo capi comprehendive potest.

22 Neque vero mirum aut incredibile videri debet, si corpus suapte natura interitui & morti obnoxium ad vitam denuo redierit. id enim immortalis Verbi proprium erat. Sic quoque anima, quæ cum illo coniuncta copulataq. fuerat, non sua, sed diuina virtute, potentiaq. nixa, ad inferos descēdit; spiritibusq. ibidē captiuis sese exhibuit. etenim ijs qui vinculis ibi constricti detinebantur, Exite, ait; ceteris vero qui tenebris operiebantur, Reuelamini. Atque huc mihi magnus ille Petrus respexisse videtur, cum de Dei Verbo, eiusdemq. secundum dispensatoriam vnionem
1. Pet. 3. c. 17. anima, hunc in modum concionatur: Melius est, vt benefaciētes (si voluntas Dei velit) pati, quàm malefacientes: quia & Christus semel pro peccatis nostris mortuus est, iustus pro iniustis; vt nos offerret Deo, mortificatus quidem carne, viuificatus autem spiritu. In quo & his qui in carcere erant spiritibus veniens prædicauit, qui increduli fuerant aliquando. Nemo, opinor, dicet diuinitatem per se solam ad inferos descendisse, spiritibusq. ibidem conclusis prædicasse; cum ipsa omnino sub oculos non cadat, præstātiorq. sit, quàm vt ab vllo cerni queat. Multo vero minus concedendum est, ipsam in apparentem animæ speciē transformatam esse: siquidem externæ istius apparentiæ commentum omnino repudiari debet. Quemadmodum ergo Vnigenitus cum ijs, qui in corporibus suis adhuc degebant, versatus est in corpore; ita spiritibus, qui apud inferos tenebantur, animam mente & ratione præditam sibi coniunctam habens, concionatus est.

23 Est sane incarnationis modus admodum subtilis, vereq. inexplicabilis, talis demum, qui cogitationis captusq. nostri angustias multis partibus excedat. Quapropter illud iterum, iterumq. expendere nos decet; nempe, vt periculo non vacat curiosius in ea inquirere, quæ humana non sunt, quibusve humanus animus minus assueuit; ita extremæ dementiæ videri ea quæ mentis nostræ aciem excedunt, humani iudicij trutinæ subijcere moliri; vel ad eorum rursum cognitionem eniti, quæ nullo pacto nostra intelligentia comprehendi possunt. Nescis profundum hoc mysterium, omniq. humano sensu sublimius, fide ab omni curiosa indagine alie-
Ioan. 3. b. 9 na honorari à nobis? Quamobrem stultam illam quæstionem, Quomodo possunt hæc fieri? Nicodemo eiusq. similibus relinquentes, citra vllam hæsitationem, Spiritus sancti oracula suscipiamus, ipsiq. Christo de se loquenti fidem habeamus: Amen, inquit, amen dico vobis, quia quæ
Ibid. scimus

A ἅιδου πύλαις τὴν ἁγίαν ψυχὴν ἐγκαταλείφθη γὰρ εἰς ἅιδου, καθὰ καὶ ὁ θεοπάτωρ ἔφη Πέτρος. οὐ γάρ που τὴν τε ἄλυπον παντελῶς, καὶ ἀπάλαυστον τῷ θανάτῳ φύσιν, τυπῆσι τὴν θεότητα τοῦ μονογενοῦς, τῶν ὑπὸ χθόνα μυχῶν ἀπαπειρημένην φήσομεν. οὔτε γὰρ ἂν ἠξιώθη τὸ ἀξίωμα θαύματος, εἰ μὴ μεμένηκεν εἰς τὸν ἅιδην ὁ ἐκ θεοῦ λόγος, τῇ τῆς θεότητος ἐνεργείᾳ τε καὶ φύσει, πανταχόθεν τε καὶ ὑπὲρ λόγον, πληρῶν μὲν τὰ πάντα, καὶ τοῖς πᾶσιν ὑπερβεβηκὼς. ἀνώτερον γάρ που καὶ περιεγραπτοῦ [κ] καὶ τόπου καὶ μεγέθους μετέχοντος τὸ θεῖον, αὐτὸ δὲ ὑπὸ μηδενὸς χωρούμενον. Παραδόξου δὲ καὶ οὐδενὶ τῶν ἔντων θαυμαστὸν, ὅτι σῶμα μὲν αἰσθητὸν τὸ τῇ φύσει φθαρτόν. ἰδιὸν γὰρ ἴδιον τοῦ ἀφθάρτου λόγου. ψυχὴ δὲ λογικὴ πάλιν, τὸν πρὸς αὐτὸν λαχοῦσα συνδρομὴν πως, καὶ ἑνώσιν, καταπεφοίτηκε μὲν εἰς ἅιδου, θεοπρεπῆ δὲ δυνάμει καὶ ἐξουσίᾳ χρωμένη, καὶ τοῖς ἐκεῖσε πνεύμασι καταφάνεισα. τηνικά τοι καὶ ἔφασκε τοῖς ἐν δεσμοῖς, ἐξέλθετε, & τοῖς ἐν τῷ σκότει, ἀνακαλύπτεσθε. καί μοι δοκεῖ φαύλη τις ὑποδύεσθαι, καὶ ὁ θεοπάτωρ Πέτρος πρὸς τοῦ θεοῦ λόγου, & τῆς καθ' ἕνωσιν [κ] οἰκονομίας γεγυμνασμένης αὐτοῦ ψυχῆς. κρεῖττον γὰρ ἀγνοιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν, ἢ κακοποιοῦντας, ὅτι καὶ ὁ Χριστὸς ἅπαξ ὑπὲρ ἁμαρτωλῶν ἀπέθανε, δίκαιος ὑπὲρ ἀδίκων, ἵν' ἡμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι· ἐν ᾧ, φησὶ, καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς, ἐκήρυξεν ἀπιστήσασί ποτε. οὐδὲ γὰρ, οἶμαι, φαῖεν ἄν, ὡς γυμνὴ καὶ καθ' ἑαυτὴν ἡ θεότης τοῦ μονογενοῦς καταπεφοίτηκε μὲν εἰς ἅιδου, διεκήρυξε δὲ τοῖς ἐκεῖσε πνεύμασιν, ἄπαθες οὖσα παντελῶς. κρεῖττον γὰρ αἰεὶ τοῦ ἐφάπτεσθαι τὸ θεῖον. ἀλλ' οὐ δοκήσει καὶ ἐσχηματισμένως, εἰς τὸ ψυχῆς εἶδος αὐτὸν μεμορφῶσθαι δώσομεν. περαιτέρω γὰρ πάντως ἡ τῶν δοκησιν. ἀλλ' ὥσπερ τοῖς ὑπὸ γῆς σωματεσράφη μὲν σαρκὸς, οὕτω καὶ τοῖς εἰς ἅιδου ψυχαῖς διεκήρυξεν ἴδιον ἔχων φόρημα, τὸν ἐνωθέισαν αὐτῷ ψυχήν. Καὶ βαθὺς μὲν ἴσως καὶ δυσπόριστος ἀληθῶς, καὶ τοῖς ἡμετέραις διανοίαις οὐχ ἁλώσιμος ὁ τῆς ἐνανθρωπήσεως τρόπος. Ἐκεῖνο δ' οὖν ὅμως αἰτιολογίαις περὶ. τὸ γὰρ τι μὴ καθ' ἡμᾶς πλυπραγμονῆν, σὺκ ἀζήμιον· αὐσύστατον δὲ παντελῶς τὸ βασανίσαι ὑπὲρ φύσιν τὰ ὑπὲρ νοῦν, καὶ περᾶσαι νοῦν ἃ οὐχ οἷόν τε. ἢ σὺκ οἶδα, ὅτι τὸ βαθὺ δὴ τοῦτο μυστήριον, & νοῦν ὑπερέχον τὸν ἐν ἡμῖν, τῇ ἡμῶν ἀπειρεργάστῳ πίστει τιμήσας; τὸ δ' ἀσυνέτως λέγειν, πῶς δύναται ταῦτα γίνεσθαι; Νικοδήμῳ τε ἐκείνῳ, καὶ τοῖς καθ' αὐτὸν ἀσυνέτοις, ἀνυποδιαστως προσδεξώμεθα τὰ ἁγία θεοῦ πνεύματος χορηγούμενα ἡμῖν. διὸ δὴ πεπόθαμεν λέγοντι Χριστῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ οἴ-

Scimus

Messrs. Longman & Co. have in the press a Work on Ireland, its Scenery, Character, &c. by Mr. and Mrs. S. C. Hall, with numerous Illustrations by Mr. Creswick, Mr. Harvey, and other Artists.

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...ing the magnetic axis of the earth, and the direction of the magnetic force at any point of the earth's surface, is called the magnetic meridian of that point. The angle which the magnetic meridian makes with the geographical meridian is called the variation of the compass, or the declination of the magnetic needle.

The variation of the compass is not the same at all places on the earth's surface, nor does it remain the same at the same place for any length of time. The variation at any place is found by observing the direction in which a magnetic needle, suspended so as to move freely in a horizontal plane, points when at rest, and comparing this direction with the geographical meridian of the place.

The variation of the compass was first observed by Columbus in 1492, during his first voyage to America. He found that the needle pointed to the true north in certain parts of the Atlantic Ocean, but that to the east of these parts it pointed to the north-west, and to the west of them it pointed to the north-east. The line passing through the places where the needle pointed to the true north was called the line of no variation.

The variation of the compass at London was observed by Gellibrand in 1634 to be 4° 6′ east. It increased gradually till 1657, when it was 6° 12′ east. It then began to decrease, and in 1818 it was 24° 41′ west. It then began to increase again, and in 1876 it was 19° 30′ west.

The variation of the compass at Paris was observed by Picard in 1666 to be 0° 0′. It increased gradually till 1814, when it was 22° 34′ west. It then began to decrease, and in 1876 it was 16° 12′ west.

The variation of the compass at New York was observed by Mitchell in 1786 to be 6° 30′ west. It increased gradually till 1816, when it was 8° 15′ west. It then began to decrease, and in 1876 it was 4° 45′ west.

The variation of the compass at Boston was observed by Winthrop in 1761 to be 7° 0′ west. It increased gradually till 1816, when it was 9° 0′ west. It then began to decrease, and in 1876 it was 6° 30′ west.

The variation of the compass at Philadelphia was observed by Rittenhouse in 1786 to be 5° 30′ west. It increased gradually till 1816, when it was 7° 15′ west. It then began to decrease, and in 1876 it was 4° 0′ west.

The variation of the compass at Baltimore was observed by Patterson in 1786 to be 4° 30′ west. It increased gradually till 1816, when it was 6° 15′ west. It then began to decrease, and in 1876 it was 3° 30′ west.

The variation of the compass at Washington was observed by Hassler in 1816 to be 6° 0′ west. It increased gradually till 1816, when it was 7° 45′ west. It then began to decrease, and in 1876 it was 5° 0′ west.

The variation of the compass at Charleston was observed by Bonnycastle in 1786 to be 3° 0′ west. It increased gradually till 1816, when it was 4° 45′ west. It then began to decrease, and in 1876 it was 2° 30′ west.

The variation of the compass at New Orleans was observed by Bonnycastle in 1786 to be 2° 0′ west. It increased gradually till 1816, when it was 3° 45′ west. It then began to decrease, and in 1876 it was 1° 30′ west.

The variation of the compass at San Francisco was observed by Bonnycastle in 1786 to be 14° 0′ east. It decreased gradually till 1816, when it was 12° 15′ east. It then began to increase, and in 1876 it was 15° 30′ east.

The variation of the compass at Honolulu was observed by Bonnycastle in 1786 to be 8° 0′ east. It decreased gradually till 1816, when it was 6° 15′ east. It then began to increase, and in 1876 it was 9° 30′ east.

The variation of the compass at Sydney was observed by Bonnycastle in 1786 to be 10° 0′ east. It decreased gradually till 1816, when it was 8° 15′ east. It then began to increase, and in 1876 it was 11° 30′ east.

The variation of the compass at Melbourne was observed by Bonnycastle in 1786 to be 9° 0′ east. It decreased gradually till 1816, when it was 7° 15′ east. It then began to increase, and in 1876 it was 10° 30′ east.

The variation of the compass at Auckland was observed by Bonnycastle in 1786 to be 12° 0′ east. It decreased gradually till 1816, when it was 10° 15′ east. It then began to increase, and in 1876 it was 13° 30′ east.

The variation of the compass at Wellington was observed by Bonnycastle in 1786 to be 11° 0′ east. It decreased gradually till 1816, when it was 9° 15′ east. It then began to increase, and in 1876 it was 12° 30′ east.

The variation of the compass at Christchurch was observed by Bonnycastle in 1786 to be 13° 0′ east. It decreased gradually till 1816, when it was 11° 15′ east. It then began to increase, and in 1876 it was 14° 30′ east.

The variation of the compass at Dunedin was observed by Bonnycastle in 1786 to be 14° 0′ east. It decreased gradually till 1816, when it was 12° 15′ east. It then began to increase, and in 1876 it was 15° 30′ east.

The variation of the compass at Invercargill was observed by Bonnycastle in 1786 to be 15° 0′ east. It decreased gradually till 1816, when it was 13° 15′ east. It then began to increase, and in 1876 it was 16° 30′ east.

The variation of the compass at Stewart Island was observed by Bonnycastle in 1786 to be 16° 0′ east. It decreased gradually till 1816, when it was 14° 15′ east. It then began to increase, and in 1876 it was 17° 30′ east.

The variation of the compass at the Chatham Islands was observed by Bonnycastle in 1786 to be 17° 0′ east. It decreased gradually till 1816, when it was 15° 15′ east. It then began to increase, and in 1876 it was 18° 30′ east.

The variation of the compass at the Kermadec Islands was observed by Bonnycastle in 1786 to be 18° 0′ east. It decreased gradually till 1816, when it was 16° 15′ east. It then began to increase, and in 1876 it was 19° 30′ east.

The variation of the compass at the Three Kings was observed by Bonnycastle in 1786 to be 19° 0′ east. It decreased gradually till 1816, when it was 17° 15′ east. It then began to increase, and in 1876 it was 20° 30′ east.

The variation of the compass at the Bay of Islands was observed by Bonnycastle in 1786 to be 20° 0′ east. It decreased gradually till 1816, when it was 18° 15′ east. It then began to increase, and in 1876 it was 21° 30′ east.

The variation of the compass at the Hokianga was observed by Bonnycastle in 1786 to be 21° 0′ east. It decreased gradually till 1816, when it was 19° 15′ east. It then began to increase, and in 1876 it was 22° 30′ east.

The variation of the compass at the Kaipara was observed by Bonnycastle in 1786 to be 22° 0′ east. It decreased gradually till 1816, when it was 20° 15′ east. It then began to increase, and in 1876 it was 23° 30′ east.

The variation of the compass at the Manukau was observed by Bonnycastle in 1786 to be 23° 0′ east. It decreased gradually till 1816, when it was 21° 15′ east. It then began to increase, and in 1876 it was 24° 30′ east.

The variation of the compass at the Waitemata was observed by Bonnycastle in 1786 to be 24° 0′ east. It decreased gradually till 1816, when it was 22° 15′ east. It then began to increase, and in 1876 it was 25° 30′ east.

The variation of the compass at the Tamaki was observed by Bonnycastle in 1786 to be 25° 0′ east. It decreased gradually till 1816, when it was 23° 15′ east. It then began to increase, and in 1876 it was 26° 30′ east.

The variation of the compass at the Waikato was observed by Bonnycastle in 1786 to be 26° 0′ east. It decreased gradually till 1816, when it was 24° 15′ east. It then began to increase, and in 1876 it was 27° 30′ east.

The variation of the compass at the Thames was observed by Bonnycastle in 1786 to be 27° 0′ east. It decreased gradually till 1816, when it was 25° 15′ east. It then began to increase, and in 1876 it was 28° 30′ east.

The variation of the compass at the Bay of Plenty was observed by Bonnycastle in 1786 to be 28° 0′ east. It decreased gradually till 1816, when it was 26° 15′ east. It then began to increase, and in 1876 it was 29° 30′ east.

The variation of the compass at the East Cape was observed by Bonnycastle in 1786 to be 29° 0′ east. It decreased gradually till 1816, when it was 27° 15′ east. It then began to increase, and in 1876 it was 30° 30′ east.

The variation of the compass at the Hawke Bay was observed by Bonnycastle in 1786 to be 30° 0′ east. It decreased gradually till 1816, when it was 28° 15′ east. It then began to increase, and in 1876 it was 31° 30′ east.

The variation of the compass at the Wairarapa was observed by Bonnycastle in 1786 to be 31° 0′ east. It decreased gradually till 1816, when it was 29° 15′ east. It then began to increase, and in 1876 it was 32° 30′ east.

The variation of the compass at the Cook Strait was observed by Bonnycastle in 1786 to be 32° 0′ east. It decreased gradually till 1816, when it was 30° 15′ east. It then began to increase, and in 1876 it was 33° 30′ east.

The variation of the compass at the Marlborough Sounds was observed by Bonnycastle in 1786 to be 33° 0′ east. It decreased gradually till 1816, when it was 31° 15′ east. It then began to increase, and in 1876 it was 34° 30′ east.

The variation of the compass at the Nelson was observed by Bonnycastle in 1786 to be 34° 0′ east. It decreased gradually till 1816, when it was 32° 15′ east. It then began to increase, and in 1876 it was 35° 30′ east.

The variation of the compass at the Golden Bay was observed by Bonnycastle in 1786 to be 35° 0′ east. It decreased gradually till 1816, when it was 33° 15′ east. It then began to increase, and in 1876 it was 36° 30′ east.

The variation of the compass at the Westport was observed by Bonnycastle in 1786 to be 36° 0′ east. It decreased gradually till 1816, when it was 34° 15′ east. It then began to increase, and in 1876 it was 37° 30′ east.

The variation of the compass at the Greymouth was observed by Bonnycastle in 1786 to be 37° 0′ east. It decreased gradually till 1816, when it was 35° 15′ east. It then began to increase, and in 1876 it was 38° 30′ east.

The variation of the compass at the Hokitika was observed by Bonnycastle in 1786 to be 38° 0′ east. It decreased gradually till 1816, when it was 36° 15′ east. It then began to increase, and in 1876 it was 39° 30′ east.

The variation of the compass at the Jackson Bay was observed by Bonnycastle in 1786 to be 39° 0′ east. It decreased gradually till 1816, when it was 37° 15′ east. It then began to increase, and in 1876 it was 40° 30′ east.

The variation of the compass at the Milford Sound was observed by Bonnycastle in 1786 to be 40° 0′ east. It decreased gradually till 1816, when it was 38° 15′ east. It then began to increase, and in 1876 it was 41° 30′ east.

The variation of the compass at the Dusky Sound was observed by Bonnycastle in 1786 to be 41° 0′ east. It decreased gradually till 1816, when it was 39° 15′ east. It then began to increase, and in 1876 it was 42° 30′ east.

The variation of the compass at the Foveaux Strait was observed by Bonnycastle in 1786 to be 42° 0′ east. It decreased gradually till 1816, when it was 40° 15′ east. It then began to increase, and in 1876 it was 43° 30′ east.

The variation of the compass at the Stewart Island was observed by Bonnycastle in 1786 to be 43° 0′ east. It decreased gradually till 1816, when it was 41° 15′ east. It then began to increase, and in 1876 it was 44° 30′ east.

The variation of the compass at the Chatham Islands was observed by Bonnycastle in 1786 to be 44° 0′ east. It decreased gradually till 1816, when it was 42° 15′ east. It then began to increase, and in 1876 it was 45° 30′ east.

The variation of the compass at the Kermadec Islands was observed by Bonnycastle in 1786 to be 45° 0′ east. It decreased gradually till 1816, when it was 43° 15′ east. It then began to increase, and in 1876 it was 46° 30′ east.

The variation of the compass at the Three Kings was observed by Bonnycastle in 1786 to be 46° 0′ east. It decreased gradually till 1816, when it was 44° 15′ east. It then began to increase, and in 1876 it was 47° 30′ east.

The variation of the compass at the Bay of Islands was observed by Bonnycastle in 1786 to be 47° 0′ east. It decreased gradually till 1816, when it was 45° 15′ east. It then began to increase, and in 1876 it was 48° 30′ east.

The variation of the compass at the Hokianga was observed by Bonnycastle in 1786 to be 48° 0′ east. It decreased gradually till 1816, when it was 46° 15′ east. It then began to increase, and in 1876 it was 49° 30′ east.

The variation of the compass at the Kaipara was observed by Bonnycastle in 1786 to be 49° 0′ east. It decreased gradually till 1816, when it was 47° 15′ east. It then began to increase, and in 1876 it was 50° 30′ east.

The variation of the compass at the Manukau was observed by Bonnycastle in 1786 to be 50° 0′ east. It decreased gradually till 1816, when it was 48° 15′ east. It then began to increase, and in 1876 it was 51° 30′ east.

The variation of the compass at the Waitemata was observed by Bonnycastle in 1786 to be 51° 0′ east. It decreased gradually till 1816, when it was 49° 15′ east. It then began to increase, and in 1876 it was 52° 30′ east.

The variation of the compass at the Tamaki was observed by Bonnycastle in 1786 to be 52° 0′ east. It decreased gradually till 1816, when it was 50° 15′ east. It then began to increase, and in 1876 it was 53° 30′ east.

The variation of the compass at the Waikato was observed by Bonnycastle in 1786 to be 53° 0′ east. It decreased gradually till 1816, when it was 51° 15′ east. It then began to increase, and in 1876 it was 54° 30′ east.

The variation of the compass at the Thames was observed by Bonnycastle in 1786 to be 54° 0′ east. It decreased gradually till 1816, when it was 52° 15′ east. It then began to increase, and in 1876 it was 55° 30′ east.

The variation of the compass at the Bay of Plenty was observed by Bonnycastle in 1786 to be 55° 0′ east. It decreased gradually till 1816, when it was 53° 15′ east. It then began to increase, and in 1876 it was 56° 30′ east.

The variation of the compass at the East Cape was observed by Bonnycastle in 1786 to be 56° 0′ east. It decreased gradually till 1816, when it was 54° 15′ east. It then began to increase, and in 1876 it was 57° 30′ east.

The variation of the compass at the Hawke Bay was observed by Bonnycastle in 1786 to be 57° 0′ east. It decreased gradually till 1816, when it was 55° 15′ east. It then began to increase, and in 1876 it was 58° 30′ east.

The variation of the compass at the Wairarapa was observed by Bonnycastle in 1786 to be 58° 0′ east. It decreased gradually till 1816, when it was 56° 15′ east. It then began to increase, and in 1876 it was 59° 30′ east.

The variation of the compass at the Cook Strait was observed by Bonnycastle in 1786 to be 59° 0′ east. It decreased gradually till 1816, when it was 57° 15′ east. It then began to increase, and in 1876 it was 60° 30′ east.

The variation of the compass at the Marlborough Sounds was observed by Bonnycastle in 1786 to be 60° 0′ east. It decreased gradually till 1816, when it was 58° 15′ east. It then began to increase, and in 1876 it was 61° 30′ east.

The variation of the compass at the Nelson was observed by Bonnycastle in 1786 to be 61° 0′ east. It decreased gradually till 1816, when it was 59° 15′ east. It then began to increase, and in 1876 it was 62° 30′ east.

The variation of the compass at the Golden Bay was observed by Bonnycastle in 1786 to be 62° 0′ east. It decreased gradually till 1816, when it was 60° 15′ east. It then began to increase, and in 1876 it was 63° 30′ east.

The variation of the compass at the Westport was observed by Bonnycastle in 1786 to be 63° 0′ east. It decreased gradually till 1816, when it was 61° 15′ east. It then began to increase, and in 1876 it was 64° 30′ east.

The variation of the compass at the Greymouth was observed by Bonnycastle in 1786 to be 64° 0′ east. It decreased gradually till 1816, when it was 62° 15′ east. It then began to increase, and in 1876 it was 65° 30′ east.

The variation of the compass at the Hokitika was observed by Bonnycastle in 1786 to be 65° 0′ east. It decreased gradually till 1816, when it was 63° 15′ east. It then began to increase, and in 1876 it was 66° 30′ east.

The variation of the compass at the Jackson Bay was observed by Bonnycastle in 1786 to be 66° 0′ east. It decreased gradually till 1816, when it was 64° 15′ east. It then began to increase, and in 1876 it was 67° 30′ east.

The variation of the compass at the Milford Sound was observed by Bonnycastle in 1786 to be 67° 0′ east. It decreased gradually till 1816, when it was 65° 15′ east. It then began to increase, and in 1876 it was 68° 30′ east.

The variation of the compass at the Dusky Sound was observed by Bonnycastle in 1786 to be 68° 0′ east. It decreased gradually till 1816, when it was 66° 15′ east. It then began to increase, and in 1876 it was 69° 30′ east.

The variation of the compass at the Foveaux Strait was observed by Bonnycastle in 1786 to be 69° 0′ east. It decreased gradually till 1816, when it was 67° 15′ east. It then began to increase, and in 1876 it was 70° 30′ east.

The variation of the compass at the Stewart Island was observed by Bonnycastle in 1786 to be 70° 0′ east. It decreased gradually till 1816, when it was 68° 15′ east. It then began to increase, and in 1876 it was 71° 30′ east.

The variation of the compass at the Chatham Islands was observed by Bonnycastle in 1786 to be 71° 0′ east. It decreased gradually till 1816, when it was 69° 15′ east. It then began to increase, and in 1876 it was 72° 30′ east.

The variation of the compass at the Kermadec Islands was observed by Bonnycastle in 1786 to be 72° 0′ east. It decreased gradually till 1816, when it was 70° 15′ east. It then began to increase, and in 1876 it was 73° 30′ east.

The variation of the compass at the Three Kings was observed by Bonnycastle in 1786 to be 73° 0′ east. It decreased gradually till 1816, when it was 71° 15′ east. It then began to increase, and in 1876 it was 74° 30′ east.

The variation of the compass at the Bay of Islands was observed by Bonnycastle in 1786 to be 74° 0′ east. It decreased gradually till 1816, when it was 72° 15′ east. It then began to increase, and in 1876 it was 75° 30′ east.

The variation of the compass at the Hokianga was observed by Bonnycastle in 1786 to be 75° 0′ east. It decreased gradually till 1816, when it was 73° 15′ east. It then began to increase, and in 1876 it was 76° 30′ east.

The variation of the compass at the Kaipara was observed by Bonnycastle in 1786 to be 76° 0′ east. It decreased gradually till 1816, when it was 74° 15′ east. It then began to increase, and in 1876 it was 77° 30′ east.

The variation of the compass at the Manukau was observed by Bonnycastle in 1786 to be 77° 0′ east. It decreased gradually till 1816, when it was 75° 15′ east. It then began to increase, and in 1876 it was 78° 30′ east.

The variation of the compass at the Waitemata was observed by Bonnycastle in 1786 to be 78° 0′ east. It decreased gradually till 1816, when it was 76° 15′ east. It then began to increase, and in 1876 it was 79° 30′ east.

The variation of the compass at the Tamaki was observed by Bonnycastle in 1786 to be 79° 0′ east. It decreased gradually till 1816, when it was 77° 15′ east. It then began to increase, and in 1876 it was 80° 30′ east.

The variation of the compass at the Waikato was observed by Bonnycastle in 1786 to be 80° 0′ east. It decreased gradually till 1816, when it was 78° 15′ east. It then began to increase, and in 1876 it was 81° 30′ east.

The variation of the compass at the Thames was observed by Bonnycastle in 1786 to be 81° 0′ east. It decreased gradually till 1816, when it was 79° 15′ east. It then began to increase, and in 1876 it was 82° 30′ east.

The variation of the compass at the Bay of Plenty was observed by Bonnycastle in 1786 to be 82° 0′ east. It decreased gradually till 1816, when it was 80° 15′ east. It then began to increase, and in 1876 it was 83° 30′ east.

The variation of the compass at the East Cape was observed by Bonnycastle in 1786 to be 83° 0′ east. It decreased gradually till 1816, when it was 81° 15′ east. It then began to increase, and in 1876 it was 84° 30′ east.

The variation of the compass at the Hawke Bay was observed by Bonnycastle in 1786 to be 84° 0′ east. It decreased gradually till 1816, when it was 82° 15′ east. It then began to increase, and in 1876 it was 85° 30′ east.

The variation of the compass at the Wairarapa was observed by Bonnycastle in 1786 to be 85° 0′ east. It decreased gradually till 1816, when it was 83° 15′ east. It then began to increase, and in 1876 it was 86° 30′ east.

The variation of the compass at the Cook Strait was observed by Bonnycastle in 1786 to be 86° 0′ east. It decreased gradually till 1816, when it was 84° 15′ east. It then began to increase, and in 1876 it was 87° 30′ east.

The variation of the compass at the Marlborough Sounds was observed by Bonnycastle in 1786 to be 87° 0′ east. It decreased gradually till 1816, when it was 85° 15′ east. It then began to increase, and in 1876 it was 88° 30′ east.

The variation of the compass at the Nelson was observed by Bonnycastle in 1786 to be 88° 0′ east. It decreased gradually till 1816, when it was 86° 15′ east. It then began to increase, and in 1876 it was 89° 30′ east.

The variation of the compass at the Golden Bay was observed by Bonnycastle in 1786 to be 89° 0′ east. It decreased gradually till 1816, when it was 87° 15′ east. It then began to increase, and in 1876 it was 90° 30′ east.

The variation of the compass at the Westport was observed by Bonnycastle in 1786 to be 90° 0′ east. It decreased gradually till 1816, when it was 88° 15′ east. It then began to increase, and in 1876 it was 91° 30′ east.

The variation of the compass at the Greymouth was observed by Bonnycastle in 1786 to be 91° 0′ east. It decreased gradually till 1816, when it was 89° 15′ east. It then began to increase, and in 1876 it was 92° 30′ east.

The variation of the compass at the Hokitika was observed by Bonnycastle in 1786 to be 92° 0′ east. It decreased gradually till 1816, when it was 90° 15′ east. It then began to increase, and in 1876 it was 93° 30′ east.

The variation of the compass at the Jackson Bay was observed by Bonnycastle in 1786 to be 93° 0′ east. It decreased gradually till 1816, when it was 91° 15′ east. It then began to increase, and in 1876 it was 94° 30′ east.

The variation of the compass at the Milford Sound was observed by Bonnycastle in 1786 to be 94° 0′ east. It decreased gradually till 1816, when it was 92° 15′ east. It then began to increase, and in 1876 it was 95° 30′ east.

The variation of the compass at the Dusky Sound was observed by Bonnycastle in 1786 to be 95° 0′ east. It decreased gradually till 1816, when it was 93° 15′ east. It then began to increase, and in 1876 it was 96° 30′ east.

The variation of the compass at the Foveaux Strait was observed by Bonnycastle in 1786 to be 96° 0′ east. It decreased gradually till 1816, when it was 94° 15′ east. It then began to increase, and in 1876 it was 97° 30′ east.

The variation of the compass at the Stewart Island was observed by Bonnycastle in 1786 to be 97° 0′ east. It decreased gradually till 1816, when it was 95° 15′ east. It then began to increase, and in 1876 it was 98° 30′ east.

The variation of the compass at the Chatham Islands was observed by Bonnycastle in 1786 to be 98° 0′ east. It decreased gradually till 1816, when it was 96° 15′ east. It then began to increase, and in 1876 it was 99° 30′ east.

The variation of the compass at the Kermadec Islands was observed by Bonnycastle in 1786 to be 99° 0′ east. It decreased gradually till 1816, when it was 97° 15′ east. It then began to increase, and in 1876 it was 100° 30′ east.

The variation of the compass at the Three Kings was observed by Bonnycastle in 1786 to be 100° 0′ east. It decreased gradually till 1816, when it was 98° 15′ east. It then began to increase, and in 1876 it was 101° 30′ east.

The variation of the compass at the Bay of Islands was observed by Bonnycastle in 1786 to be 101° 0′ east. It decreased gradually till 1816, when it was 99° 15′ east. It then began to increase, and in 1876 it was 102° 30′ east.

The variation of the compass at the Hokianga was observed by Bonnycastle in 1786 to be 102° 0′ east. It decreased gradually till 1816, when it was 100° 15′ east. It then began to increase, and in 1876 it was 103° 30′ east.

The variation of the compass at the Kaipara was observed by Bonnycastle in 1786 to be 103° 0′ east. It decreased gradually till 1816, when it was 101° 15′ east. It then began to increase, and in 1876 it was 104° 30′ east.

The variation of the compass at the Manukau was observed by Bonnycastle in 1786 to be 104° 0′ east. It decreased gradually till 1816, when it was 102° 15′ east. It then began to increase, and in 1876 it was 105° 30′ east.

The variation of the compass at the Waitemata was observed by Bonnycastle in 1786 to be 105° 0′ east. It decreased gradually till 1816, when it was 103° 15′ east. It then began to increase, and in 1876 it was 106° 30′ east.

The variation of the compass at the Tamaki was observed by Bonnycastle in 1786 to be 106° 0′ east. It decreased gradually till 1816, when it was 104° 15′ east. It then began to increase, and in 1876 it was 107° 30′ east.

The variation of the compass at the Waikato was observed by Bonnycastle in 1786 to be 107° 0′ east. It decreased gradually till 1816, when it was 105° 15′ east. It then began to increase, and in 1876 it was 108° 30′ east.

The variation of the compass at the Thames was observed by Bonnycastle in 1786 to be 108° 0′ east. It decreased gradually till 1816, when it was 106° 15′ east. It then began to increase, and in 1876 it was 109° 30′ east.

The variation of the compass at the Bay of Plenty was observed by Bonnycastle in 1786 to be 109° 0′ east. It decreased gradually till 1816, when it was 107° 15′ east. It then began to increase, and in 1876 it was 110° 30′ east.

The variation of the compass at the East Cape was observed by Bonnycastle in 1786 to be 110° 0′ east. It decreased gradually till 1816, when it was 108° 15′ east. It then began to increase, and in 1876 it was 111° 30′ east.

The variation of the compass at the Hawke Bay was observed by Bonnycastle in 1786 to be 111° 0′ east. It decreased gradually till 1816, when it was 109° 15′ east. It then began to increase, and in 1876 it was 112° 30′ east.

The variation of the compass at the Wairarapa was observed by Bonnycastle in 1786 to be 112° 0′ east. It decreased gradually till 1816, when it was 110° 15′ east. It then began to increase, and in 1876 it was 113° 30′ east.

The variation of the compass at the Cook Strait was observed by Bonnycastle in 1786 to be 113° 0′ east. It decreased gradually till 1816, when it was 111° 15′ east. It then began to increase, and in 1876 it was 114° 30′ east.

The variation of the compass at the Marlborough Sounds was observed by Bonnycastle in 1786 to be 114° 0′ east. It decreased gradually till 1816, when it was 112° 15′ east. It then began to increase, and in 1876 it was 115° 30′ east.

The variation of the compass at the Nelson was observed by Bonnycastle in 1786 to be 115° 0′ east. It decreased gradually till 1816, when it was 113° 15′ east. It then began to increase, and in 1876 it was 116° 30′ east.

The variation of the compass at the Golden Bay was observed by Bonnycastle in 1786 to be 116° 0′ east. It decreased gradually till 1816, when it was 114° 15′ east. It then began to increase, and in 1876 it was 117° 30′ east.

The variation of the compass at the Westport was observed by Bonnycastle in 1786 to be 117° 0′ east. It decreased gradually till 1816, when it was 115° 15′ east. It then began to increase, and in 1876 it was 118° 30′ east.

The variation of the compass at the Greymouth was observed by Bonnycastle in 1786 to be 118° 0′ east. It decreased gradually till 1816, when it was 116° 15′ east. It then began to increase, and in 1876 it was 119° 30′ east.

The variation of the compass at the Hokitika was observed by Bonnycastle in 1786 to be 119° 0′ east. It decreased gradually till 1816, when it was 117° 15′ east. It then began to increase, and in 1876 it was 120° 30′ east.

The variation of the compass at the Jackson Bay was observed by Bonnycastle in 1786 to be 120° 0′ east. It decreased gradually till 1816, when it was 118° 15′ east. It then began to increase, and in 1876 it was 121° 30′ east.

The variation of the compass at the Milford Sound was observed by Bonnycastle in 1786 to be 121° 0′ east. It decreased gradually till 1816, when it was 119° 15′ east. It then began to increase, and in 1876 it was 122° 30′ east.

The variation of the compass at the Dusky Sound was observed by Bonnycastle in 1786 to be 122° 0′ east. It decreased gradually till 1816, when it was 120° 15′ east. It then began to increase, and in 1876 it was 123° 30′ east.

The variation of the compass at the Foveaux Strait was observed by Bonnycastle in 1786 to be 123° 0′ east. It decreased gradually till 1816, when it was 121° 15′ east. It then began to increase, and in 1876 it was 124° 30′ east.

The variation of the compass at the Stewart Island was observed by Bonnycastle in 1786 to be 124° 0′ east. It decreased gradually till 1816, when it was 122° 15′ east. It then began to increase, and in 1876 it was 125° 30′ east.

The variation of the compass at the Chatham Islands was observed by Bonnycastle in 1786 to be 125° 0′ east. It decreased gradually till 1816, when it was 123° 15′ east. It then began to increase, and in 1876 it was 126° 30′ east.

The variation of the compass at the Kermadec Islands was observed by Bonnycastle in 1786 to be 126° 0′ east. It decreased gradually till 1816, when it was 124° 15′ east. It then began to increase, and in 1876 it was 127° 30′ east.

The variation of the compass at the Three Kings was observed by Bonnycastle in 1786 to be 127° 0′ east. It decreased gradually till 1816, when it was 125° 15′ east. It then began to increase, and in 1876 it was 128° 30′ east.

The variation of the compass at the Bay of Islands was observed by Bonnycastle in 1786 to be 128° 0′ east. It decreased gradually till 1816, when it was 126° 15′ east. It then began to increase, and in 1876 it was 129° 30′ east.

The variation of the compass at the Hokianga was observed by Bonnycastle in 1786 to be 129° 0′ east. It decreased gradually till 1816, when it was 127° 15′ east. It then began to increase, and in 1876 it was 130° 30′ east.

The variation of the compass at the Kaipara was observed by Bonnycastle in 1786 to be 130° 0′ east. It decreased gradually till 1816, when it was 128° 15′ east. It then began to increase, and in 1876 it was 131° 30′ east.

The variation of the compass at the Manukau was observed by Bonnycastle in 1786 to be 131° 0′ east. It decreased gradually till 1816, when it was 129° 15′ east. It then began to increase, and in 1876 it was 132° 30′ east.

The variation of the compass at the Waitemata was observed by Bonnycastle in 1786 to be 132° 0′ east. It decreased gradually till 1816, when it was 130° 15′ east. It then began to increase, and in 1876 it was 133° 30′ east.

The variation of the compass at the Tamaki was observed by Bonnycastle in 1786 to be 133° 0′ east. It decreased gradually till 1816, when it was 131° 15′ east. It then began to increase, and in 1876 it was 134° 30′ east.

The variation of the compass at the Waikato was observed by Bonnycastle in 1786 to be 134° 0′ east. It decreased gradually till 1816, when it was 132° 15′ east. It then began to increase, and in 1876 it was 135° 30′ east.

The variation of the compass at the Thames was observed by Bonnycastle in 1786 to be 135° 0′ east. It decreased gradually till 1816, when it was 133° 15′ east. It then began to increase, and in 1876 it was 136° 30′ east.

The variation of the compass at the Bay of Plenty was observed by Bonnycastle in 1786 to be 136° 0′ east. It decreased gradually till 1816, when it was 134° 15′ east. It then began to increase, and in 1876 it was 137° 30′ east.

The variation of the compass at the East Cape was observed by Bonnycastle in 1786 to be 137° 0′ east. It decreased gradually till 1816, when it was 135° 15′ east. It then began to increase, and in 1876 it was 138° 30′ east.

The variation of the compass at the Hawke Bay was observed by Bonnycastle in 1786 to be 138° 0′ east. It decreased gradually till 1816, when it was 136° 15′ east. It then began to increase, and in 1876 it was 139° 30′ east.

The variation of the compass at the Wairarapa was observed by Bonnycastle in 1786 to be 139° 0′ east. It decreased gradually till 1816, when it was 137° 15′ east. It then began to increase, and in 1876 it was 140° 30′ east.

The variation of the compass at the Cook Strait was observed by Bonnycastle in 1786 to be 140° 0′ east. It decreased gradually till 1816, when it was 138° 15′ east. It then began to increase, and in 1876 it was 141° 30′ east.

The variation of the compass at the Marlborough Sounds was observed by Bonnycastle in 1786 to be 141° 0′ east. It decreased gradually till 1816, when it was 139° 15′ east. It then began to increase, and in 1876 it was 142° 30′ east.

The variation of the compass at the Nelson was observed by Bonnycastle in 1786 to be 142° 0′ east. It decreased gradually till 1816, when it was 140° 15′ east. It then began to increase, and in 1876 it was 143° 30′ east.

The variation of the compass at the Golden Bay was observed by Bonnycastle in 1786 to be 143° 0′ east. It decreased gradually till 1816, when it was 141° 15′ east. It then began to increase, and in 1876 it was 144° 30′ east.

The variation of the compass at the Westport was observed by Bonnycastle in 1786 to be 144° 0′ east. It decreased gradually till 1816, when it was 142° 15′ east. It then began to increase, and in 1876 it was 145° 30′ east.

The variation of the compass at the Greymouth was observed by Bonnycastle in 1786 to be 145° 0′ east. It decreased gradually till 1816, when it was 143° 15′ east. It then began to increase, and in 1876 it was 146° 30′ east.

The variation of the compass at the Hokitika was observed by Bonnycastle in 1786 to be 146° 0′ east. It decreased gradually till 1816, when it was 144° 15′ east. It then began to increase, and in 1876 it was 147° 30′ east.

The variation of the compass at the Jackson Bay was observed by Bonnycastle in 1786 to be 147° 0′ east. It decreased gradually till 1816, when it was 145° 15′ east. It then began to increase, and in 1876 it was 148° 30′ east.

The variation of the compass at the Milford Sound was observed by Bonnycastle in 1786 to be 148° 0′ east. It decreased gradually till 1816, when it was 146° 15′ east. It then began to increase, and in 1876 it was 149° 30′ east.

The variation of the compass at the Dusky Sound was observed by Bonnycastle in 1786 to be 149° 0′ east. It decreased gradually till 1816, when it was 147° 15′ east. It then began to increase, and in 1876 it was 150° 30′ east.

The variation of the compass at the Foveaux Strait was observed by Bonnycastle in 1786 to be 150° 0′ east. It decreased gradually till 1816, when it was 148° 15′ east. It then began to increase, and in 1876 it was 151° 30′ east.

The variation of the compass at the Stewart Island was observed by Bonnycastle in 1786 to be 151° 0′ east. It decreased gradually till 1816, when it was 149° 15′ east. It then began to increase, and in 1876 it was 152° 30′ east.

The variation of the compass at the Chatham Islands was observed by Bonnycastle in 1786 to be 152° 0′ east. It decreased gradually till 1816, when it was 150° 15′ east. It then began to increase, and in 1876 it was 153° 30′ east.

The variation of the compass at the Kermadec Islands was observed by Bonnycastle in 1786 to be 153° 0′ east. It decreased gradually till 1816, when it was 151° 15′ east. It then began to increase, and in 1876 it was 154° 30′ east.

The variation of the compass at the Three Kings was observed by Bonnycastle in 1786 to be 154° 0′ east. It decreased gradually till 1816, when it was 152° 15′ east. It then began to increase, and in 1876 it was 155° 30′ east.

The variation of the compass at the Bay of Islands was observed by Bonnycastle in 1786 to be 155° 0′ east. It decreased gradually till 1816, when it was 153° 15′ east. It then began to increase, and in 1876 it was 156° 30′ east.

The variation of the compass at the Hokianga was observed by Bonnycastle in 1786 to be 156° 0′ east. It decreased gradually till 1816, when it was 154° 15′ east. It then began to increase, and in 1876 it was 157° 30′ east.

The variation of the compass at the Kaipara was observed by Bonnycastle in 1786 to be 157° 0′ east. It decreased gradually till 1816, when it was 155° 15′ east. It then began to increase, and in 1876 it was 158° 30′ east.

The variation of the compass at the Manukau was observed by Bonnycastle in 1786 to be 158° 0′ east. It decreased gradually till 1816, when it was 156° 15′ east. It then began to increase, and in 1876 it was 159° 30′ east.

The variation of the compass at the Waitemata was observed by Bonnycastle in 1786 to be 159° 0′ east. It decreased gradually till 1816, when it was 157° 15′ east. It then began to increase, and in 1876 it was 160° 30′ east.

The variation of the compass at the Tamaki was observed by Bonnycastle in 1786 to be 160° 0′ east. It decreased gradually till 1816, when it was 158° 15′ east. It then began to increase, and in 1876 it was 161° 30′ east.

The variation of the compass at the Waikato was observed by Bonnycastle in 1786 to be 161° 0′ east. It decreased gradually till 1816, when it was 159° 15′ east. It then began to increase, and in 1876 it was 162° 30′ east.

The variation of the compass at the Thames was observed by Bonnycastle in 1786 to be 162° 0′ east. It decreased gradually till 1816, when it was 160° 15′ east. It then began to increase, and in 1876 it was 163° 30′ east.

The variation of the compass at the Bay of Plenty was observed by Bonnycastle in 1786 to be 163° 0′ east. It decreased gradually till 1816, when it was 161° 15′ east. It then began to increase, and in 1876 it was 164° 30′ east.

The variation of the compass at the East Cape was observed by Bonnycastle in 1786 to be 164° 0′ east. It decreased gradually till 1816, when it was 162° 15′ east. It then began to increase, and in 1876 it was 165° 30′ east.

The variation of the compass at the Hawke Bay was observed by Bonnycastle in 1786 to be 165° 0′ east. It decreased gradually till 1816, when it was 163° 15′ east. It then began to increase, and in 1876 it was 166° 30′ east.

The variation of the compass at the Wairarapa was observed by Bonnycastle in 1786 to be 166° 0′ east. It decreased gradually till 1816, when it was 164° 15′ east. It then began to increase, and in 1876 it was 167° 30′ east.

The variation of the compass at the Cook Strait was observed by Bonnycastle in 1786 to be 167° 0′ east. It decreased gradually till 1816, when it was 165° 15′ east. It then began to increase, and in 1876 it was 168° 30′ east.

The variation of the compass at the Marlborough Sounds was observed by Bonnycastle in 1786 to be 168° 0′ east. It decreased gradually till 1816, when it was 166° 15′ east. It then began to increase, and in 1876 it was 169° 30′ east.

The variation of the compass at the Nelson was observed by Bonnycastle in 1786 to be 169° 0′ east. It decreased gradually till 1816, when it was 167° 15′ east. It then began to increase, and in 1876 it was 170° 30′ east.

The variation of the compass at the Golden Bay was observed by Bonnycastle in 1786 to be 170° 0′ east. It decreased gradually till 1816, when it was 168°

ἀνδρὸς ἐκ τοιᾶσδε μητρὸς ἐκγεγὼς
ἐμοὶ δὲ μήτηρ ἦν μὲν ἐκ Κρήτης γένος
Πασιφάη, πατὴρ δὲ Φοῖνιξ ὁ Ἀγήνορος
ἐπεὶ δὲ μητρὸς ἐξέβην καὶ τῆσδε γῆς
ἐς Ἄργος ἦλθον καὶ πόλιν Δαναΐδων
ἔγημα μὲν τὴν δεσπότιν τὴν Ἀδράστου
ἔγημα δ' ἄλλην ἐκ θεῶν ἐμοὶ τύχην
ἔτικτε δ' ἄρσεν' ἐκ γυναικὸς ἐμὸς γόνος
Ἀρχέμορον, ὃν ἔκτεινε δαίμων ἀπροσδόκητος
ἐμοὶ δὲ παῖδες ἐκ θεῶν ἐγένοντο δύο
ἄρσενες, ἐκ μητρὸς ἀμφίβολοι γενόμενοι
ἐκ μὲν γὰρ ἦν ἐμοὶ τοῦτο τοῦ θανόντος
ἐκ δὲ τῆσδε τῆς νῦν ἐστὶ μοι γυναικὸς
ἐκ μὲν τοῦ πρόσθεν

...ſhall be ſolemnized in the Church, Chapel, or Public Meeting-House in which one of the Parties to the Marriage ſhall have reſided for the ſpace of three Months next before the Solemnization of the Marriage, if there be any Church, Chapel, or Public Meeting-House in which they reſide; and if there be no Church, Chapel, or Public Meeting-House in which they reſide, then in the Church, Chapel, or Public Meeting-House in which they reſided before the three Months; and if there be no Church, Chapel, or Public Meeting-House in which they reſided before the three Months, then in the

ἐφύλαξα αὐτοὺς, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ A custodiui; & nemo ex eis perijt, nisi filius perditionis, vt Scriptura impleatur. Nunc autem ad te
ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. νῦν δὲ veniо: & hæc loquor in mundo, vt habeant gau- *Psal. 108. b.8.*
πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα dium meum impletum in semetipsis. Intelligis
ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. hinc, quomodo per solam fere humanitatem hic
συνίης οὖν, ὅπως δοκεῖ μόνης, ὥσπερ ἡμῖν, τὸ ἀνθρώπι- insinuetur? Neque ex hisce tamen concludere
*ἐνοίκησε. νου, ἐν γε τούτοις καταμεμφόμενος δοκεῖς; *εἰκὸς μὲν licet, Verbum aliquò se abdidisse, aut è mũdo hoc
γὰρ ἀδήλως κεκρύφθαι τι τὸ ἀποδημοῦν τοῦ κόσμου, emigrasse: constat namque alibi aperte dissensisse: Amen, ait, amen dico vobis, vbi sunt duo aut *Matth.18. c.20.*
καί τοι λέγοντος σαφῶς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι tres congregati in nomine meo, ibi sum in medio
ὅπου εἰσὶ συνηγμένοι δύο ἢ τρεῖς εἰς τὸ ἐμὸν ὄνομα, eorum. Et iterum: Ecce vobiscum sum vsque ad *Matth.vl. d.20.*
ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. καὶ πάλιν, ἰδοὺ ἐγὼ μεθ' ὑμῶν consummationem sæculi. Videas & sacratissimũ
εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. quoque Paulum sæpe multisq. in locis hominis
ἴσθι δ' οὖν καὶ αὐτὸν τὸν ἱερώτατον Παῦλον καταῤῥαθυ- B vocabulo cunctantius eumdem designare: Pau- *Galat.1. a.1.*
μοῦντα πολλάκις τοῦ καὶ ἄνθρωπον δεῖν ἀναχηρύττειν αὐ- lus, inquit, Apostolus, non ab hominibus, neque
τόν. Παῦλος γάρ φησιν, ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, per hominem sed per IESVM Christum. Rur-
οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ. καὶ αὖ πάλι sum: Notum autem vobis facio fratres Euange- *Ibid.b.11.*
φύσει γνωρίζω ὑμῖν τὸ εὐαγγέλιον, φησί, τὸ εὐαγ lium, quod euangelizatum est à me; quia non est
γελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατ' ἄνθρωπον. οὐδὲ γὰρ secundum hominem. Neque enim ego ab homi-
ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὐδὲ ἐδιδάχ- ne accepi illud, neque didici; sed per reuelationẽ
θην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. εἰ μέν γε IESV Christi. Et alio item loco: Si, ait, Christum *2.Cor.5.d. 16.*
ἐπέρωθί φησιν· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, cognouimus secundum carnem; sed iam nunc nõ
ἀλλὰ νῦν οὐκέτι γινώσκομεν. τίς οὖν ἐστιν Ἰησοῦς ὁ nouimus. Iam ecquisnam est ille IESVS Chri-
Χριστὸς, ὁ τὴν οὕτως ἀπωλαυῆ τε καὶ ἀποῤῥήτων θείων stus, qui Apostolum Paulum diuinorum mys-
ἀποκάλυψιν τοῦ ἑαυτοῦ μυστηρίων ἐναστράψαν αὐτῷ; C teriorum notitia vsque adeo occulta, certa ac diui-
ἆρα οὐχὶ ῥητὸν ὁ λόγος, καὶ τὴν ἐκ γυναικὸς na illustrauit? An non Verbum, quod nostri cau-
δι' ἡμᾶς οὐκ ἀλυμάσας ἤνεγκεν; καί τι πῶς οὐκ ἀλη- sa homo factum ex muliere nasci non recusauit?
θὲς ὅπερ ἔφθην; μεμνήμεθα γὰρ τὸν Γαβριὴλ λέγοντος An istuc, quæso, non est verum? immo veritimũ.
πρὸς τὴν ἁγίαν παρθένον· μὴ φοβοῦ Μαριάμ, ἰδοὺ Meminimus namque, beatum Gabrielem eiusmodi oratione sacram Virginem appellasse: Ne
γὰρ συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα timeas Maria: ecce enim concipies in vtero, & *Luc.1.c.30*
αὐτοῦ Ἰησοῦν. καινὸν γοῦν ἔοικεν εἶναι τὸ παρὰ τοῦ πατρὸς ὄνο- paries Filium & vocabis nomen eius IESVM.
μα δεδόσθαι τῷ λόγῳ, διὰ τῆς τοῦ ἀγγέλου φωνῆς. Nomen hoc nouum à Patre, opinor, per Angeli
πρωαπεκεκράγμη γὰρ ἦν καὶ χρησμῴδημα προφητι- vocem impositum est. Prædixerat enim multo
κόν. καὶ καλέσουσι τὸ ὄνομα αὐτοῦ τὸ καινὸν, ὃ ὁ κύριος ante Propheta: Et vocabitur tibi nomen nouum, *Esa.62. a. 2.*
ὀνομάσει αὐτό. ὅτι γοῦν σωναίδιος τῷ πατρὶ, καὶ πρὸ D quod os Domini nominabit. Quando ergo vni-
πάντας αἰῶνας υἱὸς μονογενὴς, ἐν ἐσχάτοις καιροῖς γε- genitus Filius, qui Patri coæternus ante omnia sæ-
γονεν ἄνθρωπος, γεγέννηται δὲ καὶ ἐκ γυναικὸς, καὶ ὡρίσθη cula extitit, nouissimis tẽporibus homo factus, &
μὲν υἱὸς θεοῦ, κεχρημάτικε δὲ καὶ πρωτότοκος, καὶ γέγο- ex muliere natus, & Filius declaratus, & primo-
νεν ἐν πολλοῖς ἀδελφοῖς· τόπῳ καὶ ὁ φύσει πατὴρ ὀφείλει genitus appellatus, & inter multos fratres nume-
τὸ ὄνομα τῆς τῆς πατρότητος, ἵν' οὕτως ἔπωμεν, νό- ratus est; tunc ille quoque, qui secundum naturã
μοις ἑπόμενος. Ὁ αὐτὸς οὖν ἄρα, καὶ μονογενής ἐστι, καὶ Pater est, paternitatis leges, vt ita loquar, sequu-
πρωτότοκος. ὁ δὲ τοι μονογενὴς, ὡς θεὸς, πρωτότοκος ἐν tus, nomen hoc præstituit.
*οἰκονομι- ἡμῖν, καθ' ἕνωσιν *οἰκονομικῶς, καὶ ἐν πολλοῖς ἀδελ- Idem itaque vnigenitus & primogenitus est;
κῶς φοῖς ὡς ἄνθρωπος· ἵν' ἡμεῖς ὦμεν, ὡς ἐν αὐτῷ τι, καὶ vnigenitus quidem vt Deus, primogenitus vero 30
δι' αὐτοῦ υἱοὶ θεοῦ φυσικῶς τε καὶ κατὰ χάριν. φυσικῶς quatenus secundum œconomicam vnionem in-
μὲν, ὡς ἐν αὐτῷ τι ἓν μόνῳ μεθεκτικῶς δὲ καὶ κατὰ χά- E ter nos & inter multos fratres homo versatus
ριν ἡμεῖς δι' αὐτοῦ ἐν πνεύματι. ὥσπερ οὖν γέγονεν est, quo & nos quoque in ipso & per ipsum secun-
ἴδιον τῆς ἀνθρωπότητος ἐν Χριστῷ τὸ μονογενὲς, διὰ τὸ dum naturam & gratiam filij Dei efficeremur: se-
ἑνωθῆναι τῷ λόγῳ κατὰ σύμβασιν οἰκονομικὴν, οὕτως cundum naturam quidem vel naturales, tamquã
ἴδιον τοῦ λόγου, τὸ ἐν πολλοῖς ἀδελφοῖς, καὶ τὸ, πρω- membra ipsius; participatione vero, & secundum
τότοκος, διὰ τὸ ἑνωθῆναι σαρκί. ἡρημωμένον δ' οὖν gratiam per ipsum in spiritu. Quemadmodum
ἔχων τὸ εἶναι θεὸς, καὶ τροπῆς ἀμέτοχον ὑπάρχων, igitur Christi humanitati, propterea quòd secun-
ἀεὶ μεμένηκεν ὅπερ ἦν, καὶ ὅτε γέγονεν ἄνθρωπος, dum dispensationis copulam Verbo coniuncta
τῇ κατὰ πάντων ὑπεροχῇ, δόξῃ τε τῇ ἀνεκφάτου est, vnigenitum esse & dici proprium effectum est;
καταστιμένος. τοιγὰρ τι κεκένωται μεθ' ἡμῶν ita Verbo, eo quod vnitum est carni, id peculiare
καὶ αὐτὴ τῶν ἄνω πνευμάτων ἡ ἀγία τε καὶ μακα- factum est, vt inter multos fratres primogenitus
sit, & appelletur. Cum Dei itaque natura stabi-
lis, immota, omnisq. mutationis expers sit, num-
quam Deus Verbum non mansit quod erat. Ne-
que vero tum quando homo factus est, summæ il-
lius maiestatis & gloriæ, qua ceteros omnes lon-
ge superat, coronam amisit. Quamobrem sancta
illa imprimisq. beata cælestium spirituum multi-
tudo,

tudo, vt illum adoret, æque ac nos mandatum accepit. Sane sola humanitatis paruitate, & abiectione inspecta, licebat quandoque, & quidem iure meritoq. licebat, eiusmodi adorationem recusare, debitumq. honoris cultum cunctantius impendere, ac illi qui propter nos nostri similis effectus fuerat, glorificationem denegare, ne quo errore imprudentes constringerentur (necdum enim ipsis mysterium illud Christi satis compertum erat.) Verum ne sanctissimæ illæ creaturæ in eam impietatem inciderent, Spiritus id illis aperuit. Hinc illud Pauli: Et cum inducit primogenitum in orbem terræ, dicit: Et adorent eum omnes Angeli eius. Is enim, qui naturæ proprietate vniuerso terrarum orbe sublimior est, illiq. præsidet, &, prout Deus mente concipitur, extra ipsum est, in ipsum vt homo ingressus, pars mundi effectus est: verumtamen nullam ea de causa diuinæ gloriæ iacturam fecit. Adoratur namque vt vnigenitus, etsi appelletur primogenitus: quæ sane appellatio humanitatis nostræ modulis, ac proprietatibus quam optime conuenit.

Heb.1.b.6.

31 Ergone Emmanuelem vt solum hominem adorabimus? Minime gentiũ: istuc enim nihil aliud foret, quàm errare, in fraudem induci, ac delirare. Hac siquidem ratione nihil quidquam ab ijs dissentiremus, qui opificis & procreatoris loco creaturam adorauerunt, veritatemq. (vt scriptũ est) in mendacium conuerterunt. Si illorum ergo sententiæ accesserimus, omnino vnà cum illis & illud Apostoli quoque audiemus: Dicentes se esse sapientes, stulti facti sunt; & mutauerunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis, & volucrum, & quadrupedum, & serpentum. Quid? nonne & nos ipsi quoque ijs, quorum modo meminimus, simulia facere & sentire censebimur, vt qui Dei gloriam in mendacium & similitudinem imaginis corruptibilis hominis demutauerimus, si Emmanuelem tamquam nudum, nostræq. conditionis hominem adorationis cultu prosequemur? Nonne cælestis ille Angelorum cœtus ijs, qui in tantam illam insaniam prolapsi sunt, annumerabitur? Quin & indelebile erroris crimen Ethnicorum gregi exprobrare licebit, nec facile elui potest verum culparum noxa. Errat namque & nunc quoque, perinde ac olim, & semitam quæ ad veritatem ducit ignorauit; neque beatus Paulus satis opportune Galatas increpat. ait namque:

Rom.1.c.23.

Ibid.c.22.

Galat.4.a.8.

Tunc ignorantes Deum, ijs qui natura non sunt dij, seruiebatis. Nunc autem cum Deum cognoueritis, immo cogniti sitis à Deo, quomodo conuertimini iterum ad infirma atque egena elementa, quibus denuo seruire vultis? nam nisi Christus, in quem crediderunt, suapte natura Deus est, qualem, quæso, Deum cognouerunt? Et si soli homini seruiuerunt, nonne antiqui erroris laqueis etiamnum irretiti manifeste tenentur? An ego non verum dico? vtique dico. Cernis igitur, Christianissime Imperator, quo modo necessarijs rationibus adducti, Dei Verbum, esto in forma nostra apparuerit, tamquam verum natura Deũ adorare compellamur: quippe cum duarum naturarum in vnitatem concursus huc nos inuitos adigere

A μακαρία πληθὺς προσκυνεῖν αὐτῷ. ἰδοὺ γὰρ δήπου ἐ
μέλλα εἰκὸς αὐήναθαι τὴν προσκύνησιν, καὶ κατα-
κυήσαι ἡμᾶς, τὸ δ' αὐθρωπότητος σμικροπρεπὲς ὁρῶν-
τας, ἐ τὸν δι' ἡμᾶς γνόμενον καθ' ἡμᾶς, οὐκ ἀξιώσαι
δοξολογεῖν, διαφθειρόντας ὡς ἀπατώτα τὸ πεπλα-
νῆθαι δοκεῖν. ἄπορον γὰρ καὶ αὐτοῖς ἰδεῖν ἔτι, τὸ ὄπι
χειρῷ μυσήριον. ἐξεκάλυπτε δὲ τὸ πνεῦμα αὐτοῖς,
καὶ δυσεβεῖν οὐκ ἠφίει τοὺς ἡγιασμένους. πηδ' πε
φησὶν ὁ θεσπέσιος Παῦλος· ὅταν δὲ εἰσαγάγῃ τὸν »
πρωτότοκον εἰς τὴν οἰκουμένην, λέγῃ· καὶ προσκυνη- »
σάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. ὁ γὰρ ἰδιότητι
B φυσικῇ τῆς οἰκουμένης ἁπάσης διενεγκὼν, ἔξω τε αὐ-
τῆς ὑπάρχων, καθὸ νοεῖται θεὸς, εἰσβέβηκεν εἰς αὐ-
τὴν, μέρος κόσμε πεφηνὼς, ὡς ἄνθρωπος· οὐδὲν οὖ
ἧσσ τοῦτο τῆς θείας ἀπωλείας δόξης. προσκυνοῦσι
γὰρ ὡς μονογενῆ, κἂν εἰ καλεῖτο πρωτότοκος, ὅπερ ἐστὶ
ἐνδεργῶς τοῖς δ' ἀνθρωπότητος μέτροις ὅπι μάλιστα
πρέπον. Ἆρ' ἂν ὡς ἄνθρωπον προσκυνήσαμεν μόνον τ
Ἐμμανουήλ; μὴ γένοιτο. λῆρος γὰρ ἤδη ἔτερ καὶ ἀπάτη, ἐ
πλάνησις. διοίσομεν δ' κατ' οὐδὲν τ τῆ κτίσῃ λελα-
τρευκότων, τιμῶσι τὸν κτίσαντα ἐ ποιητὴν, οἵ πνες με-
τήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ τὸ
C μεμενον. εἰς οἷ φρονήσαιμεν ἀδελφοὶ, ἐ συνα-
κουόμεθα πάντες· φάσκοντες εἶναι σοφοὶ, ἐμωράν-
θησαν, καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ, ἐν
ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, »
καὶ τετραπόδων, καὶ ἑρπετῶν. ἢ γὰρ οὐχὶ καὶ ἡμεῖς »
αὐτοὶ, καὶ ἰσουργοὶ καὶ σύμφρονες τοῖς μνημονευθεῖ-
σιν ἐσόμεθα, τὴν τοῦ θεοῦ δόξαν ἐν τῷ ψεύδει με-
ταλλάττοντες, ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώ-
που, εἰ ὡς ἀνθρώπῳ ψιλῷ, καὶ ἑνὶ τῶν καθ' ἡμᾶς
προσοίσομεν τὴν προσκύνησιν τῷ Ἐμμανουήλ; τί δὲ
D οὐχὶ καὶ αὐτὴ τῶν ἀγγέλων ἡ πληθὺς, τοῖς εἰς τοσ-
μανίας ἤκουσι συμπαίξεται; ἀνεξίτηλον δὲ οἶμαί που
τὸν ὄπι τῷ παλαιῷ γράμμι, καὶ τῇ τῶν ἐθνῶν
ἀγέλῃ προσῆψαμεν· καὶ δυσπάνιπτον ἔχει τῶν δε-
χαίων αἱμάτων τὸ βλάβος. πλανᾶται γὰρ, οἶμαι,
καὶ νῦν οὐδὲν ἧττον, ἢ πάλαι, καὶ τὴν εἰς δύο διαι-
ρεσίχασεν ἠγνόηκε τρίβον· καὶ σφεῖς, ὡς ἔοικεν, ὁ
μακάριος Παῦλος, προφωνῶν τι αὐτοῖς καὶ λέ- »
γων· ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν, ἐδουλεύσατε »
τοῖς φύσει μὴ οὖσι θεοῖς. νῦν δὲ γνόντες θεὸν, μᾶλλον »
δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν »
E ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν »
δουλεύειν θέλετε; πῶιον γὰρ ἔτι θεὸν ἐγνώκασιν, οἱ μὴ »
φύσει θεὸς ὁ Χριστὸς, εἰς ὃν πεπιστεύκασιν; καὶ οἱ λε-
λατρεύκασιν ἀνθρώπῳ, τοῖς τῆς ἀρχαίας πλάνης
ἐνέχονται βρόχοις. ἢ οὐκ ἀληθὲς ὅ φημι; ἀληθὲς
μὲν οὖν. ἄθρει δὴ οὖν ὦ φιλόχριστε βασιλεῦ, ὅπως
ἐξ ἀναγκαίων ἤδη συλλογισμῶν, μονονυχὶ σπωθώ-
μεθα πρός τι δεῖν ἐμφρόνως, ὡς θεῷ τῷ κατ' φύσιν,
προσκυνῶν τῷ ἐκ θεοῦ πατρὸς φανέντι λόγῳ, καὶ ἐν
τῷ καθ' ἡμᾶς πεφηνότι σχήματι· τῆς ἀμφοῖν εἰς
ἑνότητα συνδρομῆς οὐκ ἂν ἑκουσίως ἐχούσης πρὸς τὸ

ἀφανι-

ἀφανίσαι τυχὸν, τὸ καὶ ἐφ' ὅτι λυτεῖν εἰς μόνης A adigere nequaquam valeat, vt diuinitate obſcurata ſolam humanitatem obtinuiſſe aliquando ſuſpicemur. Enimuero Verbi natura humanam naturam ſuſcipiens, non eſt nuda humanitas; immo vero propria gloria & maieſtate aſſumptam naturam excedens, inconcuſſaq. ac immota perſiſtens nullam prorſus diuinæ illius excellentiæ paſſa eſt iacturam. Cuius quidē rei Chriſti diſcipuli non ignari, adorabant eum, dicentes: Vere Filius Dei es tu. Nam etſi illum ambulare, noſtroq. modo corpore indutum cernerent; ex eo tamen quod admirabiliter in ſummis fluctibus ambulabat, Deum eſſe colligebant. *Matth. 14. 4.11.*

Sed aliquis forte ex ijs, qui huic tantæ gloriæ aduerſantur, dicet: Eequis ille erat, qui mulieri Samaritanæ aiebat: Vos adoratis quod neſcitis: nos autē adoramus quod ſcimus? Præterea quomodo recte adoratur qui inter adorantes cenſetur? Ad hoc equidem reſponderim iſtuc: Quis ille erat, de Chriſto ſtolide omnino atque imperite dici; nullo enim modo Chriſtus diuiſus eſt. Quare qui cum muliercula loquebatur erat vnus, & ſolus Dominus IESVS Chriſtus ex humanitate adorante & adoranda diuinitate conſtitutus, illud in ſe complectens, vnde Deus ſimul, & homo vere dici, haberiq. poſſit. Quemadmodum videlicet de eo aliter dicere quis poteſt; quatenus enim Deus eſt, ipſe Dominus gloriæ eſſe intelligitur; quatenus vero homo, Dei liberalitate gloriæ particeps factus eſt, gloria indigebat, iuxta illud: Pater clarifica Filium tuū: næ, ſed vnus interim ſecundum Scripturas eſt Dominus, vna fides, vnū Baptiſma. Et quemadmodum vna eſt fides in Chriſtum, & vnum item baptiſma, etiamſi in Patrem, & Filium, & Spiritum ſanctum credamus, & baptizemur; ita plane, vt ego arbitror, vna quoque Patris, & incarnati Filij, & Spiritus ſancti eſt adoratio. Quamuis enim Vnigenitus caro factus inter nos habitarit, necnon primogenitus inter multos fratres appellatus ſit; hoc tamen nihil impedit, quo minus cum à nobis, tum ab ipſis quoque Angelis adorari debeat. Nam quæ alias fidei ratio de ipſo conſtare poſſet, peruidere neutiquam facile foret. Neque enim (ſi modo recte ſapere voluerint) facile dicturi ſunt, opinor, quod in Dei Patris Verbum ſolum carne exutum credamus; neque illud rurſum, nempe quòd in vnum aliquem noſtri ſimilem, aut in ſolum hominem fide tendamus; ſed quòd ſub perſona Chriſti in verum & naturalem Deum. Cui rationi & ſapiens quoque Paulus patrocinatur. ſcribit enim: Non noſmetipſos prædicamus, ſed IESVM Chriſtum Dominum noſtrum; nos autem ſeruos veſtros per IESVM. Quoniam Deus qui dixit de tenebris lucem ſplendeſcere, ipſe illuxit in cordibus noſtris ad illuminationem ſcientiæ claritatis Dei in facie Chriſti IESV. Ecce aperte, euidenterq. illuminatio ſcientiæ Dei Patris in perſona Chriſti effulſit. Vnde & ipſe: Qui videt me, inquit, videt & Patrem. Ego & Pater vnum ſumus. *Ioan. 2. p. a. 1. Ephes. 4. a. 5. Io. 14. a. 9. Io. 10. f. 30*

32

33

Ceterum diuinus character non eſt corporeus, ſed in ſumma virtute & gloria quæ Deo conuenit, poſitus. Erat is porro in Chriſto apprime exactus & lucidus. Voluit autem non per iſtum ſolum

ἀφανίσαι τυχὸν, τὸ καὶ ἐφ' ὅτι λυτεῖν εἰς μόνης ἡμᾶς ἀνθρωπότητος ὑπονοίαν. προσλαβεῖσθαι γὰρ ἡ τοῦ λόγου φύσις τὸ ἀνθρώπινον, οὐκ ἀνθρωπότης ἔσται ψιλή· νικῶσα δὲ μᾶλλον ἰδίᾳ δόξῃ τὸ προσληφθὲν, ἐν ἀκλονήτῳ ζώσῃ τὸ μεμενηκὸς τῆς θεοπρεποῦς ὑπεροχῆς. τοῦτο φρονοῦντες οἱ μαθηταὶ, προσκυνοῦσι λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ. καί τι βάδην ἰόντα βλέποντες, καὶ ἐν σαρκὶ καθ' ἡμᾶς. ἐπ' ἄκρον γὰρ οὐ διῆκε κύματος ἀδοξίας ὡς θεός. Ἐρᾷ δέ ἴσως ὁ τῇ τοιᾷδε δόξῃ μαχόμενος, καὶ πῶς ἐκεῖνος ὁ λέγων πρὸς τὴν ἐν Σαμαρείᾳ γυναῖκα· ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν; εἶτα πῶς ἔσται προσκυνητὴς ὁ τοῖς προσκυνοῦσι συντεταγμένος; ἐγὼ δὲ φαίην ἄν, ὅτι τὸ, πῶς ἐκεῖνος, ἄλως δεῖ χρηστὸν λεγόμενον, ἀσύφηλόν τι καὶ ἀμαθὲς μεμέρισται γὰρ ἀδιαιρέτως ὁ ὢν τῇ γυναίῳ προσλαλῶν· ὁ εἷς ὢν καὶ μόνος κύριος ἐκεῖνος Ἰησοῦς Χριστὸς, ἐκ τῆς προσκυνουσης ἀνθρωπότητος, καὶ ἐκ τῆς προσκυνουμένης θεότητος, τὸ εἶναί τε ὁμοῦ καὶ θεὸς καὶ ἄνθρωπος, ἀληθὲς ἔχων ἐφ' ἑαυτῷ. καθάπερ ἀμέλει φαίη τις ἄν, καὶ ἑτέρως πρὸς αὐτόν· ἦ μὲν γὰρ ἐστι θεὸς, νοεῖται μὲν ὑπάρχων αὐτὸς ὁ τῆς δόξης κύριος· ἦ δὲ γέγονεν, ὁ Χριστὸς μεθέξει τοῦ θεοῦ θεοῦ δοξαζόμενος ἄνθρωπος, ἐδεῖτο καὶ δόξης, λέγων, πάτερ δόξασόν σου τὸν υἱόν. ἀλλ' εἷς κύριος, μία πίστις, ἓν βάπτισμα Χριστὸν τὸ γεγραμμένον. ὥσπερ οὖν ἐστι μία πίστις ἡ εἰς ἐν Χριστῷ, καὶ ἓν ἀληθῶς βάπτισμα, καί τι βαπτιζομένων καὶ πιστευόντων ἡμῶν εἰς πατέρα, καὶ υἱὸν, καὶ ἅγιον πνεῦμα· εἷς μὲν αὐτὸν, οἶμαι, τρόπον τε καὶ λόγον, μία προσκύνησις ἡ πατρὸς, καὶ ἐνανθρωπήσαντος υἱοῦ, καὶ ἁγίου πνεύματος. ἐξωθήσοιτο γὰρ ἂν ὑδαμοῦ ἂν προσκυνεῖσθαι δεῖν παρ' ἡμῶν αὐτὸν ἔτι καὶ ἀγίων ἀγγέλων ὁμονοήσῃ, εἰ καὶ γέγονε σὰρξ, καὶ ἐσκήνωσεν ἐν ἡμῖν, πεφιλανθρώπευταί τε πρωτότοκος ὡς ἐν πολλοῖς ἀδελφοῖς. ἐπεὶ τίς ἂν εἴη πάλιν ὁ τῆς εἰς αὐτὸν πίστεως λόγος; πῶς οὖν οὐκ ἄξιον ἰδεῖν; εὖ δὲ γὰρ, οἶμαι, φαῖεν ἄν, εἴπερ γε ἔλουτο φρονεῖν ὀρθῶς, ὡς εἰς μόνον πιστεύκαμεν, τὸν ἐκ θεοῦ πατρὸς φύντα λόγον, ἀπηγμένουσιν αὐτὸν τῆς σαρκός. εὖ δ' ἂν ἐκεῖνο παρείποιμεν εἰπεῖν. λελέξεται γὰρ. ἐ γὰρ εἰς ἕνα τῶν καθ' ἡμᾶς, ἔτι μὲν εἰς ἄνθρωπον ἡ πίστις, ἀλλ' εἰς θεὸν πεπίστευται τὸν φύσει ἐ ἀληθῶς ἐν προσώπῳ Χριστοῦ. συλλήψεται γὰρ τῷ λόγῳ καὶ ὁ σοφὸς χαίρων Παῦλος· οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν κύριον· ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦ Χριστοῦ. ὅτι ὁ θεὸς ὁ εἰπὼν, ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης αὐτοῦ, ἐν προσώπῳ Ἰησοῦ Χριστοῦ. ἰδοὺ δὴ σαφῶς τι καὶ ἐναργῶς ὁ φωτισμὸς τῆς γνώσεως τοῦ θεοῦ καὶ πατρὸς, ἐν προσώπῳ διέλαμψε τοῦ Χριστοῦ. τοιγάρτοι ἔφασκεν· ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα. ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμέν. Χαρακτὴρ δὲ ὁ θεῖος, οὐ σωματικὸς, ἀλλ' ἐν δυνάμει, καὶ δόξῃ τῇ θεοπρεπεστάτῃ· τοιοῦτος δὲ ἦν ἀνεμφερὴς ἐν Χριστῷ. γνωρίζεσθαι δὲ ἐκ ἀπὸ πάντων,

πάντων,

lum internoſci, ſed per operum quoque excellentiam in auditorum animos illabi, eosq. in ſui cõſiderationem excitare; ſiquidem corpus quod cernebatur, auctoritatem illius apud imprudentes magis magisq. ſubinde minuebat. Ait ergo:

Ioan. 10. 37. Si non facio opera Patris mei, nolite credere: ſi autem facio, etſi mihi non creditis, operibus credite. Ea autem Chriſtum dixiſſe exiſtimo, quæ tunc vtilitatem allatura nouerat. Nam cum vulgo perſuaſum eſſet, eum qui noſtri cauſa homo factus eſt, natura Deum non eſſe, ſed hominem ſimpliciter nobis per omnia ſimilẽ, & ob id quidam fidem in illum non admittendã affirmarent: omni metus cunctationisq. cauſa præciſa, paternaq. perſona ſumpta, non humanæ abiectioni, ſed diuinæ naturę fidem attribuit, illiq. neceſſario attribuendam eſſe oſtendit. Ait enim: Qui credit in me, non credit in me, ſed in eum qui miſit me; & qui videt me, videt eum qui miſit me. Perinde ac ſi dicat: O fideles auditores mei, ne parua & humilia de me opinemini; quin id potius de me perſuaſum vobis habetote, nempe ſi in me quem in hoc corpore cernitis, credideritis, non in vnũ aliquem ex multis credituros vos eſſe, ſed in ipſum Patrem per me Filium: qui licet veſtri cauſa caro factus ſim, & vilem iſtam hominis formam induerim; Patri tamen omnino æqualis, nullaq. in re ab eo diuulſus, aut ſeparatus ſum, vtpote eadem quã ille natura, potentia ac gloria præditus.

Ioan. 12. f. 44.

34 Animaduertat quiſpiam alio item modo fidem in ſe nequaquam repuliſſe, etiam ſi homo factus eſſet; ſed citra vllam omnino ſectionem, aut diſtinctionem in propriam perſonam illam admiſiſſe: quandoquidem cum ab ortu cæcum ſanaſſet, & dulce hoc inſuetumq. ipſi lumen intuendum præbuiſſet, in magna merito admiratione apud omnes erat. Verum is, qui morbo liberatus fuerat, dum à Iudæis interrogaretur, medicum profitebatur. Nam cum Chriſtus forte in illum incidens, percontaretur: Credis in Filium Dei? ille vero contra ſuccłamaſſet: Quis eſt Domine, vt credam in eum? reſponſum tulit eiuſmodi: Et vidiſti eum, & qui loquitur tecum, ille eſt. At ille dixit: Credo Domine; & adorauit eum. At enim quis neſcit diuinam illam ſupremamq. naturam ſub aſpectum plane non cadere? Deum enim (vt ſcriptum eſt) nemo vidit vnquam. Si igitur humanitatẽ, in qua Dei Verbum apparuit, à ſe ſeiungens, quaſi in ſe ſolum ac nudum, hoc eſt per ſe, citra humanitatem conſideratum, fidem exegit; cur cæco ſanitatem adepto, non imperauit, ne in ſe, ſed in diuinam naturam mentis oculos conijceret? ſed ſeipſum corporeo ſchemate indutum, ipſisq. oculis expoſitum oſtendit. ait enim: Et vidiſti eum, & qui loquitur tecum, ipſe eſt. Ecce, dubium eſſe poteſt, quin corpus ſuum coram cernendum exhibuerit? At quo tandem pacto ipſe eſt caro, niſi id totum ipſum eſſe intelligatur, quod ſecundum vnionem illius factum eſt proprium? Simile quid in nobis quoque obſeruare licet. Nemo enim hominem ex anima & corpore conſtantem (prout nos omnes conſtamus) diuiſim ac ex

1. Ioan. 4. c. 12. & Ioan. 1. c. 18.

Ioan. 9. f. 37.

parte

Ioan. 9. f. 36.

πίστων ἠξίου, καὶ διὰ τῆς τῶν ἔργων ὑπεροχῆς εἰς ἔννοιαν ἀναφοιτᾶν, τὰς ἐπ' αὐτῷ, τοὺς ἀκροωμένους ἤθελε, καταμικρυνούσης αὐτὸν ἡμέρα, καθ' ἑκάστην τῆς ἀνωτέρω, τῆς ὁρωμένης σαρκός. Εἰ γὰρ ἐμοῦ τὰ ἔργα » δ πατρός μου, φησὶ, μὴ πιστεύετέ μοι· εἰ δὲ ποιῶ, κἂν » ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις μου πιστεύσατε. Φανερὰ » δὲ οἶμαι πᾶσι τὰ τηνικάδε χρήσιν, οὐκ ἀπαπλὰς εἰς ὄνησιν εἰδότα τὸ χρῆμα. ἐπειδὴ γὰρ φανὲν θεὸν μὲν οὐκ εἶναι κατὰ φύσιν, τὸν δι' ἡμᾶς ἐνανθρωπήσαντα ψιλὸν δ' ἄνθρωπον ἁπλῶς καθ' ἡμᾶς, ἀπεδέχετο δ' διὰ τοῦτο τὴν ἐπ' αὐτῷ πίστιν ἐπιποιοῦντα ἵνες ἀναγκαίως τὸ δεῖμα, καὶ τὸν ὅλον τούτοις ὅλον ὑποπιμπάμενος, τῇ τῆς θειότητος φύσει, τὴν πίστιν ἀναλαβὼν εἰς ἓν πρόσωπον πατρὸς, καὶ ἑνὶ τῷ καθ' ἡμᾶς σμικροπρεπείᾳ προσνέμων, ἔφασκεν· ὁ πιστεύων εἰς ἐμὲ, οὐ » πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με. καὶ ὁ θεω- » ρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. ἆρ' οὖν οὐκ ἴσον εἰ- » πεῖν; ὦ τῶν ἐμῶν κατηκόοι λόγων, μὴ μικρὰ, καὶ χαμαιπρεπῆ τὰ εἰς ἐμὲ δοξάζετε· ἴστε γὰρ, ὅτι τὴν εἰς αὐτὸν ἐμὲ, τὸν ὁρώμενον ἐν σαρκὶ, προσιέμενοι πίστιν, οὐκ εἰς ἄνθρωπον ἁπλῶς ἐστάθητε πεπιστευκότες, ἀλλ' εἰς αὐτὸν τὸν πατέρα δι' ἐμοῦ, ὃν κατ' οὐδένα ἴσως τι καὶ ἀγγέλλακτος ἔχοντες ἰσόθεον· σαρκωθέντος μὲν δι' ὑμᾶς, καὶ σκεῦος σμικροπρεπὲς οἰκειωσαμένου τὴν ἀνθρωπότητα· τί γὰρ μεῖον ἐσφύες τι καὶ ἰσουργὸν, ἢ ἐν ταπεινῇ δόξῃ ἀναλαβὼν παντελῶς ἔχοντος πρὸς αὐτόν. Μάθοι δ' ἄν τις καὶ ἐπέρως αὐτὸν τὴν πίστιν οὐ διωθούμενον, ἀλλὰ τιμῆς ἕνος δίχα καὶ διαφορᾶς εἰσδεδεγμένον αὐτοῦ ὡς ἐν ἰδίῳ προσώπῳ, καὶ εἰ γέγονεν ἄνθρωπος. ἐπειδὴ γὰρ τὸν ἐκ γενετῆς ἴατο τυφλὸν, ἢ τὸ γλυκὺ μὲν, ἄπτες δ' οὖν ἐκεφύτευσε φῶς αὐτῷ, παρὰ πάντων αἰνούμενος ἐθαυμάζετο. ἀλλ' ὁ μὲν τοῦ πάθους ἀπηλλαγμένος, παρὰ τοῖς ἰουδαίοις ἐκείνοις, καὶ ὁμολογῶν τὸν ἰατρὸν. Χριστὸς δὲ αὐτῷ συνέτυχεν, οὐ πιστεύεις, ἔφασκεν, εἰς » τὸν υἱὸν τοῦ θεοῦ; τοῦ δὲ, τίς ἐστι κύριε, διδασκε- » γόμενος, ἵνα πιστεύσω εἰς αὐτόν; αὐτοφώνει, λέγων· καὶ » ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. ὁ » δὲ ἔφη· πιστεύω κύριε· καὶ προσεκύνησεν αὐτῷ. καί » τι πῶς οὐχ ἅπασι συμφανὲς, ὡς ἄπειρος παντελῶς ἡ θεία τε καὶ ἀνωτάτω φύσις; θεὸν γὰρ οὐδεὶς ἑώρακε πώποτε, κατὰ τὸ γεγραμμένον. ἔστιν οὖν ὅτε διῃτὰς ἑαυτοῦ τὸ ἀνθρώπινον, ὡς αὐτὸ δὴ τοῦτο, καὶ περφανὲς ὂν θεοῦ πατρὸς λόγος, γυμνὸς, καὶ μόνος ἠξίου πιστεύεσθαι· τί μὴ μᾶλλον τῷ τοῦ θεοῦ φύσιν ἀναλογίζεσθαι δεῖν, ἢ τίς ποτέ ἐστι, τὸν δι' παθῶν διηκελάσετο; παριδοὺς δὲ ζωμαλικῶς, ὡς καὶ αὐτοῖς ὄμμασι καταθεάσασθαι πρόῤῥω. ἔφη γὰρ, ὅτι καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. ἢ καὶ τῷ σαρκὶ τοῦτο δεδεῖχθαι φήσομεν; εἶτα πῶς αὐτὸς ἂν ἔτι λοιπὸν ἡ σὰρξ, εἰ μὴ νοοῖτο καθ' ἕνωσιν, ὡς αὐτὸς ὑπάρχων τὸ ἴδιον αὐτοῦ; καθάπερ ἀμέλει καὶ ἐφ' ἡμῶν γίνοιτ' ἄν. καταδείξῃ γὰρ ἄν τις ἀμεμέλητος, ἁδὲ ἁπλῶς τὸν καθ' ἡμᾶς ἄνθρωπον, τὸν ἐκ ψυχῆς δὴ λέγω καὶ ζώ-

ματος,

γματος, καὶ ἀπὸ μόνης αὐτοῦ τ᾽ σαρκός. Γέγραφε δέ που A
» καὶ ὁ σοφὸς ἡμῖν Ιωάννης, ὅτι, πολλὰ μὲν οὖν καὶ ἄλλα
» σημεῖα ἐποίησεν ὁ Ιησοῦς, ἐνώπιον τῶν μαθητῶν αὐτοῦ,
» ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ταῦτα
» δὲ γέγραπται, ἵνα πιστεύητε, ὅτι Ιησοῦς ἐστὶν ὁ Χρι-
» στὸς ὁ υἱὸς τοῦ θεοῦ· καὶ ἵνα πιστεύοντες ζωὴν ἔχητε
» ἐν τῷ ὀνόματι αὐτοῦ. καταπλήττει δ᾽ ἄν τις οὐμὲν
καὶ τὸν θεσπέσιον Πέτρον, ἐκδαίοις περαστφωνήτοις
» σοφῶς καὶ ἀναφανδόν. ἄρχοντας τοῦ λαοῦ, καὶ
» πρεσβύτεροι, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπ᾽
» εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσω-
» σται, γνωστὸν ἔστω πᾶσιν ὑμῖν, καὶ παντὶ τῷ λαῷ B
» Ισραὴλ, ὅτι ἐν τῷ ὀνόματι Ιησοῦ Χριστοῦ τοῦ Να-
» ζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ
» νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν
» ὑγιής. καὶ μεθ᾽ ἕτερα πάλιν· καὶ οὐκ ἔστιν ἐν ἄλλῳ
» οὐδενὶ ἡ σωτηρία. οὐδὲ γὰρ ἕτερόν ἐστιν ὄνομα τὸ
» τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ
» σωθῆναι ἡμᾶς. τίς οὖν ἄρα ἐστὶν ὁ καὶ θάνατον κατα-
δὺς, καὶ ἐγηγερμένος ἐν δόξῃ, καὶ ἐκ Ναζαρὲτ, εἰ μὴ
Χριστὸς Ιησοῦς; τοιοῦτος ὁ πρὸ παντὸς μὲν αἰῶνος ἐκ
θεοῦ πατρὸς ἀπορρήτως γεγωνημένος· ἐν δέ γε τῷ C
λοιπῷ, καὶ εἰς πέρας ἥκοντι τοῦ αἰῶνος καιρῷ, καὶ
*ἐξ ἀνδρὸς γυναικὸς ἐκ γυναικός; ὁ πίστιν οὖν ἄρα τὴν * πρὸς
αὐτὸν περσπόμενος, μέγας ἀπόστολος τὸ ἐξαίρετον·
» διῳκειωλήφατο γὰρ υἱὸς θεοῦ. ὅσοι γὰρ ἔλαβον αὐτὸν,
» ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πι-
» στεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων, οὐ-
» δὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀν-
» δρὸς, ἀλλ᾽ ἐκ θεοῦ ἐγεννήθησαν. ἵνα γὰρ χρῆται πρω-
τεύων ἐν πᾶσιν αὐτὸς, καθὰ μέγα πᾶσι, μεγένηται
μὲν ἐκ γυναικός. Επεὶ δὲ εἶεν ἀπαρχὴ τῆς ἀνα-
μορφουμένης κτίσεως εἰ ἁγιασμοῦ πρὸς θεὸν, καὶ D
πρό γε τῶν ἄλλων, αὐτὸς χρηστὸς ἐδείχθη ἐκ παρ-
θένου, τὸν ἀνδρός τε καὶ γυναικὸς οὐ πρεπόντων σύ-
νοδον, καὶ ἐκ αἰσχύνης καὶ μώμου καταδικάζων τὴν
φύσιν. τίμιος γὰρ ὁ γάμος, καὶ ὁ πλάσας αὐτὸν ἀρ-
* κρίβειν χῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. ἀλλὰ τῷ * μεί-
ζονι καὶ ἀσυγκρίτως ὑπερκειμένῳ πρεσπόντων ἤ-
δη πως τὰ ἀνθρώπινα· χρηστὸς γὰρ παρθένος, ἐκ
» ἀνδρὸς ἡμᾶς ἔτι χρηματίζειν ἤρκει. καὶ γοῦν πα-
» τέρα, φησὶ, μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γὰρ ἐ-
» στιν ὁ πατὴρ ὑμῶν ὁ οὐράνιος, πάντες δὲ ὑμεῖς ἀδελ-
» φοὶ ἐστέ. σέσωται ἀμώμητον παντελῶς τὸ πιστεύειν E
εἰς αὐτὸν, μᾶλλον δὲ καὶ τῇ τῶν πεπραγμένων ἀμνηστίᾳ πεπίμπρηται· χάρις δὲ ὧδε πάλιν ὁ
» ἔνδοξος Παῦλος. εἰδότες δὲ, ὅτι οὐ δικαιοῦται
» ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ιησοῦ
» Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δι-
» καιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. κατανοήσω δὲ ἁδρομερῶς, ὅπερ ἤδη φθάσας ἔφην, ἀνακυκλήσας εἰπεῖν, ὅτι Χριστὸς Ιησοῦς, ὁ γυμνὸς, καὶ καθ᾽ ἑαυτὸν νοούμενος ὁ ἐκ θεοῦ λόγος· ἀλλ᾽ ὅτι προσέλαβε τὸ ἀνθρώπινον, ἐσαρκώθη τε ἐσπλάκη σαρκί. οὕτως ἔχοντα δὲ ὁρώμενον,

καὶ

parte oſtenſum, vult, etiam ſi ſolam carnem deſignet; ſed totum.

Scribit hac de re Euangeliſta Ioannes quoque: Multa, ait, & alia ſigna fecit IESVS in conſpectu diſcipulorum, quæ non ſunt ſcripta in libro hoc. Hæc autem ſcripta ſunt, vt credatis, quia IESVS eſt Chriſtus Filius Dei, & vt credentes vitam habeatis in nomine eius. Aeque admirari hoc loco & diuinum quoque Petrum licet: hic enim intrepide, diſerteq. Iudæos eiuſmodi oratione affatur: Principes populi, & ſeniores, ſi nos hodie diiudicamur in bene facto hominis infirmi, in quo iſte ſaluus factus eſt? Notum ſit omnibus vobis, & omni plebi Iſrael, quòd in nomine Domini noſtri IESV Chriſti Nazareni, quem vos crucifixiſtis, quem Deus ſuſcitauit ex mortuis; in hoc iſte aſtat coram vobis ſanus. Et poſt alia rurſum; Et non eſt in aliquo alio ſalus. Neque enim aliud nomen ſub cælo datum eſt hominibus, in quo oporteat nos ſaluos fieri. Ecquis, obſecro, eſt ille qui & mortem ſubijt, & cum triumpho à mortuis excitatus, & Nazarenus appellatus fuit, niſi Chriſtus IESVS? Hoc eſt, vnus ille, qui inexplicabili modo ante omne æuum ex Deo Patre genitus, vltimo hoc & ad finem iam decurrente ſæculi tempore ex muliere homo natus eſt? Vnde qui fidem in ipſum complexus fuerit, eximiam inde mercedem gloriamq. reportabit: vocabitur namque filius Dei. Eſt enim apud ſanctum Ioannem: Quotquot enim receperunt illum, dedit illis poteſtatem filios Dei fieri, his qui credũt in nomine eius; qui non ex ſanguinibus, neque ex voluntate carnis, neque ex voluntate viri, ſed ex Deo nati ſunt. Nam quo ipſe primatum in omnes obtineret, vt ſcriptum eſt, ex muliere naſci voluit.

Quia vero creaturæ per ſanctificationem apud Deum reformatæ initium extitit, ipſe præ ceteris omnibus ex Spiritu genitus declaratur, vtpote abſque viri mulierisq. congreſſu in lucẽ fuſus. Neque idcirco tamen aliquam ignominiæ notam naturæ inurere voluit; (ſunt enim nuptiæ honorabiles, & qui initio formauit omnia, maſculum & feminam fecit eos) ſed naturam humanam præſtantiori multisq. partibus excellentiori dignitate cohoneſtandam putauit: non enim viri, ſed Spiritus germen appellare nos voluit. Huc illud quoque ſpectat: Patrem nolite vobis vocare ſuper terram. Vnus enim eſt Pater veſter cæleſtis: omnes autem vos fratres eſtis. Quamobrem in illum credere omni prorſus reprehenſione vacat; immo vna omnium iſtuc peccatorum obliuione, hoc eſt condonatione penſatur. Scribit enim eximius ille Apoſtolus Paulus ad hunc modum: Scientes autem quia non iuſtificatur homo ex operibus legis, niſi per fidem IESV Chriſti; & nos in Chriſto IESV credidimus, vt iuſtificemur in ipſo. Ceterum quod ſupra indicaui, id paucis hoc loco repetere non grauabor, puta Dei Patris Verbum nude per ſe poſitum non intelligi Chriſtum; ſed tunc demum id nomen obtinuiſſe, cum humana natura aſſumpta citra vllam omnino confuſionem adiunctum eſt carni. Ita affectum, hoc eſt, aſpectabile effectum,

35 Ioan.20. 30.

Act.4.8.9.

Hebr.12. 4.

Matth.19 4.

Matth.23 9.

Galat.2.15. 16.

Vol. I. p. 1. l. 1. Add to the Title, "Containing the Laws of Nature, and the Duties of Men."

P. 2. l. 1. Add to the Title, "Containing the Laws of Nature, and the Duties of Men."

P. 3. l. 1. Add to the Title, "Containing the Laws of Nature, and the Duties of Men."

P.

Ver. 1. *Ye have not chosen me, but I have chosen you.*] Ye have not chosen me to be your Lord and Master, but I have chosen you to be my servants and disciples. Ye have not chosen me to be your Saviour, but I have chosen you to be my followers. Ye have not chosen me to be your Redeemer, but I have chosen you to be my redeemed. Ye have not chosen me to be your Mediator, but I have chosen you to be my mediated. Ye have not chosen me to be your Intercessor, but I have chosen you to be my intercessed. Ye have not chosen me to be your Advocate, but I have chosen you to be my advocated. Ye have not chosen me to be your Shepherd, but I have chosen you to be my sheep. Ye have not chosen me to be your Physician, but I have chosen you to be my patients. Ye have not chosen me to be your Captain, but I have chosen you to be my soldiers. Ye have not chosen me to be your Leader, but I have chosen you to be my followers. Ye have not chosen me to be your Guide, but I have chosen you to be my guided. Ye have not chosen me to be your Pilot, but I have chosen you to be my passengers. Ye have not chosen me to be your Captain, but I have chosen you to be my soldiers. Ye have not chosen me to be your Leader, but I have chosen you to be my followers. Ye have not chosen me to be your Guide, but I have chosen you to be my guided. Ye have not chosen me to be your Pilot, but I have chosen you to be my passengers.

Ver. 2. *They shall put you out of the synagogues.*] They shall put you out of the synagogues, because you will not worship the beast and his image. They shall put you out of the synagogues, because you will not receive the mark of the beast in your right hand or in your forehead. They shall put you out of the synagogues, because you will not worship the beast and his image. They shall put you out of the synagogues, because you will not receive the mark of the beast in your right hand or in your forehead.

Ver. 3. *They have not known the Father, nor me.*] They have not known the Father, nor me, because they have not known the Son. They have not known the Father, nor me, because they have not known the Holy Ghost. They have not known the Father, nor me, because they have not known the Trinity. They have not known the Father, nor me, because they have not known the Unity. They have not known the Father, nor me, because they have not known the Godhead. They have not known the Father, nor me, because they have not known the Deity. They have not known the Father, nor me, because they have not known the Divinity. They have not known the Father, nor me, because they have not known the Godhead. They have not known the Father, nor me, because they have not known the Deity. They have not known the Father, nor me, because they have not known the Divinity.

Ver. 4. *But these things I have told you.*] But these things I have told you, that you may be prepared for them. But these things I have told you, that you may be armed against them. But these things I have told you, that you may be strengthened against them. But these things I have told you, that you may be fortified against them. But these things I have told you, that you may be established against them. But these things I have told you, that you may be confirmed against them. But these things I have told you, that you may be settled against them. But these things I have told you, that you may be grounded against them. But these things I have told you, that you may be rooted against them. But these things I have told you, that you may be built up against them.

Ver. 5. *But now I go my way to him that sent me.*] But now I go my way to him that sent me, to receive the kingdom. But now I go my way to him that sent me, to receive the crown. But now I go my way to him that sent me, to receive the glory. But now I go my way to him that sent me, to receive the power. But now I go my way to him that sent me, to receive the dominion. But now I go my way to him that sent me, to receive the majesty. But now I go my way to him that sent me, to receive the honour. But now I go my way to him that sent me, to receive the praise. But now I go my way to him that sent me, to receive the blessing. But now I go my way to him that sent me, to receive the thanksgiving.

Ver. 6. *But because I have said these things unto you, sorrow hath filled your heart.*] But because I have said these things unto you, sorrow hath filled your heart, that you may be prepared for them. But because I have said these things unto you, sorrow hath filled your heart, that you may be armed against them. But because I have said these things unto you, sorrow hath filled your heart, that you may be strengthened against them. But because I have said these things unto you, sorrow hath filled your heart, that you may be fortified against them. But because I have said these things unto you, sorrow hath filled your heart, that you may be established against them. But because I have said these things unto you, sorrow hath filled your heart, that you may be confirmed against them. But because I have said these things unto you, sorrow hath filled your heart, that you may be settled against them. But because I have said these things unto you, sorrow hath filled your heart, that you may be grounded against them. But because I have said these things unto you, sorrow hath filled your heart, that you may be rooted against them. But because I have said these things unto you, sorrow hath filled your heart, that you may be built up against them.

Ver. 7. *Nevertheless I tell you the truth; It is expedient for you that I go away.*] Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be prepared for them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be armed against them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be strengthened against them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be fortified against them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be established against them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be confirmed against them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be settled against them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be grounded against them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be rooted against them. Nevertheless I tell you the truth; It is expedient for you that I go away, that you may be built up against them.

Ver. 8. *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.*] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be prepared for them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be armed against them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be strengthened against them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be fortified against them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be established against them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be confirmed against them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be settled against them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be grounded against them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be rooted against them. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, that you may be built up against them.

Ver. 9. *Of sin, because they believe not on me.*] Of sin, because they believe not on me, that you may be prepared for them. Of sin, because they believe not on me, that you may be armed against them. Of sin, because they believe not on me, that you may be strengthened against them. Of sin, because they believe not on me, that you may be fortified against them. Of sin, because they believe not on me, that you may be established against them. Of sin, because they believe not on me, that you may be confirmed against them. Of sin, because they believe not on me, that you may be settled against them. Of sin, because they believe not on me, that you may be grounded against them. Of sin, because they believe not on me, that you may be rooted against them. Of sin, because they believe not on me, that you may be built up against them.

Ver. 10. *Of righteousness, because I go to my Father, and ye see me no more.*] Of righteousness, because I go to my Father, and ye see me no more, that you may be prepared for them. Of righteousness, because I go to my Father, and ye see me no more, that you may be armed against them. Of righteousness, because I go to my Father, and ye see me no more, that you may be strengthened against them. Of righteousness, because I go to my Father, and ye see me no more, that you may be fortified against them. Of righteousness, because I go to my Father, and ye see me no more, that you may be established against them. Of righteousness, because I go to my Father, and ye see me no more, that you may be confirmed against them. Of righteousness, because I go to my Father, and ye see me no more, that you may be settled against them. Of righteousness, because I go to my Father, and ye see me no more, that you may be grounded against them. Of righteousness, because I go to my Father, and ye see me no more, that you may be rooted against them. Of righteousness, because I go to my Father, and ye see me no more, that you may be built up against them.

Ver. 11. *Of judgment, because the prince of this world is judged.*] Of judgment, because the prince of this world is judged, that you may be prepared for them. Of judgment, because the prince of this world is judged, that you may be armed against them. Of judgment, because the prince of this world is judged, that you may be strengthened against them. Of judgment, because the prince of this world is judged, that you may be fortified against them. Of judgment, because the prince of this world is judged, that you may be established against them. Of judgment, because the prince of this world is judged, that you may be confirmed against them. Of judgment, because the prince of this world is judged, that you may be settled against them. Of judgment, because the prince of this world is judged, that you may be grounded against them. Of judgment, because the prince of this world is judged, that you may be rooted against them. Of judgment, because the prince of this world is judged, that you may be built up against them.

Ver. 12. *I have yet many things to say unto you, but ye cannot bear them now.*] I have yet many things to say unto you, but ye cannot bear them now, that you may be prepared for them. I have yet many things to say unto you, but ye cannot bear them now, that you may be armed against them. I have yet many things to say unto you, but ye cannot bear them now, that you may be strengthened against them. I have yet many things to say unto you, but ye cannot bear them now, that you may be fortified against them. I have yet many things to say unto you, but ye cannot bear them now, that you may be established against them. I have yet many things to say unto you, but ye cannot bear them now, that you may be confirmed against them. I have yet many things to say unto you, but ye cannot bear them now, that you may be settled against them. I have yet many things to say unto you, but ye cannot bear them now, that you may be grounded against them. I have yet many things to say unto you, but ye cannot bear them now, that you may be rooted against them. I have yet many things to say unto you, but ye cannot bear them now, that you may be built up against them.

Ver. 13. *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.*] Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be prepared for them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be armed against them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be strengthened against them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be fortified against them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be established against them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be confirmed against them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be settled against them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be grounded against them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be rooted against them. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, that you may be built up against them.

Ver. 14. *He shall glorify me: for he shall receive of mine, and shall show it unto you.*] He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be prepared for them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be armed against them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be strengthened against them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be fortified against them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be established against them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be confirmed against them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be settled against them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be grounded against them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be rooted against them. He shall glorify me: for he shall receive of mine, and shall show it unto you, that you may be built up against them.

Ver. 15. *All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.*] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be prepared for them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be armed against them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be strengthened against them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be fortified against them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be established against them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be confirmed against them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be settled against them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be grounded against them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be rooted against them. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you, that you may be built up against them.

[illegible]

Ad Ps. 1. Beatus vir qui non abiit in consilio impiorum. Hoc est, qui non consentit impiis, qui non facit quod impii faciunt, qui non vivit sicut impii vivunt, qui non loquitur quod impii loquuntur, qui non sentit quod impii sentiunt, qui non amat quod impii amant, qui non odit quod impii oderunt, qui non timet quod impii timent, qui non gaudet quod impii gaudent, qui non tristatur quod impii tristantur, qui non desiderat quod impii desiderant, qui non spernit quod impii spernunt, qui non honorat quod impii honorant, qui non fugit quod impii fugiunt, qui non sequitur quod impii sequuntur, qui non credit quod impii credunt, qui non docet quod impii docent, qui non operatur quod impii operantur, qui non orat quod impii orant, qui non laudat quod impii laudant, qui non benedicit quod impii benedicunt, qui non maledicit quod impii maledicunt, qui non ridet quod impii ridunt, qui non plorat quod impii plorant, qui non exaltat quod impii exaltant, qui non humiliat quod impii humiliant, qui non dilatat quod impii dilatant, qui non coarctat quod impii coarctant, qui non ligat quod impii ligant, qui non solvit quod impii solvunt, qui non claudit quod impii claudunt, qui non aperit quod impii aperiunt, qui non tollit quod impii tollunt, qui non ponit quod impii ponunt, qui non destruit quod impii destruunt, qui non aedificat quod impii aedificant, qui non plantat quod impii plantant, qui non evellit quod impii evellunt, qui non occidit quod impii occidunt, qui non vivificat quod impii vivificant, qui non deducit quod impii deducunt, qui non reducit quod impii reducunt, qui non dividit quod impii dividunt, qui non congregat quod impii congregant, qui non dispergit quod impii dispergunt, qui non colligit quod impii colligunt, qui non spargit quod impii spargunt, qui non accipit quod impii accipiunt, qui non dat quod impii dant, qui non retinet quod impii retinent, qui non abjicit quod impii abjiciunt, qui non custodit quod impii custodiunt, qui non servat quod impii servant, qui non quaerit quod impii quaerunt, qui non invenit quod impii inveniunt, qui non perdit quod impii perdunt, qui non lucratur quod impii lucrantur, qui non damnificat quod impii damnificant, qui non lucrificat quod impii lucrificant, qui non nocet quod impii nocent, qui non prodest quod impii prosunt, qui non laedit quod impii laedunt, qui non sanat quod impii sanant, qui non vulnerat quod impii vulnerant, qui non curat quod impii curant, qui non sanat quod impii sanant, qui non mundat quod impii mundant, qui non sanctificat quod impii sanctificant, qui non justificat quod impii justificant, qui non glorificat quod impii glorificant, qui non damnat quod impii damnant, qui non absolvit quod impii absolvunt, qui non condemnat quod impii condemnant, qui non judicat quod impii judicant, qui non regit quod impii regunt, qui non gubernat quod impii gubernant, qui non dominatur quod impii dominantur, qui non servit quod impii serviunt, qui non obedit quod impii obediunt, qui non praecipit quod impii praecipiunt, qui non prohibet quod impii prohibent, qui non permittit quod impii permittunt, qui non concedit quod impii concedunt, qui non negat quod impii negant, qui non affirmat quod impii affirmant, qui non dubitat quod impii dubitant, qui non certificat quod impii certificant, qui non ignorat quod impii ignorant, qui non scit quod impii sciunt, qui non intelligit quod impii intelligunt, qui non sapit quod impii sapiunt, qui non stulte agit quod impii stulte agunt, qui non insipienter agit quod impii insipienter agunt, qui non prudenter agit quod impii prudenter agunt, qui non imprudenter agit quod impii imprudenter agunt, qui non sapienter agit quod impii sapienter agunt, qui non fatue agit quod impii fatue

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 1

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 2

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 3

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 4

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 5

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 6

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 7

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 8

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 9

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 10

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 11

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 12

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 13

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 14

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 15

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 16

Of the Nature of Man, and of the Soul, and of the Immortality thereof. 17

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Of the Nature of Man, and of the Soul, and of the Immortality thereof. 20

1 Adam, Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and Diphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
8 The sons of Ham; Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
10 And Cush begat Nimrod: he began to be a mighty one in the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphtorim.
13 And Canaan begat Zidon his first-born, and Heth,
14 The Jebusite also, and the Amorite, and the Girgasite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 Hadoram also, and Uzal, and Diklah,
22 And Obal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.
24 Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram; the same is Abraham.
28 The sons of Abraham; Isaac, and Ishmael.
29 These are their generations: The first-born of Ishmael, Nebajoth; then Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these are the children of Keturah.
34 And Abraham begat Isaac. The sons of Isaac; Esau, and Israel.
35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister.
40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.
42 The sons of Ezer; Bilhan, and Zaavan, Jakan. The sons of Dishan; Uz, and Aran.
43 Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.
44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
45 And when Jobab was dead, Husham of the land of Temani reigned in his stead.
46 And when Husham was dead, Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.
47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.
48 And when Samlah was dead, Saul of Rehoboth by the river reigned in his stead.
49 And when Saul was dead, Baal-hanan the son of Achbor reigned in his stead.
50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.
51 Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram. These be the dukes of Edom.

CHAP. II.

1 These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, Judah's first-born, was wicked in the sight of the LORD; and he slew him.
4 And Tamar his daughter-in-law bare him Pharez and Zarah. All the sons of Judah were five.
5 The sons of Pharez; Hezron, and Hamul.
6 And the sons of Zarah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.
7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.
8 And the sons of Ethan; Azariah.
9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.
10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;
11 And Nahshon begat Salma, and Salma begat Boaz,
12 And Boaz begat Obed, and Obed begat Jesse,
13 And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third,
14 Nethaneel the fourth, Raddai the fifth,
15 Ozem the sixth, David the seventh:
16 Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.
17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.
18 And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.
20 And Hur begat Uri, and Uri begat Bezaleel.
21 And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.
22 And Segub begat Jair, which had three and twenty cities in the land of Gilead.
23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the villages thereof, even threescore cities. All these belonged to the children of Machir the father of Gilead.
24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.
25 And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.
26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.
27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.
28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.
29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.
30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.
31 And the children of Appaim; Ishi. And the children of Ishi; Sheshan. And the children of Sheshan; Ahlai.
32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.
33 And the sons of Jonathan; Peleth, and Zaza. These were the children of Jerahmeel.
34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.
35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.
36 And Attai begat Nathan, and Nathan begat Zabad,
37 And Zabad begat Ephlal, and Ephlal begat Obed,
38 And Obed begat Jehu, and Jehu begat Azariah,
39 And Azariah begat Helez, and Helez begat Eleasah,
40 And Eleasah begat Sisamai, and Sisamai begat Shallum,
41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.
42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah the father of Hebron.
43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.
44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.
45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.
47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.
49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb was Achsa.
50 These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim,
51 Salma the father of Bethlehem, Hareph the father of Beth-gader.
52 And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites.
53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.
54 The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.
55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

CHAP. III.

1 Now these were the sons of David, which were born unto him in Hebron; the first-born Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:
2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:
3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.
4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.
5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:
6 Ibhar also, and Elishama, and Eliphelet,
7 And Nogah, and Nepheg, and Japhia,
8 And Elishama, and Eliada, and Eliphelet, nine.
9 These were all the sons of David, besides the sons of the concubines, and Tamar their sister.
10 And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,
11 Joram his son, Ahaziah his son, Joash his son,
12 Amaziah his son, Azariah his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, Josiah his son.
15 And the sons of Josiah were, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
16 And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son.
17 And the sons of Jeconiah, the captive; Shealtiel his son,
18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:
20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.
21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.
23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.
24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

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Καὶ ἐπειδὴ καταβέβηκεν ἐκεῖνον ἐκ τῆς τοῦ ἀνθρωπίνης μέτρους, καθῆκε γὰρ ἑαυτὸν εἰς κένωσιν, ἔστιν ἐμμένειν ἀναγκαίως καὶ γίνηται τὸν ἐκ γυναικὸς, οὐκ ἀρχὴν τοῦ εἶναι λαβοῦσης τῆς θείας αὐτοῦ φύσεως, ὅτι κατ' αὐτὸν καὶ γεγονέναι λέγεται. ἀλλ' ἦν μὲν καὶ ἔστιν, ὡς ἔφην, ἐκ θεοῦ πατρὸς φυσικῶς τε καὶ ἀληθῶς ὁ λόγος. ἐπειδὴ δὲ ἐκ ἀνθρώπου ἁπλῶς τοῦτον καθ' ἡμᾶς ὁ ἐκ τῆς ἁγίας παρθένου γεγονὼς, ἀλλ' αὐτὸς σαρκωθεὶς ὁ λόγος, καὶ ἴδιον ἔχων σῶμα τὸ ἐξ αὐτῆς, διὰ τοῦτο λέγεται γεγονέναι σαρκικῶς· ὡς τῆς ἰδίας σαρκὸς τὸν γίνησιν οἰκειούμενος. Οἱ δὲ λέγοντες ἀπιστεῖσθαι θεοτόκον ἐκ εἶναι τὴν ἁγίαν παρθένον, ἐμπίπτειν ἀναγκαίως εἰς τὸ δύο λέγειν υἱοὺς τοῦ θεοῦ. εἰ γὰρ μὴ τέτοκε σαρκικῶς σεσαρκωμένον θεὸν ἡ ἁγία παρθένος, πῶς πῶς ἀνάγκη, καὶ οὐχ ἑκόντας αὐτοὺς ὁμολογεῖν, ὅτι κοινὸν γεγέννηκεν ἄνθρωπον, οὐδὲν ἔχοντα παρ' ἡμᾶς τὸ πλέον. εἶτα πῶς αὐτῷ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρός; πῶς αὐτῷ προσκυνοῦσιν ἄγγελοι, καὶ τῶν οὐρανίων δυνάμεων ἡ ἁγία πληθύς; ἆρ' οὖν ἀνθρώπῳ κοινῷ λελατρεύκασι μεθ' ἡμῶν ἓ σύμπας ὁ οὐρανός; μὴ γένοιτο. προσκυνοῦμεν γὰρ ὡς θεὸν ἀληθινὸν τὸν Ἐμμανουήλ. ἔσται δὲ οὐκ ἑτέρως προσκυνητὸς, ἐὰν μὴ πιστεύωμεν, ὅτι αὐτὸς ὁ ἐκ θεοῦ λόγος, ὁ σεβητὸς πίστει τῆς κτίσεως προσκυνούμενος, οὐκ ἐξ ἀνάγκης κατὰ τὰς γραφὰς· ἐκ εἰς σάρκα μεταβεβλημένος, ἀλλ' ἐκ τῆς ἁγίας παρθένου σάρκα λαβὼν, ὡς ἔφην, καὶ ἀνθρωπίνῳ μεθ' ἡμῶν ὑποκείμενος γενέσει· ἵνα καὶ ἄνθρωπος γενόμενος ὑπὲρ ἡμῶν, δοκῇ μὲν ἀνθρωπίνως, ἀφανῶς δὲ θείκως, πεπτώκοτος τοῦ θανάτου τὸ κράτος. οὕτω γὰρ ἐν δυνάσθαι ἓ ἡμᾶς, εἰς ἐν Χριστῷ νικήσαντας, καταδυναστῆσαι μὲν τῆς ἁμαρτίας, καταδύσασθαι δὲ τὸν φθορέα, καὶ ἀφανίσαι θάνατον. οὕτω τι εἰπεῖν ἐκ ἐνδέχεται τῆς ἐν Χριστῷ. ποῦ ἡ νίκη σου θάνατε; ποῦ τὸ κέντρον σου ἅδη; ὥσπερ γὰρ ἐν Ἀδὰμ πεπτώκαμεν, οὕτω νενικήκαμεν ἐν Χριστῷ. Εἰ δὲ ἄνθρωπος ἐν κοινὸς ὁ Ἐμμανουήλ, πῶς ἂν ὠφέλησε τὸν ἀνθρώπινον φύσιν ὁ ἀνθρώπου θάνατος; καί τι πλέον προσπέφυκεν ἁγίοις προφήταις, Ἀβραὰμ ἐκεῖνος ὁ μεγαβόητος, Ἰσαὰκ, καὶ Ἰακὼβ, Μωσῆς τε, καὶ Σαμουὴλ, καὶ οἱ καθεξῆς γεγονότες ἅγιοι· ἀλλ' ὥστε μὲν ἰδεῖν τὸ ὀπὶ γῆς τῶν ἀνθρώπων γένος ὁ ἐκείνων θάνατος, ἀσθενὲς δὲ ὁ Χριστοῦ. προσκεκόμικε γὰρ ὑπὲρ ἡμῶν τὸν ἴδιον σῶμα, ὃ δὲ ὑπὲρ αὐτῶν τῷ θανάτῳ δὲ ἡμᾶς, πάντας ἐξείλετο τῶν τοῦ θανάτου δεσμῶν. ἦρκεσε γὰρ εἷς ὑπὲρ πάντων ἀποθανὼν, ὁ πάντων ἀξιώτερος, ὅτι καὶ φύσει γιὸς ὁ ἐκ πατρὸς ἐστι λόγος, καὶ ἴδιον αὐτοῦ σῶμα, τὸ ὑπὲρ ἡμῶν εἰς ὀσμὴν εὐωδίας τῷ θεῷ καὶ πατρὶ προσενεχθὲν. ἐκεῖνοι οὖν ἀσεβεῖς, καὶ τῶν λίαν ἐκτετυφωμένων, τὸ πάσχειν εἰς υἱοὺς δύο τὸν ἕνα κύριον Ἰησοῦν Χριστόν. αὐλοπαίζειν δὲ αὐτοῖς καὶ ὁ σοφώτατος Παῦλος

A Ceterum simulatq. ad humanę naturæ leges semel descēdit,(siquidem sua sponte se exinaniuit) non potuit ex muliere quoque non nasci. Nec ob id tamen diuina illius natura aliquod existendi principium tum demum sumpsit, cum illud secūdum carnem natum dicitur. Sed fuit quidem,& est (vt dixi) ex Deo Patre naturaliter & vere Verbum. Quoniam vero is qui ex sacra Virgine natus est,non homo simpliciter vt nos, sed ipsum Dei Verbum incarnatum intelligitur, quod corpus ex ipsa sumptum proprium sibi fecit;hinc est quod secundum carnem natum dicitur,carnis nimirum natiuitatem in se quasi propriam transferens.

B Illi autem,qui sacram Virginem Deiparam esse imperite negant, huc necessario adiguntur, vt duos Dei filios constituant. Nam si sacra Virgo Deum incarnatum secundum carnem non peperit;vel inuiti concedant oportet, hominem tantū vulgarem,nobisq. nihilo excellētiorem in lucem edidisse. Quod si res ita habet; qua obsecro ratione,omne genu illi incuruatur, omnisq. lingua confitetur,quòd Dominus noster IESVS est in gloria Dei Patris? Quomodo Angeli, & sacer ille cælestium virtutum cœtus illum adoret? Numquid hominem communem & nos, & vniuersum cælum hactenus percolimus? Absit: adoramus enim Emmanuelem tamquam verum & naturalem Deum. Atqui nulla ratione adorari potest, nisi credamus ipsum Dei Patris Verbum, quod ab vniuersa creatura adoratur, secundum Scripturas carnem factum esse: non quod in carnem demutatum transierit;sed quod ex ipsa sacra Virgine carnem susceperit,humanamque,vt ante expositum est, natiuitatem, perinde ac nos,subiuerit; quō nimirum homo nostri causa factum,more quidem aliorum hominum mortem pateretur,proculcato autem mortis imperio, diuina vi rursum resurgeret. Hoc enim modo factum est, vt nos quoque per Christum vincere, peccatoq. debellato,ac posita corruptione,mortem effugere possemus,lætitiaq. in Christo pleni diceremus: Vbi est mors victoria tua? vbi est stimulus tuus inferne? Vt enim in Adam deuicti sumus omnes: ita rursum in Christo deuicimus omnes.

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6 Phil. 2. b. 12. Heb. 2. b. 8 1. Cor. 15. 55.

Quod si vulgaris tantum homo esset Emmanuel,quomodo mors illius humanæ naturæ,opem tulisset? Enimuero non pauci sanctorum Prophetarum mortem obierunt, vt laudatissimus ille Abraham,Isaac,Iacob,Moyses,Samuel, reliquiq. deinceps,qui omnes eximia vitę sanctimonia claruerunt; verumtamen mors illorum generi humano nihil omnino contulit. At vero mors Christi salutem præstitit; siquidem propriam pro nobis carnem obtulit; mortiq. semetipsum nostri causa contradens, omnes ex mortis laqueis exemit. Vnus enim pro omnibus moriens abunde satisfecit; vt qui plurimum ceteris omnibus dignitate præstaret. Nam & Dei Patris Verbum est, & natura Deus, & corpus quod pro nobis in odorem suauitatis Deo & Patri offerebat, illius proprium fuit. Impium est ergo, longeq. absurdissimum,vnum Dominū nostrum IESVM Christum in duos filios diuellere;maxime cū sapientissimus

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simus Paulus huic sententiæ diserte reclamet. ait enim: Vnus est Dominus, vna fides, vnum baptisma. Nam si vnus dumtaxat est Dominus, quem illi in duos filios distrahunt, vtri, quæso, ex illis dominationis gloriam assignabimus? An Dei Patris genito Verbo? in hunc namque cum vniuersorum Dominus reipsa sit, & dominatus nomen, & res ipsa quoque multo maxime conuenit. Cedo autem, quo interim loco alterum illum habebimus? Nam cum hic priori illi vtpote infinitis partibus excelsiori iure meritoq. cessurus sit, necessum est, vt dominationis titulū prorsus amittat. At dominationis gloria, vt illi ipsi qui separant, dicunt, è muliere prognato tribuetur. Cum igitur sacrarum litterarum testimonio, vnus tantum sit Dominus; si dominationis vocabulum nudo homini impartimur, quomodo Dei Patris Verbum dominationis appellatione cohonestabimus? Quomodo rursum vna erit fides, & vnum item baptisma? Nam si duo sunt filij Dei, vt quidam opinantur, in quem ex illis credimus? (illorum insciticæ est dicere) aut in cuius nomine baptizati sumus, cum vnum sit baptisma?

Ephes. 4. a. 5.

8 Intelligit prudentia vestra perspicue, insanam hanc doctrinam in magnam absurditatem inclinare; immo vero in extremam impietatem præcipitem ferri. Existimo autem vos qui diuinum illud Christi mysterium accuratius expenditis, perspicaci mentis oculo facillime illos internoscere, qui impostu ram moliuntur, orationiq. suæ pietatis personam inducunt, cum quouis interim venenato iaculo magis feriant: nam si quod res ipsa est, palam dicere licet, Dominum qui eos redemit, hoc est, Christum neutiquam obscure inficiantur. Verumtamen piorum ob hanc rem offensionem, zelumq. æmulatione dignum metuentes, eum qui ex sacra Virgine natus est, & Deum, & Dominum, & Dei Filium esse profitetur. Quod si qui ex rudioribus illorum sermones forte hauriunt, recta mox, vt probabile est, & conuenientia, & quæ à veritate non dissentiant, illos loqui arbitrantur. Verum qui dicta illorum exactius perscrutantur, & iustis ponderibus examinant, nihil non fucatum ac perplexum comperiunt: sunt enim dij multi & domini multi, & in cælo & in terra, quemadmodum diuinus Paulus scriptū nobis reliquit: Nobis tamen vnus est Deus Pater, ex quo omnia & nos in illum; & vnus Dominus noster IESVS Christus, per quem omnia & nos per ipsum. Ceterum cum Dei Patris Verbum humana forma indutum, IESVM Christum nominamus, dignitatem hanc non muneri datam, aut ei extrinsecus aduentitiam obtigisse significamus; sed quod semper creditum est esse, hoc ipsum secundum veritatem esse indicamus. Nam cum extra carnem suapte natura Deus esset; posteaquam carnem induit, Deus esse non destitit. Rursum cum ante assumptam carnem naturalis Dei Filius esset, quando caro iam factum est, Filij rationem non amisit. Tandem cum vniuersorum Dominus ante existeret, posteaquam humana natura, quasi trabea ornatum prodijt, ab eo ordine & dignitate non excidit. Igitur si eum, qui ex sacra Virgine prodijt, hoc est naturale Dei patris Verbū

1. Cor. 8. b. 6.

A λ@. λέγων· εἷς κύριος, μία πίστις, ἓν βάπτισμα· εἰ γὰρ ἐστι κύριος εἷς, εἶτα τίμιον σὺν ἡμῖν εἰς δύο υἱοὺς τὸν ἕνα, τίνι τιθῶ τῆς κυριότητος δόξαν ἀποδήσομεν; ἆρα τῷ ἐκ πατρὸς φωτὶ λόγῳ; πρέπει γὰρ αὐτῷ τὸ τῆς κυριότητος ὄνομά τε μάλιστα καὶ ἀρχῆκεν, καὶ ἔστιν ἀληθῶς τῶν ὅλων δεσποτότης. εἶτα ἐκεῖ ποτὲ τὸν ἕτερον θήσομεν; ἔξω γὰρ κάστης τοῦ εἶναι κύριος, πῶς γὰρ χωρῶν τῷ πεφυκέναι, καὶ ἀσυγκρίτως ὑπερεχομένῳ· ἀλλὰ τῷ ἐκ γυναικὸς, ὡς αὐτοί φασιν ἀποδιεστῶτες, τιθῶ τῆς κυριότητος αὐάψομεν δόξαν. εἶτα πῶς ἔσται κύριος ὁ ἐκ θεοῦ πατρὸς λόγος, εἴπερ ὄντος B ἑνὸς κυρίου, καὶ τοῦ χριστοῦ, ἀνθρώπῳ ψιλῷ τὸ τῆς κυριότητος ὄνομα χαριούμεθα; πῶς δὲ καὶ μία πίστις; ἢ πῶς ἓν τὸ βάπτισμα; εἰ γὰρ ἐσμὲν δύο καὶ ἕνας, εἰς τίνα πιστεύομεν; τῆς ἐκείνων ἀμαθίας ἔχομεν αὐτὴν λέγειν, εἰς τὸ τίνος ὄνομα βεβαπτίσμεθα; καὶ τί βαπτίσματος ὄντος ἑνός; Αλλ' ὁρᾶτε που πάντως ἡ ἐν ὑμῖν ἀγχίνοια μεθυσκέτω τὸν ὑπὲρ τούτῳ λόγον, καὶ καταφρόμενον εἰς τὸ ἀκαλλὲς, μᾶλλον ἤδη δὲ πρὸς ἐσχάτην ἀσέβειαν ἀποτινδύνου. οἶμαι γὰρ δεῖν ὑμᾶς C τὸ θεῖον αὐτοῦ μυστήριον ἀκριβέστερον ἐξετάζοντας, μυστήριον, ἐξεῖ διανοίας ὄμμασι καθορᾶν τοὺς συναρπάζειν ἐθέλοντας, καὶ προσωπεῖον μὲν ἀσεβεῖς τοῖς ἰδίοις ἀνεπλάττοντας λόγοις, βολίδος δὲ μᾶλλον ἀπίστου ὀξύτερον ἔχοντας αὐτούς. ἀρνοῦμαι μὲν γὰρ, ὅσον ἦκεν εἰπεῖν εἰς δύναμιν ἀληθείας, τὸν ἀγοραῖον αὐτοὺς ἀποστῆσαι τύπον, τυπίσι χρισὸν· δεδίοτας δὲ τῶν ἀσεβῶν εἰσαθρόντων τὰς ὀπὶ τῷδε λύπας, καὶ μέν τι ζῆλον τὸν ἀξιάγαστον, ὁμολογοῦσιν, ὅτι καὶ θεός ἐστιν ὁ ἐκ τῆς ἁγίας παρθένου γεγεννημένος, καὶ μίαν ὅτι ἡ κύριος, καὶ υἱὸς τοῦ θεοῦ. καὶ εἰ μέν τις τῶν ἁπλῶν τοὺς παρ' αὐτῶν δέξηται λόγους, νομίζω μὴ τὸ εἰκὸς ὀφλεῖν D εἰκῆ λέγειν, καὶ τῆς τῆς ἀληθείας ὀκ ἀπάδοντα δόγματα. εἰ δὲ δή τις ἕλοιτο καθιχνεῖν τῆς ἐρεύνης αὐτοὺς, καὶ τὸ ἀκριβὲς πυθέσθαι τῶν εἰρημένων τὸν βάσανον, οὐκ ἀπλοεῖν δίκης. εἰσὶ μὲν γὰρ θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, καθὰ καὶ ὁ μακάριος ἡμῖν γράφει Παῦλος. ἀλλὰ ἡμῖν εἷς θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ιησοῦς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. πάλιν ὅταν Ιησοῦν Χριστὸν ὀνομάζωμεν, τὸν ἐκ θεοῦ πατρὸς λόγον ἐν ἀνθρωπίνῃ μορφῇ πεφηνότα σημαίνομεν· ὀκ ἐν χάριτος μέρει, καὶ ἐπακτὸν ἔξωθεν ἔχοντα τὸ ἀξίωμα· ἀλλ' οὕτω γε τοῦτο κατ' ἀλήθειαν, ὅπερ εἶναι πεπίστευται. θεὸς γὰρ ὢν φύσει καὶ λόγος σαρκὸς, μεμένηκε θεὸς καὶ μὴ σαρκὸς· καὶ υἱὸς ὢν φύσει καὶ ἐκ σαρκὸς, μεμένηκεν υἱὸς καὶ ὅπερ γέγονε σάρξ, καὶ κύριος ὢν ἀληθῶς τῶν ὅλων, ἐν τοιαύτῃ πάλιν ὁρᾶται δόξῃ, κατ' ἐν ἀνθρωπότητι γενόμενος. ὀκοῦν εἰ θεὸν ἀληθινὸν εἶναι λέγουσι τὸν ἐκ τῆς ἁγίας παρθένου γεγεννημένον, τυπίσι τὸν ἐκ θεοῦ πατρὸς λόγον, κατὰ φύσιν ἐνοῦντα σαρκὶ, διὰ τὸ ἀ-

carni

ἐπιστολὴν ἐπιστέλλειν, ἀλλὰ καὶ τὰ ἐν τῇ ἐπιστολῇ
γραφέντα ἐπιστολὴ καλεῖται. Ἐπιστολὴ δὲ ἐστὶ λόγος
ἐπιστελλόμενος ἀπόντι τινὶ τῶν ἐπιτηδείων, ἢ ἐπιστελ-
λόμενος ἐπιτήδειος ἀπόντι τινί

Sheet Lullaby

Sheet Music

Sheet Music

Sheet Music

Agricultural Engineering—Farm Mechanics

Ag. Eng. 1. Farm Mechanics. Lectures, recitations and laboratory. Three hours a week throughout the year. Required of sophomores in agriculture. Professor Davenport.

The purpose of this course is to give the student a knowledge of the principles underlying the construction and operation of farm machinery, and to enable him to select intelligently the machinery best suited to his needs. Lectures and recitations will be supplemented by laboratory work in the shop and in the field.

Ag. Eng. 2. Farm Mechanics. Lectures, recitations and laboratory. Three hours a week throughout the year. Required of sophomores in agriculture. Professor Davenport.

This course is a continuation of Ag. Eng. 1.

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**Ag. Eng. 177. Farm Mech

Chapter 1 of Book 1 of Euclid's Elements of Geometry.

A Point is that which hath no parts, or which hath no magnitude.

A Line is a length without breadth.

The Extremities of a line are points.

A right line is that which lies evenly between its extreme points.

A Superficies is that which hath only length and breadth.

The extremities of a superficies are lines.

A plane superficies is that which lies evenly between its extreme lines.

A plane angle is the inclination of two lines to one another in a plane, which meet together, but are not in a right line.

A plane rectilineal angle is the inclination of two right lines to one another, which meet together, but are not in a right line.

When a right line standing on another right line makes the adjacent angles equal to one another, each of the angles is called a right angle, and the right line which stands on the other is called a perpendicular to it.

An obtuse angle is that which is greater than a right angle.

An acute angle is that which is less than a right angle.

A figure is that which is enclosed by one or more boundaries.

A circle is a plane figure contained by one line, which is called the circumference, and is such that all right lines drawn from a certain point within the figure to the circumference, are equal to one another.

And this point is called the centre of the circle.

A diameter of a circle is a right line drawn through the centre, and terminated both ways by the circumference.

A semicircle is the figure contained by a diameter and the circumference cut off by it.

A segment of a circle is the figure contained by a right line and the circumference it cuts off.

Rectilineal figures are those which are contained by right lines.

Trilateral figures, or triangles, by three right lines.

Quadrilateral, by four right lines.

Multilateral figures, or polygons, by more than four right lines.

Of three sided figures, an equilateral triangle is that which has three equal sides.

An isosceles triangle is that which has only two sides equal.

A scalene triangle is that which has three unequal sides.

A right angled triangle is that which has a right angle.

An obtuse angled triangle is that which has an obtuse angle.

An acute angled triangle is that which has three acute angles.

Of four sided figures, a square is that which has all its sides equal, and all its angles right angles.

An oblong is that which has all its angles right angles, but has not all its sides equal.

A rhombus is that which has all its sides equal, but its angles are not right angles.

A rhomboid is that which has its opposite sides equal to one another, but all its sides are not equal, nor its angles right angles.

All other four sided figures besides these are called trapeziums.

Parallel right lines are such as are in the same plane, and which being produced ever so far both ways, do not meet.

A postulate is a demand, requiring that something be granted which is evident.

An axiom is a self evident truth.

Things which are equal to the same thing are equal to one another.

If equals be added to equals, the wholes are equal.

If equals be taken from equals, the remainders are equal.

If equals be added to unequals, the wholes are unequal.

If equals be taken from unequals, the remainders are unequal.

Things which are double of the same thing are equal to one another.

Things which are halves of the same thing are equal to one another.

The whole is greater than its part.

The whole is equal to all its parts.

All right angles are equal to one another.

Two right lines cannot have a common segment.

Two right lines which cut one another are not both parallel to the same right line.

Two right lines which are both parallel to a third right line are parallel to one another.

Two right lines which are perpendicular to the same right line are parallel to one another.

Two right lines which are parallel to one another are in the same plane.

Two right lines which are parallel to one another are equally distant from one another in all their parts.

Two right lines which are not parallel to one another, and which are in the same plane, will meet if produced sufficiently far towards the parts where their angles are less than two right angles.

Two right lines which are not parallel to one another, and which are in the same plane, will not meet if produced towards the parts where their angles are greater than two right angles.

Two right lines which are not parallel to one another, and which are in the same plane, will meet if produced towards the parts where their angles are equal to two right angles.

Two right lines which are not parallel to one another, and which are in the same plane, will not meet if produced towards the parts where their angles are equal to two right angles.

Two right lines which are not parallel to one another, and which are in the same plane, will meet if produced

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Armenia Major, and Armenia Minor, which are divided by the river Euphrates. Armenia Major is bounded on the north by Iberia and Albania, on the east by Media, on the south by Assyria, and on the west by Cappadocia and Pontus. Armenia Minor is bounded on the north by Pontus, on the east by Armenia Major, on the south by Mesopotamia, and on the west by Cappadocia. Armenia Major is a very mountainous country, and contains the mountains Taurus, Niphates, Gordyæus, Ararat, Abus, Paryadres, Orontes, Antitaurus, Anti-Niphates, Mons Masius, Mons Cardu, Mons Alpheus, Mons Sipylus, Mons Sardonius, Mons Cimolus, Mons Cybotus, Mons Cadmus, Mons Mycale, Mons Latmus, Mons Thornax, Mons Tmolus, Mons Messogis, Mons Ida, Mons Gargarus, Mons Argæus, Mons Taygetus, Mons Parnassus, Mons Helicon, Mons Cithæron, Mons Pindus, Mons Olympus, Mons Ossa, Mons Pelion, Mons Othrys, Mons Oeta, Mons Pangæus, Mons Rhodope, Mons Hæmus, Mons Scardus, Mons Orbelus, Mons Rhodope, Mons Pangæus, Mons Pelion, Mons Ossa, Mons Olympus, Mons Parnassus, Mons Helicon, Mons Cithæron, Mons Pindus, Mons Oeta, Mons Othrys

CAN the Art of Love be taught?
Or is it a Gift of Nature?

Can the Art of Love be taught? Or is it a Gift of Nature?

IT is a Gift of Nature, and not to be taught by Art.

IT is a Gift of Nature, and not to be taught by Art.

WHAT is the Reason that Men are more inclined to Love than Women?

WHAT is the Reason that Men are more inclined to Love than Women?

BECAUSE Men are more Amorous than Women.

BECAUSE Men are more Amorous than Women.

WHAT is the Reason that Men are more Amorous than Women?

WHAT is the Reason that Men are more Amorous than Women?

BECAUSE Men are more Lascivious than Women.

BECAUSE Men are more Lascivious than Women.

WHAT is the Reason that Men are more Lascivious than Women?

WHAT is the Reason that Men are more Lascivious than Women?

BECAUSE Men are more Hot than Women.

BECAUSE Men are more Hot than Women.

WHAT is the Reason that Men are more Hot than Women?

WHAT is the Reason that Men are more Hot than Women?

BECAUSE Men are more Dry than Women.

BECAUSE Men are more Dry than Women.

WHAT is the Reason that Men are more Dry than Women?

WHAT is the Reason that Men are more Dry than Women?

BECAUSE Men are more Hairy than Women.

BECAUSE Men are more Hairy than Women.

WHAT is the Reason that Men are more Hairy than Women?

WHAT is the Reason that Men are more Hairy than Women?

BECAUSE Men are more Cold than Women.

BECAUSE Men are more Cold than Women.

WHAT is the Reason that Men are more Cold than Women?

WHAT is the Reason that Men are more Cold than Women?

BECAUSE Men are more Moist than Women.

BECAUSE Men are more Moist than Women.

WHAT is the Reason that Men are more Moist than Women?

WHAT is the Reason that Men are more Moist than Women?

BECAUSE Men are more Fat than Women.

BECAUSE Men are more Fat than Women.

WHAT is the Reason that Men are more Fat than Women?

WHAT is the Reason that Men are more Fat than Women?

BECAUSE Men are more Lean than Women.

BECAUSE Men are more Lean than Women.

WHAT is the Reason that Men are more Lean than Women?

WHAT is the Reason that Men are more Lean than Women?

BECAUSE Men are more Strong than Women.

BECAUSE Men are more Strong than Women.

WHAT is the Reason that Men are more Strong than Women?

WHAT is the Reason that Men are more Strong than Women?

BECAUSE Men are more Weak than Women.

BECAUSE Men are more Weak than Women.

WHAT is the Reason that Men are more Weak than Women?

WHAT is the Reason that Men are more Weak than Women?

BECAUSE Men are more Tall than Women.

BECAUSE Men are more Tall than Women.

WHAT is the Reason that Men are more Tall than Women?

WHAT is the Reason that Men are more Tall than Women?

BECAUSE Men are more Short than Women.

BECAUSE Men are more Short than Women.

WHAT is the Reason that Men are more Short than Women?

WHAT is the Reason that Men are more Short than Women?

BECAUSE Men are more Wise than Women.

BECAUSE Men are more Wise than Women.

WHAT is the Reason that Men are more Wise than Women?

WHAT is the Reason that Men are more Wise than Women?

BECAUSE Men are more Foolish than Women.

BECAUSE Men are more Foolish than Women.

WHAT is the Reason that Men are more Foolish than Women?

WHAT is the Reason that Men are more Foolish than Women?

BECAUSE Men are more Learned than Women.

BECAUSE Men are more Learned than Women.

WHAT is the Reason that Men are more Learned than Women?

WHAT is the Reason that Men are more Learned than Women?

BECAUSE Men are more Ignorant than Women.

BECAUSE Men are more Ignorant than Women.

WHAT is the Reason that Men are more Ignorant than Women?

WHAT is the Reason that Men are more Ignorant than Women?

BECAUSE Men are more Eloquent than Women.

BECAUSE Men are more Eloquent than Women.

WHAT is the Reason that Men are more Eloquent than Women?

WHAT is the Reason that Men are more Eloquent than Women?

BECAUSE Men are more Dumb than Women.

BECAUSE Men are more Dumb than Women.

WHAT is the Reason that Men are more Dumb than Women?

WHAT is the Reason that Men are more Dumb than Women?

BECAUSE Men are more Modest than Women.

BECAUSE Men are more Modest than Women.

WHAT is the Reason that Men are more Modest than Women?

WHAT is the Reason that Men are more Modest than Women?

BECAUSE Men are more Impudent than Women.

BECAUSE Men are more Impudent than Women.

WHAT is the Reason that Men are more Impudent than Women?

WHAT is the Reason that Men are more Impudent than Women?

BECAUSE Men are more Bashful than Women.

BECAUSE Men are more Bashful than Women.

WHAT is the Reason that Men are more Bashful than Women?

WHAT is the Reason that Men are more Bashful

Ioannes Baptista Egnatius Venetus, Rerum memorabilium iuri libri IX. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1516. 8°.

Ioannes Baptista Egnatius Venetus, De exemplis illustrium virorum Venetorum. Venetiis, Aldus, 1554. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1516. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1554. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1560. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1562. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1568. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1573. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1585. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1592. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1596. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1601. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1606. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1609. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1615. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1619. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus, 1623. 8°.

Ioannes Baptista Egnatius Venetus, De Caesaribus libri III. Ad Ioannem Antonium Sabellicum. Venetiis, Aldus,

Ethical Table	Ethical Table	Ethical Table	Ethical Table	Ethical Table	Ethical Table	Ethical Table	Ethical Table

1797 Sir Thomas Frankland, Bart. Admiral of the White Squadron of his Majesty's Fleet, Governor of Greenwich Hospital, and Member of Parliament for the Borough of Rochester, died 27th October 1829, aged 77 years.

Mr. Secretary Marcy to Mr. Buchanan.

DEPARTMENT OF STATE,
Washington, October 20, 1854.

SIR: I have received your despatch of the 4th instant, No. 63, and have submitted it to the President. He has instructed me to say that he is gratified to learn that you have been received by the Queen of Spain in a manner so satisfactory to yourself, and that he has entire confidence in the discretion and ability with which you will discharge the duties of your mission.

I am, sir, your obedient servant,

W. L. MARCY.

Mr. Buchanan to Mr. Marcy.

No. 65.] LEGATION OF THE UNITED STATES,
Madrid, October 20, 1854.

SIR: I have the honor to enclose a copy of a note which I addressed to the Spanish minister of state on the 18th instant, and of his reply of the same date.

I am, sir, your obedient servant,

JAMES BUCHANAN.

Mr. Buchanan to Mr. Olozaga.

LEGATION OF THE UNITED STATES,
Madrid, October 18, 1854.

SIR: I have the honor to inform your excellency that I have received a despatch from the President of the United States, dated on the 4th instant, in which he has instructed me to present to the Spanish government the claim of the owners of the American schooner Black Warrior, for the illegal seizure of that vessel in the harbor of Havana, on the 28th February last, by the Spanish authorities.

I have the honor to request your excellency to appoint a time when I may call upon you for the purpose of presenting the claim, and of explaining the circumstances under which it arises.

I avail myself of this occasion to renew to your excellency the assurances of my high consideration.

JAMES BUCHANAN.

Mr. Olozaga to Mr. Buchanan.

MINISTERIO DE ESTADO,
Madrid, October 18, 1854.

SIR: I have received your note of this day's date, in which you inform me that you have received a despatch from the President of the United States, dated on the 4th instant, in which he has instructed you to present to the Spanish government the claim of the owners of the American schooner Black Warrior, for the illegal seizure of that vessel in the harbor of Havana, on the 28th February last, by the Spanish authorities.

You request me to appoint a time when you may call upon me for the purpose of presenting the claim, and of explaining the circumstances under which it arises.

I have the honor to inform you that I will receive you to-morrow, at 2 o'clock, for the purpose mentioned in your note.

I avail myself of this occasion to renew to you the assurances of my high consideration.

SALUSTIANO OLOZAGA.

Mr. Buchanan to Mr. Marcy.

No. 66.] LEGATION OF THE UNITED STATES,
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I avail myself of this occasion to renew to you the assurances of my high consideration.

SALUSTIANO OLOZAGA.

» ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί. ἡμῖν δὲ A
» εἷς θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐ-
» τόν. καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα,
» καὶ ἡμεῖς δι' αὐτοῦ. εἰ μόνος εἷς ἐστι θεὸς, καὶ ἕτερος
παρ' αὐτὸν οὐδείς, συμπαραλαμβάνεται δὲ εἰς
τὴν μίαν τῆς θεότητος φύσιν, ὁ εἷς Χριστὸς Ἰησοῦς, δι' οὗ
τὰ πάντα· θεὸς ἂν ἄρα ἔσται ἐν ὁμοουσιότητι τοῦ πατρὸς,
νοούμενος θεϊκῶς, καὶ ὅτι κεχρημάτικεν Ἰησοῦς Χρι-
στὸς, γνώμενος ἐκ γυναικός. ἐπιτηρῆσαι δὲ χρὴ, ὅτι
Χριστὸν Ἰησοῦν ὀνομάσας, δι' αὐτοῦ τὰ πάντα γνεσθαί
φησιν, εἰς ἑνὸς ὄντος υἱοῦ κατ' ἔννοιαν οἰκονομικήν.
» Ἐγνώμην, φησὶ, τοῖς ἀνόμοις, ὡς ἄνομος, μὴ ὢν ἄνομος B
» θεῷ, ἀλλ' ἔννομος Χριστῷ· εἰ ὁ Χριστοῦ νόμον ἔχων, νό-
» μον ἔχει θεοῦ, πῶς οὐ θεὸς ὁ Χριστός; Ἀπρόσκοποι
» καὶ Ἰουδαίοις γίνεσθε, καὶ Ἕλλησι, καὶ τῇ ἐκκλησίᾳ
» τοῦ θεοῦ. σημειωτέον, ὅτι θεοῦ λέγων τὴν ἐκκλη-
» σίαν, Χριστοῦ πάλιν οἶδεν αὐτήν. Θέλω δὲ ὑμᾶς
» εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι,
» κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ ὁ
» θεός. ὁ μακάριος Λουκᾶς τὴν περὶ Χριστοῦ γενεα-
λογίαν ἡμῖν σαφηνίσας, ἄρχεται μὲν ἀπὸ τοῦ Ἰω-
σὴφ, εἶτα φθάσας ἕως τοῦ Ἀδάμ, ἀναφέρει, λέ-
γων, τοῦ θεοῦ· ἀρχὴν τῷ ἀνθρώπῳ λαβεῖν τὸν C
ποιήσαντα θεόν. οὕτως εἶναι φαμὲν πάντως ἀνδρὸς
κεφαλὴν τὸν Χριστόν. πεπίστευται γὰρ δι' αὐτοῦ καὶ πε-
ρέχθη πρὸς γένεσιν· οὐχ ὑπουργικῶς κτίζοντος αὐ-
τὸν τοῦ υἱοῦ. *θεουργικῶς δὲ μᾶλλον, ὡς φύσει δη- *θεϊκῶς
μιουργοῦ· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, ὅτι ἐκ τῆς
σαρκὸς αὐτοῦ ἐλήφθη, καὶ αὐτὸν ὥσπερ ἔχει τὴν ἀρ-
χήν. κεφαλὴ δὲ ὁμοίως τοῦ Χριστοῦ ὁ θεὸς, ὅτι ἐξ
αὐτοῦ κατὰ φύσιν. γεγέννηται γὰρ ὁ λόγος ἐκ τοῦ θεοῦ
καὶ πατρός. εἶπα πῶς οὐ θεὸς ὁ Χριστὸς, οὗ κεφαλὴ
τέθηπε κατὰ φύσιν ὁ πατήρ; Χριστὸν δὲ ὅταν λέγωμι, D
ἐν ἀνθρωπίνῃ μορφῇ πεφηνότα τὸν ἐκ θεοῦ λόγον
» ἐννοῶ. Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι
» θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύ-
» ναται εἰπεῖν, κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.
» διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα·
» καὶ διαιρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς κύριος. καὶ
» διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνερ-
» γῶν ἐστι τὰ πάντα ἐν πᾶσιν. εἰ τὸ λέγειν, ὅτι οὐκ ἔστι
φύσει καὶ ἀληθείᾳ θεὸς ὁ Χριστὸς, ἀθέου ἕτερόν ἐστιν, ἢ
εἰπεῖν, ἀνάθεμα Ἰησοῦν, οἱ ἐκβάλλοντες αὐτὸν εἶναι E
καὶ ἀλήθειαν Ἰησοῦν, οὐκ ἐν ἁγίῳ πνεύματι ἔτι πι-
στοί. καὶ εἰ τὰς τῶν χαρισμάτων διαιρέσεις ποτὲ μὲν ἐνερ-
γεῖν τὸ πνεῦμα, φησὶ, ποτὲ δὲ τὸν αὐτὸν κύριον, ποτὲ δὲ τὸν
αὐτὸν θεόν· οἶδεν ἄρα θεὸν ὄντα Χριστὸν, καὶ ὡς θεὸν
ἐνεργοῦντα διὰ τοῦ πνεύματος, καὶ ὡς κύριον κατὰ φύσιν
διανέμοντα μετ' ἐξουσίας, ὥσπερ αὐ ἔλοιτο ταῖς ἄνωθεν
δωρειαῖς. μνημονευτέον δὲ δεῖ, ὅτι καὶ ὁ Παῦλος ἔφη περὶ
Χριστοῦ, ὡς ἐνεργήσαντος αὐτοῦ ἐν δυνάμει πνεύματος
ἁγίου.

cælo, sine in terra, (siquidem sunt dij multi, & domini multi) nobis tamen vnus est Deus Pater, ex quo omnia, & nos in illum, & vnus Dominus IESVS Christus, per quem omnia, & nos per ipsum. Si vnus solus est Deus, & alius præter illum nullus; assumitur autem in vnam Deitatis naturam, & vnus ille IESVS Christus quoque, per quem existunt omnia; Deus vtique erit Christus vt qui etiam tum, cum ex muliere natus, appellatus est IESVS Christus, immotè in Patris consubstantialitate subsisteret. Id etiam animaduertere hic licet, nempe quòd omnia per vnum illum, quē IESVM Christum ipse vocat, tamquam per vnū Filium secundum dispensatoriam vnionem condita esse affirmet.

Factus, inquit, sum ijs qui sine lege erant, tamquam sine lege essem; cum sine lege Dei non essem, sed in lege essem Christi. Si Christi legem habens, Dei legem habet; quomodo Christus non est Deus? *1. Cor. 9. d. 21.*

Sine offensione estote Iudæis & Gentibus, & Ecclesiæ Dei. Aduerte hic rursum, quòd eam Ecclesiam, quam Dei hoc loco appellat, Christi esse intelligat. *1. Cor. 10. d. 32.*

Volo autem vos scire, quòd omnis viri caput Christus est, caput autem mulieris vir; caput vero Christi Deus. Beatus Lucas dum Christi geneologiam texit, à Ioseph exorsus, paulatim ad Adam vsque ascendit, ac tandem infert: Qui fuit Dei; ipsum nimirum procreatorem Deum principij loco homini assignans. Pari itaque modo omnis viri caput Christum definimus. per ipsum enim conditus, & ad ortum euectus est. Non quòd Dei Filius creationis illius instrumẽtum, vel minister extiterit; sed quòd tamquam naturalis rerum opifex diuina virtute illum produxerit. Caput autem mulieris est vir: quandoquidem ex carne illius sumpta est, ipsumq. tamquam quoddam sui initium sortita est. Caput itidem Christi Deus est: siquidem naturaliter ex ipso est. Verbum namque ex Deo & Patre genitum est. Iam qua ratione Christus, cuius caput secundum naturam constitutus est Deus Pater, non erit Deus? Cum autem Christum appello, Dei Patris Verbū intelligo, quod in humana natura apparuit. *1. Cor. 11. a. 3.* *Luc. 3. 23. g. 38.*

Ideo notum vobis facio, quod nemo in Spiritu Dei loquens, dicit anathema IESV; & nemo potest dicere, Dominus IESVS, nisi in Spiritu sancto. Diuisiones vero gratiarum sunt, idem autem Spiritus; & diuisiones ministrationū sunt, idem autem Dominus; & diuisiones operationū sunt, idem vero Deus, qui operatur omnia in omnibus. Sane si aliud nihil est dicere Christum non esse verum, & naturalem Deum, quā dicere anathema IESVM, qui illum re ipsa IESVM esse inficiantur, illi vtique in Spiritu sancto istuc nentiquam faciunt. Rursum si gratiarum diuisiones interdum Spiritum, nonnumquam vero eumdem Dominum, aliquādo autem eumdem Deum operari profitetur, Christum ergo Deum esse non ignorat, qui per Spiritum operetur vt Deus; quique cælestia dona, quibuscumque & quomodocumque voluerit, tamquam natura Deus non absque auctoritate distribuat. Quòd autem Christus in virtute Spiritus sancti operetur, id Paulus de eo loquens, eiusmodi oratione deinceps explanat: *1. Cor. 12. 4. 3.*

1.Cor.12. d.28. Quosdam, inquit, posuit Deus in Ecclesia, primum Apostolos, secundo Prophetas, tertio Doctores, deinde virtutes, exinde gratias curationum: cum enim Deus isthæc efficere perhibeatur; Christus est, qui operatur. quandoquidem is est, qui Apostolos in Ecclesia collocauit, quiq. Doctores in eadem instituit; quibus quoque, vt virtutes operarentur, vim impertiuit. Dedit namque sanctis Apostolis potestatem, vt omne morborum ægritudinumq. genus in populo grassantium, curarent.

2: Cor.16. d.22. Salutatio, mea manu Pauli: Si quis non amat Dominum nostrum IESVM Christum, sit anathema, maranatha. Ecquem obsecro Dominum hoc loco vocat? in confesso est enim, tam ipsum Filium, quàm Spiritum quoque sanctum Dominum vocari, & Dominum esse. Scriptum est enim: 2.Cor.3.b.6. Spiritus Dominus est. Sane beati Pauli mens in ipsum IESVM hic fertur. ait namque: Vnus est Dominus IESVS Christus. Itaque anathemate percutit omnem omnino hominem, qui illum nõ diligit. Is autem Christum non diligit, qui neque natura neque veritate Dei Filium esse agnoscit; sed à Dei Verbo seiungit, ac veluti in secundum ordinem reijcit. Atque ita dum vnum Dominum IESVM Christum in duos diuidit, dispensationis mysterium atroci iniuria afficit.

A ἀγάπε. Καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων. Θεοῦ λεγομένου πᾶσι καταρξιῶ, Χριστὸς ὁ ἐνεργήσας ἐστίν. ἔθετο γὰρ τοὺς ἀποστόλους αὐτὸς ἐν τῇ ἐκκλησίᾳ, καὶ μέντοι καὶ διδασκάλους ἐνεργῆσαι καὶ δυνάμεις. δέδωκε γὰρ ἐξουσίαν τοῖς ἁγίοις μαθηταῖς, θεραπεῦσαι πᾶσαν νόσον καὶ πᾶσαν μαλακίαν τῷ λαῷ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. εἴ τις οὐ φιλεῖ τὸν κύριον, ἤτω ἀνάθεμα, μαραναθᾶ. ἆρα τίνα φησὶ κύριον ἐν πίστει; κύριος μὲν γὰρ ὁμολογουμένως, καὶ αὐτὸς ὁ υἱὸς, ὁμοίως δὲ καὶ τὸ πνεῦμα. ὁ γὰρ κύριος, φησὶ, τὸ πνεῦμά ἐστιν. ὁ δὲ γε τοῦ μακαρίου Παύλου σκοπὸς ἐν τούτοις οἶμαι αὐτὸν συνεπίνευτο τὸν Ἰησοῦν. εἷς γάρ, φησι, κύριος Ἰησοῦς Χριστός. ἀναθεματίζει τοίνυν τὸν μὴ φιλοῦντα αὐτόν. οὐ φιλεῖ δὲ αὐτὸν, ὁ μή πε φύσει, μή πε ἀληθείᾳ λέγων υἱὸν εἶναι τοῦ θεοῦ. ἀλλ' ὡς ἐν διπτύχοις τίθησι τὸν ἐκ θεοῦ λόγον, καὶ τὸ τῆς οἰκονομίας ἀθλιῶς μυστήριον, διὰ τοῦ τέμνειν εἰς δύο τὸν ἕνα κύριον καὶ Ἰησοῦν.

B

C

Ex posteriori ad Corinthios.

Ex τῆς πρὸς Κορινθίους. Β.

2. Cor.2. d.14. DEo autem gratias, qui semper triumphat nos in Christo IESV, & odorem notitiæ suæ manifestat per nos in omni loco; quia Christi bonus odor sumus Deo, in ijs qui salui fiunt, & in ijs qui pereunt. Quòd si Christus paternæ cognitionis bonus odor est, quomodo Deus non est? Haud namque in humana natura diuinæ naturæ fragrantiam compererit quispiam; sed quemadmodum humanitatis odor plane hominem, ita diuinitatis odor Deum indicat. Iam si Christus bonus Patris odor appellatur, vereq. est; quomodo Deus non est, etiamsi illud ipsum Dei Patris Verbum dispensatione homo factum est?

Τῷ δὲ θεῷ χάρις πάντοτε τῷ θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ, ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σῳζομένοις, καὶ ἐν τοῖς ἀπολλυμένοις. εἶτα πῶς οὐ θεὸς ὁ Χριστὸς, εἴπερ ἐστὶν αὐτὸς ὀσμὴ τῆς γνώσεως τοῦ πατρός; οὐ γὰρ ἔν γε τῇ ἀνθρώπου φύσει, τὴν τ' θείας φύσεως εὐωδίαν ἀναμάθοι τις ἄν· ἀλλ' ὥσπερ ἡ τῆς ἀνθρωπότητος ὀσμὴ σημαίνει που πάντως ἄνθρωπον· οὕτω καὶ ἡ τῆς θεότητος θεόν. εἰ δὲ Χριστὸς εὐωδία τοῦ πατρὸς εἶναι λέγεται, καὶ ἔστιν ἀληθῶς, πῶς οὐ θεός ἐστι Χριστὸς, κἂν εἰ γέγονεν ἄνθρωπος οἰκονομικῶς, ὁ ἐκ θεοῦ πατρὸς λόγος; Η ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν τῇ καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, φανερούμενοι, ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ, διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ καρδίας σαρκίνης. ἔφη που θεὸς δι' ἑνὸς τῶν ἁγίων προφητῶν· ἐν τῷ καιρῷ ἐκείνῳ, λέγει κύριος, δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ τὰς καρδίας αὐτῶν ἐπιγράψω αὐτούς. γεγόναμεν τοίνυν ἐπιστολὴ Χριστοῦ, χαράττοντος ἡμῖν οὐκ ἐν μέλανι τὸ αὐτῷ δοκοῦν, ἀλλ' ἐν πνεύματι θεοῦ ζῶντος· οὐ διακονικῶς μᾶλλον, ἀλλ' ἵνα οὕτως εἴπωμεν, αὐτουργικῶς. ἴδιον γὰρ αὐτοῦ τὸ πνεῦμά ἐστιν. εἶτα πῶς οὐ θεὸς ὁ ἐν ἰδίῳ πνεύματι χαράττων ἡμῖν τῆς θεογνωσίας τὸν ὁδόν; ὡς τῶν ἰουδαίων φησὶ· ἀλλ' ἐπωρώθη τὰ νοήματα

D

3. Cor.3. d.2. Epistola nostra vos estis, scripta in cordibus nostris, quæ scitur & legitur ab omnibus hominibus, manifestati quod epistola estis Christi, ministrata à nobis, & scripta non atramento, sed Spiritu Dei; nõ in tabulis lapideis, sed in tabulis cordis carnalibus. Deus per quemdam ex Prophetis Hiere. 31. f.33. alicubi sic loquitur: Post illos dies, dicit Dominus, dabo leges meas in mentem eorum, & in corda eorum inscribam eas. Facti proinde sumus epistola Christi, qui legis suæ decreta, non atramento, sed viuentis Dei Spiritu in nobis describit. Atque hoc ipsum non per modum ministerij, sed per propriam vim, propriamq. (vt ita dicam) efficacitatem: siquidem Spiritus ipsi proprius est. At quo ergo modo is Deus non est, qui diuinæ notitiæ rationes proprio Spiritu mentibus nostris insculpere potest? De Iudæis subiũgit.

2. Cor.3. c.14. Sed obtusi sunt sensus eorum. Vsque enim in hodiernum diem, idipsum velamen in lectione vete-

E

ἀπὸ τῶν ἰουδαίων φησὶ· ἀλλ' ἐπωρώθη τὰ νοήματα
ἀπὸ τῶν ἰουδαίων φησὶ· ἀλλ' ἐπωρώθη τὰ νοήματα
αὐτῶν. Ἄχρι γὰρ τῆς σήμερον ἡμέρας, τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης
διαμένει.

» Δέμβινα, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ κα-
» ταργεῖται. ἀλλ' ἕως τῆ σήμερον, μένει ἀνάγνωσιν
» Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.
» Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ
» κάλυμμα. ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. οὗ δὲ τὸ
» πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. ἀπὸ τέλος νόμου καὶ
προφητῶν ὁ Χριστὸς, καὶ οὐκ ἀποκαλύπτεται τὸ κά-
λυμμα τὸ ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης,
ἐὰν μὴ ἐν μόνῳ τῷ Χριστῷ, πῶς ἔχει λόγον τὸ, αὐ-
θρωπον αὐτὸν οἴεσθαι καινὸν ὑπάρχειν, μόνῃ τῇ τῆς
υἱότητος προσηγορίᾳ τετιμημένον; διὰ τί δ' ἂν
οὕτως ἔχειν τὸ τῆς πίστεως ἡμῶν τέλος, οὐκ εἰς θεὸν
μᾶλλον, ἀλλ' εἰς ἕνα τῶν καθ' ἡμᾶς, ὅπερ ἐστὶ τῶν ἀ-
» πιστούντων. Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγ-
» γέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμέ-
» νον, ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοή-
» ματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν
» τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν
» τοῦ θεοῦ. εἰ καὶ γε τὸν ἐμοὶ δοκοῦν, καινὸς ἄνθρωπός
ἐστιν ὁ Χριστὸς, ἑνώσει μόνῃ τῇ κατ' ὑπόστασιν τῷ σωμά-
τιον ἔχων πρὸς τὸν ἐκ θεοῦ λόγον, φασὶ γὰρ οὕτως
αὐτοὶ, πῶς ἐν τοῖς ἀπολλυμένοις κεκαλυμμένον ἐστὶ
τὸ εὐαγγέλιον τοῦ θεοῦ; νομίζουσι γὰρ τὰ ἔθνη, οὐχ
ὅτι θεός ἐστιν, ἀλλ' ὅτι καθ' ἡμᾶς ἄνθρωπος. πῶς δὲ
καὶ τετύφλωνται ὑπὸ τοῦ σατανᾶ οἱ περὶ ἀνθρώπου
λέγοντες, ὅτι ἄνθρωπός ἐστι; ποῖος δὲ καὶ φωτισμὸς
ἔνεστι τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰ μὴ θεός ἐστι, καὶ
ἐκ τούτου ὑπάρχων δεδόξασται; πῶς δ' ἂν εἴη καὶ
εἰκὼν τοῦ θεοῦ, εἰ μέχρι μόνων τῶν τῆς ἀνθρωπότη-
τος ἀφικνεῖται, οὐκ ἔχων τὸ εἶναι κατ' ἀλήθειαν υἱὸς
» καὶ θεός; Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦν-
» τες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. τοὺς γὰρ
» πάντας ἡμᾶς, φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βή-
» ματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ
» τοῦ ζώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε
» φαῦλον. εἰ πᾶσι τοῖς ἁγίοις ἀπαιτητὸν, τὸ εὐαρεστεῖν
τῷ θεῷ, φιλοτιμούμεθα δὲ πιστοῖς φαίνεσθαι τῷ
Χριστῷ, τὸ ἀνθρώπινον ἀρέσκειαν παραιτούμενοι, πῶς
οὐ θεὸς ἐναργῶς ὁ Χριστός; καὶ εἰ κενῇ τῇ οἰκου-
μένῃ αὐτὸς, ἐνὸς ὄντος νομοθέτου λεγομένου ἐκ κε-
νοῦ, περίδηλον, ὅτι καὶ κατ' αὐτὸν θεός ἐστι, καὶ εἰ γέγονε
» σὰρξ ὁ λόγος. Ἡ γὰρ ἀγάπη τοῦ θεοῦ συνέχει ἡμᾶς
» κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν,
» ἄρα οἱ πάντες ἀπέθανον. καὶ ὑπὲρ πάντων ἀπέ-
» θανεν, ἵνα οἱ ζῶντες, μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ
» τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. εἰ πάντες
ἓν ἐσμὲν, καὶ αὐτῷ ζῆν ἀφόμεθα, καταμανθά-
νοντες δηλονότι τὸν ἑαυτῶν βίον, διό γε τοῦ κρίναι
πληροῦν τὸ θέλημα αὐτοῦ, ζῶμεν δὲ τῷ Χριστῷ πῶς
οὐ θεὸς ὢν αὖ, ᾧ κεχρεωστήμεθα, καὶ ζῆν ἀπαιτεῖται
ἡμᾶς, ὡς ὑπὲρ ἡμῶν παθητοῦ, καὶ περιαμένῳ πάντες
» αἵματι τῷ ἰδίῳ; Τὴν Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ
» θεοῦ παρακαλοῦντος δι' ἡμῶν, δεόμεθα ὑπὲρ Χριστοῦ,
» καταλλάγητε τῷ θεῷ. Ἀκούσωμεν ἔτι, πρεσβεύσα-
μὲν

A veteris testamenti manet non reuelatum, (quod in Christo euacuatur) sed vsque in hodiernum diem, cum legitur Moyses, velamen positum est super cor eorum. Cum autem conuersi fuerint ad Dominum, auferetur velamen. Dominus autem Spiritus est. Vbi autem Spiritus Domini, ibi libertas est. Quòd si legis & Prophetarum finis est Christus, neque velamen quod veteris Testamenti lectioni cohęret, tollitur, nisi per solũ Christum; quomodo rationi consentaneum erit, ipsum nudum esse hominem existimare, & sola filiationis appellatione honoratum? An non hac opinione fieret, vt fides nostra non collimaret in
B Deum, tamquam in finem, sed tamquam in homi nem nostri similem? Eo autem quid aut dici, aut cogitari queat absurdius?

Quòdsi etiam opertum est Euangelium nostrũ, in ijs qui pereunt, est opertum; in quibus Deus huius sæculi excæcauit mentes infidelium, vt non fulgeat illis illuminatio Euangelij gloriæ Christi, qui est imago Dei. Iam si, vt quidam sentiunt, Christus est homo cõmunis, sola personali vnione cum Dei Verbo societatem habens, (ad hunc enim modum loquuntur illi) quomodo in illis, qui pereunt Euangelium illius absconditum est? Gentes enim non Deum, sed hominem nostri similem esse persuasum habent. Quomodo item
C excæcati sunt à satana, qui de homine sentiunt, quod homo est? Qualis præterea illuminatio in Christi Euangelio est, si ipse Deus non est, neque vt Deus glorificatur? Qui denique imago Dei est, si ea solum attingit, quæ humanæ sunt naturæ; neque id reipsa obtinet, vt Filius & Deus sit, Filiusq. & Deus habeatur?

Et ideo contendimus siue absentes, siue præ- 2. Cor. 5. b. 9.
sentes placere illi. Omnes enim nos manifestari oportet ante tribunal Christi, vt referat vnusquisque propria corporis, prout gessit, siue bonũ siue malum. Si in vnũ hoc sancti incumbunt omnes, vt Deo placeant, repudiatoq. mortalium fanore, eiusmodi nos Christo probare enixe contendimus; quomodo Christum Deum esse planũ
D non est? Rursum si ille terrarum orbem iudicaturus est olim; (nec enim alius, & alius est legislator & iudex; sed vnus & idem) vel hac quoque de causa perspicuum euadit, quòd Deus est, tametsi incarnatus est. Ioan. 4. a. 22.

Charitas enim Christi vrget nos æstimantes 2. Cor. 5. c. 14.
hoc; quoniam si vnus pro omnibus mortuus est, ergo omnes mortui sunt. Et pro omnibus mortuus est Christus; vt & qui viuunt, iam non sibi viuãt, sed ei qui pro ipsis mortuus est, & resurrexit. Si omnes vnum in ipso sumus, ipsiq. viuere
E peroptamus, vitam nostram vna hac demum ratione honestam fore rati, si Christi obsecundemus voluntati, illiq. viuamus; quomodo is Deus habendus non est, cui & obnoxij sumus, & cui viuere studemus, tamquam illi qui nostri causa mortem oppetierit, suoq. sanguine profuso nos omnes liberauerit?

Pro Christo ergo legatione fungimur, tam- 2. Cor. 5. d. 20.
quam Deo exhortante per nos. obsecramus pro Christo, reconciliamini Deo. Obserua hic, quòd Chrsti nomine legatione fungantur Apostoli,

quodq. per ſe nos à Deo admoneri aſſerãt. Deinde rurſum: Obſecramus, inquit, pro Chriſto, recõciliamini Deo. Deus itaque eſt Chriſtus, quippe cui reconciliati, Deo reconciliati cenſemur.

2. Cor. 6. a. 4. Sed in omnibus exhibeamus noſmetipſos, ſicut Dei miniſtros. Qui hic Dei miniſtri dicuntur, hi alibi Chriſti miniſtri appellantur; Deus itaque Chriſtus. Vos enim eſtis templum Dei viui, ſicut

Leuit. 26. b. 12. dicit Deus: Quoniam inhabitabo in illis, & inambulabo inter eos, & ero illorum Deus, & ipſi erũt mihi populus. Si viua Dei templa ſumus, veluti inhabitante in nobis Spiritu, qui & Chriſti quo-

Rom. 8. b. 9. que Spiritus eſſe dicitur (ait enim Apoſtolus: Si quis Chriſti Spiritum non habet, hic non eſt eius) quomodo Chriſtus non eſt Deus? addit.

2. Cor. 10. b. 5. Conſilia deſtruentes, & omnem altitudinem extollentem ſe aduerſus ſciẽtiam Dei, & in captiuitatem redigentes omnem intellectum in obſequium Chriſti. At quomodo omnem altitudinem aduerſus Dei ſcientiam ſe extollentem demoliemur? Aut qua tamdem ratione omnem intellectum in Chriſti obſequium captiuum ducemus?

Philip. 2. a. 8. Sane verbum ſponte ſe exinaniuit, Patri vſque ad mortem factum obediens. Quando igitur ex ijs quæ propter carnem, humanæq. naturæ infirmitatem diſpenſatorie ab eo dicta, vel facta ſunt, quidam aduerſus Filij ſcientiam ſeſe erigentes, eum, qui humana forma ſe induit, Deum verum naturalemq. Dei Filium eſſe inficiabuntur, tunc demum omnem altitudinem ſe efferentem comprimemus; ſi eorum qui iſthæc ſapere pertinaci animi ſtudio decreuerint, opinationes euertemus, omnemq. intellectum ad obedientiç diſpenſationem conuertemus. Oportet enim Filium, qui in humanæ naturæ menſura, ſtatuq. apparuit, quæ humanæ naturæ propria ſunt, non auerſari.

A μὲν οὖν τοῦ Χριστοῦ, ὡς δεόμενα λέγουσιν ἡμᾶς ὑπὲρ τοῦ Θεοῦ. εἶτα πάλιν, δεόμεθα, φασὶν, ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. Θεὸς οὖν ἄρα καὶ Χριστός, ᾧ καὶ καταλλαγέντες, Θεῷ καταλλάγημεν. Ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς, ὡς Θεοῦ διάκονοι. οἱ Θεοῦ λεγόμενοι εἶναι διάκονοι, εἴρηται καὶ Χριστοῦ· Θεὸς οὖν ἄρα Χριστός. ἡμᾶς γὰρ ναοὶ ἐσμὲν Θεοῦ ζῶντος, καθὼς εἶπεν ὁ Θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός. εἰ ναοὶ Θεοῦ ζῶντος ἐσμὲν, ὡς ἐνοικοῦντος ἐν ἡμῖν τοῦ πνεύματος, ὃ δὲ εἶναι λέγεται τοῦ Χριστοῦ.

B εἰ γάρ τις, φησὶ, πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ, πῶς οὐ θεὸς ὁ Χριστός; Λογισμοὺς, φησὶ, καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ· καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ. πῶς τοίνυν καθαιρήσομεν πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ; ἢ πῶς αἰχμαλωτιοῦμεν πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ; κεκένωκε γὰρ ἑαυτὸν ὁ λόγος ἐκών, καὶ γέγονεν ὑπήκοος τῷ πατρὶ μέχρι θανάτου. ὅταν τοίνυν ἐν τῶν οἰκονομικῶς ἢ πεπραγμένων, ἢ εἰρημένων διά γε τὴν σάρκα καὶ τὸ ἀνθρώπινον, καταπαίρωσιν τινες τῆς γνώσεως τοῦ θεοῦ, λέγοντες οὐκ εἶναι Θεὸν ἀληθῆ, καὶ υἱὸν κατὰ φύσιν τὸν ἐν ἀνθρωπίνῃ μορφῇ, τότε πᾶν ὕψωμα ἐπαιρόμενον καθαιρήσομεν, τὰς τῶν ἐκεῖνα φρονεῖν βρεμένων ἀποτρέποντες δόξας, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν τῆς ὑπακοῆς οἰκονομίαν. δεῖ γὰρ ἐν τοῖς τῆς ἀνθρωπότητος μέτροις γενόμενον τὸν υἱὸν, μὴ παραιτεῖσθαι τὰ ἀνθρώπινα.

Ex epiſtola ad Galatas.

Ἐκ τῆς πρὸς Γαλάτας.

Gal. 2. d. 19 EGo enim per legẽ, legi mortuus ſum, vt Deo viuam: Chriſto crucifixus ſum cruci. Viuo autem iam non ego, viuit vero in me Chriſtus. Quod autem nunc viuo in carne, in fide viuo Filij Dei, qui dilexit me, & tradidit ſemetipſum pro me. Quid diuinus Paulus hoc loco moneat, diligẽter expendendum eſt. Lex quam Deus Prophetarum ore promulgauerat, ciuſmodi erat: Iuſtus

Habac. 2. a. 4. autem ex fide viuet. Erat & per Moyſen quoque lex lata. Ait ergo: Fidei legem complexus, legi Moſaicæ mortuus ſum, hoc eſt quæ veteribus per vmbras & figuras præfinita erant, ea amplius non præſto. Hoc ipſum enim eſt legi Moſaicæ mortuos eſſe. Quo nimirum fidei, quæ in Chriſtum eſt adhærentes, Deo viuamus. Cum igitur iuſtificationem, quę per Chriſtum contigit, potiorem ducentes, legi Moſaicæ emoriamur, qua ratione Chriſtus, per quem lex tamquam fide infirmior euacuatur, non erit Deus? Quod ſi vero Chriſtus homo tantum erat, quomodo Filius in ipſum ipſa lege ſuperior euaſit?

Gal. 3. a. 5. Qui ergo tribuit nobis Spiritum, & operatur virtutes in nobis; ex operibus legis, an ex auditu fidei? Si lex Moſaica tametſi Dei lex eſſet, & ab Angelis promulgata eſſet, non ſubminiſtrat Spiritum.

D Ἐγὼ γὰρ διὰ νόμου, νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω, Χριστῷ συνεσταύρωμαι. ζῶ δὲ οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός. ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ, τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. τί δ' ἄρα φησὶν ἐν τούτοις ὁ Θεσπέσιος Παῦλος, καλῶς ἔχειν ἀναγκαῖον. νόμος πέφηνε δὴ Θεοῦ διὰ φωνῆς προφητῶν, ἐξ ἔτους· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. πέφηνε δὲ ὁ νόμος διὰ Μωσέως. νόμῳ τοίνυν τῇ τῆς πίστεως, φησὶν, ἀληθείας, ἀπέθανον τῷ νόμῳ τῷ διὰ Μωσέως. οὐκ ἐνεργήσας ἔτι τὰ ὡς ἐν σκιᾷ, καὶ τύποις διωρισμένα τοῖς ἀρχαίοις. ἔστι δὲ ἐστι, τὸ, νόμῳ τῷ διὰ Μωσέως ἀποθανεῖν, ἵνα Θεῷ ζήσωμεν, τῇ εἰς Χριστὸν προσκείμενοι πίστει. ὅπως τοίνυν ἀποθνήσκομεν τῷ διὰ Μωσέως νόμῳ, τὴν ἐν Χριστῷ προθυμούμενοι δικαίωσιν, πῶς ἂν Θεὸς ὁ Χριστὸς, δι' ὃν καταργεῖται νόμος, ὡς διαφέρειν αὐτὸν τῆς πίστεως; εἰ γὰρ ἄνθρωπος ἁπλῶς ἦν ὁ Χριστὸς, πῶς ἂν ἐλύετο ὁ νόμος κρείττων ἡ πίστις ἡ εἰς αὐτόν; ὃ γὰρ ἐπιχορηγῶν ἡμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως; εἰ ὁ νόμος ὁ διὰ Μωσέως, καὶ τοῦ Θεοῦ νόμος ὤν, καὶ λαληθεὶς δι' ἀγγέλων,

οὐκ

πάθωμεν δίκαιον, ὁ θεὸς εἰς ἄνθρωπον πταίσαντα μικρὰ ἐκολάσθη, εἰ μὴ καὶ συγγνώμης ἄξιος, πῶς οὐκ ἐν χείρονι δίκῃ τοῦ παραβεβηκότος εἰς τὸν Μωσέως νόμον, ὁ κοινὸν ἡγησάμενος τὸ αἷμα τοῦ Χριστοῦ; ἀλλὰ μὴν ἐν χείρονι, καὶ σφόδρα εἰκότως. οὐκ ἄρα κοινὸν τὸ αἷμα τοῦ Χριστοῦ. θεὸς γὰρ ἦν ὁ λόγος γενόμενος σὰρξ. Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ τῆς γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολλῷ μᾶλλον ὑμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε· νῦν δὲ ἐπήγγελται λέγων, ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. τίς ὁ χρηματίσας ἐπὶ γῆς, ὃν παραιτησάμενοι κεκινδυνεύκασιν οἱ τῶν Ἰουδαίων πατέρες; ἢ δῆλον, ὅτι Μωσῆς; ἀλλ' οὐκ ἐκ γῆς ὁ Χριστός, ἐξ οὐρανῶν δὲ μᾶλλον. ὁ γὰρ ἄνωθεν, καὶ ἐκ τοῦ πατρὸς θεὸς λόγος, ἄνθρωπος γέγονε καὶ θεός. χείρων οὖν ἡ δίκη τῶν αὐτὸν ἀποστρεφομένων, καὶ μάλα εἰκότως. ὡς γὰρ ὁ σοφός φησιν Ἰωάννης, ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς λαλεῖ, τουτέστιν ἀνθρώπινα· ὁ δὲ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστὶν, ὡς ὢν καὶ θεὸς ἀληθινός. τοῦτο δὲ ἴδιόν τι καὶ ἐπὶ Χριστοῦ. Ἰησοῦς Χριστὸς χθὲς, καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. τὸν ἐκ θεοῦ φυσικῶς λόγον τότε κεκλημένον εὑρήσομεν Ἰησοῦν Χριστὸν, ὅτε γέγονεν ἄνθρωπος ἐκ γυναικός. πῶς οὖν ὁ χθὲς, καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας; ἵνα δηλονότι τῇ πρὸς τὸν ἐκ θεοῦ λόγον εἰς ἓν ἓνα, νοουμένης τῆς ἀναλλοιώτου ἐξ αὐτοῦ σαρκός. οὕτω γὰρ τὸ ἄτρεπτον τοῦ λόγου κατὰ φύσιν μενεῖ πάλιν αὐτῷ, νοουμένῳ καὶ μετὰ σαρκός.

multabatur; qui autem in hominem deliquerat, veniam interdum consequebatur) quomodo igitur maiori pœna dignus censetur, qui Christi sanguinem pollutum duxerit, eo qui in Mosaicam legem peccatum admiserat? Atqui grauiorem citra vllam controuersiam promeretur. Cur ita? quia Christi sanguis non vulgaris communisve hominis sanguis est, sed Dei. Verbum enim, quod carne se induit, Deus est.

Videte ne recusetis loquentem: Si enim illi nō effugerunt recusantes eum, qui super terram loquebatur; multo magis nos, qui de cælo loquentem nobis auertimus. Cuius vox mouit terram tunc; nunc autē repromittit Deus, dicens: Adhuc semel & ego mouebo non solum terram, sed & cælum. Quis ille, quæso, quem cum in terris loquentem Iudæorum maiores aspernarentur, graue sibi periculum acciuerunt? an non clarum est Moysen hunc extitisse? At Christus non de terra, sed de cælo est. Nam Deus Verbum, quod de supernis est, & ex Patre ortum est, factus est homo, idemq. Deus. Grauius proinde supplicium debetur his, qui ipsum auersantur, quàm qui Moysen; nec iniuria. Quandoquidē, vt sapiēs Ioannes monet: Qui de terra est de terra loquitur, hoc est terrena & humana: qui autem de supernis venit, super omnes est; nempe vt Deus. Hunc autem Christum esse, & fuisse, quæstionem nullam habet.

Hebr. 12. f. 25.

Christus Iesvs heri, & hodie, ipse & in sæcula. Verbum quod ex Deo gignitur, tunc demum Iesv Christi appellationem sortitum comperimus, cum ex muliere factum est homo. Sed quomodo idem est heri, & hodie, & in sæcula? Non alia vtique ratione, quàm carnis, quā assumpsit, cum Dei Verbo coniunctione, eiusdemq. ad vnū Filium relatione. Hac namque consideratione, etiamsi, vt carne indutum est, animo concipiatur; suam nihilominus naturalem stabilitatem integram semper retinet.

Hebr. 13. f. 8.

Ex priori ad Timotheum.

Paulus Apostolus Iesv Christi secundum imperium Dei Saluatoris nostri, & Christi Iesv spei nostræ, Timotheo dilecto filio in fide. Nomen hoc Saluator nulli alteri æque vere proprieq. conuenit, ac vero naturaliq. Deo. Vnde Doctor noster id nominis nunc quoque illi imponit. Atqui Iesvs Christus, & Dominus, & Saluator noster est. Vocatus est enim Iesvs, nominisq. vim, ac significationem beatus Angelus exponens, ita ait: Vocabis nomen eius Iesvm: Ipse enim saluum faciet populum suum à peccatis eorum. Deus igitur est Christus. nam iuxta diuini Pauli doctrinam, ipse est Saluator omnium hominum.

1. Tim. 1. a. 1.

Matth. 1. d. 21.

Ex epistola ad Titum.

Apparuit enim gratia Dei Saluatoris nostri omnibus hominibus, erudiens nos vt abnegantes omnem impietatem, & sæcularia desideria, sobrie & iuste, & pie viuamus in hoc sæculo, expe-

Tit. 2. a. 11

Ἐκ τῆς πρὸς Τιμόθεον πρώτης.

Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν θεοῦ Σωτῆρος ἡμῶν, Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει. τὸ τοῦ Σωτῆρος ὄνομα πρέπει οὐ μᾶλλον οὐχ ἑτέρῳ κυρίως τι καὶ ἀληθῶς, πλὴν ὅτι δὴ μόνῳ τῷ κατὰ φύσιν ὄντι θεῷ. οὕτω καὶ νῦν αὐτὸν ὀνόμασεν ὁ μυσταγωγός. ἀλλ' ἔστι Σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς Χριστός. ὠνόμασται γὰρ Ἰησοῦς, ἐκ τῆς τοῦ ὀνόματος δυνάμεων, ἥνπερ ἑρμηνείαν σαφῆ καθιστὰς ὁ μακάριος ἄγγελος ἔφασκε· καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. θεὸς ἄρα ὁ Χριστὸς, ὅπερ ἐστὶ σωτὴρ πάντων ἀνθρώπων, καθὼς φησὶν ὁ θεσπέσιος Παῦλος.

Ἐκ τῆς πρὸς Τίτον.

Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν, καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως, καὶ δικαίως ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσ-

» ρονομίαν ἄφθαρτον, καὶ ἀμίαντον, καὶ ἀμάραντον τετη-
» ρημένην ἐν οὐρανοῖς. ὃς ἡμᾶς ἀναγεννήσας εἰς ἐλπίδα
ζῶσαν καὶ μένουσαν, πόσῳ μᾶλλον ἂν εἴη τοῦτο αὐτὸ τὸ ἴδιος ἐκ νε-
» κρῶν ἀναστήσας ὁ Χριστὸς, πῶς οὐκ ἂν εἴη θεός; Περὶ
» ταύτης σωτηρίας, ἐξεζήτησαν, φησὶ, καὶ ἐξηραύνησαν προ-
» φῆται, οἱ περὶ τῆς εἰς ἡμᾶς χάριτος προφητεύσαν-
» τες, ἐραυνῶντες, εἰς τίνα, ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν
» αὐτοῖς πνεῦμα Χριστοῦ. ἰδοὺ δὴ πάλιν ἐν τούτοις Χρι-
στοῦ τὸ ἄγιον ἄρρητον πνεῦμα, καίτοι θεοῦ ὄν. θεὸς ἄρα
ἄρα Χριστὸς, ὡς ἴδιον ἔχων τὸ πνεῦμα τὸ ἅγιον.

tatem incorruptibilem, & incontaminatam, & immarceſſibilem, conſeruatam in cælis. Si Deus nos genuit in ſpem viuam, & ſtabilem, effecitq. hoc ipſum Iesvs Chriſtus per ſuam ex mortuis reſurrectionem; qui fieri queat, vt Deus non ſit?

De qua (inquit) ſalute inquiſiuerunt, & ſcrutati ſunt Prophetæ, qui de futura in nobis gratia prophetauerunt, ſcrutantes, in quod, vel quale tempus ſignificaret in eis Spiritus Chriſti. En hic rurſum Spiritus qui Dei eſt, dicitur Chriſti eſſe. Deus igitur eſt, vt qui proprium habeat Spiritum ſanctum.

Ἐκ τῆς Πέτρου ὑστερᾶς. Β

» Ἐγένοντο δὲ καὶ ψευδοπροφῆται, ὡς καὶ ἐν ὑμῖν
» ἔσονται ψευδοδιδάσκαλοι. οἵτινες παρεισάξου-
» σιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς
» δεσπότην ἀρνούμενοι. ἠγοράσθημεν γὰρ ἡμεῖς, οὐ φθαρ-
» τοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἀλλὰ τῷ τιμίῳ αἵματι τοῦ
» Χριστοῦ. ἐσμὲν οὖν ἄρα τοῦ περιαμένα, καίτοι θεῷ
» δουλεύοντες ζῶντι καὶ ἀληθινῷ. εἶπε πῶς οὐ θεὸς ὁ
Χριστὸς, ὃν καὶ δεσπότην ἐπιγραψάμεθα, ζῶντά τε
εἰδέναι καὶ ἀληθινόν;

Ex poſteriori epiſtola Petri.

FVerunt autem & pſeudoprophetæ in populo, ſicut & in vobis erunt magiſtri mendaces, qui introducent ſectas perditionis, & eum qui emit eos Dominum negant. Haud aliquo corruptibili pretio, auro vel argento redempti ſumus, ſed pretioſo Chriſti ſanguine. Quare ſumus eius qui redemit nos; & quidem Deo viuo, & vero ſeruientes. Cum Chriſto igitur Domini titulum aſſignemus, ipſumq. viuum & verum Dominū eſſe non ignoremus, cur Deum eſſe inficias ibimus?

2. Pet. 2. 1.

Ἐκ τῆς Ἰωάννου ὑστερᾶς πρώτης. C

» Καὶ οἴδαμεν, ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκε, καὶ δέδωκεν
» ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν μόνον καὶ
» ἀληθινὸν θεόν. καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ
» αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ
» ζωὴ αἰώνιος. Ἰησοῦς Χριστὸς, ὁ γυμνὸς καὶ καθ' ἑαυ-
τὸν, καὶ ἄνθρωπος ὁ ἐκ τοῦ θεοῦ πατρὸς νοεῖται λό-
γος· ἀλλ' ὅτι γέγονεν ἄνθρωπος, τότε καὶ ἐνόμασται
Χριστὸς Ἰησοῦς. ὅτι γοῦν αὐτός ἐστιν ἀληθινὸς θεὸς καὶ
ζωὴ αἰώνιος, τίς τῶν ἔτερα φρονούντων ἀντέξεται; D

Ex epiſtola prima Ioannis.

ET ſcimus, quoniam Filius Dei venit, & dedit nobis ſenſum, vt cognoſcamus verum Deū, & ſimus in vero Filio eius. Hic eſt verus Deus, & vita æterna. Dei Patris Verbum, prout ſecundum ſe nude, & extra carnem conſideratur, non appellatur Iesvs Chriſtus; Chriſti autem Iesv nomen tunc demum ſortitum eſt, cum homo factum eſt. Cum ipſe igitur, verus ſit Deus, & vita æterna, quis ſecus ſentientes ferre queat?

1. Ioan. 5. 20.

Ἐκ τῆς Ἰούδα ὑστερᾶς.

» Πᾶσαν σπουδὴν ποιούμενος περὶ τοῦ γράφειν ὑμῖν
» περὶ τῆς κοινῆς ὑμῶν σωτηρίας, ἀνάγκην
» ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ
» ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. παρεισέδυσαν
» γάρ τινες ἄνθρωποι, οἱ καὶ πάλαι προγεγραμμένοι εἰς
» τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριν
» μετατιθέντες εἰς ἀσέλγειαν· καὶ τὸν μόνον δεσπότην καὶ E
» κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. Τί οὖν τρό-
πον ἀρνοῦνται τινες τὴν ἅπαξ πιστευθέντων, τὸ κύριον ἡ-
μῶν Ἰησοῦν τὸν Χριστόν; καίτοι παρεδείξαμεν τὴν τῆς
ἐνανθρωπήσεως λόγον. ἀλλ' εἰ φαμὲν, ὅτι ἕτερος μέν
ἐστιν υἱὸς ὁ ἐκ θεοῦ πατρὸς λόγος, ἕτερος δὲ κατ' ἰδίαν ὁ
ἐκ γυναικὸς, ἡρνησάμεθα τὸν μόνον δεσπότην. εἷς γὰρ
κύριος Ἰησοῦς Χριστὸς, καθ' ἕνωσιν οἰκονομικὴν, τὴν
πρὸς σὲ, φημὶ, τὸν ἐκ θεοῦ λόγον, εἰς τὴν τῆς θεότητος
δόξαν ἀναφοιτώσης αὐτοῦ τὴν σαρκός. εἷς ἄρα Χρι-
στὸς καὶ υἱός. ἕνωσις γὰρ οὕτω τῶν ὅλων δεσπότης.

Ex epiſtola Iudæ.

OMnem ſollicitudinem faciens ſcribendi vobis de communi veſtra ſalute, neceſſe habui ſcribere vobis, deprecans ſupercertari ſemel traditæ ſanctis fidei. Subintroierunt enim quidam homines (qui olim præſcripti ſunt in hoc iudicium) impij, Domini noſtri gratiam transferentes in luxuriam, & ſolum dominatorem, & Dominum Iesvm Chriſtum negantes. Cum incarnationis doctrinam vniuerſe admittamus, quomodo qui ſemel crediderunt, Dominum noſtrum Iesvm Chriſtum negare dicuntur? Sane ſi aliū Dei Patris Verbum Filium eſſe dixerimus, alium rurſus eum, qui natus eſt ex muliere; vnū eſſe Dominum diſerte inficiamur. Vnus enim Dominus Iesvs Chriſtus, ſecundum diſpenſatoriam cum Dei Patris Verbo vnionem, humanitate illius ad Deitatis gloriam euecta. Vnus proinde eſt Chriſtus, & Filius, vnusq. vt ſemel dicam, huius vniuerſi Dominus.

Iud. v. 3.

Ex

Ex euangelio ſecundum Matthæum.

Quòd Chriſtus ſit Deus.

Matth. 1. d.20. HAec autem eo cogitante, ecce Angelus Domini apparuit in ſomnis ei, dicens: Ioſeph, fili Dauid, noli timere accipere Mariam coniugem tuam. Quod enim in ea natum eſt, de Spiritu ſancto eſt. Pariet autem Filium, & vocabis nomen eius IESVM. Ipſe enim ſaluum faciet populum ſuum à peccatis eorum. Duo ſimul hoc loco ponit, quæ in diuinam tantum naturam quadrant, non etiam in humanam. Aſſerit namque illum, qui ex Maria ortus eſt, eos omnes, qui ſalutem per ipſum conſequuntur, populum peculiarem habere, tum ipſis eiſdem rurſum peccata ignoſcere. Atqui Dei ſunt vniuerſa; ipſiusq. ſolius eſt, peccatorum laqueis irretitos expedire. Is igitur, qui ex ſacra Virgine natus eſt, Deus eſt, cuius nos peculiaris populus ſumus, quiq. è peccatorum vinculis pro ſua poteſtate nos exemit, ac liberauit.

Matth. 2. a.1. Cum ergo natus eſſet IESVS in Bethlehem Iudææ. in Bethlehem Iudææ natus eſt, ex Ieſſæa radice. Vnde Deus & Pater per quemdam *Mich. 5. a.2.* è ſacris vatibus ita ait: Et tu Bethlehem domus Ephrata nequaquam minima es, vt ſis in millibus Iuda. Ex te enim egredietur mihi qui regat populum meũ in Iſrael, & egreſſus eius ab initio à diebus æternitatis. Quomodo Bethlehemita ille ab initio ſæculi egreſſus, hoc eſt ſubſtantiæ principium ſortitus dicitur, cum tamen in nouiſſimis ſæculi temporibus natum ipſum eſſe conſtet? Deus igitur eſt Chriſtus, ipſiusq. diuini Verbi antiquitas in illũ conuenit. Nam Deus erat propter nos ex muliere homo naſci dignatus.

Matth. 3. b.11. Ego quidẽ inquit, baptizo vos in aqua in pœnitentiam. Qui autem poſt me venturus eſt, fortior me eſt, cuius non ſum dignus calceamenta portare. Ipſe vos baptizabit in Spiritu ſancto, & igne. Cuius ventilabrum in manu ſua eſt, & permundabit aream ſuam. Haudquaquam humanæ naturæ opus eſt in Spiritu ſancto baptizare: ſed neque ſpiritalem quoque aream, hoc eſt homines ætatem in terra agentes, hominis cuiuſpiam propriam eſſe conceſſerimus. Eiuſmodi enim omnia ſolius Dei ſunt; ipſiq. ſoli congruit, illos, qui credunt, in Spiritu ſancto baptizare. Atqui Chriſtus, qui ſecundum carnem, incarnationisve menſuram poſt Ioannem veniebat, potenter iſthæc præſtabat, idemq. ſuam quoque aream permundat. Verus itaque Deus eſt Chriſtus.

Matth. 8. a.2. Et ecce leproſus veniens adorabat eum, dicens: Domine ſi vis, potes me mundare. Et extendens IESVS manum tetigit eum, dicens: Volo, mundare. Et confeſtim mundata eſt lepra eius. Opus diuinum moliri, non eſt virium humanarum. Conuenit id autem in Principem omnium naturã, hoc eſt diuinã. Atqui Chriſtus eiuſmodi opera molitur; non eſt ergo nudus tantum homo, quemadmodum nos; ſed Deus humanam naturam indutus. Quod de leproſo mundato hìc dicitur, hoc de ſocru Petri, de ventis item & mari, deq.

Ex τοῦ κατὰ Ματθαῖον εὐαγγελίου.

Ὅτι θεὸς ὁ Χριστός.

Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσὴφ υἱὸς Δαυὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ πνεύματός ἐστιν ἁγίου. τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. διὸ καὶ πάντα τίθησι τὰ θεοπρεπῆ, καὶ οὐκ ἀνθρωπίνῃ πρέποντα φύσει. τοῦ γὰρ πεχθέντος ἐκ τῆς Μαριὰμ ἴδιον, ἔφη, λαὸν τοὺς δι' αὐτοῦ σεσωσμένους· καὶ μέν, ὅτι καὶ ἁμαρτιῶν αὐτοὺς αὐτὸς ἀπαλλάξει. θεοῦ δὲ τὸ πάντα, καὶ πρέπει αὐτῷ καὶ μόνῳ τὸ ἀπαλλάττειν ἁμαρτιῶν δυνάσθαι τοὺς ἡμαρτηκότας. θεὸς οὖν ἄρα ἐστὶν ὁ ἐκ τῆς ἁγίας παρθένου γεννηθεὶς, οὗ καὶ ἴδιος ἐσμὲν λαὸς· καὶ ἁμαρτιῶν δὲ ἡμᾶς ἀπήλλαξεν, ὡς ἔχων καὶ τούτου τὴν ἐξουσίαν. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας. ἐν Βηθλεὲμ γεννᾶται τῆς Ἰουδαίας, ἐκ ῥίζης Ἰεσσαί. φησὶ δὲ πρὸς αὐτοῦ δι' ἑνὸς τῶν προφητῶν ὁ θεὸς καὶ πατήρ· καὶ σὺ Βηθλεὲμ οἶκος τοῦ Ἐφραθᾶ, μὴ ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σοῦ γὰρ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ἰσραήλ· καὶ αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος. πῶς οὖν ὁ γεννηθεὶς ἐν Βηθλεὲμ τῆς Ἰουδαίας ἀπ' ἀρχῆς αἰῶνος τὰς ἐξόδους ἔχειν λέγεται, τουτέστι τὴν ὑπαρξέως τὴν ἀρχὴν, καίτοι γεννητὸς ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς; θεὸς οὖν ἄρα Χριστὸς, καὶ πρέπει αὐτῷ τὸ τοῦ θεοῦ λόγου ὑπεροβάντα. θεὸς γὰρ ὢν δι' ἡμᾶς σαρκικὴν ὑπομείνας γέννησιν τὴν ἐκ γυναικός. Ἐγὼ μὲν γὰρ ὑμᾶς ἐν ὕδατι βαπτίζω, φησὶν, εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ. οὐκ ἀνθρώπους ἔργον φαμὲν τὸ βαπτίζειν ἐν ἁγίῳ πνεύματι· ἀλλ' οὐδὲ τὴν ἄλωνα τὴν νοητὴν, τουτέστι τοὺς ἀπὸ τῆς γῆς, ἰδίαν εἶναι φαμὲν ἀνθρώπου· θεοῦ γὰρ τὰ πάντα ἐστὶ, καὶ αὐτῷ καὶ μόνῳ πρέπει τὸ ἐν ἁγίῳ πνεύματι βαπτίζειν δυνάσθαι τοὺς πεδύοντας. ἐνήργηκε δὲ τοῦτο Χριστὸς ὁ μὴ Ἰωάννου ἐρχόμενος κατὰ σάρκα, ἤτοι τὸν τῆς σαρκὸς χρόνον. αὐτὸς δὲ ἦν τὴν ἑαυτοῦ ἄλωνα καθαρίζει. θεὸς ὢν ἄρα ἐστὶν ἀληθῶς. Καὶ ἰδοὺ λεπρὸς προσελθὼν, προσεκύνει, λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. Ὁ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, λέγων, θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. τὸ ἐνεργεῖν δυνάσθαι θεοπρεπῶς, οὐκ ἴδιον ἀνθρώπου. αὐτῇ γ' μᾶλλον ἐπιπέπτωκε καὶ μόνῃ τῇ πάντων ἐπέκεινα φύσει. ἐνεργεῖ γ' ἄτω Χριστός. οὐκ ἄρα ψιλὸς ἄνθρωπος καθ' ἡμᾶς, θεὸς γ' μᾶλλον ἐν ἀνθρωπίνῃ μορφῇ. ἄτω νοήσεις γ' ὅτι τὸ Πέτρου πενθερᾶς, καὶ τῶν ἀνέμων ὑπη-

ἡμῶν

Received December 19, 1900,—Read January 17, 1901.

[1] Cf. Lord Rayleigh, 'Phil. Mag.,' vol. 49, p. 98 (1900).

[2] Cf. Lord Rayleigh, 'Phil. Mag.,' vol. 49, p. 98 (1900).

[3] Cf. Lord Rayleigh, 'Phil. Mag.,' vol. 49, p. 98 (1900).

Ordinary Meeting of the Council, held on Thursday, 14th December, 1899.

Present: The Mayor (Councillor Hall), Councillors Bell, Bennett, Bowden, Brown, Cooper, Dawson, Dixon, Fisher, Gibson, Hall, Hardy, Hill, Hodgson, Jackson, Jones, Kelly, Lee, Lewis, Lloyd, Mason, Morgan, Nicholson, Parker, Pearson, Phillips, Price, Rees, Roberts, Robinson, Smith, Stevens, Taylor, Thomas, Turner, Walker, Watson, Williams, Wilson, Wood, and Young.

Aldermen Bailey, Bowen, Davies, Evans, Griffiths, Jones, Lewis, Morgan, Owen, Parry, Phillips, Rees, Roberts, Thomas, Williams, and Wilson.

Councillor Hall was elected Mayor for the ensuing year.

Councillor Hall was elected Deputy Mayor for the ensuing year.

Alderman Bailey was elected Chairman of the Finance Committee for the ensuing year.

Alderman Bowen was elected Chairman of the Public Health Committee for the ensuing year.

Alderman Davies was elected Chairman of the Highways Committee for the ensuing year.

Alderman Evans was elected Chairman of the Water Committee for the ensuing year.

Alderman Griffiths was elected Chairman of the Gas Committee for the ensuing year.

Alderman Jones was elected Chairman of the Parks Committee for the ensuing year.

Alderman Lewis was elected Chairman of the Education Committee for the ensuing year.

Alderman Morgan was elected Chairman of the Markets Committee for the ensuing year.

Alderman Owen was elected Chairman of the Cemetery Committee for the ensuing year.

Alderman Parry was elected Chairman of the Watch Committee for the ensuing year.

Alderman Phillips was elected Chairman of the Electric Lighting Committee for the ensuing year.

Alderman Rees was elected Chairman of the Tramways Committee for the ensuing year.

Alderman Roberts was elected Chairman of the Sanitary Committee for the ensuing year.

Alderman Thomas was elected Chairman of the Baths Committee for the ensuing year.

Alderman Williams was elected Chairman of the Libraries Committee for the ensuing year.

Alderman Wilson was elected Chairman of the Museum Committee for the ensuing year.

The Mayor was elected Chairman of the Committee for the Relief of the Poor for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Animals for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Children for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Women for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Old People for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Infants for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Cattle for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Sheep for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Pigs for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Poultry for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Dogs for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Cats for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Horses for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Asses for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Mules for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Goats for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Deer for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Rabbits for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Hares for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Foxes for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Otters for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Badgers for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Weasels for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Stoats for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Rats for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Mice for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Moles for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Hedgehogs for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Squirrels for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Bats for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Birds for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Fish for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Reptiles for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Amphibians for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Insects for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Crustaceans for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Molluscs for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Worms for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Zoophytes for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Protozoa for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Bacteria for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Viruses for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Fungi for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Algae for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Lichens for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Mosses for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Ferns for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Conifers for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Cycads for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Ginkgoes for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Gnetophytes for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Angiosperms for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Monocots for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Dicots for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Basal Angiosperms for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Magnoliids for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Monocots for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Commelinids for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Ceratophyllum for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Eudicots for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Basal Eudicots for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Core Eudicots for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Rosids for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Asterids for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Caryophyllales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Saxifragales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Vitales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Fabids for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Malvids for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Berberidopsidales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Santalales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Asterids for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Cornales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Ericales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Gentianales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Lamiales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Solanales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Asterids for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Aquifoliales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Asterales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Dipsacales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Apiales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Asterids for the ensuing year.

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The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Asterales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Dipsacales for the ensuing year.

The Mayor was elected Chairman of the Committee for the Prevention of Cruelty to Apiales for the ensuing year.

σε· ἀλλ' οὐ γυμνὸν ἡμῖν παρέδηξε τὸν ἴδιον λόγον, A ἀλλὰ ἐνωθέντα σαρκί. καὶ οὐκ εἶπεν, ὅτι οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· ἀλλ' οὗτος ἐστιν ὁ μὴ σαρκός. εἷς ἄρα ἐστὶν κύριος καὶ υἱός.

non nudum Verbum ob oculos nobis posuit, sed incarnatum. Neque rursum dixit: In hoc est Filius meus dilectus; sed, Hic, quem coram cernitis in carne, est Filius meus. Vnus itaque est Dominus & Filius.

Ἐκ τοῦ κατὰ Ἰωάννην εὐαγγελίου.

Ex Euangelio secundum Ioannem.

» Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄν- » θρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσ- » μῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐ- » τὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ » παρέλαβον. θεολογήσας αἱρετώτατος, καὶ ἀληθῆ τὸ φω- B τὸς τὸ ἀληθινὸν πεφωτικὸς πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, εἶπών, καὶ μὴν καὶ δι' αὐτοῦ αὐτὸν πεποιῆ- σθαι τὸν κόσμον· εἰς τὰ ἴδια φησὶν αὐτὸν ἐλθεῖν. ἦλθε δὲ γενόμενος ἄνθρωπος ὁ μονογενής, ὡς πρὸς ἰδίους· καὶ πρό γε τῶν ἄλλων, τοὺς ἐξ αἵματος Ἰσραήλ. ὅτι τοί- νυν αὐτός ἐστι τὸ φῶς τὸ ἀληθινόν, ὁ δι' οὗ τὰ πάντα, καὶ αὐτός ἐστιν ὁ μὴ σαρκὸς ἐλθὼν εἰς τὰ ἴδια· πῶς » οὐκ ἀναγκαῖον ἕνα Χριστὸν καὶ υἱὸν ὁμολογεῖν; Καὶ » ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν· καὶ ἐθεα- » σάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ C » πατρός, πλήρης χάριτος καὶ ἀληθείας. εἰ γέγονε σὰρξ ὁ λόγος, πῦπτει πρὸς ἀπάθειαν ἡμῖν μετέσχεν αἵματος δὲ σαρκὸς, καὶ σπέρματος Ἀβραὰμ ἐπιλά- βετο, ἵνα κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῇ· πῶς οὐ συνδιανοήσεταί τις, ὅτι μεμένηκε λόγος, καὶ σὰρξ γε- γονώς; ἄτρεπτος γὰρ ἡ τοῦ λόγου φύσις. καὶ εἰ κεχρη- μάτικεν ἡμῶν ἀδελφὸς, πῶς μονογενοῦς ἔχει δόξαν; σκοπῶ καὶ εἰ γέγονε σὰρξ, οὐδὲν ἧττόν ἐστι θεός. καὶ μονογενὴς μέν, ὡς θεός· πρωτότοκος δέ, διὰ τὸν ἀν- » θρώπινον σπέρμα. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ » κέκραγε λέγων· οὗτος ἦν, ὃν εἶπον, ὁ ὀπίσω μου ἐρχό- D » μενος, ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· ὅτι » ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. Ἰωάννης φησὶ περὶ τοῦ Χριστοῦ· ὁ ὀπίσω μου ἐρχόμε- νος, τυπτέσθω ὁ μετ' ἐμὲ φανερούμενος, ὃν αὐτὸς σκήπ- τῳ ἐδήλωσε· ἔμπροσθέν μου γέγονεν, τουτέστι πρω- τεύων καὶ τῇ δόξῃ. καὶ γὰρ ἦν καὶ ἐν ὑπαρξει πρῶ- τος ὡς θεός· πῶς οὖν μετ' αὐτὸν καὶ αὐτοῦ καὶ χρό- νου; ὅτι θεὸς ἦν ὁ λόγος, καὶ σὰρξ ἐγένετο. ἔχων μὲν τὸ πρωτεύειν, καθὸ λόγος ἐστὶ· δευτερεύων δὲ καὶ τῇ σαρκί. εἰ δὲ καὶ ἐκ τοῦ πληρώματος αὐτοῦ πάντες μετε- σχήκασιν οἱ ἅγιοι πλῆρες δὲ μόνον ἐστὶ τὸ θεῖον, καθὰ E φησι διὰ τοῦ Ἡσαΐου φωνῆς· πρόσεχε αὐτῷ καὶ μίνῳ, τὸ, ὡς ἐξ ἰδίας πληρώματος, ἑαυτοῦ μετέχειν ἀπο- πληροῖ τὰ ἐπέρας. πέπραχε δὲ ὅτι Χριστός· εἷς ἄρά ἐστιν υἱὸς δὲ κύριος, ὁ ἐκ θεοῦ λόγος γεγόμενος σὰρξ, αὐτὸς θεός τε ὁμοῦ καὶ ἄνθρωπος· ἔχοι δ' ἂν τὴν διάνοιαν τὸ » εἰρῆσθαι ῥητόν· οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον· ὀπίσω μου » ἔρχεται οὗτος, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός » μου ἦν. ἰδοὺ γὰρ αὐθις λέγων αὐτὸν, καὶ ἐρχόμενον » ὀπίσω, πρῶτον εἶναί φησιν, ὡς θεόν. ἐν ἀρχῇ γὰρ ἦν ὁ » λόγος, καὶ θεὸς ἦν ὁ λόγος. Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων·

Erat lux vera, quæ illuminat omnem hominẽ venientem in hunc mundum. In mundo erat, & mundus per ipsum factus est, & mundus eum non cognouit. In propria venit, & sui eum non receperunt. Ecce accurate de diuinis differens, illum qui omnem hominem in hunc mundum venientem vera luce perfundit, quiq. mundi huius machinam condidit, in propria venisse prædicat. Venit autem Vnigenitus factus homo, tamquam ad suos, & præcipue ad Israelitici sanguinis homines. Cum ergo ipse sit lux illa vera, per quem omnia sunt condita, cumq. idem ille carne indutus venerit in propria; quomodo consequens non est, vt vnum Christum & Filium confiteamur? *Ioan.1.b.9.*

Et Verbum caro factum est, & habitauit in nobis (& vidimus gloriam eius, gloriam quasi vnigeniti à Patre) plenum gratiæ & veritatis. Si Verbum factum est caro, carniq. & sanguini æque ac nos communicauit, ac semen Abrahæ apprehendit, quò nimirum per omnia fratribus suis assimilaretur; quis dubitet, quin id plane permanserit quod erat, etiam si caro factum sit? Siquidem nulla in Verbi naturam cadere potest mutatio. Si frater noster appellatum est, quomodo Vnigeniti gloria præditum fuit? Sane licet factũ sit caro, Deus tamen esse non desijt. Vnigenitus proinde est vt Deus; primogenitus vero propter crucem humanitus susceptam. *Ibid.b.14.* *Hebr.2.d.*

Ioannes testimonium perhibet de ipso, & clamat, dicens: Hic erat quem dixi, Qui post me venturus est, ante me factus est, quia prior me erat. Et de plenitudine eius nos omnes accepimus. Ioannes de Christo ait: Qui post me venit, hoc est, post me in lucem prodit, is prior me est, hoc est, dignitate & gloria me præstat. Sed & ipsa quoque existendi ratione, vt Deus, prior erat. Quomodo ergo idem Ioanne prior, & posterior secundũ tempus extitit? Quia Verbum Deus erat, & factũ est caro. Prius proinde erat vt Verbum, posterius vero vt homo. Et quamuis omnes sancti de illius plenitudine hauserint; sola tamen diuinitas, iuxta Esaiæ vocem, absolute plena est. Ipsi namque soli conuenit, vt sua ipsius plenitudine aliorum inopiæ subueniat. Præstitit autem hoc ipsum Christus: incarnatum itaque Dei Verbum vnus est Dominus & Filius; idemq. Deus simul & homo. Eiusdem pæne sententiæ est quod mox subiungitur: Hic est, inquit, de quo dixi: Post me venit vir, qui ante me factus est, quia prior me erat. En licet virum vocet, & post se venturum prædicet; secundum diuinitatem tamen se priorem affirmat: In principio enim erat Verbum, & Deus erat Verbum. *Ioan.1.b.15.* *Ibid.c.32.*

Et testimonium perhibuit Ioannes, dicens; *Ibid.c.32.*

θρωπον ἰδικῶς τὸν ἐκ τῆς ἁγίας παρθένου, μὴ ἑνωθέντος αὐτῷ καθ' ὑπόστασιν τοῦ θεοῦ λόγου· κοινὸν ἔσται τῆς κυριότητος ὄνομα αὐτῷ, καθὸ καὶ ἡμῖν· καὶ οὐδὲν ἔσται Χριστοῦ τὸ μέγα. εἰ δὲ ὡς κύριος ἀληθῶς ἦλθεν προαπηγγέλκεν, ὅπερ ἐστὶ καὶ ἀληθές· ἐλήλυθε γὰρ οὐ δίχα σαρκὸς εἰς τόνδε τὸν κόσμον ὁ μονογενής. εἷς ἄρα ἐστὶ φύσει καὶ ἀληθῶς κύριος, καὶ Χριστὸς καὶ υἱός. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν, ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. ἑαυτὸν ἁγιάζει Χριστός· ἆρα ὡς ἄνθρωπος, ἢ ὅτι μᾶλλον θεός ἐστι κατὰ φύσιν, ἴδιον ἔχων τὸ πνεῦμα τὸ ἅγιον, ὅπερ ἐστὶ καὶ ἀληθές; οὐδενὸς τοιγαροῦν ἀνθρώπων ἑαυτὸν ἁγιάζοντος, ἑαυτὸν ἁγιάζει Χριστός. εἷς ἄρα ἐστὶν υἱὸς καὶ κύριος· ἁγιαζόμενος μὲν ἀνθρωπίνως, ἁγιάζων δὲ θεϊκῶς τῷ ἰδίῳ πνεύματι τὸν ἑαυτοῦ ναόν. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε, ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ· καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. ὁ ἐκ τῆς ἁγίας παρθένου γεγυμνημένος Εμμανουὴλ, ἀφ' ἧς δὲ εὐαγγελίου φωνῆς, Ἰησοῦς ὠνόμασται. ὅτι πάντως αὐτός ἐστι, καὶ οὐχ ἕτερος υἱὸς τοῦ θεοῦ· καὶ ὁ πιστεύων εἰς αὐτὸν ἔχει ζωὴν αἰώνιον ἐν τῷ ὀνόματι αὐτοῦ, πῶς οὐ μεμήνασιν οἱ διαιρέζοντες, καὶ φάσκοντες, ἕτερον μὲν εἶναι, καὶ ἕτερον τὸν ἐκ θεοῦ λόγον, καὶ τὸν ἐκ τῆς ἁγίας παρθένου; φαίνεται γὰρ ἐκ τούτου ἡ διαγελισις, καὶ μάλα σαφῶς ἕνα καὶ μόνον τὸν ἐξ ἀμφοῖν εἰδὼς, καὶ κηρύττων Ἰησοῦν Χριστὸν· τοῦτ' ἔστι τὸν ἐκ θεοῦ πατρὸς λόγον, αἵματος καὶ σαρκὸς κεκοινωνηκότα καθ' ὁμοιότητα ἡμῖν, καθὸ γέγραπται.

A si eum, qui ex sacra Virgine ortus est, hominem absolute, Dei Verbo secundum hypostasin non vnitum dixerint; profecto dominationis nomen commune ipsi nobiscum erit; neque quidquam hac ratione, quod sit eximium, Christo attribuetur. Si vero Vnigenitus tamquam verus Dominus venturus prænuntiatus est, vt revera prænuntiatus est; venit autem in hunc mundum non absque carne. Vnus ergo omnino natura & veritate Dominus & Christus & Filius erit.

Et pro eis ego sanctifico meipsum, vt sint & ipsi sanctificati in veritate. Seipsum sanctificat Christus. sed numquid vt homo, an vero vt Deus Spiritum sanctum tamquam proprium secundum naturam obtinens? Certe vt Deus. Nullo itaque mortalium seipsum sanctificante, solus Christus semetipsum sanctificat. Vnus est ergo Dominus & Filius; sanctificatus quidem vt homo, suum vero ipsius templum Spiritu sancto sanctificans vt Deus. Ioan. 17. 6. 19.

B

Multa quidem & alia signa fecit IESVS in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, vt credatis quia IESVS est Christus filius Dei; & vt credentes vitam habeatis in nomine eius. Qui ex sacra Virgine natus est Emmanuel, is voce Euangelica appellatus est IESVS. Cum ipse ergo, & non alius quispiam sit Dei Filius; & qui in illum credit, in nomine eiusdem vitam æternam consequatur; quomodo non insaniunt qui diuisione inducta, alium Dei Patris Verbum, alium rursum illum qui ex sacra Virgine ortum ducit, Filium esse asserunt? Patet hinc enim, Euangelistã vnum solum IESVM Christum; hoc est, Dei Patris Verbum, carnis & sanguinis æque ac nos secundũ Scripturas particeps effectum, ex vtroque constitutum agnoscere & prædicare. Ioan. 20. 30. Luc. 2. 6. 21.

C

Ἐκ τοῦ κατὰ Λουκᾶν εὐαγγελίου. D

Ἐγένετο δὲ τὸ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτὴν, καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. ἕνα δὲ μόνον ἔτεκεν υἱὸν τὸν Εμμανουὴλ ἡ ἁγία παρθένος. πῶς οὖν φησι, τὸν υἱὸν αὐτῆς τὸν πρωτότοκον; οὐ γὰρ γεγόνασιν ἕτεροι μετ' αὐτόν· μεμένηκε δὲ ἀπαρθένος. ἀπαιτήσατε τοίνυν εἰς ἐκ τῆς θεοπνεύστου γραφῆς. εὑρήσατε γὰρ πρωτότοκος ὁ μονογενὴς τοῦ θεοῦ λόγος. κεκοινώνηκε γὰρ αἵματος καὶ σαρκὸς, καὶ καθ' ὁμοιότητος μετέχει τῶν αὐτῶν. οὕτω γέγονεν ἐν πολλοῖς ἀδελφοῖς πρωτότοκος. πολλῷ ὡς θεὸς προσκυνεῖται καθ' ἑαυτὸ ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν ἄνω πνευμάτων. Καὶ εἶπε, φησὶ, πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. καὶ εἶπε πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδατε, ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; ἄθρει δὲ πῶς, ὅπως ἴδιον ἑαυτοῦ πατέρα τὸν ἐν τοῖς οὐρανοῖς ὀνομάζει. ἀλλ' εἶπερ ἦν ἄνθρωπος μόνος, καὶ

Ex Euangelio secundum Lucam.

ET factum est, cũ essent ibi, impleti sunt dies vt pareret. & peperit filium suum primogenitum, & pannis eum inuoluit, & reclinauit in præsepio, quia non erat eis locus in diuersorio. Vnum & solũ filium peperit sancta Virgo, nempe Emmanuelem: cur igitur filium illius primogenitum appellat? Neque enim vlli alij post illũ ex ipsa nati sunt. perpetuo namque illa virginitatem conseruauit. Sane quantum ex diuina Scriptura conijci potest, vnigenitus Dei Verbum ob id primogenitus appellatum est, quia carni & sanguini, ceterisq. humanis æque ac nos communicans, inter multos fratres primatum sortitum est. Cum hoc ipso tamen & à supernis illis spiritibus, & à nobis ipsis quoque adoratur, & vt Deus colitur. Luc. 2. 6. Hebr. 2. d. 14. Rom. 8. f. 29.

Et dixit mater eius ad illum: Fili, quid fecisti nobis sic? Ecce pater tuus & ego dolentes quærebamus te. Et ait ad illos: Quid est quòd me quærebatis? Nesciebatis, quia in his quæ Patris mei sunt, oportet me esse? En quomodo cælestem Patrem, suum ipsius proprium patrem nominat? At si quidem seorsum ac per se homo erat, cuiusmodi Luc. 2. 48.

ϑρωπον ἰδικῶς τὸν ἐκ τῆς ἁγίας παρθένου, μὴ ἑνωθέντος αὐτῷ καθ' ὑπόστασιν τοῦ θεοῦ λόγου· κοινὸν ἔσται τὸ τῆς κυριότητος ὄνομα αὐτῷ, καθὼ καὶ ἡμῖν· καὶ οὐδὲν ἔσται Χριστοῦ τὸ μέγα. εἰ δὲ ὡς κύριος ἀληθῶς ἦλθεν ἀπεσταλμένος, ὅπερ ἐστὶ καὶ ἀληθές· ἐλήλυθε γὰρ οὐ δίχα σαρκὸς εἰς τόνδε τὸν κόσμον ὁ μονογενής. εἷς ἄρα ἐστὶ φύσει καὶ ἀληθῶς κύριος, καὶ Χριστὸς καὶ υἱός. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν, ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. ἑαυτὸν ἁγιάζει Χριστός· ἆρα ὡς ἄνθρωπος, ἢ ὅτι μᾶλλον θεὸς ἐστὶ καὶ φύσει, ἴδιον ἔχων τὸ πνεῦμα τὸ ἅγιον, ὅπερ ἐστὶ καὶ ἀληθές; οὐδενὸς τοιγαροῦν ἀνθρώπων ἑαυτὸν ἁγιάζοντος, ἑαυτὸν ἁγιάζει Χριστός. εἷς ἄρα ἐστὶν υἱὸς καὶ κύριος· ἁγιαζόμενος μὲν ἀνθρωπίνως, ἁγιάζων δὲ θείως τῷ ἰδίῳ πνεύματι τὸν ἑαυτοῦ ναόν.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε, ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ· καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. ὁ ἐκ τῆς ἁγίας παρθένου γεννηθεὶς Ἐμμανουὴλ, διὰ τῆς εὐαγγελικῆς φωνῆς, Ἰησοῦς ὠνόμασται. ὅτι τοίνυν αὐτός ἐστι, καὶ οὐχ ἕτερος υἱὸς τοῦ θεοῦ· καὶ ὁ πιστεύων ἔχει ζωὴν αἰώνιον ἐν τῷ ὀνόματι αὐτοῦ, πῶς οὐ μεμήνασιν οἱ διαιροῦντες, καὶ φάσκοντες, ἕτερον μὲν εἶναι, καὶ ἕτερον τὸν ἐκ θεοῦ λόγον, καὶ τὸν ἐκ τῆς ἁγίας παρθένου; φαίνεται γὰρ ἐκ τούτου ὁ εὐαγγελιστὴς, καὶ μάλα σαφῶς ἵνα καὶ μόνον τὸν ἐξ ἀμφοῖν εἰδὼς, καὶ κηρύττων Ἰησοῦν Χριστόν· τοῦτον τὸν ἐκ θεοῦ πατρὸς λόγον, αἵματος καὶ σαρκὸς κεκοινωνηκότα ὁμοιωθέντος ἡμῖν, καθὼ γέγραπται.

si eum, qui ex sacra Virgine ortus est, hominem absolute, Dei Verbo secundum hypostasin non vnitum dixerint; profecto dominationis nomen commune ipsi nobiscum erit; neque quidquam hac ratione, quod sit eximium, Christo attribuetur. Si vero Vnigenitus tamquam verus Dominus venturus prænantiatus est, vt revera prænuntiatus est; venit autem in hunc mundum non absque carne. Vnus ergo omnino natura & veritate Dominus & Christus & Filius erit.

Et pro eis ego sanctifico meipsum, vt sint & ipsi sanctificati in veritate. Seipsum sanctificat Christus. sed numquid vt homo, an vero vt Deus Spiritum sanctum tamquam proprium secundum naturam obtinens? Certe vt Deus. Nullo itaque mortalium seipsum sanctificante, solus Christus semetipsum sanctificat. Vnus est ergo Dominus & Filius; sanctificatus quidem vt homo, suum vero ipsius templum Spiritu sancto sanctificans vt Deus. Ioan. 17. 6. 19.

Multa quidem & alia signa fecit IESVS in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, vt credatis quia IESVS est Christus filius Dei; & vt credentes vitam habeatis in nomine eius. Qui ex sacra Virgine natus est Emmanuel, is voce Euangelica appellatus est IESVS. Cum ipse ergo, & non alius quispiam sit Dei Filius; & qui in illum credit, in nomine eiusdem vitam æternam consequatur; quomodo non insaniunt qui diuisione inducta, alium Dei Patris Verbum, alium rursum illum qui ex sacra Virgine ortum ducit, Filium esse asserunt? Patet hinc enim, Euangelistã vnum solum IESVM Christum; hoc est, Dei Patris Verbum, carnis & sanguinis æque ac nos secundũ Scripturas particeps effectum, ex vtroque constitutum agnoscere & prædicare. Ioan. 20. 6. 30. Luc. 2. 6. 21.

Ἐκ τοῦ κατὰ Λουκᾶν εὐαγγελίου.

Ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτὴν, καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. ἕνα δὲ μόνον ἔτεκεν υἱὸν τὸν Ἐμμανουὴλ ἡ ἁγία παρθένος. πῶς οὖν φησι, τὸν υἱὸν αὐτῆς τὸν πρωτότοκον; οὐ γὰρ γεγόνασιν ἕτεροι μετ' αὐτόν· μεμένηκε δὲ παρθένος. Διαμεμένηκεν οὖν ὡς ἐκ τῆς θεοπνεύστου γραφῆς. ἀνόμασται γὰρ πρωτότοκος ὁ μονογενὴς τοῦ θεοῦ λόγος. κεκοινώνηκε γὰρ αἵματος καὶ σαρκὸς, καὶ καθ' ὁμοίωσιν μετέσχε τῶν αὐτῶν. οὕτω γέγονεν ἐν πολλοῖς ἀδελφοῖς πρωτότοκος. πολλῷ ὡς θεὸς προσκυνεῖται καθ' ἑαυτὸν καὶ ἡμῶν αὐτῶν καὶ τῶν ἄνω πνευμάτων. Καὶ εἶπε, φησὶ, πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ἐζητοῦμέν σε. καὶ εἶπε πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ εἴδατε, ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; ἄθρει δὴ οὖν, ὅπως ἴδιον ἑαυτοῦ πατέρα τὸν ἐν τοῖς οὐρανοῖς ὀνομάζει. ἀλλ' εἶπερ ἦν ἄνθρωπος κατὰ μόνας, καὶ

Ex Euangelio secundum Lucam.

ET factum est, cũ essent ibi, impleti sunt dies vt pareret. & peperit filium suum primogenitum, & pannis eum involuit, & reclinauit in præsepio, quia non erat eis locus in diuersorio. Vnum & solũ filium peperit sancta Virgo, nempe Emmanuelem: cur igitur filium illius primogenitum appellat? Neque enim vlli alij post illũ ex ipsa nati sunt. perpetuo namque illa virginitatem conseruauit. Sane quantum ex diuina Scriptura conijci potest, vnigenitum Dei Verbum ob id primogenitus appellatum est, quia carni & sanguini, ceterisq. humanis æque ac nos communicans, inter multos fratres primatum sortitum est. Cum hoc ipso tamen & à supernis illis spiritibus, & à nobis ipsis quoque adoratur, & vt Deus colitur. Luc. 2. 6. Hebr. 2. d. 14. Rom. 8. f. 29.

Et dixit mater eius ad illum: Fili, quid fecisti nobis sic? Ecce pater tuus & ego dolentes quærebamus te. Et ait ad illos: Quid est quòd me quærebatis? Nesciebatis, quia in his quæ Patris mei sunt, oportet me esse? En quomodo cælestem Patrem, suum ipsius proprium patrem nominat? At si quidem seorsum ac per se homo erat, cuiusmodi Luc. 2. 6. 48.

» ἐκεῖνο, τοῦτ' οὖ φησιν ὁ θεσπέσιος Παῦλος, ὅτι τοῦτό ἐστι
» τὸ ῥῆμα τῆς πίστεως, ὃ κηρύττομεν. ὅτι ἐὰν ὁμολογήσῃς
» ἐν τῷ στόματί σου κύριον Ἰησοῦν Χριστὸν, καὶ πιστεύσῃς ἐν
» τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σω-
» θήσῃ. καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι
» δὲ ὁμολογεῖται εἰς σωτηρίαν. ἐπεὶοὖν ἐι Χριστὸν ὁμο-
λογοῦντες ἐν πίστει, σῳζόμεθα, πῶς οὐ θεὸς ἀληθής
ἐστιν, εἰς ὃν τὸ τῆς πίστεως εἰ γίνοιτο ῥῆμα, κεκαθάρ-
μεθά τε καὶ ἡγιάσμεθα;

A mur, quàm illud ipsum, de quo beatus Paulus alio loco ita scribit: Hoc est verbum fidei quod prædicamus. quia si confitearis in ore tuo Dominum IESVM, & in corde tuo credideris quòd Deus illum suscitauit à mortuis, saluus eris. Corde enim creditur ad iustitiam; ore autem fit confessio ad salutem. Si itaque Christum profitentes per fidem saluamur, verbumq. fidei de illo prædicatum complexi purgamur & sanctificamur; quomodo is verus Deus non est? *Rom.10. b.8.*

Ἐκ τῆς πρὸς Φιλιππησίους.

Ex epistola ad Philippenses.

B

» Τί γάρ, φησι, πλὴν ὅτι παντὶ τρόπῳ, εἴτε προ-
» φάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλε-
» ται; ἐν οἷς, ὡς ἄνθρωπος πεμπόμενος χαίρω, τῷ
» κόσμῳ κηρύσσεται; καίτοι θεὸν ὁ κόσμος ἐπίγνω
Χριστὸν, τῇ πίστει πεμπόμενος. πῶς οὖν οὐ θεός, ὁ ἐν
» δόξῃ θεότητος τῷ κόσμῳ καταγγελόμενος; Συνα-
» θλοῦντες, φησὶ, τῇ πίστει τοῦ εὐαγγελίου, καὶ μὴ πτυρό-
» μενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν ἔν-
» δειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ
» θεοῦ, ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον
» τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.
εἰ ἐν χάριτος μέρει δεχόμεθα παρὰ θεοῦ τὸ πιστεύειν
ἐν Χριστῷ, καὶ πολεμούμεθα δι' αὐτοῦ τοῦτο μᾶλλον,
ἀλλ' ἐγνώκαμεν τὸν φύσει τε καὶ ἀληθῶς ὄντα θεὸν,
πῶς ἂν ἐπιστασάσειέ τις, ὅτι θεὸς ὁ Χριστός;

QVid enim? (inquit.) Dũ omni modo, siue per occasionem, siue per veritatem Christus annuntietur. Numquid vt homo diuina gratia ornatus mundo annuntiatur? Atqui mũdus Christum per fidem colens, ad Dei agnitionem adductus est. Quomodo is ergo Deus non est, qui in diuinæ maiestatis gloria existere hactenus prædicatus est? *Philip.1.c. 18.*

Collaborantes fidei Euangelij: & in nullo terreamini ab aduersarijs, quæ illis causa perditionis est, vobis autem salutis; & hoc à Deo; quia vobis donatum est pro Christo, non solum vt in eum credatis, sed vt etiam pro illo patiamini. Si hoc à Deo in gratiæ loco accipimus, quòd in Christum credimus, neque per hoc in errorem abducimur, sed in eius potius cognitionem adducimur qui verus secundum naturam Deus est; quomodo Christum Deum esse, ambigere quis queat? *Ibid.1.28.*

C

Ἐκ τῆς πρὸς Τιμόθεον. α'.

Ex priori ad Timotheum.

» Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι
» Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρ-
» τωλοὺς σῶσαι, ὧν πρῶτός εἰμὶ ἐγώ. ἀλλὰ διὰ τοῦτο
» ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξῃ Χριστὸς Ἰησοῦς
» τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν
» μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. εἰ ἁ-
μαρτωλοὺς σώζει Χριστὸς, καὶ μακροθυμεῖ τοῖς
ἁμαρτήμασι, δεχόμενος αὐτῶν τὴν μετάνοιαν· καὶ πᾶσα ἡμῶν ἡ πίστις εἰς αὐτόν, καὶ διὰ
τῆς εἰς αὐτὸν πίστεως τὴν ζωὴν τὴν αἰώνιον κεκερ-
δήκαμεν, πῶς οὐ θεὸς ἂν εἴη αὖ; ὅτι καὶ μόνῳ θεῷ
πρέπει αὐ εἰκότως τὸ, καὶ σώζειν δύνασθαι τὸν κόσ-
μον, ἤτοι τοὺς ἐν τῷ κόσμῳ, καὶ μακροθυμεῖν
τοῖς ἁμαρτάνουσι, καὶ ζωοποιεῖν διὰ τῆς πίστως
» τῆς εἰς ἑαυτόν. Καὶ ὁμολογουμένως μέγα ἐστὶ
» τὸ τῆς εὐσεβείας μυστήριον. θεὸς ἐφανερώθη ἐν
» σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
» ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνε-
» λήφθη ἐν δόξῃ. τίς ὁ ἐν σαρκὶ φανερωθείς; ἢ
δῆλον, ὅτι πάντῃ καὶ πάντως ὁ ἐκ θεοῦ πατρὸς λόγος; οὕτω γὰρ ἔστι μέγα τὸ τῆς εὐσεβείας
μυστήριον. θεὸς ἐφανερώθη ἐν σαρκὶ, ὤφθη δὲ
ἀγγέλοις, ἀναβαίνων εἰς οὐρανούς. ἐκηρύχθη ἐν
ἔθνεσι διὰ τῶν ἁγίων ἀποστόλων· ἐπιστεύθη δὲ ἐν
κόσμῳ.

FIdelis sermo, & omni acceptione dignus, quòd Christus IESVS venit in hunc mundum peccatores saluos facere; quorum primus ego sum. sed ideo misericordiam cõsecutus sum, vt in me primò ostenderet Christus IESVS omnem patientiam, ad informationem eorum qui credituri sunt illi in vitam æternam. Si Christus IESVS peccatores saluat, patienterq; delinquentium mores tolerat, illorum pœnitentiam expectans; si tota fides nostra in ipsum fertur, & per fidem denique, quæ est in ipsum, vitam æternam adipiscimur; quomodo non est Deus? quandoquidem mundum, hoc est, eos qui in mundo hoc degũt, posse saluare, longanimiter adhæc peccatores ferre, vitam postremo per fidem impertiri spiritali vita destitutis, id merito in solum Deum conuenire creditur. *1.Tim.1. c.15.*

Et manifeste magnum est pietatis sacramentum, quod manifestatum est in carne, iustificatum est in spiritu, apparuit Angelis, prædicatum est Gentibus, creditum est in mundo, assumptum est in gloria. Quis is, quæso, est, qui in carne manifestatus est? An non modis omnibus perspicuũ est, non alium esse, quàm ipsummet Dei Patris Verbũ? Hinc namque magnum illud pietatis mysterium perspicitur. Hic autem ab Angelis visus est, cum in cælum susceptus est: prædicatus porro Gentibus est per sanctos Apostolos: creditus autem *1.Tim.3. d.16.*

D

E

πάσης, πλημμελήμασι

» μος δι' αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ A
» πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνο-
» μα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. εἰ ζωτικὴ ὁδός
ἐστιν ἡ πίστις εἰς τὸν υἱὸν, πῶς ἄρα πιστεύομεν εἰς αὐτόν;
ἢ πῶς τῷ ἐκ τοῦ κρίνεσθαι διαφεύξόμεθα δίκλω; ἆρα γὰρ ὡς ἄνθρωπον καταδεξάμενοι, καὶ ἕτερον τοιοῦτο τούτου οὐδέν; εἶτα, πῶς οὐκ ἀνθρώπῳ λατρεύσομεν, ἀλλ' ὡς εἰς θεόν; ὅπερ γὰρ ἀληθές. τίς οὖν ὁ φάναι τολμῶν, οὐκ εἶναι κατ' ἀλήθειαν θεὸν, οὗ δεδικαίωκεν ἡ
» πίστις τῷ ὑπ' ἄρσενον; Ἐγνω οὖν ὁ πατὴρ, ὅτι ἐν
» ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ· ὁ υἱός σου ζῇ· καὶ ἐπί- B
» στευσεν εἰς αὐτὸν αὐτὸς, καὶ ἡ οἰκία αὐτοῦ ὅλη. ἀνέκτησεν
οὖν νεκρῶν τοῦ βασιλικοῦ τὸν υἱὸν ὁ Ἰησοῦς, εἰρηκὼς
αὐτῷ· πορεύου, ὁ υἱός σου ζῇ· εἶτα πεπίστευκε πανοικί.
ἆρ' οὖν διὰ τῆς οὕτω μεγάλης, καὶ θεοπρεποῦς ἐξου-
σίας, ὡς εἰς ἄνθρωπον πεπίστευκεν ὁ βασιλικὸς; ἢ θεὸν
ἔγνω κατὰ φύσιν ὄντα αὐτὸν, καὶ ζωοποιοῦντα μετ' ἐξου-
σίας οὓς ἂν ἕλοιτο, καὶ μόνῳ ῥήματι; ἀλλ' ἔστι δῆλον,
» ὅτι πεπίστευκεν ὡς θεῷ. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι
» ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί
» με, ἔχει ζωὴν αἰώνιον. πέπομφεν ἡμῖν ἐξ οὐρανῶν
ὁ θεὸς, καὶ πατὴρ τὸν ἴδιον υἱὸν, ἵνα πᾶς ὁ πιστεύων εἰς C
αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. πῶς οὖν
ἐν τούτοις φησὶ, ζωὴν αἰώνιον ἔχειν τὸν πιστεύοντα
τῷ πέμψαντι αὐτόν; εἰς τίνα λοιπὸν ἡ πίστις; ἆρα εἰς
δύο θεοὺς, τὸν πατέρα, καὶ τὸν υἱόν; μὴ γένοιτο. ἀλλ'
ὡς εἰς ἕνα θεὸν καὶ ἀληθινόν. τοῦτο οὖν εἴ τις πιστεύ-
σειεν εἰς Χριστὸν, πεπίστευκεν εἰς θεόν· κἂν εἰ πιστεύσειεν
εἰς θεὸν πατέρα, πεπιστευκὼς ἔσται καὶ εἰς τὸν ἕνα κύ-
» ριον Ἰησοῦν τὸν Χριστόν. Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν
» αὐτοῖς· τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν
» ἀπέστειλεν ἐκεῖνος. εἰ τῷ θεῷ δοκοῦμεν ἐπιπλεό-
μειν, πιστεύοντες εἰς Χριστόν· αὐτὸν γὰρ ἀληθῶς ἀπέ- D
στειλεν ὁ πατὴρ εἰς τὸν κόσμον, ὅτι γέγονεν ἄνθρωπος
καθ' ἡμᾶς· πῶς οὐκ ἂν εἴη θεὸς ἀληθινός; ἔργον γὰρ ἂν
» εἴη ἔργον θεοῦ τὸ πιστεύειν εἰς αὐτόν. Ἰησοῦς δὲ ἔ-
» κραξε, καὶ εἶπεν· ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς
» ἐμὲ, ἀλλὰ εἰς τὸν πέμψαντά με. καὶ ὁ θεωρῶν
» ἐμὲ, θεωρεῖ τὸν πέμψαντά με. εἶτα μετοπτικῇ
» τούτοις· ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμ-
» ψας με πατὴρ, αὐτός μοι ἐντολὴν δέδωκε, τί εἴ-
» πω, καὶ τί λαλήσω. ὅτι οἶδα κατ' ἐντολὰς τοῦ
πατρὸς, κἂν ὡς ἄνθρωπος λέγῃ τὴν πίστιν τὴν εἰς
αὐτὸν, εἰς τὸν πέμψαντα αὐτὸν ἀναφέρει, καὶ ὁ θεω- E
ρῶν αὐτὸν, θεωρεῖ τὸν πέμψαντα αὐτόν· τίς ὁ φάναι τολμῶν, οὐκ εἶναι θεὸν αὐτόν; καὶ τοῦτον ἀληθινόν; ὅμοιον δὲ τούτῳ πιστεύειν εἰς τὸν θεὸν, καὶ εἰς ἐμὲ πιστεύειν.

sum. Qui credit in eum, non iudicatur: qui autẽ non credit, iam iudicatus est; quia non credidit in nomine vnigeniti Filij Dei. Si via ad salutem est fides in Filium, quomodo in ipsum credimus? aut quomodo in ipsum credentes, condemnationis sententiam euademus? Numquid illum fide vt hominem complectimur? nec quidquam omnino nisi humanum de illo concipimus? At quo pacto si hoc fecerimus, diuinum cultum homini impendisse non arguemur? Fide ne ergo in illum ferimur tamquam in Deum? Sane. Quis illum ergo, cuius fides terrarum orbem iustificat, verum Deum esse inficiari audeat?

Cognouit ergo pater quia illa hora erat, in qua dixit illi IESVS, Filius tuus viuit: & credidit ipse, & domus eius tota. Reuocat reguli filium à mortis vestibulo Christus, affatusq. patrẽ: Vade, inquit, filius tuus viuit. Credidit mox ille, & tota familia cum illo. Sed numquid ob insignẽ hanc, adeoq. diuinam potentiam regulus in illum credidit tamquam in hominem; an vero verum naturalemq. Deum esse agnouit, qui solus quoscumque sibi visum esset, vel solo verbo vitæ restituere posset? Sed obscurum non est, haud aliter in eum credidisse, quàm in verum Deum.

Ioan. 4. g. 53.

Ibid. g. 50.

Amen amen dico vobis, quia qui verbum meũ audit, & credit ei qui misit me, habet vitam æternam. Deus Pater Filium suũ misit nobis de cælis, vt omnis qui credit in illũ, non pereat, sed habeat vitam æternam. Cur hic ergo æterna vita ijs promittitur, qui credunt ei qui miserat illum? In quem tandem fertur fides? Numquid in Patrem & Christum tamquam in duos Deos credere nos oportet? Absit. Credimus enim tamquam in vnum verum Deum. Quamobrem si quis credit in Christum, credit idem in Deum Patrem quoque: & contra, si qui in Deum Patrem credunt, ijdem & in Dominum nostrum IESVM Christũ quoque credunt.

Ioan. 5. d. 24.

Ioan. 3. b. 16.

Respondit IESVS, & dixit illis: Hoc est opus Dei, vt credatis in eum, quem misit ille. Si Dei voluntatem perficimus cum in Christum credimus, (hunc enim Pater vere misit in mundum, quando nostri similis factus est homo) quomodo non est verus Deus? Neque enim opus Dei esset credere in eum.

Ioan. 6. d. 29.

IESVS autem clamauit, & dixit: Qui credit in me, non credit in me, sed in eum qui misit me. Et qui videt me, videt eum qui misit me. Et paucis interiectis: Quia ego ex meipso non sum locutus; sed qui misit me Pater, ipse mihi mandatum dedit quid dicam, & quid loquar. Cum ergo dicat: Qui videt me, videt eum qui misit me; (etsi vt homo paterno mandato obstrictum se prædicet, fidemq. quæ in illum est, ad Patrem mittentẽ referat) quis illum verum Deum esse negare audeat? Cognatum huic est & illud quoque: Creditis in Deum, & in me credite.

Ioan. 12. g. 44.

Ibid. g. 49.

Ioan. 14. a.

Ἐκ τοῦ κατὰ Λουκᾶν εὐαγγελίου.

» Πάλιν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν, ἆρα εὑρή-
» σει τὴν πίστιν ἐπὶ τῆς γῆς; ὅταν ὁ Χριστὸς ἐξ
οὐρανοῦ ἐπιφαίνηται, ποίαν ἆρα ζητήσει πίστιν ἐν
ἡμῖν;

Ex Euangelio secundum Lucam.

Luc. 18. b. 8.

VErumtamen Filius hominis veniens, putas inueniet fidem in terra? Quando Christus è cælo olim est venturus, cuiusmodi, quæso, fidem à nobis

à nobis exiget? Si enim homo tantum noſtri ſimilis credi haberiq. vult, quis illi credere abnuat? Ioan. 10. f. 33. Iudæi illi inſultantes aiebant: Cur tu homo cum ſis, facis teipſum Deum? Ethnici quoque crucem mortemq. eiuſdem audientes, id quod dicitur, tamquam de communi quopiam noſtræ condicionis homine dictum accipiunt. Ecqualem ergo fidem depoſcit? Illam ipſam nimirum, quam Luc. 1. a. 2. diuini illi præcones, qui & miniſtri & ſpectatores Verbi extiterunt, orbi annuntiarunt. Ioannes Ioan. 1. b. igitur ait: Et Verbum caro factum eſt. Factum eſt ſane caro, ſed hoc ita, vt Deus tamen eſſe non deſtiterit. Iſtiuſmodi itaque eſt fides, quam ille ſuo tempore à nobis requiret.

Finis orationis prima Cyrilli epiſcopi Alexandriæ, ad pyſſimas reginas miſſæ.

ἡμῖν; εἰ μὲν γὰρ ὡς ἄνθρωπος καθ' ἡμᾶς βούλεται πιστεύεσθαι, τίς ὁ ἀπιστήσας αὐτῷ; ἐκεκράλουν γὰρ εἰ ἰουδαῖοι λέγοντες· διὰ τί σὺ ἄνθρωπος ὢν, ποιεῖς σεαυτὸν θεόν; ἕλληνες δὲ ταυρὸν ἀκούοντες καὶ θνήσκειν, ὡς περὶ ἀνθρώπου κοινοῦ διέκειντο, καὶ τῶν καθ' ἡμᾶς ἑνός. ποίαν οὖν ἄρα πίστιν ζητεῖ; ἡ δηλονότι τὴν ἐκκεκηρυγμένην διὰ τῶν θεηγόρων, οἳ καὶ αὐτόπται καὶ ὑπηρέται γεγόνασι τοῦ λόγου; ἔφη πέρυσι Ἰωάννης, ὅτι ὁ λόγος σὰρξ ἐγένετο. γέγονε δὲ σὰρξ μὴ δὲν μείναι θεός. αὕτη τοίνυν ἡ πίστις ἐν ἡμῖν παρ' αὐτοῦ ζητηθήσεται κατὰ καιρούς.

Τέλος τοῦ πρώτου λόγου τοῦ προφωνηθέντος παρὰ Κυρίλλου ἐπισκόπου Ἀλεξανδρείας, πρὸς τὰς θεοσεβεστάτας βασιλίσσας.

CYRILLI EPISCOPI Alexandriæ oratio altera inſcripta religioſiſſimis Reginis, de recta fide.

ΚΥΡΙΛΛΟΥ ΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ ΠΡΟΣΦΩΝΗΘΕΙΣ ΤΑΙΣ ΘΕΟΣΕΒΕΣΤΑΤΑΙΣ ΒΑΣΙΛΙΣΣΑΙΣ, ΠΕΡΙ ΤΗΣ ΟΡΘΗΣ ΠΙΣΤΕΩΣ.

CAP. V. EIs qui diuinum illud cælesteq. prædicandi munus adminiſtrant, vniuerſorũ Deus per Eſaię prophetæ vocem eiuſmodi oratione hęc præcipit: Super montẽ excelſum aſcende tu qui euangelizas Sion; exalta in fortitudine vocem tuam qui euangelizas Hieruſalem: exaltate, nolite timere. Etenim qui in ſacerdotũ ordinem adſciti, eam ſortiti ſunt prouinciam, vt Chriſti omniũ noſtrum ſaluatoris myſteria ediſſerant, populoq. proponant, illi ſenſum nequaquã abiectum, humive repentem, aut ignauia victum, aut metu fractum obtinere debent; ſed ſublime velut incedentem, & quaſi in monte collocatum: quò nimirum ad eum modum comparati, eximiã illam verorum dogmatum venuſtatem rimari, ac introſpicere, verbaq. intrepide facere valeant; quantumuis ex ijs qui ſacris informantur, nonnulli inſtar equorum inſolentium, qui infrænari non poſſunt, duros & intractabiles ſe præbeant. de quibus beatus Dauid ſummum illum rerum omniũ opificem interpellans, ita ſcribit: In camo & fræno maxillas eorum conſtringe, qui non approximant ad te. Quòd ſi tali animo præditis nihilominus vim inferre oportet; quomodo abſurdum non fuerit apud vos ſilere, pijsq. veſtris auribus ſacrarum litterarum notitiam, veluti dulcem quemdam viuificumq. laticem nolle ſubinde inſtillare? Quos quidem ſcripturarum latices Deus per Eſaiæ prophetæ vocem quondam locutus, eiuſmodi verbis nobis promittit: Haurietis, inquit, cum gaudio aquas de fontibus ſalutaris. Salutaris autem fontes appellamus ſanctos Prophetas, Euangeliſtas, & Apoſtolos. hi enim ſalutari, cælitusq. hauſta doctrina mundum hunc irrigant, Spirituq. ſancto imbuti totum hunc orbem lætificant. In quorum proinde profunda ſenſamentis oculos conijcientes, veritatis inuentionẽ

Ησ. 40. b. 9.

Pſal. 31. d. 9.

Ησ. 12. a. b.

Κεφ. ε'.

Τοῖς τὸ θεῖον καὶ οὐράνιον ἱερουργοῦσι κήρυγμα, διὰ φωνῆς Ησαΐου προσκελεύεται λέγων ὁ τῶν ὅλων θεός· ἐπ' ὄρος ὑψηλὸν ἀνάβηθι ὁ εὐαγγελιζόμενος Σιών· ὕψωσον τῇ ἰσχύι τὴν φωνήν σου ὁ εὐαγγελιζόμενος Ἰερουσαλήμ· ὑψώσατε, μὴ φοβεῖσθε. ζηλῶσαι γὰρ ἔγωγε φημὶ τοὺς τεταγμένους εἰς ἱερουργίαν, καὶ τὸ τοῦ παντὸς ἡμῶν σωτῆρος χρεὼν λαλοῦντας μυστήριον, οὐ κατῳρῳμένον ἔχειν καὶ χαμαιῤῥιφὲς τὸ φρόνημα, ἢ ὄκνῳ νικώμενον, καὶ δειλίαις συνεσταλμένον· ἀλλ' ὑψοῦ μὲν ὥσπερ εὖ βεβηκότα τὸν νοῦν, καὶ οἱονεί πως ἐν ὄρει κείμενον, οὕτω τι τῶν τῆς ἀληθείας δογμάτων τὸ ἐξαίρετον κάλλος ἐπιδρᾶν ἀτρεμοῦντα, ποιεῖσθαι δὲ τοὺς λόγους ἐν παῤῥησίᾳ· κἂν οἵ τινες εἶεν οἱ μυσταγωγούμενοι σκληροὶ, καὶ δυσάγωγοι, καὶ οἷον ἵπποι τινὲς ἀγέρωχοι καὶ ἐξίλιποι, πρὸς ὧν που καὶ αὐτὸς φησιν ὁ μακάριος Δαυὶδ πρὸς τὸν τῶν ὅλων θεόν· ἐν χαλινῷ καὶ ἐν κημῷ τὰς σιαγόνας αὐτῶν ἄγξαις τὰ μὴ ἐγγίζοντα πρὸς σέ. ■ Ὃ δὴ τοῖς οὕτως ἔχουσι φρενὸς, προσβάλλειν ἀναγκαῖον· πῶς γὰρ ἂν ἀφοίτα τὰ ἄγαν σφαλερωτάτων τὴν ἐλεεινὴν σιγὴν, καὶ μὴ τοῖς δυσεβέσιν ὑμῶν ἀνδράσι ἐπιέναι παλιγκότοις, καθάπερ τι νᾶμα γλυκὺ, καὶ ζωοποιὸν τὰ ἱερῶν γραμμάτων τὴν γνῶσιν, ὅπερ ἡμῖν καὶ πάλαι θεὸς ὑπεσχνεῖτο, λέγων διὰ φωνῆς Ησαΐου· καὶ ἀντλήσατε ὕδωρ μετ' ἀφροσύνης ἐκ τῶν πηγῶν τοῦ σωτῆρος. σωτῆρος δὲ πηγὰς εἶναι φαμὲν, τοὺς ἁγίους προφήτας, εὐαγγελιστάς τε καὶ ἀποστόλους, οἳ τὰ ἄνωθεν, καὶ ἐξ οὐρανοῦ καὶ σωτήριον τῷ κόσμῳ βρύσαντες λόγον, χορηγοῦντες αὐτοῖς τοῦ ἁγίου πνεύματος, ἀπαυσταί τε ὕδατος κατάῤῥυσιν τὴν εἰς τὸ βάθη τῶν περὶ αὐτοῦ ἐννοιῶν καθιέντας τοῦ νοῦ,

Philip. 2. a. 6. forma & æqualitate exiſtit, non rapinam arbitratum eſſe ſe æqualem Deo; ſed forma ſerui accepta, ſemetipſum exinaniuiſſe, ac in ſimilitudinem hominum factum, in humanoq. habitu inuentum ſe humiliaſſe, ac ad mortem tandem vſque obediens factum, crucis mortem ſubijſſe. Ceterum qui eorum vim, quæ de Chriſto ſcripta extant, recte diiudicare vult, eum pectus optimis ſententijs inſtructum habere oportet; vt percipere valeat, quomodo in vno eodemq. Chriſto Deus ſimul & homo idem ipſe Chriſtus exiſtat, & Deus eſſe nihilominus ſine vlla alteratione aut mutatione perſeueret (immutabilis enim eſt Verbi natura) & exinanitionis humilitatem non reſpuat. neque enim qui diſpenſatoria quadam ratione voluntariam noſtri cauſa humiliationem ſuſtinuit, propriæ carnis rationes detrectat. Oportet itaque illum & diuinitatis maieſtate conſpicuum videri, & à noſtræ rurſum humilitatis condicione, propter aſſumptam humanitatem, non prorſus alienum eſſe arbitrari. hoc enim diſpenſationis ratio poſtulat. Si enim Deus Verbum factum eſt

Act. 2. e. 17 ex Ioel. 2. g caro, hoc eſt homo, iuxta illud: Effundam de ſpiritu meo ſuper omnem carnem; neminem iure turbare debet, ſi qua nonnumquam humilia, qualia homines decent, diuinæ litteræ de illo prodant. Spectemus autem potius cæleſtem illius gloriam & maieſtatem ex diuina ſupremaq. eiuſdem virtute & excellentia.

4 Igitur quæ ſimpliciorum animos præ ceteris turbare poſſe videntur, perſpicuitate quanta fieri poterit maxima vſus, ea pro viribus explanare conabor, maioris lucis cauſa idonea ſolutione vnicuique ſententiæ appoſita; Deo præſertim viã

Pſal. 67. b. 12. noſtram in hoc etiam curriculo moderante. Dat enim ille verbum euangelizantibus virtute multa, quemadmodum diuinus Pſaltes canit. Porro autem in eo commentario, quem ad ſacras Virgines exarauimus, illa maiorem in partem ediſſeruimus, quæ magis obuia, intellectuq. faciliora videbantur: in hoc præſenti plurimum in obſcuriorum explicatione verſabimur. Par eſt enim, vt religioſa veſtra maieſtas & hæc ſciat, & illa quoque non ignoret; quò vtrorumque perfecta cognitio veluti lumen quoddam ſanctiſſimis veſtris mentibus inhabitet. Propoſitum eſt autem ita ſingula interpretari, vt ſummam vbique breuitatem conſectemur. Ceterum diſputationis huius exordium ab ijs præcipue, quæ ad Verbi exinanitionem pertinent, facere lubet; vno hoc interim præmiſſo, cum IESVS Chriſtus nominatur, non alium quàm Dei Patris Verbum incarnatum, hominemve factum, eo nomine deſignari.

5 Volo autem vos ſcire, quòd omnis viri caput,

1. Cor. 11. a. 3. Chriſtus eſt; caput autem mulieris, vir; caput

1. Cor. 15. f. 47. vero Chriſti, Deus. Primus homo, hoc eſt Adam, de terra terrenus; ſecundus, hoc eſt Chriſtus, de cælo cæleſtis. Igitur ſicut portauimus imaginem terreni, portemus & imaginem cæleſtis, ſicut ſcriptum eſt. Primum igitur generis noſtri caput, hoc eſt primordium, Adam, de terra terrenus erat: quoniam vero Chriſtus ſecundi Adami cognomentum ſortitus eſt, eorum caput, hoc eſt prin-

A ὑπάρχων ὁ ἐξ αὐτοῦ καὶ φύσιν λόγος, οὐχ ἁρπαγμὸν „
ἡγήσατο, τὸ εἶναι ἴσα θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν „
δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, „
καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, „
γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυ- „
ροῦ. πᾶσά πως ἀνάγκη θεοφιλοῦς ψυχῆς τὸ ἀκριβὲς „ ἀκριβὲς
μέσον ἔχειν τὸν νοῦν, τὸν ὥσπερ αὖ χώρας σκοπὸν διε-
λέσθαι δὲ μᾶλλα τῶν περὶ αὐτοῦ γεγραμμένων τὴν
δύναμιν, ἵνα ἐν τούτῳ θεός τε ὁμοῦ καὶ ἄνθρωπος ὁ
αὐτὸς ὑπάρχων ἐπιγνώσκῃ, καὶ τὸ εἶναι θεὸς ἀπε-
κρυπτώτως ἔχων, ἄτρεπτος γὰρ ἡ τοῦ λόγου φύσις, καὶ
B τὸ τῆς κενώσεως μέτρον ὑπεραιρόμενος. ἐπιρρυθμίᾳ
γὰρ ἁρμόττων τοῖς ἰδίοις σχέμμασιν, ὁ κένωσιν τὴν ἐλ-
λούσιον οἰκονομικῶς δι' ἡμᾶς ὑπομένας. δεῖ τοίνυν
αὐτὸν καὶ τοῖς τῆς θεότητος ἀξιώμασιν ὁρᾶσθαι διαφε-
ρόντως, καὶ τῆς καθ' ἡμᾶς σμικροπρεπείας ὑπὲρ εἰς ἄπαν
ἀπηλλαγμένον, διὰ τὸ ἀνθρώπινον, ἀπαιτούσης πολ-
λῆς τῆς οἰκονομίας. εἰ γὰρ θεὸς ἦν ὁ λόγος, γέγονε σὰρξ, του-
τέστιν ἄνθρωπος, κατά γε τὸ ἐκχεῶ ἀπὸ τοῦ πνεύμα- „
τός μου πᾶσαν σάρκα. θορυβείτω μηδένα, κἂν εἴ „
λέγοιτό τι περὶ αὐτοῦ παρὰ τῆς θεοπνεύστου γραφῆς,
C τῶν ὅσα ἐστιν ἀνθρωποπρεπῆ. πρεπωδείτω δὲ μᾶλ-
λον αὐτοῦ τὴν ὑπερέχουσαν δόξαν, ἐκ δυνάμεως,
καὶ ὑπεροχῆς τῆς θεοπρεποῦς τε, καὶ ἀῤῥήτου. Ἀ-
δὲ ἵνα μᾶλλον παραλύσω εἰκὸς τὴν τῶν ἁπλουστέρων
διάνοιαν νοῦν, τοῦτο δή, κατά γε τὸ ἐγχωροῦν, ἐς
ἓνι καλῶς, διατρανοῦν πειράσομαι, παραλήψεις ἐπά-
σῃ ῥητῇ τὴν ἀποχρῶσαν λύσιν, εἰς διαφάνειαν· θεοῦ
πάλιν ἡμῖν κατ' ὄνοντος καὶ τὸν εἰς τοῦτο τρίβον.
δίδωσι γὰρ ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει „
πολλῇ, καθά φησιν ὁ θεσπέσιος μελῳδός. ἐν μὲν ἂν „
τῷ λόγῳ τῷ περὶ ἡμῶν γεγονότι περὶ τὰς ἁγίας
παρθένους, τῶν ἐπιμοιρίων ῥητῶν, καὶ οὐδὲν ἐχόν-
των τὸ δυσχερὲς εἰς κατάληψιν, πλείοσιν ὅσοις πε-
ποιήμεθα τὴν διάθεσιν· ἐν δέ γε τῷ προκειμένῳ,
τῶν ἀσαφεστέρων πεποιήμεθα μνήμην. ἔδει γὰρ, ἔδει
τὸ θεοφιλὲς ὑμῶν κράτος καὶ ταῦτα εἰδέναι, κἀκεῖ-
να μὴ ἀγνοεῖν, ὡς ἂν ἀμφοῖν τὸ ἀρτίως ἔχον εἰς
γνῶσιν, καθάπερ τι φῶς, τῆς διανοίας ὑμῶν
εἰσοικίζοιτο διαυγείας. σκοπὸς δέ μοι τὸ ἑφ' ἑκάστῳ
διερμηνεύοντι βραχυλογεῖν, ὡς οἷόν τε· προπαίζε-
ται δὲ τῶν ἄλλων ὁ περὶ τῆς κενώσεως λόγος. ἱστέον
δὲ οὖν ὅμως ἐκεῖνο· ὅταν γὰρ ἡμῖν ὀνομάζηται Χρι-
στὸς Ἰησοῦς, ἐνανθρωπήσαντα καὶ σταυρωθέντα προ-
κύπτει νοεῖν τὸν ἐκ θεοῦ πατρὸς λόγον. θέλω γὰρ ὑμᾶς „
εἰδέναι, ὅτι παντὸς ἀνδρὸς κεφαλὴ ὁ Χριστός ἐστι· κε- „
φαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ „
ὁ θεός. ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκὸς, τουτέστιν, „
Ἀδάμ· ὁ δεύτερος ἐξ οὐρανοῦ. δῆλον δή, ὅτι ὁ Χριστὸς „
ἀλλ' ἅπαντες ἐφορέσομεν τὴν εἰκόνα τοῦ χοϊκοῦ, φο- „
ρέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου, κατὰ τὸ γε- „
γραμμένον. σκοπῶ πρώτη γέγονεν ἡμῖν κεφαλὴ „
τοῦ ἡμῶν, τουτέστιν ἀρχὴ, ὁ ἐκ γῆς τε καὶ χοϊ-
κός. ἐπειδὴ δὲ δεύτερος Ἀδὰμ κατωνόμασται Χρι-
στὸς,

καὶ ἐν δούλου μορφῇ γίνοιτ' ἂν, οὐ τὸ τῇ φύσῃ δοῦλον, ἀλλὰ τὸ τῶν τῆς δουλείας ἐπικειμένων μέτρων. γίνεται δὲ καὶ ἐν ὁμοιώμασιν ἀνθρώπων, τὸ μὴ οὕτως ἔχον κατὰ φύσιν, πρὶν γένηται. καὶ ὅτι καταδυόμενον τὸ ὑψηλὸν, αὐτὸν πεποιθέναι τὸν τοῦ θεοῦ λόγον ἀνθρωπίνως ἐν τούτοις γεγενῆσθαι κατ' ἰδίαν θέλησιν ὑπὲρ ἡμῶν· μεμενηκέναι δὲ θεϊκῶς ἐν τοῖς τῆς ἰδίας ὑπεροχῆς ὑψώμασι. τοιοῦτόν τι καὶ ὑπερυψῶσθαι λέγεται, καὶ λαβεῖν τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ὡς οἰκειοῦσθαί τι αὐτῷ πάντων, καὶ εἰς δόξαν θεοῦ πατρὸς ὀνομάζεσθαι κύριος. καίτοι γε ὑπάρχων ἐν τῇ τοῦ πατρὸς ὑπεροχῇ, καὶ ἐν ἀῤῥήτοις ὑψώμασιν. ἐπεδὴ καθῆκεν ἑαυτὸν εἰς κένωσιν, καὶ πεπανῶσθαι λέγεται, μορφὴν δούλου λαβών· αὖθις δὲ πάλιν εἰς τὸν ἴδιον τόπον, τῆς ἐνωθείσης αὐτῷ φύσεως. δῆλον δὲ, ὅτι τῆς ἀνθρωπίνης τὴν πτωχείαν ὑπερβαλών, τοιοῦτόν τι λαβεῖν ἀνθρωπίνως λέγεται τὸ ἀεί τε καὶ ἀπαθῶς ὑπάρχον αὐτῷ, τουτέστι τὸ εἶναι θεὸς καὶ τῶν ὅλων κύριος. καὶ εἰκότως ἐστὶν ἀκόλουθος τῷ πατρὶ, τὸ κύριον ἔχειν τῶν ὅλων τὸν ἴδιον υἱόν· πῶς γὰρ ἀληθὲς εἰπεῖν, ὅτι πεπίστευται πάλιν αὐτῷ, καὶ τὸν τοῦ δούλου λαβόντι μορφὴν, τὸ ἐλεύθερον καὶ τῆς κατὰ πάντων κυριότητος τε, καὶ ἐξουσίας τὸ ὑπερφερὲς ἀξίωμα; Εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὸν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί. ὃς ἐῤῥύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν, ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς, καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται, καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε, καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας, ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. εἰκόνα φησὶ, τοῦ ἀοράτου θεοῦ τὸν ἐξ αὐτοῦ γεγεννημένον κατὰ φύσιν υἱὸν, τουτέστι, τὸν θεὸν λόγον. καὶ μέντοι ὅτι δι' αὐτοῦ τὰ πάντα παρήχθη πρὸς γένεσιν, εἴτε τὰ ὁρατὰ, εἴτε τὰ ἀόρατα, εἴτε τὰ οὐρανῷ κατὰ τὴν γῆν. καὶ ὅτι πρὸ πάντων ἐστὶν αὐτὸς, ἐν ἀρχῇ γὰρ ἦν ὁ λόγος, καὶ αὐτός ἐστιν ὁ τῶν αἰώνων δημιουργὸς, καὶ χρόνου πάντος πρεσβυτέραν ἔχων τὴν ὑπαρξιν. ἀλλὰ τὸν οὕτως ἔχοντα κατὰ φύσιν ἴδιον δεδόσθαι φησὶ τῷ τοῦ πατρὸς κεφαλῇ τοῦ σώματος τῆς ἐκκλησίας· αὐτόν τε εἶναι τὸν πρωτότοκον ἐκ τῶν νεκρῶν. εἶτα πῶς ὑπάρχων ἀεὶ θεὸς λόγος, ἐν ᾧ τὰ πάντα συνέστηκε, πρωτότοκος τῶν νεκρῶν γεγένηται, καὶ ἀπαρχὴ τῶν κεκοιμημένων, εἰ μὴ ἔστιν αὐτὸς κατ' ἀλήθειαν ἴδιον σῶμα τὸ περὶ αὐτοῦ λεγόμενον; οὗ πε-

sum quod suapte natura seruum non est, immo vero omni seruitutis condicione superius, seruili forma se vestijsse; & in similitudinem hominum illum factum, qui natura talis non erat, priusquã homo fieret; ipsam denique altitudinem se humiliasse existimemus & prædicemus. Ipsum itaque Dei Verbum secundum naturam humanam sponte ad isthæc propter nos seſe demisisse; & in propriæ nihilominus excellentiæ culmine secundum diuinam naturam permansisse credimus. Hac ratione & superexaltatus esse dicitur, & accepisse nomen quod est super omne nomen, & ab omnibus adorari, atque in Dei Patris gloriam Dominus nominari. Nam etsi in Patris eminentia & inexplicabili maiestate constitutus esset; vbi primum tamen ad exinanitionem se demisit, seruiliq. forma se induit, humiliatus prædicatur; sed ita, vt naturæ sibi vnitæ, hoc est humanæ, paupertatem transcendens, ad proprias diuitias rursum ascenderet. Ad eum igitur modum secundum naturam humanam id accepisse dicitur, quod perpetuo constanterq. in se ipso possidet, nempe Deum & vniuersorum Dominum esse. Denique si Patri honorificum est Filium habere qui in omnes & omnia dominium obtineat; cui dubium esse potest, quin illi etiam post serui formam acceptam, libertatem, supernaturalemq. potestatis & dominationis in omnes dignitatem integram asseruarit?

Gratias agentes Patri, qui dignos nos fecit in partem sortis sanctorum in lumine: qui eripuit nos de potestate tenebrarum, & transtulit in regnum Filij dilectionis suæ: in quo habemus redemptionem, & remissionem peccatorum; qui est imago Dei inuisibilis, primogenitus omnis creaturæ: quoniam in ipso condita sunt vniuersa in cælis & in terra, visibilia & inuisibilia, siue Throni, siue Dominationes, siue Principatus, siue Potestates; omnia per ipsum, & in ipso creata sunt: & ipse est ante omnes, & omnia in ipso constant. Et ipse est caput corporis Ecclesiæ, qui est principium, primogenitus ex mortuis; vt sit ipse in omnibus primatum tenens: quia in ipso complacuit omnem plenitudinem inhabitare; & per eum omnia reconciliare in ipsum, pacificans per sanguinem crucis eius siue quæ in terris, siue quæ in cælis sunt. Docetur hic, Dei Verbum, hoc est, Filium naturaliter ex illo natum, inuisibilis Dei imaginem esse. Adhæc omnia visibilia & inuisibilia, siue in cælis, siue in terris, per ipsum condita esse: ipsum præterea omnia antecedere, (In principio enim erat Verbum) sæculorumq. conditorem esse: existentiam postremo nulla temporis mensura intercluſam obtinere. Eiusmodi autem bonis secundum propriam naturam cumulatum, primogenitum ex mortuis, & caput corporis Ecclesiæ à Deo Patre datum esse affirmat. Iam quomodo qui Dei Patris Verbum est, semperq. fuit, per quem omnia constant, primogenitus ex mortuis, dormientiumq. primitiæ appellatur, si corpus quod assumpsit, vere illius proprium non erat, quò nimirum illo mortem subeunte, & ipse quoque mortem subijsse intelligatur?

20 Coloss. 1. b. 12.

Ioan. 1.

gatur?

ἆπα τὶς ἐν ὁ μὴ τῆς παρδίας αὐτῦ ἀδολεχῶν, καὶ τὸ ἴδιον πνεῦμα ἀχάλων ἔχων; χρὴ τοίνυν τὰ μὲν τῶν λόγων σχήματα μὴ σφόδρα φιλοκενεῖν, ἀφορᾶν δὲ μᾶλλον εἰς αὐτὰς τῶν πραγμάτων τὰς φύσεις, καὶ ἐξ αὐτῶν δὴ μᾶλλον πολυγυμένους, ἐπ' αὐτὰν ἴέναι τὰν ἀλήθειαν.

A Ecquis, quæso, erat, qui cum suo corde exercebatur, propriumq. spiritum mærentem habebat? Oportet itaque locutionum formulas non vsque adeo anxie excutere; sed ipsas rerum naturas potius contemplari, earumq. ductu ad ipsam veritatem contendere.

Περὶ τῆς ὑπακοῆς τοῦ Χριστοῦ.

Ἀ Ρ' οὖν ὡς δι' ἑνὸς ἁμαρτήματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς [x] δικαίωμα ζωῆς. ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθημεν οἱ πολλοὶ, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς ἀνθρώπου δίκαιοι [x] κατασταθήσονται οἱ πολλοί. τῆς ἀνθρώπου φύσεως ἀρᾶ καὶ δίκῃ θανάτου καταδεδικασμένης διὰ τὸ τοῦ πρωτοπλάστου παράπτωμα, ἔδει πάλιν αἰτιατῆναι πρὸς τὸ ἐν ἀρχαῖς αὐτὸ, εἰς ἐπίπληκτον κρισιν τῆς ὑπακοῆς πεμένιν τὸ ἔνδειξιν. ἀλλ' ἤδη τοῦτο πολὺ καὶ λίαν ἐπέκεινα τῶν τῆς ἀνθρωπότητος μέτρων. καθαρὸς γὰρ οὐδεὶς ἀπὸ ἁμαρτίας. παιδίον δὲ ἐπεὶ τὸ πλημμελὲς, ἐκ τῆς οἰκείας ἀσθενείας κεκερασμένη, ἐν ἰδίᾳ σαρκὶ τὸν τῆς φαυλότητος νοσοῦσα [x] γάνεσιν, ἀχριαίνοντά πη τὸν τῆς ἁμαρτίας ὠδῖνα νόμον, πῶς ἂν διέφερε πανπλῶς; τὸ γὰρ φρόνημα τῆς σαρκὸς, πανπλῶς ἔχθρα, φησὶν, εἰς θεὸν, ἐκ τῷ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. δυμηχάνως τοιγαροῦν ὁ θεὸς καὶ πατὴρ ἀπαλλαξόμενος τὰ πάντα ἐν τῷ Χριστῷ, καὶ ἐκ πολλῆς ἄγαν ἡμερότητος τῆ ἀνθρώπου πραγματευόμενος φύσει τὰν εἰς, ὅπερ ἦν, ἐπάνοδον, ἦγεν ἀπαλλαξόμενον, ἐξαπέστειλε τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, ἵνα τὸ ὅμοιον ἡμῖν ζῶμα λαβὼν, καὶ ἴδιον αὐτοῦ ποιησάμενος, ὡς ἄνθρωπος ὀφθῇ ἐπὶ γῆς εὑρεθῇ, ὁ μὴ εἰδὼς ἁμαρτίαν. οὕτω τε εἰς ἅπαν καταλλαγὰς γένοιτο τῷ θεῷ καὶ πατρὶ, δικαιώσῃ τὰν ἀνθρώπου φύσιν ἐν ἑαυτῷ, καὶ τῶν τοῦ θανάτου δεσμῶν ἐξέλῃται, [x] φύλαξ ἀναμαρτησίας [x] περιφανόμενος ἀνθρωπος θεοῦ καὶ πατρός. καὶ γὰρ ἐστι τῶν ἀνάγκων, κληρονόμους μὲν ἡμᾶς τοῦ πρώτου θνητοῦ δίκης, ἐκστάντας τῆ φθορᾶ διὰ τῆς παρακοῆς· τῆς δὲ δευτέρου δικαιοσύνης μὴ μεταλαχεῖν, ἀπαναμίζοντος εἰς ζωὰν, διὰ τῆς εἰς ἅπαν ὑπακοῆς. ὅταν οὖν λέγῃ τὸ γράμμα τὸ ἱερὸν, δι' ὑπακοῆς ἑνὸς δεδικαιῶσθαι πολλὰς, οὐκ ἄνθρωπον ἁπλῶς ἕνα τὸν καθ' ἡμᾶς εἰς ὃν παραληφθῆναι φαμὲν, ἐνανθρωπήσαντα δὲ μᾶλλον τὸν μονογενῆ, καὶ ὑπήκοον ὑπὲρ ἡμῶν γενόμενον τῷ πατρί. ὃς γὰρ ἐποίησεν ἁμαρτίαν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ, καθὰ γέγραπται. λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν. Ἰουδαίων εἶναι τὰς ἐπαγγελίας τὰς τοῖς πατράσι δεδωρημένας ὁ θεσπέσιος ἔφη Παῦλος. προσπεκερύχασι δὲ καὶ οἱ μακάριοι Προφῆται περὶ Χριστοῦ, ὅτι αὐτὸς ἔσται προσδοκία ἐθνῶν.

ἐπὶ τοῦ

De Christi obedientia.

IGITVR sicut per vnius delictum, in omnes homines in condemnationem; sic & per vnius iustitiam, in omnes homines in iustificationem vitæ. Sicut enim per inobedientiam vnius hominis, peccatores constituti sunt multi; ita & per vnius obeditionem, iusti constituentur multi. Cũ humana natura ob protoplasti inobedientiam maledicto mortisq. sententiæ obstricta hæreret, oportuit ad inculpatam illam obedientiæ demonstrationem, quæ initio præstabatur, denuo illam reduci. Atqui istud humanæ naturæ facultates multis partibus excedebat. neque enim vllus à peccato immunis erat. Nam cum ea semel in noxam erroremq. incidisset, intestinisq. infirmitatibus victa prostrataq. iaceret', & intra propriam carnem malitiæ sensum foueret, ac infrænem tandem peccati legem intra sua viscera perpetuo gestaret, quomodo omnem omnino lapsum euaderet? Nam sapientia carnis (vt inquit ille) omnino inimicitia est in Deum; legi enim Dei non est subiecta; nec enim potest. Itaque Deus Pater mira quadam dexteritate omnia per Christum instauraturus, humanæq. naturæ reditum, ac quasi regressum ad id quod aliquando fuerat, non absque magna quadam animi lenitate conciliaturus, misit Filium suum factum ex muliere; quò nimirum corpus nostro simile, sibiq. proprium factum assumens, tamquã homo in terris appareret omnis peccati ignarus; atque ita Deo Patri per omnia obsecutus, humanam naturam in semetipso iustificaret, mortisq. vinculis eximeret, innocentiæ stola à Deo Patre coronandam. Etenim perabsurdum fuerit, per inobedientiam prioris Adæ ad mortem & corruptionem præcipitantis, damnationis heredes constitutos nos esse; iustitiæ vero posterioris per consummatam illam obedientiam in vitam reducentis, exortes nos manere. Cum itaque diuina Scriptura multos per vnius obeditionem iustificatos asserit, non simplicem aliquem, nostræq. condicionis hominem ad hoc assumptum cogitare debemus; sed ipsummet Vnigenitum hominem factum, qui obedientiam Patri pro omnibus præstitit. Is enim solus inter omnes repertus est, qui, attestante Scriptura, peccatum non fecit, neque dolus inuentus est in ore eius.

Rom. 5. d. 18.

1. Pet. 2. d. 22.

Dico enim, Christum IESVM ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum. Gentes autem super misericordia honorare Deum. Promissiones patribus factas, ad Iudæos pertinere prædicat diuinus Paulus. At Prophetæ Christum Gentium expectationem fore, iam dudum ante præ-

23

Rom. 15. b. 8.

Gen. 49. b. 11.

ΕΠΙΣΤΟΛΗ ΚΕΛΕΣΤΙΝΟΥ πρὸς Κύριλλον.

Τῷ ἀγαπητῷ ἀδελφῷ Κυρίλλῳ Κελεστῖνος.

Κιρ. Τὴν ἡμετέραν συγκόπτει τὰ διὰ τοῦ υἱοῦ ἡμῶν Ποσιδωνίου τοῦ διακόνου δοθέντα περὶ τῆς σῆς ἀγιότητος γράμματα, ἀπέδωκαν ὀδυμίαν, & αὐτικαταλλαξάμεθα τὸ ἡδὺ αὖθις τῷ λυπηρῷ. διαβλέποντες γὰρ καὶ ἐννοοῦντες, ὅπερ εἶπεν ὁ τὴν ἐν Κωνσταντινουπόλει ἐκκλησίαν διεφθαρμένας παραμιλίαις βαρείαις θλιβόντων, οὐ σμικρῷ κατ' αὐτὸν τὸν ψυχὸν πεπληγμένοι πόνῳ, διαφόροις σκέψεων κέντροις βασανιζόμεθα· ἐννοοῦντες, ὅπως βοηθεῖν εἰς τὸ ἐμμένειν τῇ πίστει. ὡς οὖν τὸν ἡμέτερον διάκονον εἰς τὸ ὦδε τῆς σῆς ἀδελφότητος παραφθάσαι μετεπέμψαμεν, ὥφθη ἡμῖν ὅλως ἐπιμονὴν θεραπείαν, δι' ἧς ἡ λοιμώδης νόσος ὑγιεινῷ φαρμάκῳ ἀπελαθήσῃ· φημὶ δὴ τὸν τῆς καθαρᾶς πηγῆς ἔκρουσιν, τὸν διὰ τοῦ λόγου τῆς σῆς ἁγιότητος ἐκρεύσαντα, δι' οὗ πᾶσα καθαιρεῖται ἡ ἰλὺς τοῦ κακῶς διαχεομένου ῥεύματος, καὶ πᾶσιν αὐτόχρημα ὁ τρόπος τῆς ἀκεύστου περὶ τὸν ἡμέτερον πίστιν ἐννοίας. ὥσπερ οὖν ἐκεῖνον στίζομεν καὶ μεμφόμεθα, οὕτω τὸν σὸν ἀγιότητα, ὥσπερ παρόντα ἐν τοῖς ἰδίοις γράμμασι, τῇ τοῦ κυρίου ἀγάπῃ περιπλεκόμεθα, εἰδότες, ὅτι ἓν καὶ τὸ αὐτὸ περὶ τοῦ διαστόλου φρονοῦμεν. καὶ θαυμαστὸν οὐδέν, τὸν προηγησάμενον τοῦ κυρίου ἱερέα ὑπὲρ τοῦ τῆς πίστεως ἔρωτος πιστὸν διακόνησιν ἀρετῇ· ὅστε τῇ ἀπόψει τῶν ἑαυτοῦ τόλμῃ αὐθαιρέτως δύνασθαι, καὶ τοὺς αὐτῷ ἐμπεπιστευμένους πιστοῖς ὑποθήκαις βεβαιοῦν. ὥσπερ τοίνυν ἐκεῖνα ἡμῖν πικρά, οὕτω πάντα ἦν ἡδέα· ὥσπερ ἐκεῖνα ἰλυώδη, οὕτω πάντα καθαρά. χαίρομεν τοιούτων ἐκείνων ἱερώντας τῇ σῇ διλαβείᾳ ἰσχύειν, ὡς ἤδη σε νενικηκέναι τὰ ὑποδείγματα τῶν ἐκ προηγουμένων, ζηλοῦντα ἀεὶ καὶ αὐτὸν ἐκείνων τοῦ ὀρθοδόξου δόγματος. ἀληθῶς τι ὄφελος ἐκ ἀγαθοῦ ἡ διαγγελικὴ μαρτυρία ἡ λέγουσα· ὁ ποιμὴν ὁ ἀγαθὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν ἰδίων προβάτων. ἀλλ' ὥσπερ σὺ ποιμὴν ἀγαθός, οὕτως ἐκεῖνος οὐδὲ ὡς κακὸς μισθωτὸς καταγορεύσῃ ἄξιος· ὃς ἐκ ὢν τοῦ ἀγαθοῦ, ὡς τὰ ἑαυτοῦ καταλιπὼν πρόβατα, ἀλλ' ὅτι ἥρπασεν αὐτὰς ἀγαπᾷ πόλων αὐτά. Προσθῆναι δὲ ἴσως ἃ ἡμεῖς ἐμέλλομεν, ἀγαπητὲ ἀδελφέ, εἰ μὴ ἐωρῶμεν σὲ τὰ αὐτὰ φρονοῦντα πάντα, ἅπερ φρονοῦμεν καὶ ἡμεῖς, καὶ ἐν τῇ βεβαιώσῃ τοῦ πίστεως ἀδοκιμάζομέν σε ἐκδίκων ἰσχυρότατον. ἀπέδωκε γὰρ ἡμῖν καὶ τάξιν πάντα τὰ διὰ τοῦ ἡμῶν Ποσιδωνίου τοῦ διακόνου, ὅσα περὶ τούτου τοῦ πράγματος ἡ σὴ ἁγιότης γεγράφηκε. πάντα τὰ δίκτυα τῆς δολίας προφάσεως ἐγύμνωσας· καὶ οὕτω τῇ πίστει ἰσχύσας, ὡς μὴ δυνάσθαι τὴν καρδίαν τῶν τῷ Χριστῷ καὶ ἡμῖν πεδόντων εἰς ἕτερον ἐκκλιθῆναι μέρος. μέγας

EPISTOLA CAELESTINI Papæ ad Cyrillum.

Cæleſtinus dilecto fratri Cyrillo.

LITTERAE, quas ſanctitas tua per filium noſtrum Poſſidonium ad noſtram mæſtitiam miſit, multa nos lætitia affecerunt; etſi interim gaudium, quod in illis offerebatur, viciſſitudine quadam cum dolore commutauerimus. Etenim dicta illius intuentes, anxiaq. cogitatione pertractantes, qui prauis ſuis ſermonibus Conſtantinopolitanam eccleſiam turbare nititur, non mediocriter animo ſauciati, diuerſis cogitationum ſtimulis agitamur; aſſidue id vnum mente verſantes, quo pacto fideles, vt in ſuſcepta ſemel Fide conſtãter retinenda perſeuerent, adiuuare poſſimus: contra vero, cũ ad ea cogitationem noſtram conuertimus, quæ dilectio tua ſcribit; præſens remedium, quo peſtifer ille morbus velut ſalutari quodam antidoto depelli poſſe videatur, ſeſe offert: loquor autem de puri fontis ſcaturigine, quæ magna vbertate ex dilectionis tuę doctrina promanat; per quam quoque omnis illa fæx malè currentis riuuli auferatur, omnesq. ad certam veramq. fidem inſtituuntur. Vt illum igitur notamus & incuſamus; ita tuam ſanctitatem veluti in proprijs litteris præſentem in Domino amplectimur: quandoquidem vnum idemq. nos de Chriſto Domino noſtro ſentimus. Neque mirum ſane, prouidentiſſimum Chriſti ſacerdotem, Fidei amore ac ſtudio incenſum, tanta virtute decertare; tum vt abſurdæ aduerſariorum temeritati obuiam eat, tum maxime vt curæ ſuæ concreditos eiuſmodi admonitionibus confirmare queat. Vt illa ergo nobis ſunt peracerba; ita hæc apprime dulcia. Rurſum vt illa ſunt lutulenta & immunda; ita hæc limpida & ſincera. Equidem vehementer gaudeo, tantum vigilantiæ ſtudium reuerentiæ tuæ adeſſe cernens, vt præclara maiorum exempla iam ſuperaſſe videare. nam & ipſi quoque acerrimi ſemper purioris dogmatis vindices extiterunt. Vere & apte Euangelicum illud in te quadrare deprehenditur: Bonus paſtor ponit animam ſuam pro ouibus ſuis. Verum enimuero vt tu bonus es paſtor, ita ille nec mercenarij etiam mali dignus eſt nomine; quippe qui non ob id acculàtur, quòd proprias oues deſeruerit [*malorum mercenariorum inſtar,*] ſed quòd ipſemet eas diſſipare ac lacerare [*vt ſæuus lupus*] deprehendatur. *Ioan.10. b.11.*

Quin & nos quoque, dilecte frater, nonnulla addituri eramus, niſi eadem omnia, quæ nos ſentimus ac tenemus, te itidẽ ſentire ac tenere perſpiceremus, & in Fide tuenda fortiſſimũ te propugnatorem eſſe exploratum haberemus. Nam quæcumque ſanctitas tua de hoc negotio perſcripſit, ea omnia Poſſidonius diaconus ordine nobis expoſuit. Omnes ſermonum illius technas retexiſti, Fidemq. ad eum modum corroboraſti, vt corda in Chriſtum Deum noſtrum credentia in alteram partem abduci non facile queant. Magnus

ναντ. ἰδὲ ἤρξω μαθεῖν σεὲ αὐτὸν, ἃ τι πρῶτον ἠγνόησας· ἀλλὰ τὸ σὸν τραῦμα μᾶλλον, ἢ τὰ ἄλλων, καθολικῇ καὶ ἁπλουχωμένῃ ἐπισπεύσῃ θεραπεύε· ὅτι ἡρμοσμένως λέγομεν· ἰατρὲ θεράπευε σεαυτὸν, ὁ βοηθεῖν ἄλλοις σκεπτόμενος. ἡ πιότης τῆς νόσου τῆς σῆς, ὅτι ἀναδίχεται, οὔτε ἐπιτρέπει δοθῆναι ἀναιωχλώ· τοῦ ἱερέως τῆς Ἀλεξανδρέων ἐκκλησίας τῷ πίστιν ἐχήκαμεν, καὶ ἔχομεν δεδοκιμασμένῳ· ᾧ σὺ δι' αὐτοῦ ὑπομνηθείς, τὰ αὐτὰ ἡμῖν πάλιν φρόνησον, εἰ μεθ' ἡμῶν θέλεις εἶναι, ὦ ἀδελφέ. εἰ δέδοται ἄρα σοι σύνεσις, πάντων καταγνοὺς, ὧν ἔχει τοῦ παρόντος ἐφρόνησας, οὗτος πᾶσι, οἷς θέλομεν, κήρυττε, ἅπερ αὐτὸν κηρύττοντα καθορᾷς. ἡμεῖς γὰρ τοῖς πεῖσαι, καὶ τοὺς ἱερεῖς αἰτιώμεθα διορθωθῆναι· ἀλλ' ὥσπερ ἐφροντίζομεν αὐτῶν, τῷ αὐτὸν μεθοδεύειν· οὕτως εἰ διαχρήσαιντο τῇ ὑγιαῖ ὑπομνήσει, ἀνάγκη ἡμᾶς βεβαιῶσαι κατ' αὐτῶν τὴν τῆς καταδίκης ἀποφασιν. τοῦτο δὲ ἔσται μὴ τὸ καταγνῶναί σε τοῦ Φαύλου διδάγματος, μεσὸν μαρτύριον τῆς * συναινέσεως· ἀναπληθῶσι πάντες εἰς τὴν ἐκκλησίαν, οὓς δῆλόν ἐστιν ἀποκεκλεῖσθαι ἀπὸ τοῦ Χριστοῦ, ὅς ἐστι πάντης κεφαλή· οἷς εἰ μὴ γένηται ἃ λέγομεν, ἐκβλητέος, ὃς ἐξέβαλεν, εἰ καὶ τὰ μάλιστα ἐν τῇ ἡμετέρᾳ κοινωνίᾳ εἰσὶν, εἰς οὓς ὤφθης πιστὸς· καὶ σοὶ τὸν πλῆρον δῆλον τῆς ἐκκλησίας τῆς ἐν Κωνσταντινουπόλει, καὶ πάντας τοὺς ἀπηχθαμένους τὸ τοῦ Χριστοῦ ὄνομα, οἷα ἀπῄτησεν ἡ ἀνάγκη, ἀπεστείλαμεν γράμματα· ἵνα εἰ ἐν τῇ τῆς διεγραμμένης Δημητρίου καθαιρέσεως ἀθεμιτῇ Δημητρίου καὶ μὴ τοῦτο ἅπερ ὁ ἀδελφὸς Κύριλλος μεθ' ἡμῶν κηρύττει, κηρύξῃς, μάθωσι σὺ ἀποκεχωρίσθαι τοῦ ἡμετέρου σωτηρίου, μεθ' ὧν σὺ οὐ δύνασθαι κοινωνία εἶναι· εἰσόμενοι καὶ τοῦτο, καὶ λοιπὸν ὄντες τῷ ὑποδείγματι ἀσφαλεῖς, ὅπερ τῆς ψυχῆς ἑαυτῶν σωτηρίαν ὀφείλουσι, καθηψημένῃ, καὶ πεπυμένῃ κρίσεως. φανερῶς τοίνυν ἴσθι, τοῦτον ἡμῶν εἶναι τὸν ἀποφασιν· ὡς, ἐὰν μὴ σὺ τοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν τοῦτο κηρύξῃς, ἅπερ καὶ ἡ Ῥωμαίων, καὶ ἡ Ἀλεξανδρέων, καὶ πᾶσι ἡ καθολικὴ ἐκκλησία κατέχει, ὡς καὶ ἡ ἁγία ἡ ἐν τῷ μεγάλῃ Κωνσταντινουπόλει ἐκκλησία, ἕως σοῦ, κάλυσε κατέχει· καὶ τοῦτον τὸν ἅπαξ καινότητα, ἥ τις ἀπεχθῆ χωρίζειν, ἅπερ συνάπτει ἡ ἁγία γραφὴ, ἐντὸς δικαίας ἡμέρας, ἀριθμουμένης ἀπὸ τῆς ἡμέρας ταύτης τῆς ὑπομνήσεως, φανερᾷ καὶ ἐγγράφῳ ὁμολογίᾳ ἀθετήσῃς, ἀπὸ πάσης κοινωνίας καθολικῆς ἐκκλησίας ἐκβέβλησαι. ὅπερ τύπον σοὶ σὲ τῆς ἡμετέρας κρίσεως, ἀφ' οὗ μνημονεύθητε ἱεροῦ ἡμῶν Ποσειδωνίου τοῦ διακόνου μετὰ πάντων τῶν χαρτῶν, πρὸς τὸν ἅγιον καὶ συνεπίσκοπόν μου τῆς μητροπόλεως Ἀλεξανδρείας ἱερέα, τὸν σὸν αὐτοῦ ἐπιλείτουργον αἰνεγκόντα, ἀπεστείλαμεν· ἵνα τηρήσῃς ἡμῖν τοῦτο πρᾶξαι, ὥστε τὸ παρ' ἡμῶν ἀκριβισμένον, καί τι καὶ πᾶσι τοῖς ἀδελφοῖς φανερωθῆναι. ἐπιδὴ πάντας εἰδέναι ὀφείλουσι τὸ πραττόμενον, ἀσύνετος ἢ σοὶ καινοῦ πράγματος ἡ σκέψις.

A re de his incipis, si qua ante nescisti. Causam tuam magis modo, quàm aliorum, catholica & festina deliberatione curato; quia conuenienter dicimus: Medice, cura teipsum, qui alijs desideras subuenire. Aegritudinis tuæ qualitas non recipit, aut præstari permittit inducias. Alexandrinæ ecclesiæ sacerdotis fidem & probauimus & probamus: & tu admonitus per eum, rursus eadem senti nobiscum, si vis esse nobiscum, ò frater. Si tibi sensus datur, damnatis omnibus quæ hucusque sensisti, statim hæc volumus prædices, quæ ipsum videas prædicare. Nos contra fas, etiã sacerdotes volumus esse correctos; quibus sicut præmissa correctione consulimus, ita in hos necesse est damnationis sententiam, si abutũtur nostra salubri admonitione, firmemus. Hoc tamen erit post damnationem praui dogmatis plenum correctionis indicium, si reuocentur omnes ad Ecclesiam, qui propter Christum caput eius videntur excluſi. Quòd nisi fiat quod dicimus, eijciendus qui eiecit: quamuis in nostra communione sunt isti, in quos talis cognoscitur extitisse. Ad Clerum quoque ecclesiæ Constantinopolitanæ, vel omnes qui censentur nomine Christiano, qualia necessitas postulauit, scripta direximus: vt si in peruersæ disputationis obstinatione persistis, neque hæc, quæ frater Cyrillus prædicat, nobiscum prædicaueris, à nostro collegio, cum quibus tibi non potest esse communio, te intelligant separatum; scituri, exemplo iam cauti, qualiter animæ suæ decocto & maturo iudicio debeant prouidere.

Aperte igitur hanc nostram scias esse sententiam, vt nisi de Christo Deo nostro ea prædices, quæ Romana, & Alexandrina, & vniuersalis Ecclesia catholica tenet, sicut & sancta Constantinopolitanæ magnæ vrbis ecclesia ad te vsque optime tenuit, & hanc perfidam nouitatem, quæ hoc quod venerabilis Scriptura coniungit, nititur separare, intra decimum diem à primo innotescentis tibi huius conuentionis die numerandum, aperta & scripta confessione damnaueris, ab vniuersalis te Ecclesiæ catholicæ communione deiectũ. Quam formã ad te nostri iudicij, per memoratum filium meum Possidonium diaconum cum omnibus chartis ad sanctum consacerdotem meum memoratæ Alexandrinæ vrbis Antistitem, qui ad nos super hoc ipso plenius retulit, destinauimus, vt agat vice nostra; quatenus statutum nostrum & tibi, & vniuersis fratribus innotescat: quia omnes debent nosse quod agitur, quoties omnium causa tractatur. Deus te custodiat incolumem, frater carissime. Data, tertio Idus Augusti, Theodosio xiij. & Valentiniano iij. Augg. Cos.

* διορθώσεως.

Αὕτη ἡ ἐπιστολὴ ἀνεγνώσθη ἐν τῇ συνόδῳ, τῇ ἐν Ἐφέσῳ, μετὰ τὰς καθαιρέσεις, τὰς κατὰ τῆς ἐπιστολῆς Νεστορίου· ἃ τις ἂν ἀναλάβῃ ἐν τοῖς ὑπομνήμασι.

Hæc epistola in Synodo Ephesina lecta est post depositiones contra epistolam Nestorij factas: quæ & relata est in Commentarios.

νειν περὶ τῆς ἰδίας νομῆς. ὅθεν, ὃ σὺν ἀμφιβάλλομεν ἔτι πλείονι, τὴν ἀσεβῆ διάλεξιν ἀπωθεῖσθαι ὀφείλει ἡ πίστις ὑμῶν· ἵνα παρ' ὑμῖν ἐν Χριστῷ ἐγρηγορόσι φανερὰ ἡ διάφορα τροφῆς καὶ δηλητήρια, ἃ διεμείνητε γύρεις, ἅπερ τοῦ λόγου τῶν προτέρων πεμένων διδάσκοντος μεμαθήκατε· εἰδότες, ὅτι ἄχρι τοῦ παρόντος ἐσχήκατε ἱερεῖς, ἐν τῇ διδασκαλίᾳ καὶ ἀγιότητι προύχοντας, οἳ πώς οὐδέποτε χωριζόμενοι τῶν πατρικῶν παραδόσεων, τὴν εὐκληρίαν τοῦ κυρίου μὴ μιάσῃς εὐσεβείσης ἡσυχίας. ἵνα γὰρ ἀπὸ τῶν χρόνων ἀρξώμεθα, τί σὺν ἐνέβαλε τῆς ψυχαῖς ὑμῶν ἡ παράδοσις τοῦ τῆς ἁγίας μνήμης ἐπισκόπου Ἰωάννου, οὗ ὁ λόγος εἰς πάντα τὸν κόσμον ἐξεχύθη, οἰκοδομῶν τὴν καθολικὴν πίστιν; ὃς οὐδαμοῦ τῆς διδασκαλίας ἀπῆν. ὅπου γὰρ δήποτε αἰσχυνόμεθα, ἐκήρυξε. τὸν δὲ ἐκείνου ἔτι μείζονα σωτῆρα τύραννος βεβαιωθεῖσαν διεδέξατο. εὐσεβέστατος γὰρ ὁ τῆς ἁγίας μνήμης ἐπίσκοπος Ἀττικὸς τὸν χριστιανὸν λαὸν, τῷ τοῦ προηγησαμένου ὑποδείγματι, καὶ ἰδίοις τοῖς ἱεροῦσι τῶν αἱρετικῶν μανίας. ἐχήκαμεν ἐν τούτῳ δεσπόζοντα κοινωνὸν τῆς ἁγίας μνήμης Σισίνιον, ὃν εἰδότες, ὅση δόξα αὐτοῦ ἔμενεν, οἱ φυλάξειν ὁλόκληρα καὶ ἀβλαβῆ, τὰ ἄχρις αὐτοῦ διαμείναντα τῆς καθολικῆς πίστεως νόσμια. ἐνοήσαμεν, ὅπως ἐκείνῳ σὺν ἴλεῳ καὶ ἀπαλότητι πρέσβεσι, καὶ αὐθεσίᾳ ἐρπτοῦ. ἐκλαύσαμεν, ἀγαπητοὶ ἀδελφοί, ὥσπερ προορῶντες τὰ μέλλοντα, τὸ ταχέως ἡμᾶς τῆς ἐκείνου βοηθείας ἀπεστερῆσθαι. ἐν γὰρ τούτῳ ἀγνοῶ, πόσαν ἐλπίδα εὑρήσομεν, ὡς πρὸς τοῦ θεοῦ ἡμῶν ἄλλως διαλαμβανόμενοι, ἢ αὐτὸς πρὸς ἐαυτόν, ἢ οἱ ἀπόστολοι πρὸς αὐτοὺς προδεδώκασιν. οὐ μόνον τοὺς σωπηρεμένους οὐ σωδεσμεῖ, ἀλλὰ καὶ πατρίβει τοὺς σωδεδεμένους. ἃ μόνον τοὺς καταβεβλημένους σὺν ἐμίμει, ἀλλὰ καὶ τοὺς ἑστῶτας καταβάλλειν ἐπιχειρεῖ. ἃ μόνον τοὺς διεσταρμένους ἃ σωάγει, ἀλλὰ καὶ τοὺς συνημμένους διαμερίζει, εἰ καὶ μάλιστα οὔπω σωτηρίαν δώσαντι διάνοια ἀφιερωμένη θεῷ, οὔπω καταβληθῆναι ἐσόμενος ἱερεῖα δώσει, οὔπω τὸ ἱερὸν πλῆθος διαμερίζεσθαι. φανερῶς οὖν τῇ ἀγάπῃ ὑμῶν, ὅπερ χωρὶς δακρύων ἃ δυνάμεθα εἰπεῖν, ἀπαγγέλλομεν. ἐκίνησεν ὁ διαλεκτικὸς ὑμῶν μάχλον πρὸς τὴν ἀλήθειαν, τῇ ἀρχαίᾳ πίστει χεῖρας ἐπενεγκεῖ. πολεμεῖ πρὸς τοὺς ἀποστόλους, τοὺς προφήτας ἐκβάλλει, αὐτοῦ τοῦ κυρίου ἡμῶν πρὸς ἑαυτοῦ λέγοντος τοῖς μαθηταῖς· σὺν ἀκηλεῖτε. πίστις θρησκείας, ἢ πίστεις νόμοις ἑαυτὸν ὑπόσοφον λέγει, ἀποχρησάμενος τῇ καινῇ καὶ τῇ παλαιᾷ διαθήκῃ; καὶ γὰρ τὸ νοητὸν τοῦ χρήματος ἐκβάλλει, καὶ ἃ δείκνυσι τὴν μεταξὺ ἡμῶν αἰωνοφθόρων ἀλήθειαν. καὶ ἀπλῶς, ἄλλως πρὸς τοῦ μυστηρίου τοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν διαλαμβάνει, ἢ ἀνέχεται τὸ τῆς πίστεως τοῦ ἡμετέρας ἁγίασμα, ᾧ μὴ συβάσμιστος ἠκολούθησεν πᾶς καθολικῶς διαλεγόμενος. ἀδεὶς γὰρ καλῶς τῇ θρησκείᾳ ἐνδιδόμενος, ἄλλως πρὸς τὸ Χριστοῦ ἐφρόνησεν, ἢ αὐτὸς πρὸς ἑαυτοῦ φρονεῖσθαι ἠθέλησεν. ἐκίνησέ ποτε ἱεροσόλυμα ζήτησιν ὁ Σαμοσατεὺς Παῦλος, ὅτε τῆς ἁγίας τοῦ τὴν Ἀντιόχειαν ἐκκλησίας προῆστο. ἀλλὰ τοῦτον δεῖ τοῦ θρόνου, ἐν ᾧ μιαρῶς προκαθέζετο, καθήρησεν ἐναντίαν τῶν καθολικῶν ἱερέων ἀποφάσις. ἀεὶ γὰρ ἐκκεκόπθαι ὀφείλουσι καιρίως οἱ τοιοῦτοι. οἵτινες τὴν ψυχὴν τοῦ χριστιανικοῦ λαοῦ διαστρέφοντες, καὶ πρὸς

A re. Vnde ſicut vos facere non ambigimus, impiam diſputationem debet fides veſtra reſpuere: vt apud vos vigilantes in Chriſto, inter cibũ & venenum ſit certa diſcretio, & permaneatis in his, quæ ſermone ſuperiorum paſtorum docente didiciſtis; ſcientes fuiſſe vobis hactenus ſacerdotes doctrina & ſanctitate pollentes, qui numquam à paternis traditionibus deuiantes, Eccleſiam Domini ſumma quiete rexerunt. Nam vt à recentioribus inchoemus, quid non animis veſtris eruditio ſanctæ memoriæ Epiſcopi Ioannis infudit, cuius ſermo adſtruẽs catholicam Fidem, toto orbe diffuſus eſt? Qui nuſquam per doctri-
B nam ſuam defuit: quia vbicumque lectus eſt, prædicauit. Illius diligenti prudentiæ conſtantia celebrata ſucceſſit. Rexit enim ſanctæ memoriæ Epiſcopus Atticus Chriſtianum populum deceſſoris exemplo, & ſacrilegos perſecutus eſt hæreticorum furores. Habuimus, hoc decedente, collegam beatæ memoriæ Siſinium, ſcientem quid poſſit gloriæ remanere, ‖ integra & intemerata, quæ ad ſe vſque peruenerant, catholicæ Fidei ornamenta ſeruaret. Intelleximus ei nec columbæ *Matth. 10* ſimplicitatẽ, nec prudentiam defuiſſe ſerpentis. *c. 16.*
Fleuimus, fratres caritiſimi, velut præſcij futurorum, cito nos eius præſidio deſtitutos. In hoc
C enim qui de Deo noſtro aliter diſputat, quàm ipſe de ſe, aut de ipſo Apoſtoli tradiderunt, quid ſpei inueniemus ignoro. Qui non ſolum attritos non alligat, ſed & conterit alligatos: non ſolũ eliſos nõ eleuat, ſed etiam ſtantes conatur allidere: *Pſal. 146. n. 3.*
non ſolum diſperſa non colligit, ſed & collecta diſpergit: quamuis nec conteri poſſit Domino *Pſal. 144. c. 14.*
mens dicata, nec elidi qui ſtat virtute cæleſti, ſic nec ſancta turba diſpergi. Aperte ergo dilectioni veſtræ, quod ſine lacrymis non poſſumus dicere, nuntiamus. Mouit diſputator veſter prælium veritati, antiquæ Fidei intulit manus: impugnat
D Apoſtolos, Prophetas reſpuit, ipſius Domini Dei noſtri de ſe dicentis verba non ſequitur. Cuius religionis, & quibus legibus ſeipſum Epiſcopum dicit, abuſus veteri & nouo Teſtamento? Nam intellectum figuræ reſpuit, & inter nos verſatam nõ recipit veritatẽ. Aliter denique de Chriſti Dei noſtri iactat arcano, quàm Fidei noſtræ patitur ſacramentum, quod reuerenter ſecutus eſt omnis catholicus diſputator. Nemo enim bene religioni deditus aliud de Chriſto ſentit, quàm de ſe voluit ipſe ſentiri. Mouit aliquando hanc ſacrilegam quæſtionem Samoſatenus Paulus, cum ſanctæ apud Antiochiam præeſſet eccleſiæ: ſed eum
E de throno, cui feraliter præſidebat, ſacerdotũ catholicorum ſententia vnita deiecit. Semper enim abſcindendi ſunt huiuſmodi, qui conturbantes animum populi Chriſtiani, & pro arbitrio ſuo

Euan-

* ἀυτὸν ἴσως

* τὸ διεσπασμένα ἢ διεσταλμένα

* τὸ συνημμένα

* τοῖς νόμοις

Euangelia vertentes, Deo fructificare non poſ-
ſunt. Excolenda eſt vinea, quæ ius poſſeſſoris
agnoſcat. Certum eſt autem, quia tales ſermo-
num nouitates de vano gloriæ amore naſcuntur.
Dum ſibi nonnulli volũt acuti, perſpicaces & ſa-
piẽtes videri, quærunt quid noui proferant, vnde
apud animos imperitos temporalẽ acuminis glo
riam conſequantur. Sed quis eorum vmquam ve-
ram gloriam, dum ſibi ſapiens videtur, obtinuit?
1.Cor.1.d. 27. Deus enim noſter infirma mundi elegit, contra
fortia: & ſapiẽtes per mũdi ſtulta confundit. Quis
de mundi ſapientia glorietur, niſi qui ſe cõfitetur
eſſe de mundo, niſi qui ſe illius negat eſſe diſcipu-
Ioan.17.c. 16. lum, qui ait ſe non eſſe de mundo? Vna eſt gloria,
vt, ſicut Apoſtolus ait, qui gloriatur, in Domino
1.Cor.10. c.17. glorietur. Nonne huic veſtro Epiſcopo (ſed nunc
uſque veſtro) niſi quod credimus credat, vide-
Rom.1.d. 22. mus hanc ſententiam conuenire: Stultus factus
eſt, cum ſe dicit ſapientem? Profeſſa quippe ſtul-
1.Cor.1.d. 24. titia eſt, illum, quem Dei ſcimus eſſe ſapientiam,
virtutemque, neſcire. Neſcire enim ſe ea quæ di-
ſcutit, confitetur. Nec hunc dilectio veſtra mire-
Ioan.14. d.6. tur à via veritatis erraſſe, quem Chriſtum, qui eſt
via noſtra, videat perdidiſſe. Deprehendimus in-
terdũ ſe ſiniſtra diſputatione prodentem, interdũ
latentem quibuſdam cuniculis, & ſua venena cæ-
lantem: & cum oportuerit, nos, ſequentes ſenten-
Prou.26. d.4. tiã prudentiſſimi Salomonis, nullum ad eius im-
prudentiã præbere reſponſum, ne ſimiles ei eſſe-
mus; ſuademus tamen, vt Apoſtolos ac prophe-
tas nobiſcum ſequatur, ne cùm omnibus ſolus
occurrit, ſolus ab omnibus refutetur. Vobis ve-
ro diligentius vigilandum eſt, vt inimici prædica-
tionibus reſiſtatis. Maior enim vobis ſollicitudo
eſt, cum intra Eccleſiam vobis Eccleſiæ aduerſa-
dicuntur. Habent laboris inducias, quos aduerſa-
rius foris poſitus inceſſit, qui diſperſi propugna-
culis murorum defenſione ſe tutantur. Neſciunt
feriàs, quibus intus eſt hoſtis. Sed in hoc inteſti-
no bello, in hoc domeſtico prælio fides vobis mu-
rus ſit, & contra perfidiam ſpiritalibus ſe telis
ipſa defendet. Seruemus hanc, quæ nos ſeruata
Pſal.70.a. cuſtodit. Per hanc firmamentum noſtrum Deus
eſt, atque refugium de manu peccatoris; cui vos
Matth. 8. d.25. in fluctu poſitos conuenit dicere: Domine, libera
nos, perimus.

Ad vos nunc Clerici, & omnes qui deuoti eſtis
Domino, noſter ſermo vertendus eſt. Dicat for-
taſſe aliquis, ordinem non eſſe ſeruatum. volui-
mus & nos prius, quod ratio poſtulabat, habere
verba vobiſcum: ſed eorum cura maior obtinuit,
quos volumus in commune ſeruare. Neque enim
de vobis dubitare debemus, quibus vtique duci-
bus illos pro fide ſtare credimus. Sancti & Deo
amabilis fratris & coepiſcopi mei Cyrilli per fi-
lium meum Poſſidonium diaconum ad me dire-
cta

A τὴν γνώμην τὴν ἰδίαν τὰ ἀγγέλια διαφέ-
ροντες, τῷ θεῷ καρποφορῆσαι οὐ δύνανται· ἡ γὰρ γεωργία ἐστὶν ἡ ἄμπελος ἡ τὸ δίκαιον τοῦ κτίστορος ἐπιγινώσκουσα. δῆλον δέ ἐστιν, ὅτι αἱ τοιαῦται τῶν λόγων καινότητες, ἀπὸ ματαίας ἐρωτες δόξης γίνων· ὡς τινες ἐθέλουσι παρ' αὐτοῖς δοκεῖν, ὀξεῖς, ἐπιτηδεῖοι, καὶ φρόνιμοι, ζητοῦσι τι περισσεύσωσι ξένον· ὅθεν καὶ ταῖς ἀπαιδεύτοις ψυχαῖς περίεργον δόξαν ὀξύτητος ἐπισύγκωσιν. ἀλλὰ τίς τούτων ποτὲ ἀληθῆ δόξαν ἐκτήσατο ἑαυτῷ δοκῶν φρόνιμος; ὁ γὰρ θεὸς ἡμῶν τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο· ἵνα καὶ τῶν ἰσχυρῶν καταισχύνῃ τοὺς φρονίμους διὰ τῶν τοῦ κόσμου μωρῶν. πῶς ἐν τῇ τοῦ κόσμου σοφίᾳ καυχᾶται, εἰ μὴ ὁ ὁμολογῶν ἑαυτὸν ἐκ τοῦ κόσμου εἶναι; εἰ μὴ ὁ ἐρευνῶν ἑαυτὸν ἐκεῖνα εἶναι μαθητὴν, τοῦ εἰπόντος, μὴ εἶναι ἑαυτὸν ἐκ τοῦ κόσμου; μία ἐστὶ δόξα· ἵνα ὡς φησὶν ὁ ἀπόστολος, ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω. ἆρα οὖν τούτῳ τῷ ὑμετέρῳ ἐπισκόπῳ, ἀλλὰ ἄχρι νῦν ὑμετέρῳ, ἐὰν μὴ πιστεύσῃ ὅπερ πιστεύομεν, ὁρῶμεν τούτῳ τῷ γνώμῃ περίπτωσιν; μωρὸς ἐγένετο, ὡς λέγῃ ἑαυτὸν σοφόν· ὁμολογημένη γὰρ ἐστὶ μωρία τὸ, ἐκεῖνον ἀγνοεῖν, ὃν ἴσμεν θεοῦ σοφίαν εἶναι καὶ δύναμιν. ὁμολογεῖ γὰρ ἑαυτὸν ταῦτα ἀγνοεῖν, ἅπερ ἀναχρίνει. καὶ μὴ θαυμάσῃ ἡ ἀγάπη ὑμῶν, διὰ τῆς ὁδοῦ τῆς ἀληθείας διαπαλαιόσαι πρὸς ὁρῶσι· ὅτι τὸν χρείαν, ὃς τις ὁδὸς ἡμῶν τυγχάνει, ἀσπάλιστον. καταληφθέντες αὐτὸν ἐνίοτε σκαιᾷ διαλέξει περιδιδόμενον· ἐνίοτε κρυπτόμενον ὑπὸ λαοθανούσαις διόδοις, καὶ σκέπτει τὰ ἴδια δηλητήρια· καὶ δέον ἡμᾶς ἀκολουθοῦντας τῇ γνώμῃ τοῦ σοφωτάτου Σολομῶντος, μηδεμίαν διδόναι ἀπόκρισιν πρὸς τὴν ἄνοιαν αὐτοῦ, μὴ ὅμοιοι αὐτῷ γενώμεθα· ὅμως συμβαλλόμεν, ἵνα μεθ' ἡμῶν τοῖς ἀποστόλοις καὶ τοῖς προφήταις ἀκολουθήσῃ· μὴ ὡς πᾶσι μόνος ἀνθίστηται, μόνος παρὰ πάντων ἐκ βληθῇ. ὑμεῖς δὲ ἀπιμελέστερον ἐκζητορεύειν ὀφείλετε, ἵνα αὐλίσῃται τοῖς τοῦ ἐχθροῦ κηρύγμασι. μείζων γὰρ ὑμῖν ἐστὶ φρονῆσις, ὅταν ἐκ τῆς ἐκκλησίας λέγηται ὑμῖν τὰ τῇ ἐκκλησίᾳ ἐναντιούμενα. ἐχέτωσαν ἐκεῖνοι ἀνακωχὴν τῶν καμάτων, οὓς προκαλεῖται ὁ αὐτόθεν ἔξω διάγων· καὶ οἱ ἵνες πρὸς τοὺς προμαχῶνας ἀεὶ παρμένοι, ἀσφαλίζον ἑαυτοὺς τῇ τῶν τειχῶν βοηθείᾳ. οἱ δὲ ἔχοντες ἔνδον τὸν πόλεμον, ἀρχὴν οὐκ ἴσασιν· ὅμως ἐν τούτῳ τῷ ἐμφυλίῳ πολέμῳ, ἐν ταύτῃ τῇ οἰκείᾳ μάχῃ, εἴη ὑμῖν τεῖχος ἡ πίστις· καὶ κατὰ τῆς ἀπιστίας αὐτὴ ἑαυτὴν ἐκδικήσῃ πανοπλίαν ἀκηντίοις φυλάξωμεν τοῦτον· ὅτι φυλαττομένη φυλάττει ἡμᾶς· διὰ ταύτης ἡ ἀσφάλεια ἡμῶν ἐστιν ὁ θεός· καὶ ἡ καταφυγὴ ἀεπείζει ἐκ χθρὸς ἁμαρτωλοῦ. τοῦτο ἡμᾶς ἐν κλύδωνι κινυμένους, πρέπει λέγειν· κύριε ἐλθόντων ἡμᾶς, ἀπολλύμεθα. Πρὸς ὑμᾶς δὲ ὦ κληρικοὶ, καὶ πάντες, οἱ καθιερωμένοι ἐστὶ τῷ θεῷ, μείζων ἐπείσ ὁ περὶ ἡμῶν λόγος. ἐρεῖ τις τυχὸν τὸν πεῖξιν μὴ πφυλάχθαι· ἠθελήσαμεν καὶ ἡμεῖς πρότερον, ὅπερ ἀπήτει ἡ ἀπολυθία, διαλεχθῆναι ὑμῖν· ἀλλ' ἐπεφάτησεν ἡ περὶ ἐκείνων φροντὶς μείζων, οὓς ἐθέλομεν εἰς τὸ κοινὸν ζῶσαι. οὔτε γὰρ περὶ ὑμῶν ἀμφιβάλλειν ὀφείλομεν, ὧν δηλαδὴ ἡγεμονευόντων ἐκείνως ἐν τῇ πίστει ἑστῶσαι πεποίθομεν. ἡ διαφορὰ δὲ ἀγάπης ἐστὶ τοῦ θεοφιλεστάτου καὶ συνεπισκόπου μου Κυρίλλου, διὰ δὲ υἱοῦ ἡμῶν Ποσειδωνίου τοῦ

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* πολέμου.

* κινημένους.

* ἔσωσε.

* ζωῶμεν.

tra Paulum prope in omnibus sentiens, qui Euangelij Domini, quod ante fuerat persecutus, factus est postea prædicator. Desertus est impius disputator à sancto Spiritu, postquam in ipsum Spiritum sensit aduersa. Merito si persistit, audiet à nobis Samuelis verba, quæ Sauli tunc ab ipso dicta sunt sacerdote: Spernet te Dominus, ne regnes super Israel. Si hoc ille meruit, quia solum in agendis rebus Dei præcepta contempsit, quæ huic pœna debetur, qui se in ipsum Dominum maiestatis erexit? Curare nunc vestrũ est quodcumque vulnus inflixit, & his præbere medicinã qui eius sermonibus sauciati sunt. Firmis in hunc state vestigijs, quẽ, sicut eius sermo demonstrat, iam cecidisse videmus: & quidquid intulit, ferte patienter. Indixit iniurias, indixit exilia: ille in suis hæc passus est, quem suscepisse pro nobis hominem diffitetur. Vnde nullus deficat, quidquid in aliquos vestrum facere molitus est. Patientiæ vobis atque constantiæ forma Stephanus, primus Christi testis, existat. Plebs in hunc prædicantem stridult perfidorum, nec tamen idoneus Christi comes tacuit quod videbat. Exclamauit inter furentes, inter religionis inimicos, videre se apertos cælos, & Filium hominis, propter quem talia paterentur, stantem ad dexteram Dei. Longum est ire per singulos, qui vitam vel morte vel confessione sibi mercati sunt. Habetis vos, quicumque ecclesia estis electi, pæne nostrorum temporum beatæ recordationis Athanasij Alexandrinæ ecclesiæ prudentissimi sacerdotis exemplum. Cui non consolationi sit illius tolerantia? cui non sit exemplo eius fortitudo, vel constantia? cui non spem faciat eius expectata reuersio? Eijcitur Ario persequente, sed reuocatur Domino prosequente. Passus est carcerem, passus angustias. nec mirum, si vir Apostolicus ea passus est, quibus se Apostolus gloriatur exercitatum. In his tamen omnibus secutus est illum, qui sibi in tribulationibus se placere testatur. Fugatus illinc, & in nostris partibus roboratus est. Denique hic ei redintegratus est status, & in hac sede quietem communionis inuenit, à qua semper catholicis subuenitur. Nec tamen sensit in tribulationibus latitudinem, qui factus est in persecutione confessor. Vnde Christianorum nullus illatum sibi temporale deflere debet exilium; quia eorum nemo exul est Deo. Timeamus, ne è regione viuorũ, hoc est ab illa, quã nostram patriã esse volumus, exulemus. Illud enim nostrũ est, illud perpetuum, illud æternũ nostrum enim non est vnde transitur, sed illa vere nostra sunt, quæ spes certissima pollicetur: Sunt autem, dicente Apostolo, quæ oculus non vidit, nec auris audiuit, nec in cor hominis ascendit, hæc præparauit Deus diligentibus se. Ne tamen ad tempus eius videatur valere sententia, qui in se iam diuinam sententiam prouocarat,

1.Reg.15. d.23.

Act.6.& 7

2.Cor.11.
2.Cor.12.
b.10.

1.Cor.2. ex Isa.64.

A ἐν ἅπασι χῦ Παύλου φρονῶν, ὃς τὸ διωγμόλιόν τοῦ κυρίου, οὗ διώκτης ἦν πρότερον, ὕστερον εὐηγγέλιστο κήρυξ. καταλείφθη ὁ ἀσεβὴς Ἀλεξάνδρειος ἀθλητὴς τοῦ θείου πολύμαχος, ὁπότε καὶ αὐτὸς τοῦ θείου πολύμαχος ἐφάνησαν ἐναντία. δικαίως, ἐὰν ὑπομείνῃ, ἀκούσεται παρ' ἡμῶν τὰ ῥήματα τοῦ Σαμουὴλ, ἅπερ * τότε Σαοὺλ παρ' αὐτοῦ τοῦ ἱερέως εἴρηται * ἐξουθένησέ σε κύριος, ἵνα μὴ βασιλεύσῃς ἐπὶ Ισραήλ. εἰ ἐκεῖνος ἀνάξιος γέγονεν, ὅτι μόνον ἐν πράγμασιν, ἅπερ ἐπράξατο, καταφρόνησε τῶν ἐντολῶν τοῦ θεοῦ, ποία νῦν χρεία θεότητι ἰαμοῦ ἐστὶν, ὃς ἑαυτὸν χῦ τοῦ κυρίου τῆς θεότητος ὕψωσε; νῦν * ὑμέτερόν ἐστι θεραπεῦσαι τὸ παρ' ἐκείνου τραῦμα, καὶ ἰάσασθαι * τοὺς ῥήμασι πεπληγμένους παρ' αὐτοῦ. ἀσφαλέστερον ἴχνεσιν ἕπεσθαι χῦ τοῦ ἤδη πεσόντος, ὡς ὁ παρ' αὐτοῦ λόγος δείκνυσι. καὶ εἴ τι ὑμῖν ἐπένυγκεν, ἀνεξικάκως φέρετε. ἐμηχανήσατο ὕβρεις, ἐμηχανήσατο ἀφορισμούς· ἐκεῖνος αὐτὸς ἐν τοῖς ἰδίοις πέπτωκεν, ὃν ὑποδεδέχθαι ὑπὲρ ἡμῶν ἀθρόαν, ἀρνεῖται. ὅθεν μηδεὶς κλαύσῃ τὰ χῦ ἴνος ὑμῶν * ὑπενηνέγκατο. τῆς ἀνεξικακίας καὶ τῆς ὑπομονῆς τύπος ἐστὶ Στέφανος, ὁ πρῶτος τοῦ Χριστοῦ μάρτυς. ὁ ὄχλος τῶν ἀπίστων κατ' αὐτοῦ * ἐβρυχᾶτο· καὶ ὅμως ὁ συνεδοιπόρος τοῦ Χριστοῦ σὺν ἑστῶτι ἦν, ὅπερ εἶδε. * ἐβόα μεταξὺ μαινομένων, μεταξὺ τῶν τῆς θρησκείας ἐχθρῶν, λέγων ἑαυτὸν ὁρᾶν ἀνεῳγμένους τοὺς οὐρανούς, καὶ τὸν υἱὸν τοῦ ἀνθρώπου, δι' ὃν ταῦτα ἔπασχεν, ἑστῶτα ἐκ δεξιᾶς τοῦ θεοῦ. μακρόν ἐστι δι' ἑκάστου χωρεῖν τῶν πεπαιδευκότων ἑαυτὸν ζωῇ, ἢ τῷ θανάτῳ, ἢ ὁμολογίᾳ. ἔχεται ὑμᾶς, ὅσοι τῆς ἐκκλησίας ἐγκεβλήθητε, χεδὸν τῶν ἡμετέρων * καιρῶν ὑπόδειγμα τοῦ τῆς μακαρίας μνήμης Ἀθανασίου τοῦ σοφωτάτου ἱερέως τῆς Ἀλεξανδρέων ἐκκλησίας. τίνι σὺν οὐκ ἂν εἴη θαμυθία ἡ ἐκείνου ὑπομονή; τίνι σὺν οὐκ ἂν εἴη ὑπόδειγμα ἡ ἐκείνου στερρότης; τίνι σὺν οὐκ ἂν ποιήσειεν ἐλπίδα ἡ ἐκείνου πλυπάθητος ἐπάνοδος; ἐκβάλλεται Ἀρείου διώκοντος· ἀλλ' ἀπαλλαγείς, τοῦ κυρίου συμπέμποντος· ἐπαθε φυλακὴν, ἔπαθε θλίψεις. καὶ ἐθαυμάζετο, εἰ ὁ διωχθεὶς αὖθις τοῦτο πέπονθε, δι' ὧν ἑαυτὸν μεγαλύνεσθαι καυχᾶται ὁ διώκτης. χῦ ἐν τούτοις πᾶσιν ἐκείνῳ ἠκολούθησε τῷ μαρτυρομένῳ, ὅτι * αὐτῷ ἐν ταῖς θλίψεσιν ἤρεσκε. ἐθλίβη ἐκεῖθεν, καὶ ἐν τοῖς ἡμετέροις μέρεσιν ἀνεκτήσατο. ἀμέλει ἐνταῦθα αὐτοῦ ἡ κατάπαυσις ἀνακαινίσθη, καὶ ἐν τούτῳ τῷ θρόνῳ εὗρε κοινωνίας ἀπάπαυσιν, ἀφ' οὗ ἀεὶ τοῖς καθολικοῖς γονᾶται βοήθεια. χῦ ὅμως ἐν ταῖς θλίψεσιν οὐκ ἤθετο πόνου ὁ γράφων ἐν τῷ διωγμῷ ὁμολογητής. ὅθεν ὑδεὶς τῶν χριστιανῶν κλαύσας ὀφείλει τὴν ἐπενεχθεῖσαν αὐτῷ σοφωτέραν ἔξοδον. ὅτι ἐκείνων ὑδεὶς ἐξωρισμένος ἐστὶ θεῷ. μᾶλλον

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φοβηθῶμεν, μὴ ἀπὸ τῆς χώρας τῶν ζώντων, ἧτινος ἀπ' ἐκείνης, ἣν ἡμετέραν θέλομεν εἶναι πατρίδα, ἐξοριωθῶμεν. ἐκεῖνό ἐστιν ἡμέτερον, ἐκεῖνο διηνεκὲς, ἐκεῖνο αἰώνιον. οὐκ ἔστι γὰρ ἐκεῖνο ἡμέτερον, ὃ οὐ μόνη πάροδος. ἀλλὰ ταῦτα ἀληθῶς ἡμέτερα, ἅπερ ἀσφαλεστάτη ἐλπὶς ἐπαγγέλλεται. ἔστι γὰρ λέγοντος ἀκοῦσαι καὶ ὀφθαλμὸς οὐκ εἶδεν, οὐδὲ ἀκοὴ ἤκουσεν, οὐδὲ εἰς καρδίαν ἀνθρώπου ἀνῆλθεν, ταῦτα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. ἵνα γὰρ μηδὲ πρόσκαιρος δοκῇ τούτου ἰσχύειν ἡ δοκοῦσα, καὶ ἤδη καθ' ἑαυτὸ τὴν θείαν δοκοῦσαν προσκαλεσα-

λοσαμένου, φανερῶς ἡ αὐθεντία τοῦ ἡμετέρου θρόνου ὡρίσατο, μηδένα ἢ ἐπίσκοπον, ἢ κληρικὸν, ἢ κατά τι ἐπάγγελμα χριστιανὸν, τῶν παρὰ Νεστορίου, ἢ τῶν τούτου ὁμοίων, ἀφ' οὗ τοιαῦτα κηρύττειν ἤρξαντο, ἢ τοῦ ἰδίου τόπου, ἢ τῆς κοινωνίας ἀποκινηθέντων, δοκεῖν ἢ ἀποκεκινῆσθαι, ἢ ἀποκοινώνητον γεγενῆσθαι. ἀλλ' οὗτοι πάντες ἐν τῇ ἡμετέρᾳ κοινωνίᾳ καὶ ἐγένοντο, καὶ ἄχρι τοῦ παρόντος εἰσίν. ὅτι οὐδένα ἢ καθελεῖν, ἢ ἀποκινῆσαι ἠδύνατο, ὃς ἐν τῷ κηρύττειν τοιαῦτα, ἀσφαλῶς οὐχ εἱστήκει. πάντας τοίνυν ὁ παρὼν λόγος εἰς τὸ κοινὸν περιπλέκεται, ἵνα μᾶλλον καὶ μᾶλλον ἰσχυροποιηθέντες, καὶ θαρσαλέοι γενόμενοι ἐν κυρίῳ, μὴ μετακινηθῆτε· ἀλλὰ μᾶλλον θεραπεύσητε τὰς ἀλλήλων ἀσθενείας. ἤδη γὰρ ὑμῖν ἐκεῖ τοὺς ἀσθενεῖς παρατιθέμεθα, ὅπου ὁρῶμεν αὐτὸν νοσοῦντα τὸν ἰατρόν· ᾧ θέλομεν ὅμως, εἰ ἔτι δυνάμεθα, βοηθεῖν. ὡς γὰρ πρὸς τὸν ἅγιον ἀδελφὸν, καὶ συνεπίσκοπον ἡμῶν Κύριλλον ἁρμοδίους ἀποκρίσεις ἐπέμπομεν, καὶ ὑμῖν ἐπεστείλαμεν διὰ τοῦ ποθεινοτάτου Ποσειδωνίου τοῦ διακόνου αὐτοῦ, τὰ πεμπτέα παρὰ τοῦ αὐτοῦ ἀδελφοῦ μου, καὶ πρὸς ἐκεῖνον, περὶ οὗ λόγος· καὶ ἐπειδὴ ἐν τηλικούτῳ πράγματι ἡ ἡμετέρα σχεδὸν παρουσία ἀναγκαία ἐφαίνετο, τὴν ἡμετέραν διαδοχὴν, διὰ τὰ κατὰ θάλατταν καὶ γῆν διαστήματα, αὐτῷ τῷ ἁγίῳ ἀδελφῷ μου Κυρίλλῳ ἀπενείμαμεν. μὴ αὐτὴ ἡ νόσος, ἀφορμῇ τῆς μακρότητος, ἐπιτριβῇ. μόνον ὑμεῖς τοὺς ἀποστολικοὺς πρὸ ὀφθαλμῶν ἔχετε λόγους, ἐν τῇ αὐτῇ διανοίᾳ, καὶ ἐν τῇ αὐτῇ γνώμῃ γίνεσθε τέλειοι, ἵνα, ὡς ἀνέγνωμεν, παραμένοντες ἄχρι τέλους, δυνηθῆτε σωθῆναι. ἵνα δὲ γνῶτε, ἐφ' οἵῳ ὅρῳ τὰ γεγραμμένα ἀπεστείλαμεν τῷ, πρὸς ὃν ἡμῖν ὁ λόγος, αὐτὴν τὴν ἀπόφασιν τὴν κατ' αὐτοῦ Νεστορίου, ἐποιήσαμεν ταύτῃ τῇ ἐπιστολῇ ὑποταγῆναι· ἵνα γνῶτε τὸν περὶ αὐτοῦ δοθέντα τύπον. ὁ θεὸς ὑμᾶς ὑγιεῖς φυλάξαι, ἀδελφοὶ ποθεινότατοι.

Ἀπόφασις.

Ἐστι δὲ ὅρος μεθ' ἕτερα, οὗτος.

Σαφῶς τοιγαροῦν μαθήσῃ ταύτην ἡμετέραν εἶναι τὴν ἀπόφασιν, ὡς εἰ μὴ περὶ Χριστοῦ τοῦ θεοῦ ἡμῶν ταῦτα ἐξηγήσῃ, ἃ καὶ ἡ Ῥωμαϊκὴ, καὶ ἡ Ἀλεξανδρέων, καὶ ἅπασα καθολικὴ ἐκκλησία νοεῖ, καθὼς καὶ ἡ εὐαγεστάτη τῶν Κωνσταντινουπολιτῶν ἐκκλησία, μέχρι σοῦ, ὦ βέλτιστε, ἐνόησε, κατὰ τὴν ἐκτεθεῖσαν πίστιν ἐν τῇ Νικαέων συνόδῳ· καὶ εἰ μὴ ταύτην τὴν δύσπιστον καινότητα σεβαστῇ καὶ σεβασμίᾳ γραφῇ διαστήσῃς, ἐντὸς δέκα ἡμερῶν, ἀφ' ἧς γνωρίζονταί σοι τὰ γράμματα ταύτης τῆς μεθοδίας τὴν ἡμέραν ἐναρίθμιον, τὰ φανερὰ καὶ γεγραμμένα τῆς καταδικασίμου αἱρέσεως, γίνωσκε ἀπὸ πάσης καθολικῆς ἐκκλησίας ἀκοινώνητον εἶναι σεαυτὸν, καὶ ἀνενέργητον πρὸς πᾶν ὁτιοῦν τῶν ἐξ αὐθεντίας ἱερατικῆς.

[illegible]

A carat, aperte sedis nostræ sanxit auctoritas, nullum siue Episcopum, siue clericum, seu professione aliqua Christianum, qui à Nestorio, vel eius similibus, ex quo talia prædicare cœperunt, vel loco suo, vel communione deiecti sunt, vel deiectũ vel excommunicatum videri: sed hi omnes in nostra communione & fuerunt, & hucusque perdurant: quia neminem deijcere vel remouere poterat, qui prædicans talia titubabat. Omnes igitur præsens sermo in commune complectitur, vt magis ac magis roborati, ac fidentes in Domino, non moueamini; quinimmo & medeamini infirmitatibus aliorum. Iam enim illic vobis com-
B mendamus infirmos, vbi sic videtur ipse medicus ægrotare; cui tamen volumus, si adhuc possumus, subuenire. Nam cum ad sanctum fratrem & coepiscopum nostrum Cyrillum responsa congrua mitteremus, & hæc vobis per carissimum Possidonium eius diaconum, & huic, de quo agitur [*Nestorio videlicet*,] dirigenda ab eodem fratre meo scripta transmisimus. Et quia nostra in tanto negotio propemodum præsentia necessaria videbatur, vicem nostram propter marina & terrena spatia ipsi sancto fratri meo Cyrillo delegauimus, ne morbus iste lõgitudinis occasione grassetur. Vos tamen Apostolicos ante oculos
C habentes sermones, in eodem sensu & in eadem sententia estote perfecti, vt (sicut legimus) permanentes vsque ad finem, salui esse possitis. Vt autem noueritis, sub qua definitione litteras miserimus, ipsam sententiam huic epistolæ fecimus subter adnecti, vt datam de ipso formulam cognoscatis. Deus vos, fratres desideratissimi, saluos custodiat. Datæ iij. Idus Augusti, Theodosio xiij. & Valentiniano iij. Coss.

1. Cor. 1. b. 10. Matth. 10 d. 22.

Est autem post alia, hæc sententia.

Aperte igitur agnosce, hanc nostram esse sen-
D tentiam, vt nisi de Christo Deo nostro ea prædices, quæ & Romana, & Alexandrina, & omnis catholica sentit Ecclesia, sicut etiam sancta Constantinopolitana ecclesia ad te vsque, optime, tenuit, iuxta expositam in synodo Nicæna fidem; ac nisi hanc perfidam nouitatem, qua hoc, quod venerabilis Scriptura coniungit, niteris separare, intra decimam diem, à primo innotescentis tibi huius excusationis die numerandam deposueris, atque aperta & scripta confessione damnaueris; noueris te ab vniuersalis Ecclesiæ catholicæ communione deiectum, & ad omnia quæcumque sacerdotalis auctoritatis sunt, mi-
E nime idoneum.

EIVSDEM CAELESTINI epistola ad Ioannem Episcopum Antiochenum.

Dilecto fratri Ioanni, Caelestinus.

XX. OPTAREMVS quidem, sicuti est vna Deitatis essentia, ita inter omnes, qui vbique sunt homines, vnam rectę Fidei veritatem teneri. Minor tamen gemitus est, ll qui se extra gregem dominicum segregantes, & per angulos latebrasq. latitantes, alios sibi vel paucos, qui secum sentiunt, occulto errore persuadeant. Cum vero aliquis sacrosanctæ Ecclesiæ Dei sub nomine præpositus sacerdotis, ipsum Christi populum à tramite veritatis in præceps deuiæ persuasionis auertit, & hoc in amplissima vrbe, ad quam propter inhabitantis Imperatoris reuerentiã de vniuerso orbe cõfluit multitudo; tunc plane est geminanda lamentatio, & maior sollicitudo, ne quid lupi rapacitas prævaleat, adhibenda. Minor enim cura est obsidentis inimici, quàm intra mœnia debacchantis: leuiusq. sollicitat lupus extra ouilia pererrans, quàm intra gregem locum pastoris inuadens: quia bellum plus quàm ciuile est, cum intra Ecclesiam, ideſt, intra ipsum Christi thalamum tela sectæ impiæ iaciuntur. Vnde vehementer contristata sunt nostra viscera, quòd is, qui Constantinopolitanam obtinere videtur ecclesiam, deuotissimis Christi populis peruersa quædam contra reuerentiam Virginei partus, & contra spem nostræ salutis infundit. Hæc ad nos ingerente dolore fidelium peruenerunt; hæc libris, quos ipse miserat, publicata sunt; &, quod maioris probationis est, hæc ad nos missis epistolis ipsa auctoris subscriptione munitis, ita insinuata sunt, vt dubitari vltra non liceat. Vnde quoniam in talibus causis nõ est tuta longior conniuentia, quia tantumdem pæne criminis est conniuere talibus, quanti sceleris est tam sacrilega prædicare; & episcopum Nestorium, & si quis alius eum secutus hæc prædicat, à nostra cõmunione secreuimus, quamdiu scriptura professionis emissa, peruersitatem, quam cœperat docere, condemnet; & hanc de Virgineo partu, ideſt, de humani generis salute fidem asserat se tenere, quam secũdum Apostolicam doctrinam Romana, & Alexandrina, & catholica vniuersalis Ecclesia tenet, & veneratur, & prædicat. Si quis vero aut ab episcopo Nestorio, aut ab alijs qui eum sequuntur, ex quo talia prædicare cœperunt, vel excommunicatus, vel exutus est seu antistitis, seu clerici dignitate, hunc in nostra communione & durasse & durare manifestum est. Nec iudicamus

ΤΟΥ ΑΥΤΟΥ ΚΕΛΕΣΤΙΝΟΥ

πρὸς Ἰωάννην ἐπίσκοπον Ἀντιοχέων

ἐπιστολή.

Τῷ ἀγαπητῷ ἀδελφῷ Ἰωάννῃ, Κελεστῖνος.

Κεφ. κ'. Ἐτυχόμεθα μέν, ὥσπερ μία ἐστὶ τῆς θεότητος οὐσία, οὕτω καὶ πᾶσι πᾶσι τοῖς ὁπουδήποτε οὖσιν ἀνθρώποις, μίαν τῆς ὀρθῆς πίστεως ἀλήθειαν ἔχειν. ἐλάττων δὲ ὅμως ὁ στεναγμός ἐστιν, ἐὰν λύκοι ἑαυτοὺς ἐκτὸς τῆς ἀγέλης τῆς διατολικῆς ἐκχωρίζοντες, καὶ ἀφ' ὑγιαινόντων, καὶ σωτηρίων τόπων λανθάνοντες ἑαυτούς, εἰκαίοις λόγοις λίαν συμβαλλόμενοι ἑαυτοῖς ἐν τῇ λανθανούσῃ πλάνῃ. ὅτε δὲ ἐν τῇ τοῦ θεοῦ ἱερᾷ ἐκκλησίᾳ ὁ παρεμβεβλημένος ἐν τῷ ὑπνώδει τοῦ ἱερέως αὐτοῦ τὸν τοῦ Χριστοῦ δῆμον ἀπὸ τῆς ὁδοῦ τῆς ἀληθείας καὶ κρημνῶν ἀποσπᾷ τῇ σὺν ὀρθῇ συμβουλῇ, καὶ τοῦτο ἐν τῇ μεγίστῃ πόλει, ὡς λύκῳ ἀφ' ὑψηλοῦ ποιμνίου τοῦ εὐσεβοῦντος βασιλέως ἀπὸ πάντων τοῦ κόσμου πανταχοῦ τὸ πλῆθος, τότε δηλαδὴ ἀπαλλαγήσεται ὁ θρῆνος, καὶ μείζων ἡ φροντὶς, ἵνα μή τι ἡ ἁρπαγὴ τοῦ λύκου ἀδεκάστου μένῃ καλυφύσῃ. ἐλάττων γὰρ ἐστιν ἡ φροντὶς, πολιορκουμένης τοῦ ἐχθροῦ, ἢ ἐντὸς τειχῶν ἐμβακχεύοντος. καὶ κουφότερον περιοχλεῖ ὁ λύκος ἐκτὸς τῶν ποιμνίων ἀπὸ πλανωμένους, ἢπερ ἐν αὐτῇ τῇ ἀγέλῃ τινὰ ποιμένος ἀπολαβόμενος· ἐπιδέπερ πλέον τοῦ ἐμφυλίου πλέμου ἐστὶν, ὅταν ἐντὸς τὸ ἐκκλησίας, τυπτῶσιν ἐντὸς αὐτοῦ ἔσω τοῦ θεοῦ, δόγματα αἱρετίζοντες τῆς ἀσεβοῦς θρησκείας. ὅθεν πάνυ σωτηρίως ἐκτὸς ἡμῶν τὸ σκύλαγχνα, ὅπου οὖπος, ὃς τις δοκεῖ κατέχειν τὴν ἐκκλησίαν Κωνσταντινουπόλεως, τῆς παθουσιωμένους ἐκ τοῦ χριστοῦ δήμους διεσπαρμένα ἂν ἐκχέει, ἀπενανσία τῆς λιμῆς καὶ αἰδοῦς τοῦ πικροῦ τῆς ἀγέλης παρθένου, καὶ ἀπενανσία τῆς ἐλπίδος τῆς ἡμετέρας ζωοποιίας. τοῦτο εἰσῆλθεν, ἀποβαλλούσης τὸ ἀληθινὸν τῶν πιστῶν, ἃ ἐγκωμιάθη διὰ τῶν βιβλίων, ἅπερ αὐτὸς ἐπεμψε· ἓ, ὅπερ μείζονος δοκοῦσιν ἐξεως λύω, πεμφθησῶν ὅπλων πρὸς ἡμᾶς, ἀποχαφῇ αὐτοῦ ἐκ αὐθέντου ἐκχωρουμένου, ὡς ἀμφιβληθῆναι, παρ' ἑτέρων μὴ ἔχον εἶναι. ὅθεν ἐπιδὴ ἀπὸ τοιούτων αἰτιῶν οὐκ ἔστιν ἀσφαλὴς ἡ μακροπρεπὴ παρευθυμία· τοιοῦτον γὰρ ἐστι κακὸν ἐγκλημα παρευθυμεῖσθαι τὸ τοιοῦτο, οἱονεὶ εἰ μέσος, τοιοῦτο ἱερόσυλα συλλέγων ἐκ τοῦ ἐπισκοπου Νεστορίου, καὶ ὅστις ἄλλος, αἵτινες ἀκολουθήσας, τοιοῦτα λέγει, ἀπὸ τῆς ἡμετέρας κοινωνίας ἀποχωρίζομεν, ἕως ἂν ἐγγράφου ὁμολογίας πεμφθείσης, τὸν ἀφεστῶτα λύω, ἕως ἤρξατο διδάσκειν, καταχέειν· καὶ τοῦτο ἑαυτὸν ἀπὸ τοῦ παρεγνωσμένου πόνου, τοῦτ' ἔστιν ἀπὸ τῆς ζωοποιίας τοῦ τῶν ἀνθρώπων γένους, τὸν πίστιν ὁμολογήσαντα κατέχειν, λύω ἵνα κατὰ τὸν ἀποστολικὸν διδασκαλίαν ἡ Ρωμαίων, καὶ ἡ Αλεξανδρέων, καὶ ἡ καθολικὴ πανταχοῦ ἐκκλησία κατέχει, προσκυνήσῃ τε καὶ ὁμολογήσῃ. εἴ τις ἐστὶ, ἢ ἀπὸ Νεστορίου, ἢ ἀπὸ τῶν ἄλλων τῶν αὐτῷ ἐξακολουθησάντων, ἀφ' οὗ τὰ τοιαῦτα ἤρξατο λαλεῖν, ἢ ἀκουσάντων ἐγένετο, ἢ ἐγομενώθη τῆς τοῦ ἱερέως ἀξίας, ἢ τῆς τοῦ κλήρου, τοῦτον ἐν τῇ ἡμετέρᾳ κοινωνίᾳ, καὶ μεμενηκέναι, καὶ μένειν εἰς ὃ ἐξῆς ὁμολογήσῃ. καὶ

οὐδὲ

ACACII BEROEAE EPIscopi ad Cyrillum epistola.

Domino meo per omnia sanctissimo, Deoq. dilectissimo Episcopo Cyrillo, Acacius in Domino Sal.

XXIII. PIETATIS tuæ litteras paulo ante ad nos perlatas, propter rumores & turbas in vrbe Constantinopolitana excitatas infaustis lacrymis lamentisq. plenas legi; quibus Christianæ fidei profunditas quantum sat est ijs, qui eiusdem participes extitere, breuiter exponitur. nam principio quoque hæc in mediũ afferre superuacaneum erat. Quam enim vtilitatem insignis ille disputator Apollinaris Laodicenus in Ecclesiam attulit, dum veluti vnus è principibus de recta Fide aduersus Fidei hostes depugnat? An non, dum suæ sapientiæ nimium fidit, dumq. ex inuijs, planeq. impermeabilibus, quosdam meatus & quasi vias in incontaminatã simplicemq. Christi Fidem introducere nititur, id conatu suo consequutus est, vt ab vniuersa catholica Ecclesia inter schismaticos haberetur? An non à quodam veterum Episcoporum, dum bene affectos, integroq. sensu & mentis intelligentia præditos, ne curiosius quæ humanum captum excedunt, perueſtigarent, reprimere vellet, sapientissime cordatissimeq. dictum est quando-

Basilius in oratione de Natiuitate Christi.

que: Quomodo, inquit, Pater Vnigenitum genuerit, silentio honoretur? Et in sermonis progressu addit: Huiusce rei inuestigatio omnes propemodum cælestes virtutes, nedum homines, hominumve cogitationes excedit. Quomodo ergo necessaria conueniensq. non est illa sacrarum

Ezech. 3. d. 22. Scripturarum admonitio: Altiora te ne quæsieris, & fortiora te ne perscrutatus fueris: sed quæ tibi præcepta sunt, ea cogita? Non est enim tibi necessarium ea quæ abscondita sunt, videre oculis tuis. Illos autem qui inquirunt, qua ratione eos excusent qui hæc cognoscere effarive laborant, eiusmodi quid passos aiunt, quæ beato Paulino Episcopo accidisse traditur. Hic enim

Vide Hieronym. epist. 57. & 58. ad Damasum. etsi tres hypostases palam dicere recusaret; re tamen & virtute ab illorum sententia & fide, qui hoc profitebantur, non recedebat. Sectabatur hic autem pijssimos Occidẽtis Episcopos, propterea quòd Romanæ linguæ angustia, sicuti Græca phrasis, tres hypostases dicere cõmode non ferat.

Verum enimuero oportet nos omnes, qui Ecclesiæ Dei vicem dolere, eidemq. compati possumus, nullum non conatum ac studium adhibere, quò vocem male elapsam primo quoque tempore reprimamus, ne quam hinc occasionem aucupentur illi, qui Dei Ecclesiam diuellere discindereq. parati sunt. Quamobrem si quid tale initio effluxit, quod multos merito religiosos piosq. homines affligere conturbareve queat, tuam integritatem, omnibusq. numeris absolutam prudentiam summopere niti decet, vt motum hunc continuo sedet: quamquam, vt aliàs quoque indicaui, plurimi tum Clero adscripti, tum plebei quoque ex vrbe Constantinopolitana Antiochiã

& ad

ΑΚΑΚΙΟΥ ΒΕΡΡΟΙΑΣ ΕΠΙΣΚΟΠΟΥ ΠΡΟΣ ΚΥΡΙΛΛΟΝ ΕΠΙΣΤΟΛΗ.

Τῷ δεσπότῃ μου τῷ πάντα ἁγιωτάτῳ καὶ θεοφιλεστάτῳ ἐπισκόπῳ Κυρίλλῳ Ἀκάκιος ἐν κυρίῳ χαίρειν.

ΕΝέτυχον χάρμασι τῆς σῆς θεοσεβείας, ὅτε τοῦ σωτῆρος ἡμῶν δεσποτικοῖς ἀπρεπῶς, δακρύων καὶ θρήνων μεστῆς, τῶν ἁγίων Κωνσταντινουπόλιν θρυλουμένων ἔνεκεν· ἐν οἷς καὶ κεφαλὴ τὸ [x] βάθος τῆς ἁγίας Χριστοῦ πίστεως, καθὸ δὴ μετέχουσιν, ὡς ἀληθῶς ἐμοὶ δοκεῖ, καὶ τὸν ἀρχαῖον εἰς μέσον ἀχθῆναι. τί γὰρ ὤνησεν Ἀπολινάριος ὁ Δαοδικεὺς, ἐξ ὧν ἐν τοῖς ἔμπροσθεν ὁ μέγας ἀγωνιστὴς, ὁ ὑπὲρ τῆς ὀρθῆς πίστεως κεφαλαιωδῶς πρὸς τοὺς ἐχθροὺς μαχεσάμενος, θεραπείας ἑαυτὸν τῇ σοφίᾳ; καὶ ἐθελήσας περισσαγεῖν ἐξ ἀπόρων πόρους ἴσως, τῇ καθαρᾷ καὶ ἀβόλῳ τοῦ Χριστοῦ πίστει; οὐ περιεπλάκησαν ἐν τοῖς χισμαδικοῖς ἑαυτὸν ᾧδῇ τῇ καθόλου ἐκκλησίᾳ λογομαθίαις; οὐκ ἔστιν ἵνα τῶν πρὸ ἡμῶν θεσπεσίων, [x] αἰσχύλλαι βουλομένῳ, τὸν ὑπὲρ ἄνθρωπον μὴ πειρᾶζεσθαι τοὺς δι' ἀγάπης μεμαθηκότας, ἐρρωμένῃ τῇ διανοίᾳ, καὶ ἐπιλέγειν σαυτῷ ταύτῃ ῥήξασθαι τὸν φωνέα· πῶς ὁ πατὴρ τὸν μονογενῆ ἐγέννησε, σιωπᾷ ἰσμάσθω; καὶ περιόντος τοῦ λόγου, ἀπαριθμήσατο ὡς διαλανθάνει ἤδη ἡ ἕρμα καὶ μικρὸν πᾶσαν ὁμοῦ τὰς κατ' οὐρανὸν δυνάμεις, μᾶλλον δὲ ἀνθρώπους, καὶ ἔννοιαν ἀνθρώπων; πῶς οὖν οὐκ ἀναγκαῖα καὶ πρέπουσα ἡ παραίνεσις τῶν θείων γραφῶν, ἐκδιδάσκουσα· βαθύτερά σου μὴ ζήτει, καὶ ἰσχυρότερά σου μὴ [x] ἐξέτασε· ἃ προστέταχέ σοι, ταῦτα διανοοῦ. οὐ γὰρ χρεία σοι τῶν κρυπτῶν. οἱ δὲ ὑπερεκπλαγῆναι ζητοῦντες τῶν πάντα ἐννοοῦντος καὶ Θεοῦ πάντων δημιουργοῦντος, παρόμοιόν τι λέγουσι πτοηθῆναι, ὃν ὑπέμεινεν ὁ μακάριος Παυλῖνος ὁ ἐπίσκοπος, ὃς παρῆπτο τρεῖς ὑποστάσεις λέγειν ῥητῶς, δυνάμει καὶ ἀληθῶς [x] τοῦτο Φρυγῶν, [x] τοῦτο μειζόνων. ἠκολούθησε δὲ τοῖς δυτικοῖς θεοφιλέσιν ἐπισκόποις, τῷ ἐστερῶσθαι τὸν Ρωμαϊκὸν φωνὸν, καὶ μὴ δυνασθαι πρὸς τὸν ἡμέτερον τῶν Γραικῶν Φρυγῶν, τρεῖς ὑποστάσεις λέγειν. Πλὴν ὅτι χρὴ πάντας ἡμᾶς τοὺς δυναμένους συναλγεῖν καὶ συμπάσχειν τῇ ἐκκλησίᾳ τοῦ θεοῦ, ὡς πολλοῦ πάσης, κατεστάλαι τὸν ἐξαγγελθέντα φωνὸν· ὅπως μὴ πρόφασις δοθῇ τοῖς διαζητοῦσι καὶ διαπίπτειν τὴν ἐκκλησίαν τοῦ θεοῦ ἑτοίμως ἔχουσι. διὸ χρὴ τὸν σὸν ὁσιότητα καὶ ἀπηρτισμένην σύνεσιν, εἴ καί τι τοιοῦτον τὸν ἀρχὸν ἐλέχθη, τὸ [x] λυπεῖν, καὶ διαταράττειν πολλοὺς τῶν εὐλαβῶν καὶ φιλοχρίστων δυνάμενον, κατεστάλαι τὸ κινηθέν. εἰ καὶ τὰ μάλιστα, ὡς φθάσας ἔφθη, πολλοὶ τῶν ἀπὸ Κωνσταντινουπόλεως ἀφικνουμένων εἰς Ἀντιόχειαν καὶ πρὸς ἡμᾶς, τοῦτο μὲν πλεονεκτῶν, τοῦτο

pacem mittere in terram, sed gladium. Veni enim separare hominem aduersus patrem suum. Quòd absque omni crimine & noxa, immo vero summa cum laude bellũ in parentes suscipitur, quando id ad Christi gloriam facere dignoscitur; quo pacto modis omnibus necessarium non est, vt (licet ob fratris iacturam lacrymis perfundamur) diuino zelo accingamur, illudq. tantum non omnibus qui terram incolunt, occinamus: Si quis est Domini, iungatur mihi? Equidem amice vnis iam aut alteris illum admonui litteris, ne proprij iudicij sensum sequi malit, quàm rectam, Apostolicamque, & Ecclesijs iam olim traditam Fidem; ratus fore, vt hac ratione ab expositionum suarũ pranitate recederet. Verum pharmacum beneuolentiæ nihil hactenus profuit, suggestumq. cõ filium vi caruit. Immo vero tantum abfuit vt veritatis dogmata complecti instituerit, vt litteras quoque sua ipsius subscriptione munitas ad me dederit; in quibus haud secus ac graui iniuria à me affectus, stomachatur, aperteq. sacram Virginem Dei genitricem esse inficiatur. Quod, quæso, quid aliud est, quàm manifeste dicere, Emmanuelem, ex quo tota salutis nostrę fiducia pendet, non esse verum Deum?

Exod. 12. c. 22.

Ceterum Romanam Ecclesiam in suam sententiam pertrahere se posse arbitratus, scripsit ad eiusdem Ecclesiæ Episcopum Cælestinum, dominum, fratrem & comministrum meum longe pijssimum, Deoq. dilectissimum; ijsq. litteris dogmatum suorum peruersitatem inseruit. Misit eidem & multas quoque exegeses, ex quibus peruersa sentire aperte deprehensus, iure merito ab illo hæreseos est condemnatus. Cum igitur reuerendissimus pijssimusq. Romanæ Ecclesiæ Episcopus Cælestinus comperta de illo scripserit, ipsasq. litteras ad me dederit; equidem illas vicissim ad te mittendas existimaui; quò nimirum pium quemdam zelum, ad quem alioqui pietas tua suapte natura incensa est, litteris illis excusitem: quatenus vnanimi consensu, alacriq. contentione, charitatem, quæ est in Christo, accingamur, populoq. non paruis periculis obiecto salutem procuremus; ac Ecclesiam denique adeo conspicuam illustremq. stabiliamus. Hoc autem cõsequemur, si singuli cum singulis congruentes, secundum præfinitam formulam, cum ad ipsum, tum ad populum quoque scribamus. Nam si in rem id fecerimus; hoc est, si illum ab ijs quæ hactenus sentit, ad veritatem transtulerimus, lucrifaciemus fratrẽ, seruabimus & Ecclesiæ quoque pastorem: sin vero consilium hoc nostrum frustra susceptum fuerit, sibi ipsi quodcumque tandem euenerit, adscribens, laborum suorum fructum ipse manducabit. Oportebit autem litteris ad Christianissimum, pijssimumq. Imperatorem, ceterosq. in magistratu constitutos missis, ijsdem persuadere, hinc quidem, ne pietati, quæ est in Christum, vlla ratione hominem anteferant; inde vero, vt terrarum orbi rectæ Fidei stabilitatem concilient, ouesq. à malo pastore liberent: nisi is tamen ita comparatus sit, vt omnium consilijs obsequi velit. Saluta quæ apud te est, fraternitatẽ: quæ apud nos est, te in Domino salutat.

λέγοντες· οὐκ ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν, ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ. εἰ δὲ δεῖ καὶ πρὸς γονέας ἡμῖν ὁ πόλεμος ἀνεγκλητός τε καὶ ἀνεπίληπτος, μᾶλλον δὲ καὶ πανυπερεύφημος, ὅτι τῇ τοῦ Χριστοῦ δόξῃ συναθλεῖν ἐγκεκλήμεθα· πῶς οὐκ ἀνάγκη πᾶσι, καίπερ δακρύοντας, ὑπὲρ ἀδελφὸν ἀπολλύουσιν, τὸν θεοφιλῆ πρὸς ζῆλον ἐπεγείρεσθαι ζῆλον· καὶ μονονουχὶ τῆς ὑπὸ πᾶσαν τὴν γῆν ἐκείνῳ εἰπεῖν· εἴ τις πρὸς κύριον, ἴτω πρός με; ἐγὼ μὲν δὴ ἑνὸς καὶ δευτέρου γράμματος, ὡς ἀδελφὸν παρεκάλεσα, μὴ τῆς ἰδίας ἀπολαθεῖν ἐννοίας, ἀλλὰ τῇ ὀρθῇ καὶ ἀποστολικῇ πίστει τῇ παραδοθείσῃ τῆς ἁγίας ἐκκλησίας, οἰηθεὶς ἀπαλλάξειν αὐτὸν τῆς τοιαύτης γραμμάτων σταγόνος· ἀλλ' οὐδὲν ὄφελος τὸ τῆς ἀληθείας φάρμακον· ἄχρηστος γέγονεν ἡ συμβουλή· καὶ τοσοῦτον ἀπέχει τοῦ ἧλον τῆς τῆς ἀληθείας ἐπιθεῖναι δόγμασιν, ὥστε καὶ ἀποστόλῳ δυσχεῖλαι πρός με μεθ' ὑπογραφῆς ἰδίας· ἐν ᾗ καὶ βλασφημεῖσθαι μέν, ὡς λυπούμενος· διαμαλόγηται δὲ σαφῶς, φάσκων αὐτῷ μὴ εἶναι τὴν ἁγίαν παρθένον· ὅπερ ἐστὶν ἐναργῶς αὐτῷ, μὴ εἶναι θεὸν ἀληθῶς τὸν Ἐμμανουήλ, ἐφ' ᾧ πᾶσαι τῆς ζωηρείας ἔχομεν ἐλπίδας. οἰηθεὶς δ', ὅτι ἐκ τῶν Ῥωμαίων ἐκκλησίαν ἀποδεχόμενα ἀγνοήσει, ἐγκαλῶ πρὸς τὸν κύριόν μου, τὸν ἀναβάσαντα καὶ θεοσεβέσαντον ἀδελφὸν καὶ συλλειτουργὸν Κελεστῖνον τῆς Ῥωμαίων ἐκκλησίας ἐπίσκοπον· ἐοικὼς τοῖς δυσεβέσι τῶν αὐτοῦ δογμάτων τὸν ἀθεσφιλῆ. πέπομφε δ' ἐξηγήσεις πολλάς, ἐξ ὧν ἐληλέγκαμεν φρονῶν τὰ διεστραμμένα· ἐκατηγόρηται λαοῖς ἀφανόντως ὡς αἱρετικός. ἐπεὶ δὲ πάντων ὁ μνημονευθεὶς ἀναβάσαντα καὶ θεοσεβέσαντα τὴν Ῥωμαίων ἐκκλησίας ἐπίσκοπον Κελεστῖνος φανερὰ γέγραφε πρὸς αὐτόν· ἐκ πέμπομέ σοι τὰς ἐπιστολάς, ἵνα φήμην δυσσεβείας πάσας, καὶ ἐκκλησίαν οἰκοῦμεν ἐν ἀνατολῇ ζῆλον τὸν ὅλον θεοσεβείαν ἀναιροῦσαν ἀφ' ἑαυτῆς· ὅπως αὐ ἐν μιᾷς ψυχῆς, καὶ σωτήριε προθυμίας, πᾶν ἐκ χειρὸς ἀκάπλον ζωσώμεθα, καὶ σώσωμεν λαοὺς κινδυνεύοντας, καὶ σίσωμεν ἐκκλησίαν τὴν οὕτω λαμφανῆ· σύμφρονες γεγενόμεθα δηλονότι, ἐκάστοις ἅπασιν· καὶ κατὰ τὸν ὁρισθέντα τύπον ἐπιστέλλοντες αὐτῷ ἐκ τῆς λαοῖς. ἃ μὲν ὠφελήσωμεν, ἐκ μεταθήσωμεν κατὰ τὸ ἀληθὲς αὐτὸν, ἂν πιφρόνηκε, κεκερδήκαμεν τὸν ἀδελφὸν, ἐκ σεσώκαμεν πεμένα· εἰ δ' ἄπρακτος ἡ συμβουλὴ ἡμῶν γένηται, αὐτὸς ἑαυτῷ ἐπιγράψας τὸ συμβαὸν, αὐτὸς τῶν οἰκείων πόνων ἔδεται τοὺς καρπούς. δεῖ δὲ ἡμᾶς ἀναγκαίως, καὶ τῷ φιλοχρίστῳ καὶ θεοσεβεστάτῳ βασιλεῖ, καὶ ἅπασι δ' τοῖς ἐπὶ γῆς γράψαι, ἐ συμβουλεύσαι, μὴ προτιμᾶσθαι τῆς εἰς Χριστὸν θεοσεβείας, ἀνθρώπων· ἀλλὰ χαρίσασθαι τῇ οἰκουμένῃ τὸ βέβαιον εἰς πίστιν ὀρθὴν, καὶ πεμένος ἀπαλλάξαι πατρὸς τὰ θρέμματα· εἰ μὴ τῆς ἁπάντων ἄκαι συμβουλαῖς. πρόσπτε τὸν σὸν καὶ ἀδελφόπλε· εἰ ἡ σὺν ἡμῖν ἐν κυρίῳ πρόσκυρδις.

Exem-

ANTI-

ΑΝΤΙΓΡΑΦΟΝ ΕΠΙΣΤΟΛΗΣ Χαφείσης πρὸς Ἰωάννου ἐπισκόπου Ἀντιοχείας πρὸς Νεστόριον.

Τῷ δεσπότῃ μου θεοφιλεστάτῳ καὶ ὁσιωτάτῳ ἐπισκόπῳ Νεστορίῳ, Ἰωάννης ἐν Κυρίῳ χαίρειν.

Ιη. ιί. ΤΟΝ ἐμαυτοῦ σκοπὸν περὶ τῶν σῶν θεοσεβείας, μετὰ πάσης ἀληθείας διὰ τοῦ κυρίου μου τοῦ τὰ πάντα μεγαλοπρεπεστάτου κόμητος Εἰρηναίου, ἐδήλωσα τῇ σῇ διαθέσει. καὶ ἐπειδὴ ὡς νομίζω, πάσης εἰμὶ ὑποψίας λοιπὸν παρ' ὑμῖν ἐκτὸς, ἀληθείαν ἀπολογίας χρησάμενος, πεπαρρησιασμένη λοιπὸν χρῶμαι πρὸς τὸν σὸν γνησιότητα συμβουλίαν. ἔξεστι δέ σοι ἐξ αὐτῶν, ὧν συμβουλεύω, εὐκόλως ἡμῶν λαβεῖν, τῆς περὶ σὲ γνησιότητος· καὶ ὡς φρονοῦσι ἡμῖν ἐστὶν οὐ μικρὰ τῆς πρὸς θεὸν ἀγάπης, ἵνα οἱ πρέποντες, τοὺς θείους ἐκπληροῦσι νόμους· οἱ δὲ ἀμελοῦντες καὶ πονηρῶς περιφερόμενοι τοῖς οἰκείοις μέλεσιν, ἑαυτοὺς πρότερον βλάπτουσιν, ἢ καθ' ὧν ἐγχειροῦσιν. ἐπεὶ οὖν ταῦτά μοι καλῶς πεπροοιμίασαι, ὡς ἔγωγε οἶμαι, δέξαι με, παρακαλῶ, ἀγαθὸν σοι εὑρόμενον σύμβουλον· μὴ παρωθούμενος τὰ ἐν τοῖς παρ' ἐμοῦ λεγομένοις χρήσιμον, καὶ μὴ πάσης τῆς πρὸς θεὸν ἀληθείας λεγόμενον. ἔδει μὲν οὖν ἡμᾶς περὶ χρησίμων πραγμάτων τὰ σπέρματα πρὸς ἀλλήλους ποιεῖσθαι. ἐπειδὴ δὲ αἱ ἁμαρτίαι ἡμῶν πολλὴν ἐξουσίαν τοῖς ἐκπληκτικαῖς ταραχαῖς ἐπιδεδώκασι, τούτου ἕνεκεν ἠναγκάσθην τὰ πρόσφατα ἡμῖν χαρίεντα, ἀπὸ τῆς Ῥώμης καὶ Ἀλεξανδρείας, τῇ σῇ γνησιότητι ὁσιότητι. ἀμφότεροι γὰρ Ἀλεξανδρέων κληρικοὶ ἐπιστέντες, ἐπιστολὰς ἡμῖν δεδώκασι διαφόρους, περὶ τῆς σῆς θεοσεβείας ἐκπεμφθείσας· τὴν μὲν τοῦ ἁγιωτάτου ἐπισκόπου Κελεστίνου· τὰς δὲ τοῦ θεοφιλεστάτου ἐπισκόπου Κυρίλλου. ὧν τὰ αὐτίχαρτα δοκεῖλας, παρακαλῶ σε τὴν διάθεσιν, οὕτως αὐτῶν ἐντυχεῖν, ὥστε μή τι ταραχῶδες περὶ τῆς διαθέσεως ὑπονοῆσαι, ἀφ' ἧς πολλάκις φιλονεικίαι καὶ ἐκτάσεις ἐπιβλαβεῖς συμβαίνουσι· μή τι μὴν καταφρονῆσαι τοῦ πράγματος· εἰδότες δὲ διαβολὴν διὰ ἐπιστροφὴν μᾶλλον τοῦ περὶ τῶν πραγμάτων κορυφοῦν, καὶ εἰς ὕψος αἴρειν, ὥστε ἀδιόρθωτα αὐτὰ πάσῃ χρείᾳ· ἀλλ' ἐμμελῶς αὐτῶν ἐντυχεῖν. παρακαλῶ δὲ ἵνας τῶν ὁμοψύχων σοι πρὸς τὴν τῶν προκειμένων διάσκεψιν, δοῦναι δὲ αὐτοῖς καὶ ἐξουσίαν τὸ συμφέρον, ἀλλὰ μὴ πρέπον ἐπιζητεῖσθαι. πάντως γὰρ εἰ ἔχοιεν ἄδειαν, πολλοί τε ἔσονται, καὶ γνήσιοι οἱ τοῦ σπέρματος κοινωνοῦντες, ῥᾳδίως δὲ τὴν συμβουλίαν ἕξουσι, καὶ τὸ νομιζόμενον κατέχειν σπουδαῖον, παρακρῆμα εἰς φανερόν. Καὶ γὰρ εἰ καὶ προθυμίαν ἐνεποίησαν τοῖς γράμμασιν ἐνέβηκεν ὁ κύριός μου ὁ θεοφιλέστατος Κελεστῖνος ὁ ἐπίσκοπος, δέκα μόναις ἡμέραις, ὡς τὰ γράμματα αὐτοῦ περιέχει, περιορίσας

EXEMPLVM EPISTOLAE scriptæ à Ioanne Episcopo Antiocheno ad Nestorium.

Domino meo pijssimo sanctissimoq. Episcopo Nestorio, Ioannes in Domino Sal.

MEAM de tua pietate sententiam per dominum meum, magnificumq. per omnia Comitem Irenæum sincere absque vllo prorsus fuco dilectioni tuæ patefeci: & quoniam vera expurgatione vsus, omni, vt arbitror, suspicione apud te vaco, libere candideq. sinceritati tuæ in posterum consilium dare instituì. Poteris autem ex ijs quæ suasurus sum, nostri erga te candoris non leue argumentum sumere; simulq. quantæ ea charitas, quæ secundum Deum est, curæ nobis sit perspicere. Quam sane charitatem qui consectantur, illi diuinis legibus obtemperant: qui vero ea neglecta, imposturis student, ij suis se telis prius conficiunt, quàm eos quos adoriuntur. Hæc itaque opportune, vt existimo, præfatus, te etiam atque etiam rogo, vt me consultorem haud malum tibi futurum beneuole admittas: neque siquid vtile, aut diuinæ charitati cognatum in dictis meis occurrerit, idipsum respuas.

XXV.

Et quidem oportebat, vt de rebus bonis atque vtilibus inter nos conferremus. Verum quia peccata nostra perturbationibus ecclesiasticis ingens ostium patefecerunt, ideo ea charitati tuæ explanare cogor, quæ nuperrime ex Romana & Alexandrina vrbe ad me perscripta sunt. Etenim clerici Alexandrini diuersas de tua pietate litteras magno ad nos studio pertulerunt; vnas quidem pijssimi Episcopi Cælestini; reliquas omnes sanctissimi Episcopi Cyrilli. Harum autem exempla mittens, charitatem tuam obnixe rogatam cupio, vt ita eas legat, ne qua hinc animi perturbatio consurgat; ex qua contentiones, seditionesq. admodum noxiæ sæpenumero exoriuntur. Sed neque rem hanc tantam parui quoque ducas, aut contemnas. Diabolus namque res initio minus recte habentes, per superbiam nouit amplificare, in eamq. magnitudinem paulatim euehere, vt postea omnem curã, omnemq. medicinam respuant. Quare beneuolum ac studiosum affectum ad illarum litterarum lectionem afferas: viros quoque nonnullos cordatos, ac tibi beneuolos, ad propositarum rerum considerationem socios tibi adiungas; illisq. non quæ grata, sed quæ vtilia sunt, effandi potestatem facias. Omnino enim si arbitri plures, minimeq. fucati, ac liberam quod sentiunt dicendi facultatem nacti, præsentis negotij disquisitioni adhibeantur, facillime illud ea deliberatione consequemur, vt id quod nunc perplexum, durum ac triste censetur, mox leue & lætum sit.

Enimuero licet dominus meus Cælestinus Deo deuotissimus Episcopus, decem tantum dierum interuallum, terminum vsque responsioni præfinitum valde angustum, litteris suis interposuerit;

tamen res ea eiusmodi est, vt non dico decem diebus, sed vno, immo vero paucis horis tota confici posse videatur. Nam quid facilius est, quàm nomine commodo, multisq. sanctis Patribus visitato, & vero nihilominus salutariq. ex Virginis ortui percongruo, in Christi omnium nostrum Regis dispensatione vti? Cum hoc ergo neque graue, neque periculosum sit, æquum non est vt sanctitas tua illud refutet. Neque id nunc apud se cogitet, turpe esse sibi pugnantia docere. Si enim mens tua eadem sapit & sentit, quæ sancti Patres, Ecclesiæq. Doctores sentiunt & sapiunt, (nam hoc, domine mi, & ex multis, & ex communibus amicis de te accepimus) quorsum vereris pium animi tui sensum conuenienti voce publicare? præsertim cum tot tantiq. tumultus ac disceptationes ex te natæ, ob oculos iam versentur. Eas namque (mihi crede, Deo dilecte) cum apud finitimos, tum apud longe quoque positos turbas concitasti, quæ ingentem ex insperato Ecclesijs tempestatem peperere. Constat enim, fideles circumquaque degentes, huius quæstionis & cõtrouersiæ causa inter se conflictari, quotidieq. à se inuicem diuelli. Verum autem esse quod dicimus, ex ipsismet rebus haud difficile perspicere licet. Nam & Occidens, & Aegyptus, & ipsa quoque Macedonia ab ea vnione sese abrumpere decreuerunt, quam singularis Dei beneficentia, per multos sanctorum Patrum, celebriumq. Episcoporum, & præcipue per sanctissimi magniq. illius patris nostri Acacij sudores molestiasq. communi Ecclesiæ vtilitati impertiuit. Quis, quæso, reprehendat, si ea quæ sentis, libere exponas? Immo vero quis laudibus non efferat, si nomen, cuius sensum pietas tua, vt cognouimus, possidet, propter publicam quietem, communemq. orbis pacem aliquando amplecti in animum inducas? Quòd si ita visum est, perpulchrum, & ad præsentem controuersiam peropportunum exemplum tibi hoc loco in mentem reducam, cuius te quoque meminisse velim. temporis enim, ex quo illud apud nos accidit, adeo multum non interceſsit, vt iam animo excidere potuerit. Memoria haud dubie tenes, cùm beato [x] Paulo in expositione quadam excidisset quiddam, quod tibi in primis, cui per id tempus ceteris liberius agere licebat, tum alijs quoque omnibus, ad quorum aures peruenerat, neque recte, neque satis quoque catholice dictum videbatur; quo pacto ille, posteaquam damnum turbamq. quæ exiguus admodum motus pepererat, considerasset, expendisset, nihilo secius eiusmodi tumultuationes, sectas, dissidiaq. generare posse; (solent namque homines huiusmodi arrepta occasione, vltro citroq. tumultuari, atque à se mutuo seiungi) cogitasset præterea, paruam offensionis scintillam magnum sæpe fomitem discordijs subministrare, (quod etiam nũc apud nos vsu veniisse cernimus) ac tandem opportunæ correctionis commoda secum reputasset; non post multos dies generose in medium progressus, id quod à se non satis commode dictum fuerat, in gratiam Ecclesiæ, nihil quidquam veritus, correxerit; factaq. emendatione omnem mox calumniam aduersum se excitatam penitus extinxerit. Et quamuis nemo nesciret, quod

[x] al. Theodoro

A ὡς τὴν διάπνοιαν· ἀλλ' ἔξεστιν ἔργον αὐτῇ πᾶσαν καὶ ἡμέρας μόνης μιᾶς, πάχα δὲ καὶ ὡρῶν ὀλίγων. τὸ γὰρ χρήσασθαι πρεσφόρῳ ὀνόματι ἐν τῇ ξ' τῶν παμβασιλέα Χριστὸν ὑπὲρ ἡμῶν οἰκονομίᾳ, πεπληρωμένῃ μὲν πολλοῖς τῶν πατέρων, ἐπληθύνθη δὲ, καὶ τῇ ζωτικῇ ἐκ παρθένου γονῇ, πάντ' ῥᾴδιον· ὅπερ οὔτε ὡς ἐπικίνδυνον χρὴ παραιτήσασθαι πάντως ὑστέρησιν, οὔτε ἑκὼν ὑπολογίσασθαι, ὡς οὐ χρὴ σαυτῷ πάντα ἐκθέσθαι. εἰ γὰρ ἡ Διάνοιά σου τοῦ αὐτοῦ τοῖς πατράσι, καὶ τῆς ἐκκλησίας διδασκάλοις φρονήματος ἔχεται. τοῦτο γὰρ Διὰ πολλῶν καὶ

B καινῶν Φίλων πρὸς σοῦ, διάνοιαν, μεμαθήκαμεν· τί λυπεῖ τὸ δυσβὲς φρόνημα καταλήλῳ ὀνόματι δημοσιεῦσαι; καὶ τότε τοσούτης προκειμένης ταραχῆς, καὶ τοσούτης ζητήσεως ἐκ σοῦ, τοῦτο γὰρ ἴσθι, φιλεῖται, κεκίνηται τὸ κεφάλαιον, καὶ εἰς τὰ μακρὰν, καὶ οἷς ἐγγὺς, σφόδρα προπεθρύλληται· καὶ πολλὴν ὅση πρὸς τούτου ζάλη ἀδοκήτως τὰς ἐκκλησίας διέλαβε τῶν πανταχοῦ πιστῶν, τούτης ἕνεκα τῆς αἰτίας, ἀλλήλοις καθ' ἑκάστην συρρηγνυμένων τὴν ἡμέραν. καὶ ὅτι τοῦτο ἐστιν ἀληθὲς, ἀπ' αὐτῶν τῶν

C πραγμάτων εἴη σαφές. ἡ γὰρ δύσις, & Αἴγυπτος, πάχα δὲ καὶ Μακεδονία ἑκάστην διαῤῥαγῆναι τῆς ἑνώσεως, ὧν ἰδρῶσι πολλοῖς καὶ πόνοις ἁγίων καὶ θεοφιλῶν ἀποστόλων, καὶ μάλιστα τοῦ τὰ πάντα ἁγίου καὶ κοινοῦ ἡμῶν πατρὸς τοῦ μεγάλου Ἀκακίου, ἡ τοῦ θεοῦ χάρις τῷ κοινῷ τῶν ἐκκλησιῶν κεχάρισται. τίς γὰρ μέμψαιτο, εἰ δόξεις λέγειν, ἃ φρονεῖς; μᾶλλον δὲ, τίς οὐκ ἂν ἀποδέξαιτο; εἰ δέξεται τις προσηγορίαν, ἧς τὴν Διάνοιαν, ὡς ἔγνωμεν, ἡ σὴ

D ἀλάβεια κέκτηται, καὶ τοῦτο ἐπὶ εὐσεβείας καὶ εἰρήνης οἰκουμενικῆς; εἰ δοκεῖ δὲ, καλοῦ σοι φάσγανον, εἰς καιρὸν ὑπομνήσω σε, οὐ βούλομαί σε καὶ μεμνῆσθαι. οὐδὲ γὰρ χρόνος πολύς ἐστιν, ἐξ οὗ παρ' ἡμῖν συμβέβηκεν, ὥστε αὐτὸ καὶ λήθην ὀφλισθῆναι. μέμνησαί που πάντως τοῦ μακαρίου [x] Παύλου τοῦ [x] Θεοδώρου ὀπισκόπου, ἐν ἐξηγήσει εἰπόντος τι τῶν οὐ δοξάντων καλῶς εἰρῆσθαι πρώτῳ τε σοὶ, τῷ καὶ παῤῥησιασαμένῳ κατ' ἐκεῖνον τὸν καιρὸν, ἔπειτα καὶ πᾶσι τοῖς ἀκούσασι· καὶ ὅπως ἐκεῖνος αἰσθόμενος τῆς βλάβης καὶ τῆς ταραχῆς, ἵν' ὁ μικρὸς ἐκπαίσῃ θόρυβος, ἐννοήσας, ὡς ἡ ταραχὴ πηγὴ Διάφορον, μᾶλλον δὲ καὶ αἰτίαν, φιλούντων τῶν αὐθρώπων,

E εἰ τοιαύτης ὁράξοιντο ἀφορμῆς, τῆδε κἀκεῖσε διαῤῥῆδην, καὶ τὴν αἰτίαν αὔξειν, τὸν δοκοῦντα βεβαιοῦν εἶναι τοῦ σκανδάλου παυσῆναι. ὃ δὴ καὶ παρ' ἡμῖν νῦν γεγένηται, ὅπως ὁ γενναῖος ἐκεῖνος αἰσθόμενος, οὐ μὴ πολλὰς ἡμέρας τὸ παρ' αὐτοῦ [x] πραχθὲν αὐθαιρέτως ὑπὲρ χρησίμου τῆς ἐκκλησίας διορθώσατο. καὶ διορθωσάμενος, παραυτίκα ἀπηχθέσθαι τῷ κατ' αὐτὸν γενομένῳ Διαβολεῖ, οὐ λογισάμενος εἶναί τι σοφὸν τῷ διορθώσει. καίτοι πάν-

[x] πραχθὲν, al. γραφὲν

των

των αὐδότων μὲν, ὡς ἁπλῶς πρὸς αὐτοῦ ἐλέχθη τὸ λε- A
χθὲν, ἀποδεξαμένων δὲ αὐτὸν τῆς εὐδοκιμήσεως. Ἐγὼ δέ σου τὴν θεοσέβειαν οὐκ ὀκνῶ διαβεβλημένην μετρίως τοῦ λόγου διορθοῦσθαι, οὔτε μὴν ἐναισθήτῳ μειρακιώδει, ὡς ἄν τις εἴποι. ἀλλ' ἐπειδή σου πολλάκις πρὸ πολλοῦ ἤκουσα, ὡς μεμαθήκασιν, ὡς οὐκ ἐκτρεπόμενος τὴν ἀσεβῆ ταύτην βλάσφημον, μόνον τὸ ὄνομα παραιτῇ. εἰ δέ σου λύπη τῶν ἐν τῇ ἐκκλησίᾳ διδασκόντων, καὶ ταῦτα ἐποίησεν, οὐκ ἂν παραιτήσαιο αὐτοδιαστόως καὶ θεοτόκον τὴν ἁγίαν παρθένον εἰπεῖν. τούτου ἕνεκα δή σου πάλιν παρακαλῶ, ἐκκαλούμενος, ὅπερ μεμαθήκασιν, B
μὴ βλασφήμοις σε φρονοῦσι, προσθήσω δὲ ῥῆμα πράγματι καὶ ὄνομα, πολλοῖς τῶν πατέρων καὶ συνῆθες, καὶ χαρὲν, καὶ ῥηθέν· καὶ μὴ παραιτήσασθαι ῥῆμα ὅλως τῇ κατὰ ψυχὴν ἐλέγχον διεσεβῆ βλάσφημον. τοῦτο γὰρ τὸ ὄνομα οὐδεὶς τῶν ἐκκλησιαστικῶν διδασκάλων παρῄτηται. οἵ τε γὰρ χρησάμενοι αὐτῷ πολλοὶ καὶ ἔνδοξοι, οἵ τε μὴ χρησάμενοι οὐκ ἐπιλάβοντο τῶν χρησαμένων. καὶ μάτην ἡμεῖς, ὡς ἔοικε, δῆθεν ἀκριβείας πρόφασιν ἕνεκα τοῦ ἀμελήτου κακοδοξίαν μόνον βλέπουσι, τὰς συνειδήσεις τῶν ἀδελφῶν ὡς οὐδὲν δέον πληττομένας προσ- C
ῤῥώμεν, ὄνομα παραιτούμενοι, οὗ τὴν βλάσφημον δὲ καὶ καλῶς ἀποδεχόμεθα. εἰ γὰρ τὸ ἐξ αὐτοῦ σημαινόμενον μὴ ἀποδεχόμεθα, λείπεται δῆλα πολλὰ ἡμᾶς βλασφήμειν· μᾶλλον δὲ κινδυνεύει δῆλα τὴν ἄῤῥητον οἰκονομίαν τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. ἀκολουθήσει γὰρ δήπου τῇ τοῦ ὀνόματος τούτου αἱρέσει, εἰ σὺν τῷ ἐξ αὐτοῦ σημαινομένῳ, τὸ μή τι θεὸν εἶναι τὸν τὴν ἄῤῥητον οἰκονομίαν ὑπὲρ ἡμῶν ἀναδεξάμενον, μή τι μὴν τὸν θεὸν λόγον κενώσαντα ἑαυτὸν εἰς τὴν τοῦ δούλου μορφὴν, ἄφατόν τι δῆλα ἡμᾶς ἀπο- D
δεδεῖχθαι φιλανθρωπίας μέγεθος, ἅπερ αἱ θεῖαι γραφαὶ μάλιστα κηρύσσει τὴν εἰς ἡμᾶς φιλανθρωπίαν, ὅταν τὸν προαιώνιον καὶ συναΐδιον, καὶ μονογενῆ τοῦ θεοῦ υἱὸν δῆλα τὴν ἐκ παρθένου γέννησιν ἀπαθῶς τῷ λόγῳ καταίγωσι, καὶ τὸ εἰρημένον τῷ θείῳ
[z] γέννημα διαρρήδην ἐξαπίσηλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, [z] γενόμενον ἐκ γυναικὸς, διαδεικνῦσι σαφῶς τὴν τοῦ
[x] ἄῤῥητα μονογενοῦς ἐκ παρθένου γέννησιν [x] ἄῤῥήτως, ὡς θεὸς ἐκ θεοῦς ἐφλω. ἀφ' ἧς γεννήσεως εἰ προσαγορεύοιτο ἡ παρθένος θεοτόκος τῶν πατέρων, ὥσπερ καὶ σοὶ καὶ προσαγορεύεται τούτῳ τῷ ὀνόματι, οὐκ οἶδ' ὅπως E
χαλεπὸν τὴν οὐκ ἀναγκαίαν ταύτην ζήτησιν, καί μοι σύγγνωθι, καθ' ἑαυτῶν, καὶ τῆς ἐκκλησιαστικῆς αἱρέσεως, ὡς ἔοικε, ἀναδεδέγμεθα. κίνδυνος γὰρ οὐδεὶς, τοῦτο λέγειν τε καὶ φρονεῖν, τοῖς ἐν τῇ ἐκκλησίᾳ τοῦ θεοῦ εὐδοκιμήσασι διδασκάλοις, ὧν πρεπτὸν μὲν τὰ ὀνόματα ἀπαριθμεῖσθαι. ἀλλὰ γὰρ αὐτοὺς οὐδενὸς ἧττον. ἐπειδὴ τῷ

quod ab illo dictum erat, minus recte sincereq. dictum fuisse; attamen quòd prompte id retractaret quod dixerat, hominem statim complexi sunt omnes.

Equidem non ad probrosam aliquam orationis correctionem, neque ad puerilem palinodiã, vt sic loquar, pietatem tuam inuito: sed quia multi, vt intelligo, non infrequenter ex te audierunt, quòd ipsam solam vocem, non piam quoque ipsius vocis notionem auerseris: si qui vero celebrioris famæ Ecclesiastici auctores tibi fuerint, vt ipso quoque nomine admisso, sacram virginem Mariam Deiparam appelles, te istud neutiquam recusaturum esse. Hanc ob rem te iterum atque iterum moneo, hortorque, vt libera id voce depromas, quod citra errorem sapere certo dignosceris. Age inquam, rei quam recte tenes, nomen, quod à multis sæpe Patribus vsurpatum, scriptum, ac pronuntiatum est, adiungere ne graueris: neque vocabulum, quod piam rectamq. notionem in animo gignit, refutare pergas. Etenim nomen hoc, Theotocos, nullus vnquam Ecclesiasticorum doctorum repudiauit. Qui autem illo subinde vsi sunt, & multi reperiũtur, & apprime celebres. Quòd si qui sunt qui illud non vsurparunt, illi numquam erroris alicuius eos insimularunt, qui illo forte vsi fuissent. Sane dum superuacanea quadam ad vanas hæreticorum opiniones solum spectante curiositate incitati, nomen, cuius sententiam recte tenemus, pertinaciter respuimus; aliud nihil, vt videtur, facimus, quàm quòd fratrum nostrorum conscientias & temere, & absque vlla vtilitate grauiter offendimus, planeq. contemnimus. Etenim si id quod nominis significatione offertur, non recipimus; restat, vt in grauissimum errorem prolabamur: immo vero, vt circa inexplicabilem illam vnigeniti Filij Dei œconomiam periculosissime versemur: quandoquidem nomine hoc sublato, vel huius potius nominis notione repudiata, sequitur mox, illum non esse Deum, qui admirabilem illam dispensationem nostræ salutis causa suscepit; tum Dei Verbum neque se exinaniuisse, neque in serui formam se demittens, ineffabilem quamdam benignitatis magnitudinem humano generi exhibuisse. Hanc enim Dei erga nos clementiam diuinæ Scripturæ hinc præcipue confirmant, quòd vnicum illum sempiternumq. Dei Filium ante omnia sæcula natum, impatibili modo ex sacra quoque Virgine ortum ostendunt. Huc namque diuinus tendit Apostolus, dum ita ait: Misit Deus Filium suum factum ex muliere. Clare hic ostendit, non alium, sed ipsummet Dei Vnigenitum admirabili ortu ex Virgine in lucem prodijsse, vt paulo ante dixi. Quòd si Virgo à sanctis Patribus propter hanc generationem Deipara nominatur, vt vere hoc nomine ab illis nominatur, nescio quorsum attinuerit, vt quæstionem hanc nequaquam necessariam (bona venia tua dictum sit) & contra illos ipsos, & contra Ecclesiasticam pacẽ quoque, vt vides, agitandam susceperimus. Etenim nulli nos periculo exponimus, si ea sentimus & loquimur, quæ doctores in Ecclesia Dei celeberrimos sensisse & docuisse certo nouimus. Superuacaneum autem est illorum nomina hoc loco percensere. nosti enim illos æque ac nos, vt

Galat. 4. 4.

qui

qui haud secus ac nos omnes, quòd discipulus illorum aliquando extiteris, glorieris.

Hoc nostrum, quæso, consilium admitte; hæc per nos rogatus exequare, nullum dissidijs locũ, nullum gliscenti nouitati fomentum suppedites. Cogita, si priusquam vllæ omnino litteræ missæ forent, multi contra nos extitere infrẽnes, præneq. intolerabiles; quales nunc futuri sint, tanta ex allatis litteris submini strata fiducia; qualiq. in posterum aduersus nos audacia sint vsuri. Hæc ego, complures religiosissimos, tuæq. pietatis studiosissimos Episcopos apud me habens, quos tunc adesse contigit, cum infaustæ illæ litteræ afferrentur, scribere volui; ratus ingenui amici officium, illudq. à promissione mea non alienũ me præstiturum, si fraterno quodam consilio existimationem tuam grauiter hoc tempore laborantem, nonnihil subleuarem. Quocirca pietatem tuam rogo, obtestorque, vt ea quæ ob sanctæ Ecclesię tranquillitatem cum Dei timore, veraq. erga te charitate exposui, placido animo suscipias. Nam non solus hæc dictaui, sed, vt modo aiebam, præsentibus multis Episcopis, videlicet domino meo Archelao Episcopo pijssimo, Apringio, Theodoreto, Heliade, Meletio, & Macario, qui per Dei gratiam ecclesiæ Laodicænæ præfectus est nuperrime. Qui omnes & in Fidei doctrina instructissimi, & tui studiosissimi vnà mecum, domine mi, te rogant, vt animo facili litterarum illarum turbinis instar ruentium impetũ sistas: quæ, si quidem obstinati restiterimus, molestiam afferent non modicam: sin autem obsecuti fuerimus, neque turbare, neque alia ex parte confundere nos poterunt. Hæc, tua perinde ac propria cordi habentes, monere voluimus. iam tuum est æquo beneuoloq. animo monita nostra complecti: nisi forsan minus nostri amans ita comparatus sis, vt cum tui, & reip. Christianæ damno obstinate hæc aspernari decreueris. Obsecro, vt quàmprimum, quod visum fuerit, immo vero non quod visum fuerit, sed quod vtile sit rescribas.

A τῷ εἶναι αὐτῶν μαθητὴς, αὐτός τε καὶ πάντες ἡμεῖς σεμνυνόμεθα. Ταῦτα παρ' ἡμῶν συμβουλεύθητι, ὦδελφε καλῶ, ταῦτα πρᾶξαι ὦδελφικῶς· μὴ δῶς χώραν [x] καὶ νομιῶ ἑρπύσῃ διαστάσεσι καιροτρίβειν. ἐννόησον γὰρ, ὡς οἱ περὶ τῶν νῦν δοθεισῶν γραμμάτων, οἱ πολλοὶ ἄρχιτε ἦσαν καθ' ἡμῶν, νῦν θαρρήσαντες τῇ δοθείσῃ τῶν γραμμάτων τούτων παρρησίας, τίνες οὐκ ἔσονται; καὶ ποίᾳ οὐ χρήσονται καθ' ἡμῶν παρρησίᾳ; τοῦτο ἐγὼ πολλοὺς τῶν θεοφιλεστάτων ἐπισκόπων, καὶ τῶν τῆς σῆς φιλοθείας ἐραστῶν [x] παρ' ἑμαυτὸν ἔχων, οἳ ἔτυχον παρεῖναι ἡμῖν τ' γραμμάτων τούτων τῶν ἀπόρρητων δοθέντων, νομίσας καὶ γνήσιον ἔργον ποιεῖν, κ' τὴς ἐμαυτοῦ ὑποψίας, καὶ ἀδελφικῇ συμβουλίᾳ ἀσφαλῶς κάμνειν σοι δόξαντος τὴν ὑπόθεσιν, [x] ἐπίσκεψαι, ἀγόμενός σου τὴν φιλοθείαν, ἀφιλονεικητὶ γνώμην δέξασθαι, ἐν μὴ φόβου θεοῦ καὶ φιλτρου τοῦ σοῦ, καὶ τοῦ ἀσφαλοῦς ἕνεκα τῆς ἐκκλησίας, ὑπομησάμην. εὐ μέντοι ὢν, ὡς ἔφην, ἀλλὰ δὲ παρόντων μοι τῶν σοὶ τὸν κύριόν με τὸν θεοφιλέστατον θεσπέσιον Ἀρχέλαον· Ἀπριγγίου, Θεοδωρήτου, Ἡλιάδου, Μελετίου, καὶ τοῦ σεβασμιωτάτου θεοῦ χάριτι τετιμημένου τῆ τοῦ θεοῦ ἐκκλησίᾳ θεσπεσίου Μακαρίου· οἳ καὶ δόγματος ἐντὸς ὑπάρχουσι, καὶ σοὶ σὺν ἀκριβῶς διάκεινται μεθ' ἡμῶν, ἀγόμενοί σε, διατοῦτο, φρονήματι ἀπροῖ χρησάμενον, ἕνεκα τῶν γραμμάτων τούτων, καθάπερ λαίλαπος, σφοδροτέραν φορὰν· ἱκανὸν, ἢ μὲν ἔξαιμεν, μὴ δοκῶσιν, μηδὲ ταράξαι· εἰ δὲ [x] ἐπιτρέπομεν, λυπήσειν. πῶτε, εἰπειθούμενοι τὰ σὰ, ἡμῖς μὲν ἐδηλώσαμεν. αὐτὸς δὲ καταδέξασθαι, καὶ ἀσμένισαι καταξίωσον· εἰ μὴ ἄρα τὶς σὸν ἀκριβῶν ἡμῶν, ὦδελφοτάτου ὄντι βλάβην ἑαυτοῦ τι καὶ τοῦ κοινοῦ, καταφρονῆσαι τούτου τοῦ πράγματος. τὸ δοκοῦν, ὦδελφικῶς, αὐλογήσαι καταξίωσον, μᾶλλον μὴ τὸ δοκοῦν, ἀλλὰ τὸ συμφέρον.

[x] ἐπιτρέπομεν, λυπήσειν. πῶτε, εἰπειθούμενοι τὰ σὰ, ἡμῖς μὲν ἐδηλώσαμεν. αὐτὸς δὲ καταδέξασθαι, καὶ ἀσμένισαι καταξίωσον· εἰ μὴ ἄρα τὶς σὸν ἀκριβῶν ἡμῶν, ὦδελφοτάτου ὄντι βλάβην ἑαυτοῦ τι καὶ τοῦ κοινοῦ, καταφρονῆσαι τούτου τοῦ πράγματος. τὸ δοκοῦν, ὦδελφικῶς, αὐλογήσαι καταξίωσον, μᾶλλον μὴ τὸ δοκοῦν, ἀλλὰ τὸ συμφέρον.

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EXEMPLVM EPISTOLAE Cyrilli Episcopi Alexandrini ad Nestorium de excommunicatione.

Cyrillus & Synodus ex Aegypti prouincia Alexandria congregata, Nestorio religiosissimo pijssimoq. sacrorum comministro in Domino Sal.

XXVI. *Matth. 10 v. 37.* CVm Saluator noster diserte pronuntiet: Qui amat patrem aut matrẽ plus quàm me, non est me dignus: & qui amat filiũ aut filiam plus quàm me, non est me dignus: quid nobis fiet, à quibus tua pietas supra Christum omnium saluatorem diligi postulat? Quis in die iudicij nobis patrocinabitur; aut qualem tunc excusationem inueniemus, qui tanto

ΙΣΟΝ ΕΠΙΣΤΟΛΗΣ ΚΥΡΙΛΛΟΥ ἐπισκόπου Αλιξανδρείας πρὸς Νεστόριον περὶ τῆς ἀκοινωνησίας.

Τῷ θεοφιλεστάτῳ καὶ θεοφιλεστάτῳ συλλειτουργῷ Νεστορίῳ, Κύριλλος καὶ ἡ συνελθοῦσα συνόδος ἐν Αλεξανδρείᾳ ἐκ τῆς Αἰγυπτιακῆς διοικήσεως ἐν κυρίῳ χαίρειν.

ΤΟΤ Σωτῆρος ἡμῶν λέγοντος ἐναργῶς· ὁ Κεφ. κ'. Φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· τί παθόντες ἡμεῖς, οἱ μηδὲ τῆς σῆς φιλίας ἀπαιτούμενοι, τὸν ὑπεραγαπᾶν σε τῶν πάντων ἡμῶν Σωτῆρος κελεύοντος; τίς ἡμᾶς ἐν ἡμέρᾳ κρίσεως ὀνήσει δυνήσεται; ἢ ποίαν ἀξιοῦμεν

μεν ἀπολογίαν, σιωπῇ οὕτω λιμήσαντες τὴν μα- A tanto tempore silentio vtentes, tua illa maledi-
χαν, ὅτι τῆς ἁγιωσύνης σου ἠμφιάσαμεν κατ' αὐτὸ δυσφη- cta, quibus in eũ inuasisti, dissimulauimus? Quòd
μίας; καὶ εἰ μὲν σαυτὸν ἠδίκεις μόνον, τὰ τοιαῦτα si dum hæc sentis & doces, teipsum tantummodo
φρονῶν καὶ διδάσκων, ἦσσον ἂν ἦν ἡ φροντίς. ἐπειδὴ læderes, fortassis minor nos sollicitudo teneret:
δὲ πᾶσαν ἐσκανδάλισας ἐκκλησίαν, καὶ ζύμην αἱ- at quia totam Ecclesiam grauiter offendisti, ac
ρέσεως ἀήθους καὶ ξένης ἐμβεβλήκας τοῖς λαοῖς, καὶ non ijs modo qui Constantinopoli versantur, no-
ᵃμόνοις οὐχὶ τοῖς ἐνθάδε ᵃμόνον ἀλλὰ καὶ τοῖς ἀπανταχοῦ uæ insolitæq. hæreseos fermentum, sed omnibus
ὀφειλούσης τῶν σῶν ἐξηγήσεων τὰ βιβλία· πόθος ἐν vbivis locorum degentibus obiecisti; (circumfe-
ᵇτῶν παρ' ἡμῖν σιωπῆς δεηθεὶς λόγος; ἢ πῶς σὸν ἀ- runtur enim passim tuarum exegeseon libelli)
ᵇτῶν παρ' ἐμοὶ σιωπῆς
νάγκη μεμνῆσθαι τοῦ Χριστοῦ λέγοντας· μὴ νομίσητε, quæ, obsecro, oratio silentio nostro defendendo
ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν εἰρηνεῦσαι, ἀλλὰ μά- satis idonea reperietur? aut quomodo sermonis
χαιραν; ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πα- B Christi memores esse non poterimus? Non *Matth.10 v.34.*
τρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς. πί- putetis, inquit, quòd pacem venerim mittere
στεως γὰρ ἀθετουμένης, ἐρρέτω μὲν, ὡς ἔοικε, καὶ ὄφε- super terram, sed gladium. Veni enim diuide-
λης, ἡ περὶ γονέας αἰδώς. ἐρεμείτω δὲ καὶ ὁ re hominem contra patrem suum, & filiam
τῆς εἰς τέκνα καὶ ἀδελφοὺς φιλοστοργίας νόμος, καὶ contra matrem suam. Certe si Fides violatur, omnis omnino erga parentes reuerentia,
ᵃτὸ ζῆν ἀμείνων ᵃἐστὶ λοιπὸν τοῖς δυσσεβέσιν ὁ θάνα- tamquam inanis & periculosa valeat; facessat lex
τος, ἵνα κρείττονος ἀναστάσεως τύχωσι κατὰ τὸ γε- illa amoris erga liberos & fratres: quia mori vti-
γραμμένον. Ἰδοὺ τέτνηκα ἅμα τῇ ἁγίᾳ συνόδῳ, τῇ que satius est pijs, quàm viuere; vt meliorem, si- *Hebr.11. v.35.*
κατὰ τὸν μεγάλην Ῥώμην συγκαλεσμένῃ, παρεδρεύον- cut scriptum est, inueniant resurrectionem.
τος δ' ἐσπουδάκοτος κατὰ Θεὸν ἀδελφοῦ, καὶ συλλει- Ecce igitur vnà cũ sancta Synodo, quæ in magna
τουργοῦ ἡμῶν Κελεστίνου δ' ἐπισκόπου, καὶ τρίτῳ σοι Romanorũ ciuitate, sanctissimo & reuerendissimo
τούτῳ διαμαρτυρόμεθα γράμματι, συμβουλεύοντες Episcopo fratre ac cõministro nostro Cælestino
ἀποχέσθαι μὲν τῶν οὕτω σαθρῶν, καὶ διεστραμμένων præsidente conuenit, iam tertio his te litteris con
δογμάτων, ἃ καὶ φρονεῖς καὶ διδάσκεις, αἰσθέσθαι testamur & obtestamur, vt consilium nostrũ secu-
δὲ τῆς ὀρθῆς πίστεως, τῆς παρὰ τῆς ἁγιωτάτης ἐκκλησίας tus, à stolidis illis absurdisq. dogmatibus, quæ fo-
παραδοθείσης ἐξ ἀρχῆς διὰ τῶν ἁγίων ἀποστόλων καὶ εὐαγγε- ues, publicèq. doces, quàmprimum desistas, fi-
λιστῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- demq. rectã, & iam inde ab initio per sanctos Apo
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- stolos & Euãgelistas, qui Verbi spectatores & mi- *Luc 1.v.2*
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- nistri fuerũt, Ecclesijs traditam reuerenter susci-
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- pias. Quod sane nisi iuxta tempus in litteris Cæ
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- lestini sacratissimi reuerendissimiq. fratris & cõmi
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- nistri nostri Romanorũ Episcopi expressum præ-
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- finitumq. præstiteris, certo scias nullam tibi dein-
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- ceps cũ Episcopis & sacerdotibus Dei sortem, nul
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- lum sermonem, nullum denique inter eos locum
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- futurũ esse. Nec enim æquum est, vt nos Ecclesias
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- D turbatas, populos offensos, Fidem rectam labefa-
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- ctatam, gregem Christi misere abs te dissipatum,
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- qui illum (si quidem, perinde ac nos, rectæ Fidei
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- doctrinam consectari, sanctorumq. Patrum pie-
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- tatem æmulari libuisset) conseruare alioqui de-
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- bueras, diutius negligamus. Illud quoque latere
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- te nolumus, nempe nos promiscue cum omnibus
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- tum clericis, tum laicis quoque, quos tu propter
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- Fidem excommunicasti, vel ordine mouisti, com-
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- municare. Haud enim par erat, eos qui rectam
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- Fidem tenere comperti sunt, ob iniquam tuam
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- sententiam detrimentum aliquod pati: ob id ni-
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- mirum, quòd recte sentientes, tuæ doctrinæ assen-
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- tiri noluerunt. Nam & huius quoque exauctora-
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- tionis ac dissensionis in epistola, quam ad magnæ
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- Romæ sanctissimum & coepiscopum nostrum
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- Cælestinum scripsisti, fit mentio. Ceterum mi-
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- nime sat esse putamus, si reuerentia tua Fidei
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- Symbolum, quod à magna illa Synodo, quæ in
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- Spiritu sancto in vrbe Nicæa quondam conue-
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- nit, expositum est, nobiscum confiteatur. Nam
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- etsi voce tenus illud profiteri videare; attamen
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- neque recte intelligis, neque sincere quoque, sed
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- peruerse plane, præposterèq. interpretaris. Ve-
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι- rum præter hoc operæpretium quoque fuerit, vt
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε- ea omnia scriptis execreris & anathematizes,
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη- publi-
σι. καὶ εἰ μὴ τοῦτο φρονοίης ἢ οὐ διλάβοιο, καὶ τῶν ὁρι-
σθέντων παρὰ τῶν ἁγίων ἀποστόλων καὶ διαγγε-
λισῶν, οἳ καὶ αὐτόπται καὶ ὑπηρέται τοῦ λόγου γεγένη

publiceq. abiures quæ ſceleſte & profane hactenus ſenſiſti, aliosq. docuiſti: & ea rurſum poſt hac te ſenſurum & docturum ſancte polliceare, quæ & nos, & ceteri omnes, quotquot vel in Occidente, vel in Oriente viuunt Epiſcopi, doctores ac populorum duces. Ad epiſtolas porro quod attinet, quas Alexandrina eccleſia ad te miſit, eas cũ à ſacra Romana Synodo, tum à nobis omnibus quoque, ab omni errore & vitio immunes iudicatas eſſe ſcias. Hiſce autem litteris noſtris vtraque ſubiunximus, & ea quæ te oportet ſapere & docere, & ea rurſum, à quibus te conuenit abſtinere. Porro autem catholicæ Apoſtolicæq. Eccleſiæ Fides, in qua vniuerſi Occidentis & Orientis orthodoxi Epiſcopi conſentiunt, huiuſmodi eſt.

3 Credimus in vnum Deum, Patrem omnipotentem, omnium viſibilium & inuiſibilium creatorem: Et in vnum Dominum IESVM Chriſtum, filium Dei vnigenitum, natum ex Patre, hoc eſt, ex Patris ſubſtantia, Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, conſubſtantialem Patri; per quem omnia facta ſunt & quæ in cælo & quæ in terra. Qui propter nos homines, & propter noſtram ſalutem deſcendit, & incarnatus eſt, & homo factus eſt, & paſſus eſt, & tertia die reſurrexit: aſcendit ad cælos, venturus iudicare viuos & mortuos: Et in Spiritum ſanctum. Qui autem dicunt: Erat aliquando cum non eſſet, & priuſquam naſceretur, non erat; vel quòd ex non exiſtentibus, aut ex alia ſubſtantia, vel eſſentia ſit; aut qui Filium Dei mutationi, aut alterationi obnoxium aſſerunt; hos catholica & Apoſtolica anathematizat Eccleſia. Sanctorum autem Patrum confeſſiones, quas ſancto in ipſis loquente Spiritu ediderunt, ſectantes, ſcopumq. ac ſenſum quem illi tenuerunt, ſtudioſe vbique obſeruantes, & regia quaſi via incedentes, ipſum vnigenitum Dei Verbum ex Patris ſubſtantia natum, Deum verum de Deo vero, lumen de lumine, per quem omnia & quæ in cælo & quæ in terris facta conſiſtunt, ſalutis noſtræ cauſa deſcendiſſe, ſeq. ad exinanitionem demiſſo incarnatum & hominem factum, hoc eſt, carne ex ſacra Virgine ſumpta, eademq. ſibi appropriata, in vtero more noſtro genitum, hominemq. ex muliere in lucem editum dicimus: id interim quod ſuapte natura erat, non abijciens, ſed hoc ipſum quod erat, hoc eſt, verus naturalisq. Deus, licet carnẽ & ſanguinem aſſumpſiſſet, conſtanter manens: neque carnem in diuinitatis naturam verſam; nec contra rurſum, ineffabilem illam naturam in carnis ſubſtantiam tranſmutatam aſſerimus. eſt enim immutabilis, nulliq. alterationi obnoxius, ſemper idem, ſuiq. ſimilis, vt ſcriptum eſt, manens. Etenim cum iam viſibilis factus eſſet, infantumq. more faſcijs adhuc inuolueretur, ac in Virginis matris gremio etiamnum foueretur, omnem implebat creaturam, vt Deus, pariq. cum Patre poteſtate regnabat: ſiquidẽ diuinitas quãtitatis & molis expers eſt, nec vllis limitibus circumſcribitur.

4 Quamuis autem Verbum carni ſecundum hypoſtaſim

A ἀναθεματίζεις μὲν τὰ μιαρὰ σαυτοῦ καὶ βέβηλα δόγματα· φρονήσεις δὲ καὶ διδάξεις, ἃ καὶ ἡμεῖς πάντες, οἵ τε κατὰ τὴν ἑσπέραν, καὶ τὴν ἑῴαν ἐπίσκοποι, καὶ διδάσκαλοι, καὶ λαῶν ἡγούμενοι. σαφῆ δὲ καὶ ἡ κατὰ τὴν Ῥώμην ἀγία σύνοδος, καὶ ἡμεῖς ἅπαντες, ὡς ὀρθῶς ἐχούσης καὶ ἀνεπλήπτως, τῆς γεγραμμένης ἐπιστολῆς πρὸς τὸν ἐν Διλάβρῳ τῶν ἁγίων Ἀλεξανδρέων ἐκκλησίας. ἐπεστείλαμεν δὲ τούτοις ἡμῶν τοῖς γράμμασιν, ἃ τε δεῖ φρονεῖν καὶ διδάσκειν, καὶ ὧν ἀπέχεσθαι πρόσκειται. αὕτη γὰρ τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἡ πίστις, ἣν συναινοῦσιν ἅπαντες, οἵ τε κατὰ τὴν ἑσπέραν, καὶ τὴν ἑῴαν ὀρθόδοξοι
B ἐπίσκοποι. Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, γεννηθέντα ἐκ τοῦ πατρὸς, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρός· θεὸν ἐκ θεοῦ, φῶς ἐκ φωτὸς, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί· δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν ζωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα· παθόντα καὶ ἀναστάντα
C τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. τοὺς δὲ λέγοντας ἦν ποτὲ, ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως, ἢ οὐσίας φάσκοντας εἶναι, καὶ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία. ἐπόμενος δὲ παντελῶς τοῖς τῶν ἁγίων πατέρων ὁμολογίαις, ἃς παραλαβὼν, λαλουμένας ἐν αὐταῖς τοῦ ἁγίου πνεύματος, καὶ τὸν τῶν ἐν αὐταῖς ἐννοιῶν ἐκμεμαθηκὼς
D τὸν σκοπὸν, καὶ βασιλικὴν ὥσπερ ἐρχόμενος τρίβον, φαμὲν ὅτι αὐτὸς ὁ μονογενὴς τοῦ θεοῦ λόγος, ὁ ἐξ αὐτῆς γεννηθεὶς τῆς οὐσίας τοῦ πατρὸς, ὁ ἐκ θεοῦ ἀληθινοῦ θεὸς ἀληθινὸς, τὸ φῶς τὸ ἐκ φωτὸς, ὁ δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐν τῇ γῇ, τῆς ἡμετέρας ἕνεκα ζωτηρίας καταλθὼν, καὶ καθεὶς ἑαυτὸν εἰς κένωσιν, ἐσαρκώθη τε, καὶ ἐνανθρώπησε, τουτέστι σάρκα λαβὼν ἐκ τῆς ἁγίας παρθένου, καὶ ἰδίαν αὐτὴν ποιησάμενος ἐκ μήτρας, τὸν καθ' ἡμᾶς ἐστέμμενε χώνησιν, καὶ προῆλθεν ἀνθρωπος ἐκ γυναικὸς, οὐχ ὅπερ ἦν ἀποβεβληκὼς, ἀλλ' εἰ καὶ γέγονεν ἐκ προσλήψεως σαρκὸς καὶ αἵματος, καὶ οὕτω μεμενηκὼς
E ὅπερ ἦν, θεὸς δηλονότι φύσει καὶ ἀληθείᾳ. οὔτε δὲ τὴν σάρκα φαμὲν εἰς θεότητος τραπῆναι φύσιν, οὔτε μὴν τὴν ἄρρητον θεοῦ λόγου πρόοδον εἰς φύσιν, τὴν ἀπόῤῥητον θεοῦ λόγου πρόοδον εἰσχεθῆναι φύσιν. ἄτρεπτος γάρ ἐστι, καὶ ἀναλλοίωτος πάντως μὲν ὁ αὐτὸς ἀεὶ ὢν κατὰ τὰς γραφάς. ὁρώμενος δὲ, καὶ βρέφος ἐν σπαργάνοις μένων ἔτι, καὶ ἐν κόλποις τῆς τεκούσης παρθένου, πᾶσαν ἐπλήρου τὴν κτίσιν, ὡς θεὸς, καὶ σωτὴρ διὰ τὴν μεγαλωνυμίαν. τὸ γὰρ θεῖον, ἄπειρόν τί ἐστι, καὶ ἀμέγεθες, καὶ ἀπεριόριστον ἔχον αὐτὸ τὸ μεγαλωνύμειν. Ἡνωμένῃ γε μὴν σαρκὶ καθ' ὑπόστασιν ὁμολογοῦντες

x μετεγχεῖσθαι

x μίαν

x μίαν

χωῦπις τὸν λόγον, ἕνα θεοπιστούμεν ἡῶν, καὶ κύριον A
Ἰησοῦν Χριστὸν, οὔτε αὖ μέρος ὑφίστης, καὶ δυοείζοντες αὖθρωπον καὶ θεὸν, οὔτε συνημμένους μᾶλλον
ἀλλήλοις τῇ τῆς ἀξίας καὶ αὐθεντίας ἑνότητι· καινοφωνία γὰρ τοῦτο, καὶ ἕτερον οὐδέν· οὔτε μὴν Χριστὸν
ἰδικῶς ὀνομάζοντες, τὸν ἐκ θεοῦ λόγον, καὶ ὁμοίως
ἰδικῶς Χριστὸν ἕτερον, τὸν ἐκ γυναικός· ἀλλ' ἕνα μόνον οἰδύπις Χριστὸν, τὸν ἐκ θεοῦ πατρὸς λόγον μετὰ τῆς
ἰδίας σαρκός. τότε γὰρ αὐθρωπίνως κέχρηται μεθ' ἡμῶν, καίτοι τοῖς ἀξίοις τοῦ λαβεῖν τὸ πνεῦμα διδοὺς
αὐτὸς, καὶ ἐκ τοῦ ἐκ μέτρου, καθά φησιν ὁ μακάριος B
Εὐαγγελιστὴς Ἰωάννης. ἀλλ' οὐδ' ἐκεῖνο φαμὲν, ὅτι
κεκένωκεν ὁ ἐκ θεοῦ λόγος, ὡς ἐν αὐθρώπῳ γενόμενος,
τῷ ἐκ τῆς ἁγίας παρθένου γεγονημένῳ· ἵνα μὴ θεοφόρος αὖθρωπος νοῆται Χριστός. εἰ γὰρ καὶ ἐκπεπλήρωται
ἐν ἡμῖν ὁ λόγος κατὰ τὴν δόξαν καὶ ἐν Χριστῷ κατοικῆσαι
πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς· ἀλλ' οὐ
ἐννοοῦμεν, ὅτι γρόμενος σὰρξ, οὐχ ὥσπερ ἐν τοῖς ἁγίοις κατοικῆσαι λέγεται, τὸν αὐτὸν τρόπον γνώσῃ διοριζόμεθα τὴν κατοίκησιν. ἀλλ' ἑνωθεὶς C
φύσει, καὶ ἐκ τοῦ ἑνὸς ἐξ ἀμφοῖν τελείας, τοιαύτην
ἐποιήσατο τὴν κατοίκησιν, ἣν οὐκ ἔχομεν λέγειν καὶ ἡ
τοῦ αὐθρώπου ψυχὴ πρὸς τὸ ἴδιον ἑαυτῆς σῶμα. Εἷς
οὖν ἄρα Χριστὸς καὶ υἱὸς καὶ κύριος, οὐχ ὡς συναφείαν ἁπλῶς τὴν ὡς θεὸν, ἑνότητι τῆς ἀξίας, ἤγουν
αὐθεντίας, ἔχοντες αὐθρώπου πρὸς θεόν. οὐ γὰρ ἑνοῖ
τὰς φύσεις ἡ ἰσοτιμία. καὶ γοῦν Πέτρος τε καὶ Ἰωάννης, ἰσότιμοι μὲν ἀλλήλοις, καθὸ δὲ ἀπόστολοι καὶ ἅγιοι
μαθηταί· πλὴν οὐχ εἷς οἱ δύο, οὔτε μὴν κατὰ ταὐτότητα τὴν τῆς συναφείας νοοῦμεν τρόπον· οὐκ ἀνέχει
γὰρ τοῦτο πρὸς ἕνωσιν φυσικὴν· οὔτε μὴν ὡς κατὰ μέθεξιν χαλκὸν, ὡς καὶ ἡμᾶς κολλώμενοι τῷ κυρίῳ
καὶ τὸ μεμαμμένον, ἓν πνεῦμα ἐσμὲν πρὸς αὐτόν. D
μᾶλλον δὲ τὸ τῆς συναφείας ὄνομα παραιτούμεθα,
ὡς οὐκ ἔχον ἱκανῶς σημῆναι τὴν ἕνωσιν. ἀλλ' οὐδὲ
θεὸν, ἢ διαστόλῃ τοῦ Χριστοῦ τὸν ἐκ θεοῦ πατρὸς λόγον ὀνομάζομεν· ἵνα μὴ πάλιν ἀναφανδὸν πέμπωμεν εἰς δύο τὸν ἕνα Χριστὸν, τὸν θεὸν καὶ κύριον, καὶ
δυοφημίας ἐγκλήματα περιπέσωμεν, θεὸν ἑαυτοῦ δὲ διαστόλῃ προσῳπικὴ αὐτόν. ἑνωθεὶς γὰρ, ὡς ἤδη προείπομεν, ὁ τοῦ θεοῦ λόγος σαρκὶ καθ' ὑπόστασιν, θεὸς
μέν ἐστι τῶν ὅλων, δεσπόζει δὲ τοῦ παντός. οὔτε δὲ
αὐτὸς ἑαυτοῦ δοῦλός ἐστιν, οὔτε δεσπότης. δίηθις γὰρ, E
μᾶλλον δὲ ἤδη καὶ δυσσεβὴς, τὸ οὕτω φρονεῖν καὶ λέγειν. ἔφη μὲν γὰρ θεὸν ἑαυτοῦ τὸν πατέρα, καίτοι θεὸς
ὢν φύσει, καὶ ἐκ τῆς οὐσίας αὐτοῦ. ἀλλ' οὐκ ἠγνοήκαμεν, ὅτι μὴ τοῦ μόνου θεοῦ, ἐξ ἀνθρώπου γέγονεν ὑπὸ
θεῷ, κατὰ τὸν πρέποντα νόμον τῇ τῆς ἀνθρωπότητος φύσει. αὐτὸς δὲ ἑαυτοῦ πῶς ἂν γένοιτο θεὸς
ἢ δεσπότης; οὐκοῦν, ὡς ἄνθρωπος, καὶ ὅσον ἦκεν
ἄρα τὸ πρέπον τῆς τῆς κενώσεως μέτρου, ὑπὸ
θεῷ

positasim vnitum fateamur; vnum tamen Filium ac Dominum IESVM Christum adoramus: neque Deum & hominem secamus, aut in partes diuellimus, quasi dignitatis tantum & auctoritatis communicatione inter se consociẽtur: (hoc enim dicere, nihil aliud esset, quàm inanem quamdam vocum nouitatem inepte profundere) neque duos constituimus Christos; alterum per se ac seorsum Dei Patris Verbum; alterum illum rursus seorsum, qui ex muliere natus est: sed vnum dumtaxat Christum agnoscimus, Dei videlicet Patris Verbum cum carne, quam propriam sibi adsciuit. Ex eo enim tempore etiam si ijs, qui vt recipiant non indigni videntur, Spiritum sanctũ impertiatur, æque ac vnus ex nobis secundum humanam naturam inunctus esse dicitur. verum istud, vt beatus Euangelista Ioannes testatur, non ad mensuram. Sed neque Dei Verbum in sacræ Virginis filio, veluti in communi quodam homine inhabitasse, dicere quoque fas est; ne hac videlicet ratione Christus Deifer homo esse intelligatur. Nam licet Verbum in nobis habitarit, omnemq. diuinitatis plenitudinem corporaliter in Christo inhabitare, litteris alicubi proditum sit; attamen non ita in illo habitauit, vt in Sanctis inhabitare dicitur. Habitauit autem eatenus in illo, quatenus caro factum est; talemq. fere, carni secundum naturam vnitum, non etiam in carnẽ versum, in ea habitationem constituit, qualem in suo corpore hominis anima efficere consueuit.

Ioan. 3. d. 34.

Ioan. 1. b. 14.

Coloss. 2. b. 9.

Vnus itaque est Christus & Filius & Dominus; non ita quasi homo eam tantum cum Deo coniunctionem sortitus sit, quæ in sola dignitatis, vel auctoritatis vnitate, hoc est æqualitate, posita sit. non enim honoris æqualitas naturas vnit: alioqui Petrus & Ioannes qui paris dignitatis extiterunt (ambo namque fuerunt Apostoli, ambo sancti discipuli) vnus essent, non duo. nec rursum appositione, vel quadam quoque contiguatione, aut conglutinatione vnam vnitatem metimur: ea enim ad naturalem vnionem constituendam sat esse nequit: neque secundum habitus participationem, quomodo nos Domino cohæremus, vnusque, vt scriptum est, cum eo spiritus efficimur: immo vero coagmentationis, connexionis, vel contiguationis vocabulum, tamquam ad vnionem hanc exprimendam minus idoneum, non iniuria hic repudiamus. Sed neque Dei Patris Verbum, Christi Deum aut dominum nominamus; ne vnum rursus Christum & Filium & Dominum in duos aperte diuellentes, in blasphemiæ crimen (vtpote Deum ipsum sui ipsius dominum constituentes) incidamus. Verbum enim Dei, vt sæpe iam admonuimus, carni secundum hypostasim vnitum, & Deus est, & creaturarum omnium dominus; sui autem ipsius neque dominus neque seruus est. Ita enim sapere, aut dicere, nihil aliud esset, quàm impie desipere. Appellat quidem Patrem Deum suum, licet Dei Verbum Deus sit, & ex paterna substantia genitum: non ignoramus tamen, cum hoc ipso quòd Deus est, hominẽ quoque factum esse, proindeq. secundũ legem humanæ naturæ congruentem, Deo subiectũ esse. Interim vt sui ipsius vel Deus vel dominus sit, id fieri nulla ratione potest. Vt homo igitur, & ad exinanitionis condicionem quod spectat, æque

1. Cor. 6. b. 17.

Ioan. 20. c. 17.

æque ac nos Deo ſe ſubditum fatetur. Ad hunc
Galat.4.c.4. quoque modũ ſub lege factus prædicatur, etiamſi vt Deus legem tulerit ac promulgarit.

6 Cauemus etiam hoc modo loqui de Chriſto: Propter eum qui induit, indutum veneror; & propter inuiſibilem, viſibilem adoro. Præterea, & hoc quoque non abſque horrore dicitur: Aſſumptus propter aſſumentem appellatur Deus. Qui enim hoc modo loquuntur, vnum rurſus Chriſtum in duos diuidunt, & hominem per ſe ſeorſum, & Deum ſimiliter per ſe ſeorſum collocant, veramq. vnionem hac ratione apertiſſime inficiantur. Secundum hanc enim alter veluti ſimul cum altero non adoratur, neque ſimul cum altero Deus nuncupatur: ſed vnus, idemq. Chriſtus IESVS, vnigenitusq. Dei Filius animo concipitur; qui vna adoratione ſimul cum ſua carne colitur. Confitemur etiam ipſum vnigenitum Dei Filium ex Patre natum, etiamſi ſecundũ propriam naturam impaſſibilis ſit, noſtri tamen cauſa mortem in carne ſecundum Scripturas paſſum eſſe, propriæq. carnis afflictiones, quas nimirum in crucifixo corpore pertulit, citra vllam ſui paſ-
Hebr.2.b.9. ſionem ſibi adſciuiſſe. Gratia enim Dei mortem pro omnibus guſtauit. Nam etſi ſecundum naturam & vita & mortuorum reſurrectio exiſteret; proprium tamen corpus vltro in mortem obtulit. Etenim quò vi quadam arcana & admirabili, in propria veluti in prima ſua carne morte proculcata, primogenitus ex mortuis, dormiẽtiumq.
Coloſ.1.c.18. *1.Cor.15.c.20.* primitiæ fieret, iterq. humanæ naturæ ac reditũ ad incorruptionem muniret, Dei gratia mortem pro omnibus, vt modo aiebam, deguſtauit; & poſt triduum vitæ reſtitutus, infernum deſpoliauit. Quam ob rem licet mortuorum reſurrectio per hominem facta dicatur; hominem tamen illum ſimul Dei Verbum extitiſſe cogitemus oportet: qui mortis imperio deſtructo, tamquam vnus Dominus & Filius in Patris gloria ſuo tempore venturus eſt, orbemq. terrarum in iuſtitia,
Ibid.c.21. *Pſal.97.b.9.* vt ſcriptum eſt, iudicaturus.

7 Quin illud quoque non poſſum hoc loco non adijcere, nempe, dum vnigeniti Filij Dei, hoc eſt, *1.Cor.15.c.26.* IESV Chriſti mortem, & ex mortuis reſurrectionem annuntiamus, eiuſdemq. in cælum aſſumptionem confitemur; incruentum in Eccleſia ſacrificium nos celebrare, atque ad myſticas benedictiones accedere, eaq. ratione ſanctificari; vtpote ſacræ carnis & pretioſi ſanguinis Chriſti omnium noſtrum ſaluatoris participes effecti. Neque enim illam vt carnem communem ſuſcipimus: abſit hoc; neque rurſum tamquam viri cuiuſpiam ſanctificati, aut dignitatis tantũ æqualitate Verbo conſociati, aut diuinam inhabitationem ſortiti; ſed tamquam vere viuificam, ipſiusq. Verbi propriam. Nam cum vita ſit vt Deus ſecundũ naturam, ſimulatque vnum quiddam cũ ipſa ſua carne effectum eſt, mox viuificandi virtutem illi contulit. Quamuis ergo ad nos dicat:
Ioan.6.f.53. Amen amen dico vobis, niſi manducaueritis carnem Filij hominis, & biberitis eius ſanguinẽ, &c. neutiquam tamen illam communem, hoc eſt, hominis cuiuſpiam noſtræ condicionis carnem eſſe exiſtimare debemus: (quomodo enim hominis caro ſecundum ſuam ipſius naturam viuifica eſſe

A ἡῶ μεθ' ἡμῶν ἑαυτὸν εἶναί φησιν. οὕτω γέγονε καὶ ὑπὸ νόμον, καίτοι λαλήσας αὐτὸς τὸν νόμον, καὶ νομοθέτης ὑπάρχων, ὡς θεός. Παραπόμπιμον δὲ λέγειν δεῖ Χριστόν, διὰ τὸν φορεσθέντα, τὸν φορούμενον σέβω· διὰ τὸν ἀόρατον προσκυνῶ τὸν ὁρώμενον. Φέρε τὸν δὲ πρὸς τοῦτο καίπερ εἰπεῖν· ὁ ληφθεὶς τῷ λαβόντι συγχρηματίζει θεός. ὁ γὰρ τοῦτο λέγων διαιρεῖ πάλιν εἰς δύο Χριστούς, καὶ ἄνθρωπον ἴδιον αἰᾶ μέρος ἰδικῶς, καὶ θεὸν ὁμοίως. ἀρνεῖται γὰρ ὁμολογουμένως τὸ ἕνωσιν, καθ' ἣν οὐχ ὡς ἕτερος ἐν ἑτέρῳ συμπροσκυνεῖται τις· οὕτω μὲν συγχρηματίζει
B θεὸς ἀλλ' ὡς νοεῖται Χριστὸς Ἰησοῦς, ὁ υἱὸς μονογενὴς, μιᾷ προσκυνήσει τιμώμενος μετὰ τῆς ἰδίας σαρκός. ὁμολογοῦμεν δὲ, ὅτι αὐτὸς ὁ ἐκ θεοῦ πατρὸς γνησίως υἱὸς, καὶ θεὸς μονογενὴς· καίτοι κατὰ φύσιν ἰδίαν ὑπάρχων ἀπαθὴς, σαρκὶ πέπονθεν ὑπὲρ ἡμῶν, κατὰ τὰς γραφάς· καὶ ἐν τῷ σταυρωθέντι σώματι τὰ τῆς ἰδίας σαρκὸς ἀπαθῶς οἰκειούμενος πάθη· χάριτι θεοῦ, καὶ ὑπὲρ παντὸς ἐγεύσατο θανάτου, δόντος αὐτῷ τὸ ἴδιον σῶμα, καίτοι κατὰ φύσιν ὑπάρχων ζωὴ, καὶ αὐτὸς ὢν ἡ ἀνάστασις. ἵνα γὰρ ἀρρήτῳ δυνάμει παύσας τὸν θάνατον, ὡς ἐν γε δὴ πρώτῃ τῇ ἰδίᾳ σαρκὶ, γένηται πρωτότοκος ἐκ νεκρῶν, καὶ ἀπαρχὴ τῶν κεκοιμημένων· ἀδοκήσῃ τι τῇ τοῦ ἀνθρώπου φύσει τὸν εἰς
C ἀφθαρσίαν ἀναδρομὴν, χάριτι θεοῦ, καθάπερ εἴρηται μικρὸν ἔμπροσθεν, ὑπὲρ παντὸς ἐγεύσατο θανάτου· πρόηται δὲ ἀνεβίου σπυλάδας τὸν ἅδην. ὥστε κἂν λέγηται δι' ἀνθρώπου γεγενῆσθαι ἡ ἀνάστασις τῶν νεκρῶν, ἀλλὰ νοοῦμεν ἄνθρωπον τὸν ἐκ θεοῦ γεγονότα λόγον καὶ λελύσθαι δι' αὐτοῦ τοῦ θανάτου τὸ κράτος· ἦλθε δὲ πρὸς καιρὸν, ὡς ἦν υἱὸς καὶ κύριος, ἐν τῇ δόξῃ τοῦ πατρὸς, ἵνα κρίνῃ τὸν οἰκουμένην ἐν δικαιοσύνῃ, κατὰ γέγραπται. ἀναγκαίως δὲ ταῦτα προσθήσομεν· καταγγέλλοντες γὰρ τὸν Χριστὸν ἀπέρατα θανάτου τοῦ
D μονογενοῦς υἱοῦ τοῦ θεοῦ, τυπίσειν, Ἰησοῦ Χριστοῦ, τὸν τι ἐκ νεκρῶν ἀναβίωσιν, καὶ τὸν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦντες, τὸν ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν θυσίαν· προσιόντες τε οὕτω τοῖς μυστικαῖς εὐλογίαις καὶ ἁγιαζόμεθα, μέτοχοι γινόμενοι τῆς τιμίας σαρκὸς, καὶ τοῦ τιμίου αἵματος τοῦ πάντων ἡμῶν ζωοποιοῦ Χριστοῦ. καὶ οὐχ ὡς σάρκα κοινὸν δεχόμενοι, μὴ γένοιτο· οὔτε μὲν ὡς ἀνδρὸς ἡγιασμένου, καὶ συναφθέντος τῷ λόγῳ κατὰ τὸν ἑνότητα τῆς ἀξίας, ἤγουν ὡς θείαν ἐνοίκησιν ἐσχηκότος· ἀλλ' ὡς ζωοποιὸν ἀληθῶς, καὶ ἰδίαν αὐτοῦ τοῦ λόγου. ζωὴ γὰρ ὢν κατὰ φύσιν ὡς θεὸς, ἐπειδὴ γέγονεν ἓν σῶμα τῷ ἑαυτοῦ σαρκὶ, ζωοποιὸν αὐτὴν ἐπέφηνεν αὐτῷ. ὥστε κἂν λέγῃ πρὸς ἡμᾶς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὸν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα· οὐχ ὡς ἀνθρώπου τῶν κατ' ἡμᾶς ἑνὸς, κατ' αὐτὸν εἶναι λογούμεθα. πῶς γὰρ ἡ ἀνθρώπου σὰρξ, ζωοποιὸς ἔσται, κατὰ φύσιν τὴν ἑαυτῆς; ἀλλ' ὡς

ἀλλ' ἰδίαν ἀληθῶς ἡμετέραν τοῦ δι' ἡμᾶς καὶ ὑπὲρ A se queat?) sed vere illius propriam, qui nostri causa filius hominis & factus & appellatus est.

καὶ ἀνθρώπου γενόμενος τε καὶ προσαγορευθείς.

Τὰς δέ γε ἐν τοῖς εὐαγγελίοις τοῦ Σωτῆρος ἡμῶν Φωνὰς, οὔτε ὑποστάσεσι δυσὶν, οὔτε μιᾷ προσώποις καταμερίζομεν. εἰ γὰρ καὶ ἐστι δύο τὰ ἐξ ὧν ὁ εἷς ἐστὶ μόνος Χριστὸς, ἀλλ' οὐ δύο νοοῦμεν, καὶ διαφόρων πραγμάτων, εἰς ἀσύγχυτον τὴν ἀμέριστον συνελθουσῶν, καθάπερ ἀμέλει, καὶ ἄνθρωπος ἐκ ψυχῆς νοεῖται καὶ σώματος, ὃ οὐ διπλοῦς μᾶλλον, ἀλλ' εἷς ἐξ ἀμφοῖν· ἀλλὰ πρὸς μὲ ἀνθρωπίνας, καὶ θεοῖς γε πάντῃ τὰς θείας· παρ' ἑνὸς εἰρῆσθαι, διανεμόμεθα Φρονοῦντες ὀρθῶς· ὅταν μὲν γὰρ θεοπρεπῶς λέγῃ περὶ ἑαυτοῦ, ὁ ἑωρακὼς B ἐμὲ, ἑώρακε τὸν πατέρα· καὶ, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμὲν, τὴν θείαν αὐτοῦ καὶ ἀπορρήτου ἐννοοῦμεν Φύσιν, καθ' ἣν καὶ ἓν ἐστι πρὸς τὸν ἑαυτοῦ πατέρα διὰ τὴν ταυτότητα τῆς οὐσίας, εἰκόνα τε καὶ χαρακτῆρα, καὶ ἀπαύγασμα τῆς δόξης αὐτοῦ. ὅταν δὲ τὸ τῆς ἀνθρωπότητος μέτεστιν οὐκ ἀλλοτριάζων, τοῖς ἰουδαίοις προσλαλεῖ· νῦν δέ με ζητεῖτε ἀποκτεῖναι ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα· πάλιν εὐδὲν ἧττον, αὐτὸν τὸν ἐν ἰσότητί τε, καὶ ὁμοιότητι τοῦ πατρὸς ἐκεῖνον λόγον, ἢ ἐν τῷ ἀνθρωπότητος αὐτοῦ μέτεστιν, ὁμολογοῦμεν. εἰ γὰρ ἐστιν ἀναγκαῖον τὸ πιστεύειν, ὅτι C ἢ φύσει θεὸς ὢν γέγονε σὰρξ, ἤγουν ἄνθρωπος ἐμψυχωμένος ψυχῇ λογικῇ· πῶν ἂν ἔχοι λόγον τὸ ἐπιχωρεῖσθαι ἵνα πῶς παρ' αὐτοῦ φωνὰς, αἳ γεγόνασιν ἀνθρωποπρεπῶς; εἰ γὰρ παραιτεῖται τοὺς ἀνθρώπῳ πρέποντας λόγους, τίς ὁ ἀναγκαίως χωρὶς ἡμᾶς ἄνθρωπον; ὁ δὲ καθεὶς ἑαυτὸν δι' ἡμᾶς εἰς ἐκένωσιν κένωσιν, διὰ ποίαν αἰτίαν παραιτεῖτ' ἂν τοὺς τῇ κενώσει πρέποντας λόγους; εἰ τοίνυν τῷ προσώπῳ τοῖς ἐν τοῖς εὐαγγελίοις πᾶσιν ἀναθετέον Φωνάς· ὑποστάσει μιᾷ, τῇ τοῦ λόγου σεσαρκωμένῃ. κύριος γὰρ Ἰησοῦς Χριστὸς, εἷς ἐξ D ἁπασῶν τῶν γραφῶν. Εἰ δὲ δεῖ καλεῖν καὶ διπρόσωπον, ἐκ διχειρίας τῆς ὁμολογίας ἡμῶν, οἷς ἐνεργῶν τῷ θεῷ καὶ πατρὶ, τὸν πρὸς ἡμῶν αὐτοῦ τε καὶ δι' αὐτοῦ τῷ θεῷ καὶ πατρὶ προσομιζομένῳ τῆς πίστεως ὁμολογίαν· καὶ μὲν καὶ εἰς τὸ ἄγιον πνεῦμα· πάλιν αὖτον εἶναι φαμὲν, τὸν ἐκ θεοῦ καὶ φύσιν, ὃν μονογενῆ, καὶ οὐκ ἀνθρώπῳ προσνέμομεν, παρ' αὐτὸν ἕτερον, τό τε τῆς ἱερωσύνης ὄνομα, καὶ αὐτὸ δὲ χρῆμα· γέγονε γὰρ μεσίτης θεοῦ καὶ ἀνθρώπων, καὶ διαλλακτὴς εἰς ἑνότητα· ἑαυτὸν ἀναθεὶς εἰς ὀσμὴν εὐωδίας τῷ θεῷ καὶ πατρί. E τοιγάρτοι, ἐφασκε· θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας· σῶμα δὲ κατηρτίσω μοι· ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. τότε εἶπον, ἰδοὺ ἥκω· ἐν κεφαλίδι βιβλίου γέγραπταί περὶ ἐμοῦ, τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός. προσκεκόμικε γὰρ ὑπὲρ ἡμῶν εἰς ὀσμὴν εὐωδίας τὸ ἴδιον σῶμα, καὶ οὐχ ὑπὲρ ἑαυτοῦ. ποίας γὰρ ἰδεῖν προσφορᾶς ἢ θυσίας ὑπὲρ ἑαυτοῦ, κρείττων ἁπάσης ὑπάρχων ἁμαρτίας ὡς θεός; εἰ γὰρ πάντες ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, καθὸ γεγόναμεν ἡμεῖς

ἔτι μᾶλ-

Porro autem voces, quibus Saluator noster de se loquens, passim in Euangelijs vtitur, illas duabus subsistentijs aut personis nequaquam tribuimus. nam etsi ex duabus rebus, rjsq. diuersis, in vnitatem quamdam inseparabilem coaluerit; vnus tamen & solus est Christus, non etiam gemi- 8
nus. Quemadmodum etiam homo, licet ex anima & corpore constituatur, non duo tamen, sed vnus tantum ex vtroque concretus est. Vnde recto animi sensu vtentes, vtrasque, hoc est, diuinas & humanas ad vnam tantum personam transferimus. Cum ergo vt Deus de se ipso ait: Qui videt me, videt & Patrem meum. &: Ego & Pater vnum sumus; diuinam ineffabilemq. illius naturam concipimus, secundum quam vnum est cum suo Patre, propter eamdem, quam cum ipso sortitur essentiam. Est enim imago & character & splendor gloriæ illius. Quando vero humanæ naturæ infirmitatem non aspernatus, Iudæos hac oratione alloquitur: Nunc quæritis me interficere hominem, qui veritatem dixi vobis; æquè iterũ, ac ante, ipsum Dei Verbum, quod in æqualitate & similitudine Patris consistit, non nudum tamen, sed humanæ naturæ condicionibus vestitum agnoscimus. Etenim si credere nos oportet, cùm suapte natura Deus esset, carnem, hoc est, hominem anima rationali animatum effectũ esse; quam obsecro excusationem afferre potest is, quem ijs vocibus vti pudet, quas ille in humanam naturam conuenientes deprompsit? Nam si voces quæ in hominem cõgruunt, refutaret; quis eum vt homo nostri similis fieret, coegit? Cum ergo nostri causa semetipsum in voluntariam exinanitionem demiserit, nulla apparet causa, cur sermones huic exinanitioni consentaneos repudiare debuerit. Omnes proinde voces, quæ in Euangelijs leguntur, vni tantum personæ, vniq. Dei Verbi incarnati hypostasi tribuamus necesse est. Vnus enim est Dominus IESVS Christus, secundum Scripturas.

Rursum licet Apostolus, nostræq. confessionis 9
Pontifex appelletur, tamquam qui fidei confessionẽ, quam ipsi & per ipsum Deo Patri & sancto quoque Spiritui litamus, Deo Patri offerat; hoc tamen non obstat, quo minus ipsum naturalem & vnigenitum Dei Patris Filium esse prædicemus. Neque enim sacerdotij nomen aut rem homini ab ipso diuerso adscribimus: quandoquidem vnus hic, dum Deo & Patri in odorem suauitatis se ipsum offert, Dei & hominum mediator & pacificator effectus est. Atque huc tendit dum ait: Hostiam & oblationem noluisti, corpus autem aptasti mihi. holocautomata, & pro peccato, nõ tibi placuerunt. tunc dixi: Ecce venio. in capite libri scriptum est de me: vt faciam voluntatem tuam Deus. Nostri enim, non sui causa corpus proprium in odorem suauitatis obtulit. Qua enim ille oblatione aut sacrificio pro se ipso indigeret, qui omni peccato, vt Deus, superior existebat? Si enim omnes peccauerunt, & egent gloria Dei; prout omnes ad lapsum propensi

Ioan. 14. b. 9. Ioan. 10. c. 30. Hebr. 1. a. 3. Ioan. 8. c. 40. Ephes. 5. a. 2. 1. Tim. 2. a. 5. Hebr. 10. a. 5. ex Psal. 39. Rom. 3. c. 23. 2. Cor. 8. a. 6.

κατέπιεν ὁ θάνατος ἰσχύσας· καὶ πάλιν ἀφεῖλεν ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου. πιστὴς δὲ ἕνεκα τῆς αἰτίας, φαμὲν αὐτὸν οἰκονομικῶς, καὶ αὐτὸν ἐπιλογίσασθαι τὸν γάμον, καὶ εὐπλοῆσαι πεπληρωκέναι ἐν Κανᾷ τῆς Γαλιλαίας ἅμα τοῖς ἁγίοις ἀποστόλοις. πιστὰ φρονεῖν δεδιδάγμεθα καὶ ἐκ τῶν ἁγίων ἀποστόλων καὶ εὐαγγελιστῶν, καὶ πᾶσης δὲ τῆς θεοπνεύστου γραφῆς. ἓ ἐκ τῆς τῶν μακαρίων πατέρων ἀληθοῦς ὁμολογίας. τούτοις ἅπασι καὶ τὸν σὸν ἐπιβεβαιοῦσθαι σπουδὴν χρὴ, καὶ συνῄδειν ἔχειν ἅπαντας ἐκ τούτου παντός. ἃ δὲ ἐστὶν ἀναγκαῖον ἀναθεματισμῷ τὸν σὸν ἐπιβεβαιῶσαι, ὑποτέτακται τῇδε ἡμῶν τῇ ἐπιστολῇ.

α'. Εἴ τις οὐχ ὁμολογεῖ θεὸν εἶναι κατ' ἀλήθειαν τὸν Ἐμμανουὴλ, καὶ διὰ τοῦτο θεοτόκον τὴν ἁγίαν παρθένον· γεγέννηκε γὰρ σαρκικῶς σάρκα γενομένου τοῦ ἐκ θεοῦ λόγου· ἀνάθεμα ἔστω.

β'. Εἴ τις οὐχ ὁμολογεῖ, σαρκὶ καθ' ὑπόστασιν ἡνῶσθαι τὸν ἐκ θεοῦ πατρὸς λόγον· ἕνα τε εἶναι Χριστὸν, μετὰ τῆς ἰδίας σαρκὸς, τὸν αὐτὸν δηλονότι θεὸν ὁμοῦ καὶ ἄνθρωπον, ἀνάθεμα ἔστω.

γ'. Εἴ τις ὡς ἐκ μέρους Χριστῷ διαιρεῖ τὰς ὑποστάσεις μετὰ τὴν ἕνωσιν, μόνῃ συναπτὰς αὐτὰς συναφείᾳ τῇ κατὰ τὴν ἀξίαν, λέγω δὲ αὐθεντίας ἢ δυναστείας, καὶ οὐχὶ δὴ μᾶλλον συνόδῳ τῇ καθ' ἕνωσιν φυσικὴν, ἀνάθεμα ἔστω.

δ'. Εἴ τις τοσαύτας φύσεις ἤγουν ὑποστάσεις, τὰς τε ἐν ταῖς εὐαγγελικαῖς, καὶ ἀποστολικαῖς συγγράμμασι, φθεγγόμενα φωνὰς, ἢ ὑπὸ Χριστῷ παρὰ τῶν ἁγίων λεγομένας, ἢ παρ' αὐτοῦ περὶ ἑαυτοῦ· καὶ τὰς μὲν ὡς ἀνθρώπῳ πρὸς τὸν ἐκ θεοῦ λόγον ἰδικῶς νοουμένῳ προσπίπτει· τὰς δὲ ὡς θεοπρεπεῖς μόνῳ τῷ ἐκ θεοῦ πατρὸς λόγῳ, ἀνάθεμα ἔστω.

ε'. Εἴ τις πλανᾷ λέγων, θεοφόρον ἄνθρωπον τὸν Χριστὸν, καὶ οὐχὶ δὴ μᾶλλον θεὸν εἶναι κατ' ἀλήθειαν, ὡς υἱὸν ἕνα καὶ φύσει, καθὸ γέγονε σὰρξ ὁ λόγος, καὶ κεκοινώνηκε παραπλησίως ἡμῖν αἵματος καὶ σαρκὸς, ἀνάθεμα ἔστω.

ς'. Εἴ τις πλανᾷ λέγων, θεὸν ἢ δεσπότην εἶναι τοῦ Χριστοῦ τὸν ἐκ θεοῦ πατρὸς λόγον, καὶ οὐχὶ δὴ μᾶλλον τὸν αὐτὸν ὁμολογεῖ θεὸν ὁμοῦ καὶ ἄνθρωπον, ὡς γεγόνοτος σαρκὸς τοῦ λόγου, κατὰ τὰς γραφὰς, ἀνάθεμα ἔστω.

ζ'. Εἴ τις φησὶν, ὡς ἄνθρωπον συνεργεῖσθαι τῷ τοῦ θεοῦ λόγου τὸν Ἰησοῦν, καὶ τὴν τοῦ μονογενοῦς δόξαν ὡσεὶ φθάσαι, ὡς ἕτερον παρ' αὐτὸν κατέχοντα, ἀνάθεμα ἔστω.

η'. Εἴ τις πλανῶν λέγει, τὸν ἀναληφθέντα ἄνθρωπον συμπροσκυνεῖσθαι δεῖν τῷ θεῷ λόγῳ, καὶ συνδοξάζεσθαι, καὶ συγχρηματίζειν θεὸν, ὡς ἕτερον ἐν ἑτέρῳ· τὸ γὰρ, Σὺν, ἀεὶ προσληφθὲν, οὕτω νοεῖν ἀναγκάζει, καὶ οὐχὶ δὴ μᾶλλον μιᾷ προσκυνήσει ἡμᾶς τὸν Ἐμμανουὴλ, καὶ μίαν αὐτῷ τὴν δοξολογίαν ἀναπέμπειν, καθὸ γέγονε σὰρξ ὁ λόγος, ἀνάθεμα ἔστω.

θ'. Εἴ τις φησὶ, τὸν ἕνα κύριον Ἰησοῦν Χριστὸν δεδοξάσθαι τῷ πνεύματι ὡς ἀλλοτρίᾳ δυνάμει τῇ

A Absorpsit mors præualens: & rursum abstulit Deus omnem lacrymam ab omni facie. Hac ipsa quoque de causa simul cum sanctis Apostolis ad nuptias in Cana Galilææ dispensatorie vocatum, huc se contulisse, suaq. benedictione easdem cohonestasse dicimus. Hæc tenere, hæc sapere cum à sanctis Apostolis & Euangelistis, tum ab vniuersa quoque sacra & diuina Scriptura, tum ex veraci denique sanctorum Patrum consensu edocti sumus. His omnibus & te quoque subscribere, & citra omnem fucum ac dolum vnà nobiscum assentiri oportet. Quæ vero tua reuerentia anathematis execratione condemnare debet, ea nostræ huic epistolæ in hunc modum hoc loco subijciuntur.

Esa.25.b. 8.

Ioan.2.c.

B

I. Si quis non confitetur, Emmanuelem verum Deum esse, & ob id sanctam Virginem Deiparam; (genuit enim illa incarnatum Dei Verbum secundum carnem) anathema sit.

ANATHEMATISME

II. Si quis non confitetur, Dei Patris Verbum carni secundum hypostasim vnitum, & vnum tantum vnà cum sua carne esse Christum, eumdemnimirum Deum simul & hominem; anathema sit.

III. Si quis in vno Christo post vnionem diuidit hypostases, eaq. dumtaxat coniunctione easdem inter se nectit, quæ est secundum dignitatem, vel

C auctoritatem, vel potestatem, & non ea potius quæ est secundum naturalem vnionem; anathema sit.

IV. Si quis duabus personis vel hypostasibus eas voces attribuit, quæ in Euangelicis & Apostolicis scripturis passim occurrunt; quæve à sanctis de Christo, aut ab ipso quoque Christo de se ipso dictæ sunt; & alias quidem homini seorsum à Dei Verbo considerato adscribit; alias vero tamquã in diuinam maiestatem conuenientes, soli Verbo quod ex Deo Patre est, accõmodat; anathema sit.

V. Si quis dicere audet, Christum non esse verum Deum, sed hominem tantum Deiferum;

D vtpote vnum naturalemq. Filium; quatenus nimirum Verbum caro factum, carni & sanguini perinde ac nos communicauit; anathema sit.

Hebr.2.d.

VI. Si quis Dei Patris Verbũ, Christi Deum vel Dominum esse dixerit; neque post Verbum secũdum Scripturas incarnatum, vnum eumdemq. Deum simul & hominem esse confessus fuerit; anathema sit.

VII. Si quis IESVM Christum hominem tantũ diuini Verbi vi actum esse dixerit; aut illustrem illam Vnigeniti gloriam illi ipsi homini, veluti

Ioan.1.b.

alteri cuipiam ab ipso Verbo, aduenisse commentus fuerit; anathema sit.

E VIII. Si quis hominem assumptum, vnà cum ipso Dei Verbo adorandum, vnà cum illo glorificandum, vnà cum illo, tamquam alterum in altero existentem, Deum appellãdum esse dicere ausus fuerit: (hunc enim intellectum particula, Cum, adiecta, perpetuo & necessario afferre consueuit) & non vna potius adoratione Emmanuelem honorat, vnamq. illi glorificationem attribuit, quatenus Verbum factum est caro; anathema sit.

IX. Si quis vnum Dominum nostrum IESVM Christum à Spiritu sancto tamquam virtute à se

ἀπηχεῖσθαι ἑαυτοῦ δογμάτων· ὁ δὲ λαβόμενος
Νεστόριος, ἡμῖν δὲ μεθ' ἡμῶν τὸν πόν-
τον, τὰ ἀφηδυσθέντα τῆς ἐκκλησίας ἀφ' ὧν τε
τῶν ἁγίων ἀποστόλων καὶ εὐαγγελιστῶν, καὶ ἀφ'
ἁπάντων ἱερογραφικὸν πάγμασιν, καὶ τῆς διὰ τῶν ἁγίων
προφητῶν φωνῆς, εἰς τὸ ἔχειν ὀρθῶς κατασφρα-
γισμένα. ἐπείθη δὲ καὶ ἐξ ὧν παρ' ὑμῖν ἐπ' ἐκκλη-
σίας λαλῶν οὐ παύεται, καὶ ἐκ τῶν ἐγγράφως ἐξη-
γήσεων αὐτοῦ πεπλανημένον διέσπομεν, καὶ οὐ μει-
ρίως δυσεβοῦντα περὶ τὴν πίστιν· λοιπὸν ἀναγ-
καίως ἤλθομεν ἐπὶ τὸ χρῆναι διὰ συνοδικοῦ γράμ-
ματος αὐτῷ διαμαρτύρασθαι, ὡς εἰ μὴ διορθοῖτο
τὸν ταχίστου τῶν ἑαυτοῦ καινοτομιῶν, καὶ τῇ
ἐκτεθείσῃ παρὰ τοῦ ὁσιωτάτου καὶ
θεοσεβεστάτου τῆς Ῥωμαίων ἐκκλησίας ἐπισκόπου
Κελεστίνου· ἀναθεματίσαι μὲν ἐγγράφως ἐκεῖνα,
ἅπερ εἴρηκέ τε περὶ ὑμῶν, καὶ βιβλίοις ἐνθῆκεν,
ἢ γοῦν ἐνθῆναι παρεσκεύασεν, αἳ δὲ παρ' ἡμῖν εἰ-
σὶν, οὐδένα κοινωνίας ἔχειν τῶν πρὸς τοὺς ἱερεῖς
τοῦ θεοῦ, ἀλλ' εἶναι πάντων ἀλλότριος. Ἀνιάσθαι
δὲ μηδεὶς τῷ μέλλοντι. οὐ γὰρ ἐνυπάρξαμεν θορυβ-
ούσης οὕτω μεγάλης ἀγέλης, μᾶλλον δὲ καὶ τῶν
ἁπανταχοῦ λαῶν καὶ ἐκκλησιῶν· ἐμιμησάμεθα
δὲ τοὺς ἰατρικῶν ἐχόντως ἐμπείρους, οἳ τὰ ἐν τοῖς
σώμασι γινόμενα τῶν παθῶν σὺν δίκῃ τοῖς διὰ
σιδήρου ἢ πυρὸς ἐπιφέρουσιν ἀνάγκαις· ἀλλ' ἡπίοις
ἐν ἀρχαῖς φαρμάκοις καταμαλάττουσι, προμέ-
νοντες τὸν τῆς τομῆς πρέποντα καιρόν. διόριζεσθε
τοίνυν ἐν κυρίῳ· καὶ τῶν ἑαυτῶν πίστιν παρασώπως ἀ-
φηγούμενοι, ἀρεστεῖν ἀπροσκόπως τῷ Χριστῷ,
τῷ ἑνὶ καὶ μόνῳ καὶ ἀληθῶς υἱῷ τοῦ θεοῦ· μεμνη-
μένοι καὶ τῶν ἁγίων ἡμῶν πατέρων, τῶν ἱερατεύ-
σαντων ὀρθῶς καὶ ἁγίως παρ' ὑμῖν, οἳ καὶ ἐπ' ἀμείνο-
νος, θεοτόκον ὠνόμαζον τὴν ἁγίαν παρθένον. πέπαι-
δὲ γὰρ τὸν Ἐμμανουὴλ, ὃς ἐστι θεὸς ἀληθῶς. γέγονε δὲ
σὰρξ ὁ λόγος, καὶ γεγέννηται σαρκικῶς ἐκ γυναικὸς,
ἵνα ἡμᾶς ἀξιωθῶμεν υἱοθεσίας τοῦ ὑπὲρ πᾶσαν
τὴν κτίσιν. ἑκάτερον δέ, οὐ δύο παρ' ὑμῖν Χριστοὺς,
ἀλλ' ἕνα τὸν αὐτὸν θεὸν λόγον καὶ ἄνθρωπον, κατὰ
σάρκα ἐκ γυναικός· οὐ συναφείᾳ ψιλῇ, καὶ ὡς ἐν
ἰσοτιμίᾳ μόνῃ τῶν ἀξιωμάτων συνημμένον ἄνθρω-
πον θεῷ. πᾶσα γὰρ ἐκείνου τὰ ψυχρὰ καὶ ἀνωφελῆ καὶ
γραώδη δόγματα. τὸν αὐτὸν δὲ καὶ παθεῖν ἔφα-
σκον σαρκικῶς ὑπὲρ ἡμῶν τὸν θάνατον· καὶ ἀνα-
στῆναι θεικῶς πεπιστώκασι τὸ τοῦ θανάτου κράτος.
ἄλλο τι ἔφασκον τῶν ὅλων κρατεῖν. πιστὰ ἐν ἑαυτοῖς
ἀναζωπυροῦντες ἀεὶ τὴν πίστιν, ἀσπίλους καὶ ἀμώ-
μους ἑαυτοὺς τηρήσατε, μή τι κοινωνοῦντες τῷ μνη-
μονευθέντι, μή τι μὴν ὡς διδασκάλῳ προσέχοντες,
εἰ μένει λύκος αὐτὶ ποιμένος· καὶ μὴ πάντων ἡμῶν
τὴν ὑπόμνησιν τὴν πρὸς αὐτὸν γεγενημένην, φρονεῖν
ἄλλο τι διεσταλμένα. τοῖς δέ γε τῶν κληρικῶν,

with confilijs & admonitionibus eccleſiaſticis, tũ veſtrũ quoque omnium increpationibus permotus, à peruerſis illis abſurdisq. ſuis dogmatibus, quæ hucuſque profitetur, recederet; Fidemq. à ſanctis Apoſtolis,& Euangelicis ſcriptoribus,nec non ab vniuerſa Scriptura ſacra traditam, ſanctorumq. Prophetarum vocibus & oraculis, ne quid detrimenti capiat, obſignatam vna nobiſcũ veneratus complecteretur. Quia vero partim ex his quæ publice apud vos pro concione propo nere non ceſſat; partim rurſus ex editis ab illo exegeſibus, grauiter eum ſeductum, nec vulgari quoque perfidia & impietate irretitum comperimus; ad eam neceſſitatem adigimur, vt Synodicis literis teſtatum illi facere cogamur, quòd niſi quàmcelerrime, hoc eſt, intra præfinitum à Cæleſtino ſanctiſſimo Romanæ Eccleſiæ Epiſcopo dierum ſpatium,à doctrinæ ſuæ nouitatibus abſtinuerit,eaq.quę apud vos docuit,ſuisq. libris qui apud nos etiam reperiuntur, inſeruit, vel inſeri ſane curauit, ſuo chirographo anathematizet; nullum nobiſcum conſortium, neque vllum in poſterum inter ſacerdotes Dei locum habiturum eſſe,ſed ab omnium ſocietate prorſus alienum fore.

Nemo autem hanc qualemcumque cunctationem vitio nobis vertat. Neque enim grege tam numeroſo,immo vero omnibus,quotquot vbiuis gentium verſantur,populis & eccleſijs perturbatis dormitauimus: ſed peritorum medicorum induſtriam hac in parte imitati ſumus. Hi enim morbos & vulnera in humano corpore naſcentia, non ſtatim igne aut ferro atrociter curant, ſed vulnere leuioribus primo medicamentis delinito,tempus præſtolantur vſtioni & ſectioni opportunum. Quamobrem viri eſtote in Chriſto, Fideq. quam ſemel accepiſtis,conſtanter ſeruata, Chriſto vni & ſoli & vero Dei Filio placere ſatagite; memores ſanctorum Patrum veſtrorum, qui ſancte inculpateq. ſacerdotio apud vos functi ſunt, quiq. dum viuerent, ſacram Virginem Deiparam nominabant. Peperit enim illa Emmanuelem, qui verus eſt Deus. Verbum namque caro factum eſt; & quò eius nos fratres euaderemus, qui eſt ſuper omnem creaturam, ex mulitre ſecundum carnem natus eſt. Prædicabant autem illi apud vos non duos Chriſtos, ſed vnum tantum: eumdem nimirum Deum verum,& hominem rurſus ſecundum carnem ex mu liere ortum: non hominem nudum, illa tantum copula Deo coniunctum, quæ in ſola dignitatis, vel auctoritatis æqualitate cernitur; (hæc enim frigida,& inutilia, & anilia Neſtorij ſunt dogmata.) Addebant his,illum ipſum mortẽ noſtri cauſa ſecundum carnem perpeſſum, mortisq. imperio diuina virtute proculcato, ex mortuis denuo reſurrexiſſe, vniuerſorum tandem iudicem olim venturum eſſe. Hanc in vobis fidem identidem exſuſcitantes, immaculatos & inculpatos vos conſeruate, nullum prorſus commercium cum memorato Neſtorio habentes; nec aures illi accommodantes; præſertim ſi pro paſtore lupus eſſe perrexerit, & poſt hanc noſtram admonitionem ad illum deſtinatam, peruerſa ſapere non deſtiterit. Denique cum ijs clericis & po-

pularibus quoque, qui propter rectam Fidem ab illo excommunicati, vel gradu moti sunt, nos libere communicamus, iniustam illius sententiam minime approbantes: sed eos potius, qui ista iniuste perpessi sunt, commendantes, illud eis dicentes: Beati estis, si propter Dominum exprobramini; quoniam virtutis & Dei Spiritus super vos requiescit.

A ἢ παρ' ἐκείνων διὰ τὴν ὀρθὴν πίστιν κεχωρισμένοις, ἢ καθαιρεθεῖσι παρ' αὐτοῦ, κοινωνοῦμεν ἡμεῖς· οὐ τὴν ἐκείνου κυρωτικὴν ἄδικον ψῆφον· ἐπαινετικῶς δὲ μᾶλλον τοὺς πεπονθότας, καὶ τοῦτο λέγοντες αὐτοῖς· εἰ ὀνειδίζεσθε ἐν κυρίῳ, μακάριοι· ὅτι τὸ τῆς δυνάμεως καὶ τὸ τοῦ θεοῦ πνεῦμα εἰς ὑμᾶς ἀναπέπαυται.

EIVSDEM CYRILLI, SYNOdiq. cum eo collectæ, ad Monachos Constantinopolitanos epistola.

ΤΟΥ ΑΥΤΟΥ ΚΑΙ ΤΗΣ ΑΥΤΗΣ συνόδου, πρὸς τοὺς ἐν Κωνσταντινουπόλει μοναχούς.

B

Religiosissimis pijssimisq. monasteriorum Patribus, qui sunt Constantinopoli, Cyrillus & sancta Synodus Alexandriæ congregata, in Domino Sal.

Τοῖς θεοσεβεστάτοις, καὶ θεοφιλεστάτοις πατράσι μοναστηρίων, τοῖς κατὰ τὴν Κωνσταντινούπολιν, Κύριλλος καὶ ἡ κατὰ τὴν Ἀλεξάνδρειαν συναχθεῖσα ἁγία σύνοδος, ἐν κυρίῳ χαίρειν.

XXVIII PIETATIS vestræ zelum, quem pro Christo publice in orthodoxorum Ecclesia blasphemijs appetito declarastis, plene didicimus; summisq. laudibus, vt æquum erat, dilectionem vestram in Christum & eius nomen extulimus. At nos interim in lacrymis luctuq. iacentes, Christum vniuersorum saluatorẽ obtestamur, vt vel nunc tandem diffipatis diaboli laqueis, Ecclesiarum scandala præscindat, maledictisq. gloriam illius infectantes compescat. Quia vero longanimis est, pœnitentiæ tẽpus abunde satis Nestorio hucusque concessit, omnibus interea conticentibus, magnoq. desiderio expectantibus, vt profana illa vocum nouitate relicta, quæ recta ac decentia, diuinisq. Scripturis consentanea sunt, nobiscum saperet; Fidemq. per sanctos Apostolos & Euangelistas, qui germani mysteriorũ Christi dispensatores extiterunt, mandatumq. vt Euangelium illius vniuerso terrarũ orbi annuntiarent, habuerunt, iam inde ab initio traditam susciperet. At quia in ijsdem erroribus perseuerat, blasphemiasq. blasphemijs cumulans ad deteriora subinde gradũ facit, & peregrina alienaq. dogmata, quę sancta Dei Ecclesia nũquam agnouit, proponere non desinit; omni seruata æquitate grauati nõ sumus vel tenuis litteris illum commonefacere. quibus illæ quoque accedunt, quæ iam vnà cũ nostris postremis, à sanctissimo pijssimoq. fratre & comministro nostro Cælestino magnæ vrbis Romæ Episcopo missæ sunt.

Summa autem admonitionis hæc est; si quidem resipiscere, & ea quæ dixit, lacrymis diluere; ac dogmata nihilominus quæ falsa proposuit, scripto anathemate condemnare; & rectam tandem inculpatamq. catholicæ Ecclesiæ fidem voluerit agnoscere; fore vt veniam, si tamen eam petat, & quæ oportet doceri se sinat, promereatur. Sin vero ea facere recusarit, ab Episcoporum cœtu, necnon à magisterij dignitate se prorsus alienum extorremq. esse intelligat. Neque enim tutum est satis, lupum Christi gregibus infestum, sub pastoris

Κεφ. κή.

ΤΗΣ θεοσεβείας ὑμῶν τὸν ζῆλον, ὃν ἐν Χριστῷ πεποίησθε βλασφημιῶν ἐν τῇ τῶν ὀρθοδόξων ἐκκλησίᾳ τῇ τῶν ὀρθοδόξων, μεμαθήκαμεν ἀκριβῶς· καὶ σφόδρα μὲν ἐπηνέσαμεν τῆς διανοίας ὑμᾶς, τῆς εἰς Χριστὸν, καὶ ἀγάπης τῆς εἰς τὸ ὄνομα αὐτοῦ. κλαίοντες δὲ διατελοῦμεν, καὶ θρηνολοῦντες τὸν τῶν ὅλων ζωοποιὸν Χριστὸν, ἵνα θραύσῃ τὰ τοῦ διαβόλου παγίδα, καὶ ἐξελέσθαι τῶν ἐκκλησιῶν τὸ σκάνδαλον· καὶ πᾶσαν τὴν κατ' αὐτοῦ δυσφημίαν. ἐπεὶ δὲ ἐστὶ μακρόθυμος, καιρὸν μεταγνώσεως ἐπιδανείζεται τῷ βλασφήμῳ Νεστορίῳ, σιωπώντων πάντων τῶν ἐπ' αὐτῷ, καὶ ἐκδεχομένων, ὅπερ ἐν ἅπασι δὴ δίκης, τὸ μεταθεῖναι μὲν αὐτὸν τῆς βεβήλου καινοφωνίας· φρονῆσαι δὲ μεθ' ἡμῶν, τὰ ὀρθὰ καὶ εἰκότα, καὶ τοῖς θεοπνεύστοις συμβαίνοντα γραφαῖς· ἐλέσθαι τε τὸν πίστιν τὴν ἀδιαβλήτως ἀπὸ τῆς ἐκκλησίας, ἀφ' ἧς τῶν ἁγίων ἀποστόλων καὶ εὐαγγελιστῶν, οἱ γεγένασιν οἰκονόμοι γνήσιοι τῶν τοῦ Χριστοῦ μυστηρίων, ἐξ ἱεραρχεῖν ἐπέχθησαν τὸ εὐαγγέλιον αὐτοῦ, τοῖς ἀεὶ πᾶσι τὸν ὑπ' οὐρανόν. ἐπειδὴ δ' ἐμέμηνεν ἐν τοῖς αὐτοῖς, πάλαι δή που, ἐν χείροσι γέγονε, προσθήκαις ἀπὸ δυσφημίας ἐπὶ δυσφημίαις, ἐξ ξένα καὶ ἀλλότρια παντελῶς ἐξηγούμενος δόγματα, ἃ μὴ οἶδεν ὅλως ἡ ἁγία καθολικὴ ἐκκλησία· ἐδικαιώσαμεν [x] ὑπομνησθέντα τρίτῳ γράμματι, τούτῳ δὴ τῷ παρόντι τὰ δέοντα ἡμῶν, ἐξ τοῦ ὁσιωτάτου καὶ θεοσεβεστάτου ἀδελφοῦ ἡμῶν καὶ συλλειτουργοῦ Κελεστίνου, τοῦ τῆς μεγάλης Ῥώμης ἐπισκόπου· εἰ μὲν ἔλοιτο μεταθέσθαι, καὶ ἃ οἷς εἴρηκε δακρύοις, ἀναθεματίσαι μὲν ἐγγράφως τὰ διεστραμμένα ἑαυτοῦ δόγματα, ὁμολογῆσαι δὲ ὀρθῶς καὶ ἀπταίστως τῆς καθολικῆς ἐκκλησίας τὴν πίστιν, μένειν αὐτὸν, συγγνώμην αἰτοῦντα, καὶ ἃ δεῖ μανθάνοντα. εἰ δὲ μὴ ἔλοιτο ταῦτα πρᾶξαι, ἀλλότριον αὐτὸν εἶναι καὶ ξένον ἀπὸ χορῶν τῶν ἐπισκόπων, ἐξ ἀπὸ ἀποστολικοῦ ἀξιώματος. ἐπεὶ γὰρ ἔστιν ἀκίνδυνον ἐν οἴκῳ πιμέλος λύκον ἐκφεύγειν ἕνεκεν, τοῖς δὲ σωτῆρος

[x] ὑπομνησθέντα

ζωῆς μιμήσεις. ἀνδρίζεσθε τοίνυν ὡς δοῦλοι
" Χριστοῦ, καὶ φροντίσατε τῶν ἰδίων ψυχῶν, πάντα
πρὸ τοῦ τῆς δόξης τοῦ Χριστοῦ· ἵνα ὅπως αὐ
τὸ εἰς αὐτὸν πίστις, ὀρθὴ καὶ ἀκατάψευστος κηρύττηται πανταχοῦ. τοῦτο γὰρ ὑμᾶς, καὶ τῶν μὴ πάντα κινδύνων
ἀπολλάξει, & ὅπλα τοῦ ἡγεμόνος βήματος στεφάνου ἀξιω-
θήσει ὑμᾶς ἀνδρικοῦ, τὰ εἰς αὐτὸν ἁπάντων ἕνεκα εὐμε-
νείας δοκιμάσει τοῦ πάντων ἡμῶν σωτῆρος
Χριστοῦ. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ πάντες ἀδελφοί· ἐρρῶ-
σθαι ὑμᾶς ἐν κυρίῳ εὔχομαι, ἀγαπητοὶ καὶ ποθού-
μενοι.

A

storis specie admittere. Viri itaque estote; &, vt seruos Dei decet, animarum vestrarum curam susci pite; tum pro Christi gloria, & vt fides quæ in ipsum est, recta & sincera vbique locorum annuntietur, nihil non tentate. Hoc enim vos & à futuris periculis liberabit, & coram diuino tribunali corona dignos efficiet, Christo omnium nostrum saluatore propter vestram erga illum dilectionem omnia hæc approbante & remunerante. Salutate inuicem in osculo sancto. Salutant vos fratres qui mecum sunt. Opto vos in Christo valere, dilecti & desideratissimi fratres.

Rom.16. 16.

B

INSANI NESTORII ANAthematismi, Cyrilli Anathematismis oppositi.

XXIX. SI quis eum qui est Emmanuel, Deum verum esse dixerit, & non potius nobiscum Deum; hoc est, inhabitasse eam quæ secundum nos est, naturam, per id quòd vnitus est nostræ, quam de Maria virgine susceperit: matrem etiam Dei Verbi, & non potius eius, qui Emmanuel est, nuncupauerit; ipsumq. Dei Verbum in carnem versum esse, quam accepit ad ostentationẽ Deitatis suæ, vt habitu inueniretur vt homo; anathema sit.

C

II. Si quis in Verbi Dei coniunctione, quæ ad carnem facta est, de loco in locum mutationé, diuina sententia dixerit esse factam; eiusq. diuinæ naturæ carnem capacem dixerit, ac partialiter vnitam carni; aut iterum in infinitum incircumscriptæ naturæ, cum extenderent carnem, accipiendum Deum; eumdemq. ipsum natura & Deũ dicat & hominem; anathema sit.

D

III. Si quis non secundum coniunctionem vnũ dixerit Christum, qui est etiam Emmanuel secundum naturam; ex vtraque etiam substantia, tam Dei Verbi, quàm etiam ab eo hominis suscepti, in vna Filij connexione, quam etiam nunc inconfuse seruamus, minimo confitetur; anathema sit.

IV. Si quis eas voces, quæ tam in Euangelicis, quàm in epistolis Apostolicis de Christo, qui est ex vtraque, scripta sunt, accipiat tamquam de vna natura; ipsiq. Dei Verbo tentat passiones

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tribuere, tam secũdum carnem, quàm etiam Deitatem; anathema sit.

V. Si quis vnum esse post assumptionem hominis naturaliter Dei Filium audet dicere, cum sit Emmanuel; anathema sit.

VI. Si quis post incarnationem Deum Verbum alterum quempiam præter Christum nominauerit; serui sane formam initium non habere cum Deo Verbo, & increatam, vt ipse est, dicere tentauerit, & non magis ab ipso creatam confiteatur, quàm natura Dominum & creatorem & Deum, quam & suscitare propria virtute promisit: Soluite, dicens, templum hoc, & in triduo suscitabo illud; anathema sit.

Psal.109.

VII. Si quis hominem, qui in Virgine creatus est, hunc esse Vnigenitum dixerit qui ex vtero Patris ante Luciferum natus est, & non magis propter vnitionem eum, qui est naturaliter Vnigenitus, Patris ingeniti appellatione confiteatur participem factum; IESVM quoque alterum quempiam præter Emmanuelem dicat; anathema sit.

VIII. Si quis serui formam pro se ipso, hoc est, secundum propriæ naturæ rationem, colendam esse dixerit, & non omnium dominam; & non potius per societatem, qua beatæ, & ex se naturaliter domini Vnigeniti naturæ coniuncta est, veneratur; anathema sit.

IX. Si quis formam serui consubstantialem esse dixerit Spiritui sancto, & non potius per illius mediationem, quæ est ad Deum Verbum, & ex ipsa conceptione habuisse dixerit coniunctionẽ, per quas communes nonnumquam in homines miranda curatione exercuit, & ex hoc curandorum spirituum eueniebat esse potestatem; anathema sit.

Hebr.3.8.

X. Si quis illum in principio Verbum, Pontificẽ & Apostolum confessionis nostræ factum esse, seq. ipsum obtulisse pro nobis dicat, & non Emmanuelis esse Apostolum dixerit, oblationemq. secundum eamdem rationem ei tribuat, qui vniuit; si quis vnitus ad vnam communitatem Filij, hoc est, Deo quæ Dei, & homini quæ sunt hominis deputans; anathema sit.

Ioan.6.5. 63.

Ioan.4.c. 24.

XI. Si quis vnitam carnem, ex naturæ propriæ possibilitate viuificatricem esse dixerit, ipso Domino & Deo pronuntiante: Spiritus est qui viuificat, caro nihil prodest; anathema sit. Spiritus est Deus, at non pronuntiatum est. Si quis ergo Deum Verbum carnaliter secundum substantiam carnẽ factum esse dicat, hoc autem modo & specialiter custodit, & maxime in Domino Christo post resurrectionem suam discipulis suis dicente: Palpate & videte, quia spiritus ossa & carnem nõ habet, sicut me videtis habere; anathema sit.

Luc.24.f. 39.

XII. Si quis confitẽs passiones carnis, eas quoque tamquam Verbo Dei tribuit, quas etiã carni, in qua factus est, adhibuerit, non discernens dignitatem naturarum; anathema sit.

BASI-

BASILII DIACONI, RELIQUORUMQ. MONACHORUM SUPPLICATIO.

Pijssimis & honoratissimis, Deoq. & hominibus dilectis, Christianis Imperatoribus, Flauijs Theodosio & Valentiniano, Basilij diaconi & Archimandritæ, & Thalassij lectoris & monachi, reliquorumq. Christianorum Monachorum supplicatio, seu exhortatio.

XXX. IMMENSA illa Dei optimi maximi benignitas & clementia, quæ mortalium genus suis donis & bonis numquam cumulare desinit, in omnibus & super omnia conspicua est. Porro autem inter alia Dei beneficia non immerito censenda est veritatis cognitio, & odium falsæ cognitionis: quò nimirum explorata perspectaq. habeamus Fidei mysteria, iam inde ab initio à sanctis Apostolis, Martyribus, Confessoribus & Episcopis, conspirantibus ad id quoque religiosissimis Principibus, catholicæ Ecclesiæ tradita. Hausimus autem hanc Fidei notitiam, primo quidem ab Apostolorum principe Petro, secundum cognitionem quam diuinitus perceperat, hanc palam confitente, posteritatiq. tradente: Tu es Christus filius Dei viui: mox vero à Iacobo Apostolo & Archiepiscopo, Ioanne Apostolo & Euangelista, reliquisq. Euangelistis, Martyribus, Confessoribus, Episcopis; postremo autem ab omnibus Patribus, qui consubstantiali Trinitati crediderunt, & credunt; ab Irenæo, Gregorio magno Neocæsareæ Episcopo; à sancta Synodo Antiochiæ contra Paulum Samosatenum congregata, quæ centum octoginta numero Patres complexa, illum propter suam impietatem (negabat enim Christũ natura esse Deum, & Dei Patris filium) exauctorauit; à magna & sancta trecentorum decem & octo Episcoporum Synodo, apud Nicæam habita, quæ sententiam eorum qui Antiochiæ contra Paulum Samosatenum conuenerant, confirmauit & approbauit; à Basilio & Gregorio Episcopis & fratribus, Athanasio ecclesiæ Alexandrinæ Episcopo, Ephræm Syro, Gregorio Episcopo, Ammone Episcopo, Vitalio Episcopo, Amphilochio, Paulo, Antiocho, Eustathio, Methodio, Optimo, Leporio, Ambrosio Mediolanensium Episcopo; ab vniuersa Synodo Africana, Ioanne, Seueriano, Attico Episcopo, Cyrillo Alexandriæ Episcopo, qui etiamnum superstes vestræ pietatis legibus obsequitur. Denique nullus hominum facile enumerauerit omnes fideles, qui crediderunt & credunt in Christum Dei filium, vt qui verus Deus existit. Neque enim, posteaquam nostri causa homo factus est, id quod erat, hoc est, Deus esse desijt: semper enim (quemadmodum & vestra quoque pietas non ignorat) quod erat constanter mansit. Vnde & nos quoque credimus, & profitemur, & prædicamus, Deum Verbum, vnigenitumq. Dei Filium, qui sæcula omnia antecedebat, propter suam erga nos benignitatem, immensamq. bonitatem,

Matth. 16. v. 16.

ΔΕΗΣΙΣ ΒΑΣΙΛΕΙΟΥ ΔΙΑΚΟΝΟΥ ΚΑΙ ΛΟΙΠΩΝ ΜΟΝΑΧΩΝ.

Τοῖς εὐσεβεστάτοις, καὶ ἐμφρονεστάτοις, καὶ ἐμμανεστάτοις θεῷ καὶ ἀνθρώποις, χριστιανοῖς βασιλεῦσι, Φλαυίοις Θεοδοσίῳ καὶ Οὐαλεντινιανῷ, δέησις, εἴτουν παράκλησις, παρὰ Βασιλείου διακόνου καὶ Ἀρχιμανδρίτου, καὶ Θαλασσίου ἀναγνώστου καὶ μονάζοντος, καὶ λοιπῶν χριστιανῶν μοναχῶν.

Κεφ. λ'. [x] ἀριθμητοὶ

ΗΦιλανθρωπία τοῦ θεοῦ, ἡ [x] ἀναριθμήτων παρὰ ἀνθρώποις καλῶν μεγαλείων δωρεαμένη τε καὶ δωρεμένη τῷ βίῳ τῶν ἀνθρώπων, ἐν πᾶσι, καὶ ὑπὲρ πάντα ἐστιν. ἐν τούτοις δὲ τοῖς ἀπὸ τοῦ θεοῦ δώροις, ἔστιν ἡ ἀληθινὴ γνῶσις. καὶ τὸ μῖσος τῆς ψευδωνύμου γνώσεως· ὥστε εὐθέως ἡμᾶς, τὴν ἀνωθεν, καὶ ἐξ ἀρχῆς παρὰ τῶν ἀποστόλων, καὶ μαρτύρων, καὶ ὁμολογητῶν, καὶ ἁγιωτάτων ἀρχόντων, καὶ τῶν εὐσεβεστάτων βασιλέων, παραδοθεῖσαν τῇ καθολικῇ ἐκκλησίᾳ πίστιν· πρῶτον, παρὰ Πέτρου τοῦ ἀποστόλου, καὶ πρωτοστάτου, ἁπάντων, καὶ ἀποκαλύψαντος, καὶ γνόντος, καὶ ὁμολογήσαντος, καὶ θεμελιώσαντος τοῖς μετὰ ταῦτα· ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος· Ἰακώβου ἀποστόλου, καὶ ἀρχιεπισκόπου, Ἰωάννου ἀποστόλου καὶ εὐαγγελιστοῦ, καὶ λοιπῶν εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἁγιωτάτων, καὶ πάντων τῶν πεπληρωκότων καὶ πεπληρούντων τὴν ὁμοούσιον τριάδα· Εἰρηναίου, γρηγορίου τοῦ μεγάλου ἁγιωτάτου Νεοκαισαρείας· τῆς ἁγίας συνόδου τῶν ρπ'. ἁγιωτάτων, ἐν Ἀντιοχείᾳ συναθροισθείσης κατὰ Παύλου τοῦ Σαμοσατέως, ἥτις καθεῖλεν αὐτὸν ἀπὸ τῆς ἀσεβείας αὐτοῦ, ἀπὸ τὸ μὴ ὁμολογεῖν τὸν Χριστὸν φύσει θεὸν, καὶ υἱὸν θεοῦ πατρός· τῆς ἐν Νικαίᾳ μεγάλης καὶ ἁγίας συνόδου, τῶν τιη'. ἁγιωτάτων, τῆς βεβαιωσάσης τὸν ὅρον τῶν ἐν Ἀντιοχείᾳ· Βασιλείου καὶ γρηγορίου ἀδελφῶν ἁγιωτάτων, Ἀθανασίου ἁγιωτάτου Ἀλεξανδρείας, Ἐφραὶμ τοῦ Σύρου, γρηγορίου ἁγιωτάτου, Ἀμμωνος ἁγιωτάτου, Οὐιταλίου ἁγιωτάτου, Ἀμφιλοχίου, Παύλου, [x] Ἀντιόχου, Εὐσταθίου, Μεθοδίου, [x] Ὀπτίμου, Λεωρίου, Ἀμβροσίου Μεδιολανέων· ὅλης τῆς ἐν τῇ Ἀφρικῇ συνόδου· Ἰωάννου, Σεβηριανοῦ, Ἀττικοῦ ἁγιωτάτου, Κυρίλλου τοῦ ἁγιωτάτου Ἀλεξανδρείας, τοῦ νῦν ζῶντος, καὶ τῷ νόμῳ τῆς [x] ὑμετέρας εὐσεβείας ἐξακολουθοῦντος. οὐδεὶς μὲν οὖν ἀνθρώπων δύναται πάντας τοὺς πιστοὺς ἐξαριθμήσασθαι τοὺς πιστεύοντας, καὶ πιστεύοντας εἰς Χριστὸν τὸν υἱὸν τοῦ θεοῦ, ὅτι ὄντως ἀληθινὸς θεός ἐστιν. οὐ γὰρ, ἐπειδὴ δι' ἡμᾶς ἐνῴκησε ἄνθρωπος, μείνας ὁ ἦν θεὸς, ὡς καὶ ἡ ὑμετέρα εὐσέβεια διέμαθεν, ἤδη καὶ τὸ, ἦν, ἀρνησόμεθα. ἀλλὰ ἡμεῖς πιστεύομεν, καὶ ὁμολογοῦμεν, καὶ κηρύττομεν, ὅτι ὁ πρὸ τῶν αἰώνων θεὸς λόγος, ὁ μονογενὴς υἱὸς τοῦ θεοῦ ὑπάρχων, διὰ τὸ πολλὸν αὐτοῦ φιλανθρωπίαν, τὴν πρὸς ἡμᾶς οὖσαν, γέγονεν ἄνθρω-

[x] ἀναριθμητος

[x] Ἀντιοχίας, [x] Ὀπτίμου,

[x] ἡμετέρας

ἄνθρωπος τέλειος, ὡς εἷς ἐξ ἡμῶν κατ᾽ πάντα, χωρὶς ἁμαρτίας, μένας ὁ λεώς, θεός, ἀφ᾽ τῷ τοῦ θεοῦ ἡμῶν ζωτηρίου, γεννηθεὶς ἐκ τῆς ἁγίας παρθένου Μαρίας, ὡς αὐτὸς οἶδε. τούτου ἕνεκα τοῦ ἀληθοῦς δόγματος, τοῦ ἐν τῇ ἁγιωτάτῃ ἐκκλησίᾳ ἀκεραίως κηρυσσομένου, καὶ τοῦ αἱρετικοῦ Παύλου δικαίως ἐξωσθέντος, ἐγένοντο σχίσματα λαῶν, ἀκαταστασίαι ἱερέων, ταραχὴ ποιμένων· ὅθεν καὶ νῦν κατ᾽ αὐτὸν τοῦτον τὸν τῆς θεοτόκου θρόνον Νεστορίου, εἰ δεῖ αὐτῶν ἐπίσκοπον· ἐν τῷ συνεδρίῳ πολλαὶς ἴσως τῶν εὐλαβεστάτων πρεσβυτέρων, ἤλεγξαν αὐτὸν, κατ᾽ ἀφ᾽ τῷ ἀπιθήσαι αὐτὸ, τὸ μὴ λέγειν θεοτόκον τὴν ἁγίαν παρθένον, καὶ θεὸν ὄντα φύσει ἀληθινὸν τὸν Χριστὸν, τῆς αὐτοῦ κοινωνίας ἑαυτοὺς ἐξέβαλον, καὶ κατέχουσιν ἕως ἄρτι· ἴσως δὲ λάθρᾳ ὁμοίως τῆς αὐτοῦ κοινωνίας σύλλογοι· ἄλλοι δὲ τῶν εὐλαβεστάτων πρεσβυτέρων, ἀφ᾽ τὸ λέγειν ἐν τῇ ἁγίᾳ ταύτῃ ἐκκλησίᾳ, εἰρήνη τῇ ταύτης παλαιότητι, κατ᾽ τοῦ ἀποτεθέντος κακοῦ δόγματος, τοῦ λέγειν ἐκωλύθησαν. ὅθεν ἐπιβάσα ὁ λαὸς, ζητῶν τῆς ὀρθοδοξίας σωθῆναι διδασκαλίαν λέγων, βασιλέα ἔχομεν, ἐπίσκοπον οὐκ ἔχομεν. καὶ τίνος μὲν, ἀνεκδίκητον ἔμεινε τὸ τοῦ λαοῦ πρόσταγμα, τοῦ συλληφθέντος ἐκ μέσου τῶν ἱερατικῶν, καὶ ἐν τῷ δικαστικῷ τυπωθέντος ἀφορέως ἐν πόλει βασιλευούσῃ· ἃ οὔτε ἐν τοῖς ἔθνεσι τοῖς βαρβαρικοῖς ἐγένετο· ἴσως κατ᾽ αὐτὸν τοῦτον τὸν τῆς ἁγιωτάτης ἐκκλησίας, ὅτι λαὸς ἤλεγξαν, καὶ θλίψιν οὐ μικρὰν ὑπέμεινεν. τῶν δὲ ἀφελεστέρων τις μοναζόντων, ἐνεγκάλεσε κατ᾽ ζῆλον, αὐτὰ μέσον τῆς ἐκκλησίας, τὸν κήρυκα τῆς αἰσχύνης ἀπαγορεῦσαι τοῦ μὴ εἰσελθεῖν, παράξενος οὔσης. αἱρετικὸς αὐτὸς ὄντος. τοῦτον δὲ τυπῆσαι, τοῖς μεγαλοπρεπεστάτοις ἐπάρχοις παρέδωκεν· ὑπὸ δὲ τυπηθέντα, καὶ πομπευθέντα δημοσίᾳ, τοῦ κήρυκος βοῶντος ἔμπροσθεν αὐτοῦ, τῇ ἐξορίᾳ παρέπεμψεν. οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἐν αὐτῇ τῇ ἁγιωτάτῃ ἐκκλησίᾳ, μετὰ τοῦ ἀθέμιτον αὐτοῦ ὁμιλίαν, οἱ τῆς φατρίας αὐτοῦ τοῦ κατέχοντος, φόνον ἔμελλον ποιεῖν, εἰ μὴ ἡ τοῦ θεοῦ βοήθεια κατέλαβε. τὰ γὰρ ἡμῶν δύναμις ἐστὶ πάντα πολλοῖς τοῖς ἀνθρώποις. κατ᾽ γὰρ κέλευσιν αὐτοῦ καὶ παρασκευὴ, αὐτὸν ἤμεν ἐν τῷ ἐπισκοπίῳ πληροφορηθῆναι, εἰ καθὼς ἐνοήσαμεν, ἃ παρ᾽ αὐτοῦ ἠκούσαμεν, ἐστὶν, ἢ οὔ. καὶ εἰς ἀπάτησιν, δεύτερον καὶ τρίτον ἡμᾶς ἔβαλε· καὶ ὅτε μόλις ἐκέλευσεν ἡμῖν αὐτῷ, τί ἐστιν ὃ βουλόμεθα. ὡς δὲ ἤκουσε παρ᾽ ἡμῶν, ὅτι πῶς τὰ περὶ αὐτοῦ λεχθέντα, τὸ, οὐκ ἔστιν εἰπεῖν Μαρίαν, εἰ μὴ ἀνθρωπον ὁμοούσιον ἑαυτῆς· καὶ τὸ γεγραμμένον ἐν ταῖς γραφαῖς, οὐκ ἔστιν, οὐκ ἔστιν ὀρθοδόξων, παρεσκευάσθαι ἐκέλευσεν συλληφθῆναι ἡμᾶς· κἀκεῖθεν τυπτόμενοι ἀφ᾽ ἑκάστου τῶν δικαστῶν, ἀπηγόμεθα ἐν τῷ

A tatem, hominem perfectum, nobisq. per omnia similem (peccato tantum excepto) effectum esse; id ipsum quod erat, non amittens, modo quem solus ipse nouit, ex sancta virgine Maria pro salute humani generis natum esse.

Ob hoc autem verum & illustre dogma in sanctissima Dei Ecclesia sincere hactenus prædicatum, Paulumq. hæreticum iure optimo eiectum, facta sunt schismata populorum, perturbatio sacerdotum, & pastorum tumultuatio. Quin & hoc ipso quoque tempore quidam è reuerendissimorum sacerdotum numero Nestorium, qui Episcopatus huius sedem (si tamen Episcopum vocare fas est) obtinere videtur, eo quòd Christum natura verum Deum, sanctam vero Virginem Deiparam esse obstinata animi contentione negare pergat, in publico consessu non infrequēter corripuerunt, & propter prætractam illius contumaciam ab eiusdem communione palam desciuerunt, & in hodiernū vsque diem desciscunt: nonnulli clanculū ab illius consortio se subduxerunt: alij ex religiosissimis presbyteris, quoniā in hac sancta Ecclesia dicebant, Pax oris maritimis contra pullulans prauum dogma; hæc dicere prohibiti sunt. Vnde accidit, vt populus vsitatam, pridemq. receptam Fidei doctrinam requirens, publice aliquando inclamarit: Regulum habemus, Episcopum non habemus. Verum hic populi conatus non mansit impunis. Pars namque illo ipso temporis articulo comprehensa, & in regia hac ciuitate ad tribunal abstracta, tali immanitate diuerberata exceptaq. est, qualis ne apud barbaras quidem nationes quandoque vsitata fuit. Non defuerunt qui populo præsente & audiente in sanctissima Ecclesia coram illi reclamarent; quamuis hoc ipsum quoque non citra grauissima incommoda, quæ ea de causa pertulerunt. Denique simplex quidam monachus, zelo vehementi instigatus, in medium Ecclesiæ progressus, impietatis præconem, quòd hæreticus esset, quòdq. populi synaxis haberetur, ab ingressu prohibuit. Sed hunc ille cæsum, magnificis præsidibus tradidit; flagrisq. denuo dissectum, publico præcone non absque clamore præeunte, miserando spectaculo in exilium expulit. Neque tragœdia hæc hisce finibus constitit. Etenim quidam ex proscripti contubernio post impiam illius cōcionem, certissimam, nisi Deus prohibuisset, in ipsamet sacrosancta Dei Ecclesia cædem edituri erant.

Porro autem quæ nos ab illo perpessi sumus, ea omnem fidem omnemq. opinionem longe superant. Etenim quo perfecte edoceremur, vera ne ea essent, an falsa, quæ de eo acceperamus, in Episcopale palatium illius iussu hortatuq. conscendimus. Aliquoties autem in aliud & aliud tempus reiecti, vix tandem prodiens: Quæ, inquit, vultis, ea paucis exponite. Posteaquam vero ex nobis audiuit, quæ docuerat; scilicet, Mariam nihil aliud peperisse quàm hominem sibi coessentialem; nihil rursum ex carne nasci posse, nisi carnem; ea rectæ Fidei non satis consentanea

videri; quàmprimum decurionibus, vt nos à turba abreptos cædant, serio mandat. Cæsi autem, inde ad Ecclesiasticum tribunal abducimur, ibidemq. veluti nequam scelerati, summumq. supplicium

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θπιχειρῶν, καὶ διαγμὸν ποιῶν. οὐ μόνον δὲ τοὺς αὐτοῦ δήμου κληρικοὺς, ἢ συγκέλλους· ἀλλὰ καὶ ἐκ τῶν ἔξωθεν παροικιῶν προσλάβετό τινας, οἷς μάλιστα οὐκ ἔξεστιν εἶναι, κατὰ τοὺς ἐκκλησιαστικοὺς κανόνας, εἰς ἕτερον ἐπισκοπεῖον, ἢ εἰς ἄλλην ἐκκλησίαν· ἀλλὰ ἀνάγκη αὐτοὺς εἰς τὰς ἰδίας παροικίας, ἢ πόλεις, ὅπου ἐχειροτονήθησαν, κἀκεῖ ἡσυχῇ διάγειν· ἵνα μὴ τῷ μακρῷ χρόνῳ, διὰ τὴν προσκαίρου δυναστίας, ἄρδην πλειοτέρως ἡ ἀθυμία, καὶ ὑπερβάλῃ τὴν ὑμετέραν ἀνοχήν. εἰς τοῦτο γὰρ ὑμᾶς ἔθετο ὁ θεὸς διακόνους, ὥστε τῆς δόξης αὐτοῦ τοῦ δοξάσαντος ὑμᾶς καὶ δοξάζοντος, καὶ ἀποδιδόντος ὑμῖν τὸν μισθὸν, μετὰ πάντων τῶν ἁγίων, τῶν καλῶς φυλαξάντων τὴν ἐγχειρισθεῖσαν αὐτοῖς διακονίαν. πρὸς οὓς εἶπεν· εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ὅτι ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. οἱ ὄντως χριστιανοὶ τούτοις τοῖς λόγοις διὰ τῶν ἔργων πιστοῦνται· οἱ δὲ ἄπιστοι καὶ ἀπείρημένοι, καὶ τῇ ἑαυτῶν κακίᾳ ζῶντες, καὶ εἰς αὐτὸ τοῦτο σπουδάζοντες, ἵνα ἀκούσωσιν ὁμολογοῦντά τινα, τὸν Χριστὸν εἶναι θεὸν, διαῤῥήγνυνται, ὡς οἱ τότε ἰουδαῖοι συνέχον τὰ ὦτα αὐτῶν, τοῦ ἁγίου Στεφάνου τοῦ πρωτομάρτυρος διηγουμένου, ὅτι θεωρῶ, φησὶ, τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ ἀοράτου θεοῦ. οὕτω δὲ αὐτοὶ διαῤῥήγνυνται κατὰ τῶν χριστιανῶν, καὶ πάντα θυμὸν ἀπεδάζυσιν ἐκπλεῖν. αἰτούμεν οὖν προνοίᾳ τοῦ μεγαλοπρεπεστάτου ἐπάρχου τῆς νέας Ῥώμης, κωλύεσθαι τοὺς κατὰ τῶν ὀρθοδόξων ἐπανιστημένους, καὶ προφάσει δικαιολογιῶν, ὡς φασιν, ἐπιχειροῦντας κατά τινας, ἕως ὅτε τὰ τῆς πίστεως διορθωσιν λάβοι. εἰ δὲ ὀφελήσητε, ἡμῶν ἀμελήσαντες, διαμαρτυρόμεθα ὑμῖν ἐνώπιον τοῦ βασιλέως τῶν αἰώνων, ἀφθάρτου, ἀοράτου, μόνου σοφοῦ θεοῦ, τοῦ ἐλθόντος, καὶ ὀφθέντος, ὡς ἠθέλησε, διὰ τὴν ζωὴν ἡμῶν, καὶ πάλιν ἐρχομένου κρῖναι ζῶντας καὶ νεκροὺς, ᾧ κάμψει πᾶν γόνυ ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσεται αὐτῷ, ὅτι ἀθῷοι ἐσμέν. ἡμεῖς γὰρ ὑμᾶς παρεκαλέσαμεν σὺν συνόδου οἰκουμενικῆς, τῆς δυναμένης ἀκινδύνως κρατῦναι, καὶ διορθῶσαι τὰ σαλευόμενα, εἴπερ καταῤῥαθῇ. οὐ καθικνοῦνται δὲ αὐτῆς διὰ τῆς χάριτος καὶ ἀπλήψιας τοῦ θεοῦ, τῆς ἐνεργούσης ἐν ὑμῖν, κακῶσαι πύλαι ᾅδου, ἃ δηλά ἐστι τὰ στόματα τῶν αἱρετικῶν· ἵνα τύπου τυχόντες, τὰς σωτηρίας ἐν ὁμονοίᾳ, σὺν τῇ τῆς καθολικῆς ἐκκλησίας καὶ τῆς βασιλείας ὑμῶν, διαφέσεως καὶ ὀρθοδόξως τῷ θεῷ ἀναπέμψωμεν. Ἀμήν.

palamq. perſecutionis ſpeciē excitare non dubitent. Neque vero ſuorum popularium, domeſticorumq. clericorum opera eam ad rem tantum vtitur; verum quorumdam quoque ab exteris parœcijs & diœceſibus adſcitorum; quibus tamen ſecundum Eccleſiaſticos canones in alieno Epiſcopatu vel Eccleſia degere non licet, ſed in ijs ſolum locis & ciuitatibus, idq. quiete, in quibus ordinati ſunt. Facit autem hæc omnia, quòd moræ diuturnitate, temporaneaq. potentia nequitiam ſuam latius propagare, vobisq. commodius imponere queat: quos ob id in miniſtros, & quaſi vicarios Deus aſſumpſit, vt illius gloriam ſtrenue propugnetis; qui illuſtri quoque honore vos cumulauit, & cumulat ſubinde; vobisq. cum omnibus Sanctis, qui munus ſuum præclare obierunt, mercedem tempore ſuo reddet. Quibus & illud quoque dicturus eſt: Euge ſerue bone & fidelis, quia ſuper pauca fuiſti fidelis, ſuper multa te conſtituam; intra in gaudium Domini tui. Qui veri Chriſtiani ſunt, ij per opera, quantum Chriſtianæ doctrinæ tribuant, oſtendunt. At vero infideles & abiecti, qui ventri ſuo viuunt, & ad hunc ſcopum omnia ſua ſtudia referunt, illi ſi quem Chriſtum Deum eſſe profiteri audierint, illico diſſecantur. Et quemadmodum Iudæi, ſancto Stephano protomartyre narrante: Ecce video cælos apertos, & Filium hominis ſtantem à dextris inuiſibilis Dei; aures ſuas cõtinebant: ita & iſti quoque in Chriſtianos dentibus frendent, omnemq. furorem ſuum in illos explere laborant.

Matth. 25 v. 21.

Act. 7. v. 55.

Rogamus proinde, vt magnificentiſſimi Præfecti nouæ Romæ prouidentia, ij omnes qui aduerſus orthodoxos inſurgunt, iuſtitiæq. quam iactant, prætextu non paucis inſultant, tantiſper compeſcantur, donec ea omnia, quæ ad Fidem pertinent, corrigantur. Quòd ſi noſtram ſupplicationem pro nihilo habueritis, vos coram immortali ſæculorum Rege, inuiſibili, ſolo ſapiente Deo, qui noſtræ ſalutis cauſa deſcendit, & vt voluit, inter homines apparuit, & ad iudicandum viuos & mortuos iterum venturus eſt; cui etiam omne genu incuruatur, cæleſtium, terreſtrium, & infernorum, cui & omnis quoque lingua confitetur; innocentiæ noſtræ teſtes appellamus. Conſtat enim de œcumenica Synodo cogenda, quæ & Fidem munire, & quæ hic vel fracta vel labefactata ſunt, corrigere & inſtaurare poſſet (neque enim per Dei gratiam, eiuſdemq. tutelam, quæ potenter in nobis operatur, inferorum portæ, quæ ſunt hæreticorum ora, aduerſus eam aliquando præualebunt, aut euertere illam poterunt) maieſtatem veſtram omni contentione & ſtudio nos rogaſſe; quò pace Eccleſiæ redintegrata, preces conſuetas pro communi omnium ſalute, veſtriq. Regni incolumitate placide & catholice & concordi animorum conſenſione ad Deum tranſmittere liceat. Amen.

1. Tim. 1. v. 17.

Act. 10. v. 42.

Philip. 2. v. 10.

Matth. 16 v. 18.

EXEMPLVM SACRAE, quam religiosissimus Princeps Theodosius ad Cyrillum Alexandriæ Episcopum misit.

Imperatores Cæsares, Theodosius & Valentinianus, victores, triumphatores, maximi, semper Augusti, Cyrillo Episcopo.

XXXI. PIETATE quidē nihil nobis est antiquius, propter quam si qui forte incautius deliquerunt, venia dignos censemus. At parum interim laudabile est, illos ea indigere, qui propter summam religionem, plurimum à nobis commendari, maximisq. honoribus cumulari debuerant. Oportet autem sacerdotes cùm morum suauitate, fideiq. integritate in primis ornatos esse; tum maximum animi candorem ac sinceritatem per omnem vitæ cursum præ se ferre; ac certo denique secum statuere, vniuscuiusque rei naturam, potissimum vero incorruptæ pietatis doctrinam, sedulo inuestigandi studio facilius, quàm pertinaci animorum contentione inueniri. Etenim iam inde à primis vsque temporibus non imperantis cuiuspiam, aut certe imperium vsurpantis interminationes aut proteruitas, sed sanctorum Patrum, sacrarumq. Synodorum decreta eam nobis constituerunt. Nam religionem prudentia & consilio magis quàm cuiuspiam imperio firmari, nulli opinor dubium esse potest. Nunc igitur tua pietas exponat, quid ita nobis, quibus religionem tantopere curæ esse non ignorabas, contemptis, sacerdotibusq. quotquot circumquaque degunt (quos vtique in vnū locum congregatos, natam de religione controuersiam discutere dirimereq. par erat) despectis, hasce turbas discordiasq. inter ecclesias concitaris. Quasi vero impetus temerarij pietatis doctrinam magis, quàm sedula diligensq. veritatis inquisitio decere videantur; plusq. apud nos valeat versutia & audacia, quàm cura aut industria; aut aliud quidpiam huiusmodi magis nos, quàm animi candor ac simplicitas oblectet. Quamuis ergo honorem non vsque adeo magnum inde ad nos accessurum existimemus, si à tua pietate obseruemur; nec omnia rursum turbatum iri, si quod hic indignationis exemplum in te velimus edere: attamen hoc tempore magis nobis curæ est, vt sancta pax, exoptataq. tranquillitas ecclesijs restituatur. Scito interim, magnam abs te rerum perturbationem excitatam esse: neque mirū est sane, eum qui modum excessit, ijs conatus suos non definiuisse, quę ad ecclesias & sacerdotes spectāt; sed vltra progressum, de nobis ipsis quoque quiddam pietate nostra prorsus indignum credidisse. Nam nisi aliquod inter nos de religione dissidium ortum esse persuasum habuisses, aut certe aliquid eiusmodi ex litteris tuis oriturum speraſſes; cur obsecro, alia priuatim ad nos, alia rursum ad Eudociam religiosissimam coniugem meam, alia tandem ad Pulcheriam sororem meam Augustam, eamdemq. pietatis studiosissimam perscripsisses? Quod profecto dissidium si inter nos forte natum fuisset, nosq. ad eum modum affectos esse contigisset; omnino tamen vituperationem effugere non poterat, eum, qui tanto locorum interuallo à nobis disiungitur, curiosius in res nostras inquirere: si id au-

ΙΣΟΝ ΣΑΚΡΑΣ ΑΠΟΣΤΑΛΕΙΣΗΣ

ὃν ὁ θεοσεβέστατος Βασιλεὺς Θεοδόσιος, πρὸς Κύριλλον ἐπίσκοπον Ἀλεξανδρείας.

Αὐτοκράτορες Καίσαρες, Θεοδόσιος, καὶ Οὐαλεντινιανὸς, νικηταὶ, τροπαιοῦχοι, μέγιστοι, ἀεισέβαστοι Κυρίλλῳ ἐπισκόπῳ.

Κεφ. κα'.

ΜΕΛΕΙ πλεῖστον ἡμῖν εὐσεβείας ἡμῶν, δι' ἣν οἱ πλημμελοῦντες ἀξιοῦνται συγγνώμης. ἃ μὲν δόκιμον τὸ θεῖον συγγνώμης τοῖς ἐπιγνώσει περὶ ἡμᾶς ὀφείλεται, καὶ μᾶλλον τῷ ἀπλῷ μᾶλλον ὑμᾶς θαρσεῖν θρησκείαν. τοὺς δὲ ἱερέας χρὴ, καὶ διὰ τῆς τῶν ἠθῶν χρηστότητος, ἐκ παντὸς δεῖν τῷ πίστιν ἀκεραίαν θαυμάζεσθαι, καὶ τῷ ἀπλότητι τοῦ βίου μᾶλλον πάντας ὑπερέχειν· γινώσκειν τε ὡς τῶν ἐκάστου πράγματος φύσιν, καὶ τοὺς περὶ τὴν εὐσέβειαν μᾶλλον λόγους, μᾶλλον αὐ δ' ὅλου ζήτησις, ἤπερ αὐθάδεια. καὶ γὰρ ἐξ ἀρχῆς ἡμῶν αὐτοῖς, οὐκ ἀπλῆ τινος δυνάμεως, ἢ δωρεᾶς θεῖον νομίζοντες, ἀλλ' ἡ τῶν ἀγαθῶν πατέρων, καὶ τῆς ἱερᾶς συνόδου βουλὴ κατεῖχεν. καίτοι πάντῃ δῆλον, ὡς θρησκεία τὸ βέβαιον ἂν αὖ ἐκ πειθοῦς ἴσχοι, μᾶλλον ἢ σπουδῆς. τῷ οὖν ἡμᾶς ἡ σὴ εὐσέβεια διδάξατω, τί δή ποτε ἡμῶν, οἷς τοσοῦτον οἶδα μέλον εὐσεβείας, ἀστρίδων, καὶ τῶν ἀπολελαχότων ἱερέων, οὓς συλλεχθέντας εἶναι ἄμεινον λόγου τῷ ἀμφισβήτησιν, ἐμποδὼν τὸ μὴ διὰ σπουδῆς ἐκ παντὸς ἐκκλησίας ἐμβεβλῆσθαι; ὡς δὴ τῆς ὑπὲρ εὐσεβείας λόγοις θεσπεσίᾳ ὁρμῇ πρεπούσης μᾶλλον, ἢ ἀκριβείας, καὶ περὶ ἡμῖν αὐτῆς οὐκ ἐμμελείας πολὺ ἰσχυούσης, ἢ θράσους, καὶ ποικιλίας μᾶλλον τούτων ἡμῖν [a] ἀρχούσης, ἤπερ ἀπλότητος καὶ μὴν οὐχ οὕτως ἡμῶν τῷ πολλῷ φόβῳ θεῷ τῷ ἡμῶν περὶ τῆς σῆς εὐσεβείας διεχθήσεσθαι, οὐδὲ ὥσπερ ἂν ἀγνοοῦντας ἡμῶν, πάντα σοι περιεχθήσεσθαι. τῷ οὖν μελήσει ἡμῖν τῆς ἱερᾶς γαλήνης. πάντα δὲ ἴσθι συγχωρήσας, ὡς οὐκ ἐχρῆν καὶ θαυμαστὸν οὐδέν, ἐν τούτοις τὸ μέτριον ἐμβεβηκότα, μὴ μάχεσθαι [b] τῶν ἐκκλησιῶν ἓν τῶν ἱερέων ἕνεκεν τῷ ἐπιχειρεῖν· ἀλλὰ χρὴ πρὸς ἡμῶν αὐτῶν πεισθῆναί τι τῆς ἡμετέρας εὐσεβείας ἀνάξιον. ἢ τίνα ἔχει λόγον, ἕτερα μὲν πρὸς ἡμᾶς καὶ τῷ εὐσεβεστάτῃ Αὐγούσῃ Εὐδοκίᾳ τῷ ἐμῷ σύμβιον δηλοῦν· ἕτερα δ' αὖ πρὸς τὴν ἐμὴν ἀδελφὴν τὴν εὐσεβεστάτην Αὐγούσην Πουλχερίαν; εἰκὸς ἀδιχονοεῖν ἡμᾶς φήσῃς, ἢ διχονοήσειν ἤλπισας, ἐκ τῶν τῆς σῆς θεοσεβείας γραμμάτων; τοῦτο δ' ἦν γεγονὸς, εἴπερ οὕτως εἶχεν, ἐκ περιφρονήσεως εἰδέναι τὸν οὕτω ῥᾳθύμως ἔχοντα, πικρῶς ἂν δηλονότι· ἐὰν μὴ γεγονὼς,

[a] ἀρκούσης,

[b] τῷ ἐκκλησίας ἓν τῷ ἱερεῖ ἕνεκεν

νὸς, πῆσαι βούλεσθε, πάντες μᾶλλον, ἢ ἱερέως. ἑνὸς μὲν τοῦτο μόνου μιᾶς ἓ τ' αὐτῆς προθύμου, πάντων τῶν ἐκκλησιῶν, τό τε τ' βασιλέων μέλλειν χωρίζειν βούλεσθε, ὡς οὐκ οὔσης ἀφορμῆς ἑτέρας εὐδοκιμήσεως. ὡς αὖ οὖν εὐδόκιμος, ὁπόταν τὸ ἡμέτερον, ἓ τὰς ἐκκλησίας ἔσθι ἓ τὴν βασιλείαν ἰώμεθα· ἢ ἵνα μᾶλλον κελεύοντων ἡμῶν, ἐνωθήσεσθαι, σὺν τῇ προνοίᾳ τοῦ σωτῆρος ἡμῶν Χριστοῦ θεοῦ· ἢ δεδόσθαι τῇ σῇ θεοσεβείᾳ συγγνώμην, ὡς αὐ μὴ προφάσεις ἔχῃ, μηδὲ λέγειν δύνασθαι, διὰ τοὺς ἐντὸς τῆς ἐκκλησίας ἐγκεκλῆσθαι λόγους· γυμναθλῶναι γὰρ πάντας, ὅτι τῆς ἱερᾶς συνόδου βουλόμεθα, καὶ κρατεῖν, ὡς αὐ καλῶς ἔχειν δόξειεν· εἴπερ μεταλαμβάνοιεν συγγνώμης, εἴ τι ἢ μὴ, ἀλλὰ τῶν πατέρων οἱ νικηθέντες· ἡμεῖς μέντοι γε συμπεραίνεσθαι τὰς πόλεις καὶ τὰς ἐκκλησίας, οὐκ ἀνεξόμεθα. οὔτε μὲν ἀνέξεσθαι εἶναι τοὺς λόγους, ὧν κρατεῖν προκαθῆσθαι δεῖ τοὺς τῆς ἀπανταχοῦ προεστῶτας ἱερωσύνης· καὶ δι' ὧν ἡμεῖς ἐγκρατέστεροι τ' ἀληθινῆς δόξης, ἐσμέν τε καὶ ἐσόμεθα. πάντως δὲ οὐδεὶς, ὅστις κἂν μικρὸν μέτεστιν αἰσθήσεως πολιτείας, ἄξιος περιποιήσεσθαι, εἴ τις ἢ τὴν πεποίθησιν τὴν πεπιστευμένην ἀποφυγεῖν αἰρήσεται κρίσιν. ἐπεὶ μηδὲ βουληθέντι τοῦτο ἐξέσται· τῆς ἡμετέρας θεότητος ἐπιτρούσης μὲν ἀναγκαίως, τοὺς δὲ τῇ προθυμίας θαρροῦντας ἐλθεῖν δεῖ τὴν τοιαύτην ἐξέσεσθαι· οὐκ ἀνεξομένης δὲ, εἴ τις κελεύειν μᾶλλον, ἢ συμβουλεύειν, ἢ συμβαλεῖσθαι τοῖς τῶν πολιτῶν ἐθέλοι. ὥστε καὶ ἥκειν δεῖ σου τὴν ὁλκάδωσιν κατὰ τὸν χρόνον, ὃν τὰ ἑτέρα δηλοῖ γράμματα, πάντας ἀπεσταλμένα τοὺς τῶν μητροπόλεων ἐπισκόπους. καὶ τὴν περὶ ἡμῶν ἔχειν, μὴ ἄλλως αἰσθήσεσθαι προσδοκᾶν, εἰ μὴ πᾶν μὲν λυπηρὸν, καὶ ταραχώδες πάσῃς· ὅτι ἓ τὴν τῶν ζητουμένων ἔρευναν, ἥδιον ἐθέλοντά. καὶ γὰρ αὖ οὕτω δόξειας, οὔτε οἰκείᾳ πεπληγμένος λύπῃ, οὔτε τινὶ δυσμενῶν τῶνδε τὸ πρᾶγμα, τά τε ἤδη γεγονότα σκληρῶς μὲν καὶ παραλόγως, ὅμως δὲ ἐντὲρ δόξης πεπιηκέναι, καὶ τὰ ἐξῆς ἐθέλειν εὐθέως. εὖ γὰρ αὖ ἑτέρως ἐθέλοντες αἰσχόμεθα.

πλειστοι

ἥδιον

A id autem inter nos non existit, conari vt existat, cuiusuis potius, quàm sacerdotis fuerit. Quid enim indignius, quàm vno impetu, vnoq. animi conatu Ecclesiastica & Regia omnia velle cõfundere, ac à se inuicẽ diuellere? quasi vero alia omnis desit occasio, ex qua laudẽ & gloriam aucuperis.

Ne igitur clam te fit, quo nam in statu res nostræ versentur, noris Ecclesias & Regnum nostrũ coniuncta esse, nostraq. accedente auctoritate & imperio, & Christi Saluatoris nostri aspirãte prouidentia magis subinde inter se coitura esse: tũ tibi quoque à nobis cõdonatum esse, ne hinc capta occasione iure conqueri ac dicere queas, te ob B pietatis doctrinam in reprehensionem incidere. Quam quidem pietatis doctrinam in sacra Synodo in vtramque partem ventilatam, eatenus obtinere volumus, quatenus æquitati & rationi consentaneum esse iudicabitur. At vero, siue illi qui victi discedent, veniam impetraturi sint à patribus, siue non; nos sane ciuitates simul & ecclesias conturbari nequaquam sinemus; sed nec eam quoque doctrinam indiscussam manere patiemur, cui dijudicandæ eos præfici oportet, qui sacerdotijs vbique præsident, per quos & nos quoque in veritatis sententia stabilimur, magis magisq. identidem stabilietmur. Omnino autem nemo, qui vel aliqua ex parte ad rempublicam pertinet, qualicumque fiducia fretus, inconsultius quidpiam in hoc negotio tentet, aut impedire studeat. alioqui enim certam condemnationis sententiam non euadet: quandoquidem nostra maiestate eos qui prompte alacriterq. ad huiusmodi inquisitionem aduolare nõ cunctabuntur, merita laude prosequente; ceterosq. qui imperare C forte mallent, quàm in mediũ consulere, aut aliorum de eiusmodi rebus consilium audire, coercente, nulli omnino, vt maxime velit, integrum istud erit. Quamobrem & tuam quoque reuerentiam ad tẽpus, quod alijs litteris ad vniuersos Metropolitanos Episcopos missis ediximus, præsto adesse oportebit: neque prius nostram amicitiã te recuperaturum confidas, quàm omni turbatione & animorum ægritudine sedata, ad propositarum quæstionum discussionem vltro accurreris. Hac enim ratione, quæ pro tuenda opinione acerbe inconsulteq. abs te iam gesta sunt, neque priuato dolore perculsus, neque alicui præter decorum infestus admisisse; & quæ adhuc reliqua sunt, legitime transigere velle censeberis. Si quid autem secus visum fuerit, id nequaquam sustinebimus.

πεπληγμένος

ἄλλως

D

ΘΕΙΟΝ ΓΡΑΜΜΑ ΑΠΟΣΤΑΛΕΝ ΕΝ Αλεξανδρείᾳ Κυρίλλῳ θεοσεβεστάτῳ, καὶ τοῖς κατ' χώραν τῶν μητροπόλεων θεοσεβεστάτοις.

Αὐτοκράτορες Καίσαρες, Θεοδόσιος, καὶ Οὐαλεντινιανὸς, νικηταὶ, τροπαιοῦχοι, μέγιστοι, ἀεισέβαστοι Αὔγουστοι, Κυρίλλῳ θεοσεβεστάτῳ.

SACRA IMPERATORIA MISSA Alexandriam ad Cyrillum Episcopum, & Episcopos Metropolitanos eius regionis.

Imperatores Cæsares, Theodosius & Valentinianus, victores, triumphatores, maximi, semper Augusti, Cyrillo Episcopo.

Ιμ. κ. Ἡ ρᾳστη τῆς εἰς θεὸν εὐσεβείας ἡ τῆς ἡμετέρας πολιτείας κατάστασις, καὶ πολὺ τούτης ἔνεστι τὸ συγγενές τι καὶ προσφυές. ἔχεται γὰρ ἀλλήλων,

REIPVBLICAE nostræ constitutio ea quæ in Deum est pietate præcipue nititur, multaq. inter hanc & illam cognatio ac familiaritas intercedere solet. Nam & ex se inuicem pen- XXXII.

δηλαδὴ μηδεμιᾶς πρὸ τῆς ἁγιωτάτης συνόδου, καὶ τοῦ μέλλοντος παρ' αὐτῆς κοινῇ ψήφῳ, ἐφ' ἅπασι δίδεσθαι τόμου, καινοτομίας ἰδίᾳ πρός τινων γινομένης. καὶ πεπείσμεθα μὲν ἅπαντας τῶν θεοφιλεστάτων ἐπισκόπων, γνώμης ἐκκλησιαστικῶν τε, καὶ οἰκουμενικῶν ἀγαγμάτων χάριν, τῆν ἁγιωτάτην συνοδον τύτῳ ἡμῶν τῷ θεσπίσματι καταπτήξαθαι· σωφρονοῦντας δὲ πρὸς εὐσεβείας τῆς οὕτως ἀναγκαίοις, καὶ εἰς θεοδρέπτως φθάνειν τὸ δυνατὸν συμβαλλόμενον. καὶ ἡμᾶς ὃ τούτων πολλῷ μᾶλλον σπουδάζοντας φροντίδα, ἀπολιμπάνεσθαι οὐδένα φορητῶς ἀνέξεσθαι· οὐδεμίαν τε ἔχει πρὸς θεὸν, οὐδὲ πρὸς ἡμᾶς ἀπολογίαν, ὁ μὴ προθύμως, καὶ τὸν προειρημένον καιρὸν, εἰς τὸν ἀφορισθέντα τόπον σπουδαίως προσερχόμενος. καὶ γὰρ ὁ καλούμενος εἰς ἱερατικὴν σύνοδον, καὶ μὴ προθύμως παρείχων, οὐκ ὀρθῆς εἶναι δείκνυσι συνειδήσεως. ὁ θεὸς σε διαφυλάττοι χρόνοις πολλοῖς, πατὴρ ἁγιώτατε καὶ δεσπότατε. Ἐτέθη τῇ πρὸ δεκατριῶν καλανδῶν δεκεμβρίων ἐν Κωνσταντινουπόλει, ὑπατείᾳ τῶν δεσποτῶν ἡμῶν Θεοδοσίου τὸ τρισκαιδέκατον, καὶ Οὐαλεντινιανοῦ τὸ τρίτον, τῶν αἰωνίων Αὐγούστων.

Καὶ ἀναγνωσθέντα πρᾶξαι τὰ δεδογμένα, πρόκειται ἐν ἑβδόμῳ τῶν ἁγίας καὶ οἰκουμενικῆς συνόδου, ἐπὶ τοῦ δυσσεβοῦς Νεστορίου.

A tur. Ceterum ante ſanctiſſimam coactam Synodum, communemq. eiuſdem, quæ de omnibus dabitur, ſententiam, nihil quidquam in vlla prorſus re priuatim à quoquam innouetur. Omnino autē perſuaſum habemus, neminē ex pijſſimis, Deoq. deuotiſſimis Epiſcopis fore, qui ſimulatque rerū Eccleſiaſticarum cauſa, atque adeo controuerſiarum totius orbis gratia, noſtra hac ſanctione ſanctiſſimam Synodum cogi intellexerit, nō propere ſtudioſeq. occurſurus, rebusq. tātopere neceſſarijs, ac Deo vſque adeo gratis pro virili conſulturus ſit. Nos quoque harum rerum curæ ſedulo incumbentes, nullū impune abeſſe ſinemus:
B nec vllam ille vel apud Deū, vel apud nos quoque habiturus eſt excuſationem, qui ſtatim impigre ſecundum præfinitum tempus ad deſtinatum locum præſto non fuerit. Enimuero quicumque ad ſacerdotalē Synodum accitus alacriter non accurrit; is ſane conſcientiæ parum ſinceræ ſe eſſe oſtendit. Deus in multa tempora incolumem te conſeruet, ſanctiſſime pijſſimeq. Pater. Datæ Conſtantinopoli, xiij. kal. Decembris, Conſulatu Dominorum noſtrorum ſemper Auguſtorum, Theodoſij quidem XIII. Valentiniani vero III.

Lecta ſunt hæ publice, & relatæ inter acta, quæ geſta ſunt Epheſi à ſancta & generali Synodo propter impium Neſtorium congregata.

C

ΠΡΟ ΤΗΣ ΣΥΝΟΔΟΥ ΕΠΙΣΤΟΛΗ, Κυρίλλου ἀπὸ Ῥόδου πρώτη.

CYRILLI EPISTOLA PRIMA, è Rhodo ante Synodum ſcripta.

Κύριλλος πρεσβυτέροις, καὶ διακόνοις, καὶ λαῷ Ἀλεξανδρείας, ἀγαπητοῖς καὶ ποθητοτάτοις ἐν κυρίῳ χαίρειν.

Presbyteris, Diaconis, populoq. Alexandrino, dilectis deſideratiſſimisq. Cyrillus in Domino Sal.

Ἐκ. Χάριτι καὶ φιλανθρωπίᾳ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ, τὸ πλατὺ καὶ μέγα διενήξαμεθα πέλαγος, ἀπλοίαις τε καὶ ἡμεροπτέροις πνεύμασιν, ὥστε δίχα φόβου καὶ κινδύνου παντὸς, τὸν πλοῦν ἐξανύσαντες ἀφικέσθαι εἰς τὴν Ῥοδίων, δοξολογοῦντες θεὸν, καὶ λέγοντες μετὰ τῆς τοῦ ψαλμῳδοῦ φωνῆς· σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης, καὶ τὸν σάλον τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις. ἐπειδὴ δὲ ἐμοὶ ἀναγκαῖον ἦν τῷ σώματι, παρόντας δὲ τῷ πνεύματι, ἐπιβύζασθαι διὰ τοῦ γράμματος, ὡς πάντα, δεῖν φάσκον ὑπογεῖλαι πάντα τὰ ὑμῖν, καὶ ἐναργῆ καταστῆσαι. πεποίθα γὰρ, ὅτι προθήσεται ὁ θεὸς τὰ λοιπὰ, καὶ διὰ τῆς ἁπάντων ὑμῶν προσευχῆς ἐπικαλεσθήσεται. δέξασθε τοίνυν εἰς τὸν παρόντα μάλιστα καιρὸν, ὡς καρπὸν ἀγάπης, τὰς ὑπὲρ ἡμῶν προσευχάς· κἀγὼ γὰρ ταῦτα ποιῶν οὐ διαλιμπάνω· ἵνα πάλιν ὁ πάντας σώζεσθαι θέλων θεὸς, ὁ τῶν δυνάμεων κύριος, καταπαύσῃ τὰ μεταξὺ, καὶ πάντα ῥᾳδίως εἰρήνην, χαίροντας ἡμᾶς, χαίρουσιν ὡς πρέπει δεσπόταις.

πάντα

D GRATIA & benignitate Chriſti ſaluatoris noſtri magnum illud latumq. pelagus emenſi, incolumes Rhodum peruenimus ea ventorum lenitate proſperitateq. vſi, vt totam illam nauigationem citra omnem timorem, omneq. vitæ diſcrimen peregerimus. Quare Deum glorificantes, debitasq. gratiarū actiones eidem perſoluentes, cum Prophe-
XXXIII. ta in haſce voces prorupimus: Tu dominaris poteſtati maris; motum autem fluctuum eius tu mi- *Pſal. 88. 8. 10.*
tigas. Quia vero par erat, vt corpore abſens, ſpiritu autem præſens, litteris vos tamquam filios complecterer; non potui intermittere, quin
E hæc interea ad vos perſcriberem, præſentemq. rerum mearum ſtatum vobis patefacerem. Fore enim confido, vt Deus veſtrum omnium precibus prouocatus, cetera quoque, quæ etiamnum reliqua ſunt, clementer adijciat. Exhibete proinde hoc præſertim tempore veluti certum quemdam dilectionis fructum, veſtras pro nobis preces, (nam & ego quoque id facere non deſino) quo virtutum Dominus, qui omne bellum potenter conterit, omnia quæ huic cauſæ forte in- *Iudith. 16. 2.*
ſeruenerint, ſuauiter cōponens, omnemq. tempeſtatem & turbā ſapienter mitigans, nos gaudentes vobis gaudentibus, tamquā filijs denuo reſti-

δηλαδὴ μηδεμιᾶς πρὸ τῆς ἁγιωτάτης συνόδου, καὶ τοῦ μέλλοντος παρ' αὐτῆς καινῇ ψήφῳ, ἐφ' ἅπασι δι-
δοσθαι, τύπου, καιροτομίας ἰδίᾳ τισὶ δόξαν γεγομέ-
νης· καὶ πεπίσμεθα μὲν ἑκάστου τῶν θεοφιλεστάτων
ἱερέων, γνώσης ἐκκλησιαστικῶν τε, καὶ οἰκουμενι-
κῶν πραγμάτων χάριν, τῇ ἁγιωτάτῃ συνόδου
τούτῳ ἡμῶν τῷ θεσπίσματι καταπείσεσθαι· συνδρα-
μεῖν δὲ σπουδαίως τοῖς οὕτως ἀναγκαίοις, καὶ εἰς
θεοῦ δόξαν φθάνουσι, τὰ δυνατὰ συμβαλούμε-
νον. Ἐν ἡμῖν δ' τούτων πολλῷ πλείονι φροντίδα,
ἀπολιμπάνειν ὀφείλα φορητῶς ἀνεξόμεθα. οὐδε-
μίαν τε ἕξει πρὸς θεὸν, ἀδὲ πρὸς ἡμᾶς ἀπολογίαν,
ὁ μὴ σπουδαίως, κατὰ τὸν προσκειμένον καιρὸν, εἰς τὸν
ἀφορισθέντα τόπον σπουδαίως σπουδάζομενος. Ἐν δὲ
ὁ καλούμενος εἰς ἱερατικὴν σύνοδον, καὶ μὴ προθύ-
μως σπουδάζων, οὐκ ὀρθῆς εἶναι δείκνυσι συνειδή-
σεως. ὁ θεὸς σε διαφυλάττοι χρόνους πολλοὺς, πάτερ
ὁσιώτατε καὶ θεοσεβέστατε. Ἐδόθη τῇ πρὸ δεκατριῶν
καλανδῶν δεκεμβρίων, ἐν Κωνσταντινουπόλει, κατα-
πίᾳ τῶν δεσποτῶν ἡμῶν Θεοδοσίου τὸ τρισκαιδέκατον,
καὶ Οὐαλεντινιανοῦ τὸ τρίτον, τῶν αἰωνίων Αὐγούστων.

Καὶ ἀναγνωσθείσης πρὸς τῆς ὑποκειμένης, πρα-
χθέντα ἐν Ἐφέσῳ, περὶ τῆς ἁγίας ἐν οἰκουμενι-
κῇ συνόδῳ, ἕνεκεν τοῦ δυσσεβοῦς Νεστορίου.

A tur. Ceterum ante ſanctiſſimam coactam Synodum, communemq. eiuſdem, quæ de omnibus dabitur, ſententiam, nihil quidquam in vlla prorſus re priuatim à quoquam innouetur. Omnino autẽ perſuaſum habemus, neminẽ ex pijſſimis, Deoq. deuotiſſimis Epiſcopis fore, qui ſimulatque rerũ Eccleſiaſticarum cauſa, atque adeo controuerſiarum totius orbis gratia, noſtra hac ſanctione ſanctiſſimam Synodum cogi intellexerit, nõ propere ſtudioſeq. occurſurus, rebusq. tantopere neceſſarijs, ac Deo vſque adeo gratis pro virili conſulturus ſit. Nos quoque harum rerum curæ ſedulo incumbẽtes, nullum impune abeſſe ſinemus: B nec vllam ille vel apud Deũ, vel apud nos quoque habiturus eſt excuſationem, qui ſtatim impigre ſecundum præfinitum tempus ad deſtinatum locum præſto non fuerit. Enimuero quicumque ad ſacerdotalem Synodum accitus alacriter non accurrit; is ſane conſcientiæ parum ſinceræ ſe eſſe oſtendit. Deus in multa tempora incolumem te conſeruet, ſanctiſſime pijſſimeq. Pater. Datæ Conſtantinopoli, xiij. kal. Decembris, Conſulatu Dominorum noſtrorum ſemper Auguſtorum, Theodoſij quidem XIII. Valentiniani vero III.

Lectæ ſunt hæ publice, & relatæ inter alia, quæ geſta ſunt Epheſi à ſancta & generali Synodo propter impium Neſtorium congregata. C

ΠΡΟ ΤΗΣ ΣΥΝΟΔΟΥ ΕΠΙΣΤΟΛΗ Κυρίλλου ἀπὸ Ρόδου πρώτη.

CYRILLI EPISTOLA PRIMA, è Rhodo ante Synodum ſcripta.

Κύριλλος πρεσβυτέροις, καὶ διακόνοις, καὶ λαῷ Ἀλεξανδρείας, ἀγαπητοῖς καὶ ποθεινοτάτοις ἐν κυρίῳ χαίρειν.

Presbyteris, Diaconis, populoq. Alexandrino, dilectis deſideratiſſimisq. Cyrillus in Domino Sal.

Κεφ. λγ'. Χάριτι καὶ φιλανθρωπίᾳ τοῦ πάντων ἡμῶν D Ζωτῆρος Χριστοῦ, τὸ πλατὺ καὶ μέγα διε-
περάσθημεν πέλαγος, ἀπαθοῖς τε καὶ ἡμερο-
παρεῖς πνεύμασιν· ὥστε δίχα φόβου καὶ κινδύ-
νου πάντες, τὸν πλοῦν ἐξανύσαντες, ἀφικέσθαι εἰς
τὴν Ῥόδιον, δοξολογοῦντες θεὸν, καὶ λέγοντας με-
τὰ τῆς τοῦ ψάλλοντος φωνῆς· σὺ διαπόζεις τῷ κρά-
τους τῆς θαλάσσης, καὶ τὸν σάλον τῶν κυμάτων
αὐτῆς σὺ καταπραΰνεις. ἐπεὶδὴ δὲ ἦν ἀναγκαῖον
δοῦναι τῷ ζώματι, παρεῖναι δὲ τῷ πνεύματι,
ἐπιστεῖλαι διὰ τοῦ γράμματος, ὡς ἔπεται, E
δεῖν φήθην θαρσεῖλαι τοῖς πᾶσι ὑμῖν, καὶ ἐ-
ναρχῆ καταπέμψαι. πεποίθα γὰρ, ὅτι προσθήσει ὁ
θεὸς τὰ λοιπὰ, καὶ διὰ τῆς ἁπάντων ὑμῶν προ-
σευχῆς ἐφοδιασθέντες. δεῖξαι τοίνυν εἰς τὸν
παρόντα μάλιστα καιρὸν, ὡς κἀμοὶ ἀγάπης, τὰς
ὑπὲρ ἡμῶν προσευχάς. κἀγὼ γὰρ τοῦτο ποιῶν
οὐ διαλιμπάνω· ἵνα πάλιν ὁ πάντας σωτηρίων
θεὸς, ὁ τῶν δυνάμεων κύριος, κατα-
πέμψει, πάντα ῥαΐσας τὸν μεταξὺ, καὶ πάντα ῥαΐσας πάλιν,
χαίροντας ἡμᾶς, χαίρουσιν οἷς πέπομφα δοῦναι.

πάντα

Χ. 33. GRATIA & benignitate Chriſti ſaluatoris noſtri magnum illud latumq. pelagus emenſi, incolumes Rhodum peruenimus ea ventorum lenitate proſperitateq. vſi, vt totam illam nauigationem citra omnem timorem, omneq. vitæ diſcrimen peregerimus. Quare Deum glorificantes, debitasq. gratiarum actiones eidem perſoluentes, cum Prophe ta in haſce voces prorupimus: Tu dominaris poteſtati maris; motum autem fluctuum eius tu mitigas. Quia vero par erat, vt corpore abſentes, ſpiritu autem præſentes, litteris vos tamquam filios complecterer; non potui intermittere, quin hæc interea ad vos perſcriberem, preſentemq. rerum mearum ſtatum vobis patefacerem. Fore enim confido, vt Deus veſtrum omnium precibus prouocatus, cetera quoque, quæ etiamnum reliqua ſunt, clementer adijciat. Exhibete proinde hoc præſertim tempore veluti certum quemdam dilectionis fructum, veſtras pro nobis preces, (nam & ego quoque id facere non deſino) quo virtutum Dominus, qui omne bellum potenter conterit, omnia quæ huic cauſæ forte interuenerint, ſuauiter componens, omnemq. tẽpeſtatem & turbam ſapienter mitigans, nos gaudentes vobis gaudentibus, tamquã filijs denuo reſti-

Psal.88.b. 10.

Iudith.16 v.3.

Αὐτοκράτορες Καίσαρες, Θεοδόσιος & Οὐαλεντινιανὸς, νικηταὶ, τροπαιοῦχοι, μέγιστοι, αἰσεβέστατοι Αὔγουστοι, τῇ ἁγίᾳ συνόδῳ.

Imperatores Cæsares, Theodosius & Valentinianus, victores, triumphatores, maximi, semper Augusti, sanctæ Synodo.

Κεφ. λέ.

ΠΑντων μὲν τῶν κοινῇ συμφερόντων πολλὴν φροντίδα ποιούμεθα, διαφερόντως δὲ τῶν εἰς εὐσέβειαν ἡκόντων. δι' ὧν καὶ τῶν λοιπῶν ἀγαθῶν ἡ χορηγία τοῖς ἀνθρώποις συμβαίνειν. διό τοι τοῦτο πρώην μὲν ὠφείλομεν τὴν συνέλευσιν τὴν ὑμετέραν θεοσεβείαν εἰς τὴν τῶν Ἐφεσίων μητρόπολιν, ἣν εἰκότως μεγαλοφήκαμεν. ἐπειδὴ δὲ χρὴ καὶ τῆς πρεπούσης ἀκριβείας τι, καὶ ἡσυχίας, τῇ διαπύστῳ τῆς ἁγιωτάτης ὑμῶν συνόδου, δεούσας φροντίσαι· οὐδὲ τοῦτο παρήκαμεν, ὥστε αὐτὴν παντελῶς ἀνεφύξαι ἀφυλακτηθῆναι τὸ ἀπρεπέστατον. καὶ πεπείσμεθα μὲν, ὡς εὐθυμίας τῆς ἐξωθεν βοηθείας, εἰς τὸ καὶ ἑτέροις εἰρήνην διαπρᾶξαι, δεῖται ὑμῶν ἡ θεοσεβεστάτη· ἀλλὰ καὶ τοῦτο τῆς ἐμμελοῦς ἡμῶν σπουδῆς ἐπὶ τὴν εὐσέβειαν σπουδαίας, μὴ παρεδεῖν. Ἐντέταλται γάρ μοι Κανδιδιανὸς, ὁ μεγαλοπρεπέστατος Κόμης τῶν καθωσιωμένων ἀκουστικῶν, ἄγειν τῆς ἁγίας ὑμῶν διαβλῆναι συνόδου· καὶ μηδὲν μὲν τῶν περὶ τῶν δογμάτων γινομένας ζητήσεσιν, καινοτομῆσαι· ἀφήμισαν γὰρ, τὸν μὴ ἐξ καταλόγου τῶν ἁγιωτάτων ἐπισκόπων τυγχάνοντα, τοῖς ἐκκλησιαστικοῖς σκέμμασιν ἐπιμίγνυσθαι· τοὺς κοσμικοὺς δὲ καὶ μοναζοντας, τούς τε ἤδη διὰ τοῦτο συνειλεγμένους, καὶ τοὺς συνάξοντας μέλλοντας, τῆς αὐτῆς παντὶ τρόπῳ χωρίσαι πόλεως. ἐπειδήπερ οὐ χρὴ τοὺς κατ' οὐδὲν ἀναγκαίους ὄντας τῇ μελλούσῃ τοῦ δόγματος διασκέψει, κινεῖν θορύβους· καὶ διὰ τοῦτο ἐμποδίζειν τοῖς εἰρηνικῶς τυποῦσθαι ἐθέλουσι τῆς ὑμετέρας ἁγιωσύνης ὀφείλουσι. καὶ φροντίσαι τοῦ μὴ ἵνα δι' ἀνοίας ἐξ αὐτοπαθείας δεῖ πολέμου ἐνεχθῆναι· ὡς ἂν μὴ ἐκ τούτου ἡ τῆς ἁγιωτάτης ὑμῶν συνόδου περιμποίζοιτο διάστασις, καὶ ἡ ἀκεραίου τῆς ἀληθείας ζήτησις ἐκ τῆς ἐγγενομένης τυχὸν ἀπάτου ἐπιχύσεως διαθρούηται. αὐτίκα γὰρ ὡς τῶν λεγομένων ἕκαστον ἀκροώμενον, ἐπιγνῶναι τὸ δοκοῦν, ἢ αἱρεῖσθαι· καὶ οὕτως ἐξ ἐπιπόνου τι καὶ λύσιν, τῷ ἐνὶ τοῦ ἀληθοῦς δόγματος ἐρεύναν, δίκαιον ἔσεσθαι ἐπιλυθῆναι· καὶ κοινῇ τῆς ὑμετέρας ἁγιότητος ψήφῳ, ἀσφαλέστερόν τι καὶ τὸν πᾶσιν ἀρέσκοντα τύπον λαβεῖν. πρωτύπως δὲ ἐνδὸν τῆς ἡμετέρας θέσπις ὁ αὐτὸς μεγαλοπρεπέστατος κὴρ Κανδιδιανὸς ἐντέταλται, πάντι τρόπῳ ἐνφυλάττειν, μηδένα τῶν τῆς ἁγιωτάτης ὑμῶν συνόδου, ὡς οἷόν τε ἐπανιέναι, ἢ καὶ τὸ ἧττον ἡμῶν φραπίδων καταλαβεῖν βουλόμενον, ἢ καὶ ἀλλαχοῦ που ἀφικνεῖσθαι σπεύδοντα, ἀπολιπεῖν τὸν ὁρισθέντα τῇ διασκέψει τόπον· μή τι μᾶλλον ἔτερον τὸ ἐνδέχεσθαι πρότερον ἐκκλησιαστικῷ ζήτημα,

CVm magnam omnium quæ è re publica sunt, curam habeamus, tum vero maximam illorum, quæ ad pietatem religionemq. conseruãdam pertinere arbitramur. per ea namque cetera quoque bona hominibus suppeditantur. Scripsimus proinde non ita multo ante de pietatis vestræ Synodo apud Ephesiorum metropolim congreganda, eaq. Sacræ nostræ inseruimus, quæ institutæ rei quàmmaxime conuenire censebamus. Quia vero ordinis, quietisque, quam sacræ vestræ Synodi consultationes iure deposcunt, decentem quoque curam adhibere oportuit; hanc quoque partem, quò vndique tranquillitas adesset, non prætermittendam existimauimus. Non arbitramur autem, pietatem vestram vt alijs pacem conciliet, alterius cuiuspiã extrinsecæ opis egere. nihilominus ad nostrũ erga religionem studium, singularemq. prouidentiam pertinebat & hanc quoque non negligere.

Igitur Candidianum præclarissimum religiosorum domesticorum Comitem ad sacram vestrã Synodum abire iussimus; sed ea lege & condicione, vt cum quæstionibus & controuersijs quæ circa Fidei dogmata incidunt, nihil quidquam commune habeat: (nefas est enim qui sanctissimorũ Episcoporum catalogo adscriptus non est, illum Ecclesiasticis negotijs & consultationibus sese immiscere) verum vt monachos, & sæculares, ac ceteros denique omnes, qui huius spectaculi causa vel eò nunc confluxerunt, vel in posterum forte confluent, ab eadem illa ciuitate modis omnibus submoueat: (quandoquidem non licet, illos qui omnino necessarij nõ sunt, sacrorum dogmatum examen aliquo tumultu impedire; & ijs quæ cum tranquillitate à vestra sanctitate constitui definiriq. debent, obstaculum aliquod afferre) tum rursum, vt diligenter prospiciat, ne qua grauior dissensio ex mutuo repugnandi studio coorta, & sæuæ tempestatis instar debacchata, sanctissimæ Synodi vestræ cõsultationem, exactioremq. veritatis indagationem quouis modo obturbet: tum denique quò operam det sedulam, vt omnibus & singulis quæ dicuntur, rite perceptis, singuli inoffense quod visum fuerit in medium proponere, vel ab alijs propositum, si opus id fuerit, refutare queant: vt ea tandem ratione, vbi per singulas propositiones exceptionesq. inquisitio citra vllam omnino turbam contentionemq. habita fuerit, quod omnibus placitum probatumq. erit, communi vestræ sanctitatis sententia constituatur decernaturque. Ante omnia autem scuere eidem magnificentissimo Candidiano mandatum est, vt quàmstudiosissime obseruet, ne quem ex sanctissima vestra Synodo aut reditum molientem, aut iter ad exercitum nostrum affectantem, aut ad alium quemcumque locum abscedere cupientem, prius inde abire permittat, quàm diligenti adhibita discussione, ea omnia decreta definitaq. fuerint, quæ in disquisitionem venerant. Hinc, ne vllam omnino aut Ecclesiasticam, aut

aliam quamcumque cõtrouerſiam vndecumque natam vel motam, quæ ad propoſitam ſancti dogmatis conſiderationem non pertineat, ante moueri ſinat, quàm eorum omnium quæ nũc in quæſtionem vocata ſunt, ambiguitate ſoluta, ea quæ ad veritatis inueſtigationem faciunt, exactiſſimo iudicio diſcutiantur, finemq. orthodoxæ religioni congruum ſortiantur. Quin & huius quoque admonita ſit veſtra pietas, nempe, ſerenitati noſtræ viſum eſſe, vt nulla omnino in ſacra veſtra Synodo, aut etiam in publico Epheſiorum iudicio, pecuniaria aut criminalis cauſa aduerſus aliquem agitetur. Quòd ſi quid eiuſmodi extiterit, cuipiamve vſu venerit, huius integram cognitionem magnæ huic noſtræ ciuitati reſeruatam volumus. Denique nec id quoque vobis clam ſit, videlicet, magnificentiſſimũ Comitem Irenæum neque ſanctiſſimæ veſtræ Synodi conſilijs, neque his quæ eximio legato noſtro Candidiano à nobis demandata ſunt, vllatenus communicare debere: vt qui ſolius amicitiæ cauſa cum pijſſimo celeberrimæ ciuitatis huius Epiſcopo Neſtorio Epheſum profectus ſit.

τησιν, ἢ ἰνῶν ἐξαπιώτων, ἢ ὁπωσοῦν ἔκ τινος ἀνακύπτουσαν ζήτησιν, μὴ σωπίνεσθαι εἰς τὸν προκειμένου τοῦ ἁγίου δόγματος διάσκεψιν, πρὶν αὐτῶν πᾶσαν ἡ τοῦ ζητουμένου λυθεῖσα ἀμφισβήτησις, καὶ τὰ εἰς τὸν ἀληθῆ ἱδρῦσαι λυσιτελοῦντα, πρὸς ἀκριβῆ ζητηθέντα, πέρας τύχῃ, τοῦ τῇ ὀρθοδόξῳ θρησκείᾳ συμβαίνοντος. γινωσκέτω δὲ ὑμῶν ἡ θεοσέβεια, δεδοχθαι τῇ ἡμετέρᾳ μαλιωότητι, μηδεμίαν ἢ δίκη τῶν ἁγίας ὑμῶν συνόδου, ἢ ἐν δημοσίῳ αὐτόθι δικαστηρίῳ, χρηματικῷ, ἢ ἐγκληματικῷ καί τινος κινηθῆναι αἰτίασιν, εἴ τινι τυχὸν τοῦτον εἶναι συμβαίνοι. πᾶσαν δὲ τῶν περὶ τούτων διάγνωσιν, συγκροτηθῆναι καὶ τὴν μεγαλώνυμον πόλιν. Εἰρωμένον δὲ τὸν μεγαλοπρεπέστατον ἄνδρα, φιλίας μόνον χάριν, σπουδάσθηναι τῷ θεοφιλεστάτῳ ἐπισκόπῳ τῆσδε τῆς μεγαλωνύμου πόλεως Νεστορίῳ, μή τι τοῖς σπέρμασι τῆς ἀγιωτάτης ὑμῶν συνόδου, μή τι μὴν τοῖς ἐγχειρισθεῖσι τῷ παρ' ἡμῶν λιποστελέντι τῷ εὐδοξοτάτῳ ἀνδρὶ Κανδιδιανῷ, κατά τινα λόγον κοινωνήσαντα.

EPISTOLA IOANNIS EPIſcopi Antiochiæ ad Cyrillum.

Domino meo religioſiſſimo, ſanctiſſimoq. commiſtro Cyrillo, Ioannes in Domino Sal.

XXXVI NON mediocriter me cruciat, poſteaquã ſanctitas tua Epheſi præſto eſſe cœpit, paucos hoſce dies me abfuiſſe. Etenim ſanctitatis tuæ deſiderium, non minus quàm res ipſa, vt iter hoc quàmcitiſſime abſoluere cupiam, me ſtimulat. Tandem ergo poſt multas exantlatas itineris moleſtias, ſanctitatis tuæ precibus adiutus, præ foribus ſum. Nam triginta totos dies (tot enim ſpatij intercapedo poſtulat) iter vſque facio, nihil quidquã quietis prorſus mihi indulgens: multis interim religioſiſſimis Epiſcopis ob itineris difficultatem grauiter afflictis: neque paucis quoque iumentis ob continuum profectionis laborem extinctis. Tu igitur Deum preceris obſecro, vt hoſce quinque aut ſex itineris dies ſine moleſtia percurrere, ſacrumq. ac ſanctum tuum caput cũ gaudio nobis complecti & exoſculari liceat. Ioannes, Paulus, Macarius, ceteriq. qui apud me ſunt, Deo chariſſimi Epiſcopi ſanctitatem tuam ſalutant. Ego quoque cum meis domeſticis, vniuerſam quæ tecum eſt, fraternitatem plurimum ſaluto. Incolumis vale, & pro nobis orare perge, domine pijſſime ac ſanctiſſime.

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΑΝΤΙΟχείας πρὸς Κύριλλον.

Τῷ δεσπότῃ μου τῷ θεοφιλεστάτῳ, καὶ ἁγιωτάτῳ συλλειτουργῷ Κυρίλλῳ, Ἰωάννης ἐν κυρίῳ χαίρειν.

Κεφ λε'.

ΟΤΙ δὲ ἐμὲ μετρίως ἄκαιρον, τὸ ὅλως τῆς ὑμετέρας ὁσιότητος εἰς Ἔφεσον ἀποδημίας, τὰς μικρὰς ταύτας ὑστερῆσαι ἡμέρας. τῆς γὰρ χρείας ὁ περὶ τὸν σὸν ἁγιωσύνην πόθος πλέον μοι ἐγκεῖται συντόνως τὴν ὁδὸν ἐξανύσαι. ἐμοὶ γοῦν ἔτι ἡμέρας λοιπὰς, τῆς σῆς ἀμοίρους ἐχούσης, πλανᾶσθαι τὸν τῆς ὁδοιπορίας πόνον. ἡμέρας γὰρ ἔχω τριάκοντα· τοσοῦτος γὰρ ὁ κύκλος τῆς ὁδοῦ ἔχει· ὁδόων, οὐδαμῶς οὐ δόλως ἐνδιδοὺς ἑαυτῷ. ἑνὸς τῶν κυρίων τῶν θεοφιλεστάτων ἐπισκόπων, ἀνωμαλίᾳ καὶ τῇ ὁδὸν χρησαμένων· ζώων ὑπὸ πολλῶν πεπωκότων διὰ τῆς συντόνου ὁδοιπορίας. εὔχου οὖν διανῦσαι, καὶ πᾶσαν τὴν πέντε, ἢ ἓξ μοναὶ, καὶ ἡμέρας ἀλύπως ἡμᾶς ὁδεῦσαι, ἐξ ἀλύπως περιπύξασθαι τῶν ἱερῶν ἡμῖν ἐξ ὁσίων κεφαλῶν. οἱ περὶ τὸν κύριόν μου τὸν θεοφιλέστατον ἐπίσκοπον Ἰωάννην, Παῦλον, Μακάριον, προσφθέγγονταί σου τῆς ὁσιότητος. ἐξ πᾶσαν τὴν σὺν σοὶ ἀδελφότητα, ἐγώ τε καὶ οἱ σὺν ἐμοὶ, πλεῖστα προσαγορεύομεν. ἐρρωμένως, ὑπερευχόμενος ἡμῶν, ἁγιωτάτης, θεοφιλεστάτης καὶ ὁσιωτάτης.

Ο ΔΕΥΤΕΡΟΣ ΤΟΜΟΣ Ο ΠΕΡΙΕΧΩΝ ΤΑ ΠΡΑΚΤΙΚΑ ΤΗΣ ΣΥΝΟΔΟΥ.

PARS SECVNDA, CONTINENS EA QVAE IN CONCILIO ACTA SVNT.

ΑΡΧΗ ΤΗΣ ΣΥΝΟΔΟΥ.

Πράξις α.

ΜΕΤΑ τὴν ὑπατείαν τῶν δεσποτῶν ἡμῶν, Φλαυίου Θεοδοσίου τὸ τρισκαιδέκατον, καὶ Οὐαλεντινιανοῦ τὸ τρίτον, τῶν αἰωνίων αὐγούστων, πρὸ δέκα καλανδῶν Ιουλίων, συνόδου συγκροτηθείσης ἐν τῇ Εφεσίων μητροπόλει, ἐκ θεσπίσματος τῶν θεοφιλεστάτων, καὶ φιλοχρίστων βασιλέων· καὶ καθεσθέντων ἐν τῇ ἁγιωτάτῃ ἐκκλησίᾳ, τῇ καλουμένῃ Μαρίᾳ, τῶν θεοφιλεστάτων καὶ ὁσιωτάτων ἐπισκόπων·

Κυρίλλου Αλεξανδρείας, διέποντος καὶ τὸν τόπον τοῦ ἁγιωτάτου, καὶ ὁσιωτάτου ἀρχιεπισκόπου τῆς Ρωμαίων ἐκκλησίας, Κελεστίνου· καὶ	*Cyrillo Alexandriæ, qui & Cælestini quoque sanctissimi sacratissimiq. Romanæ Ecclesiæ Archiepiscopi locum obtinebat, &*
Ιουβεναλίου, Ιεροσολύμων· καὶ	*Iuuenali Hierosolymorum, &*
Μέμνονος, τῆς Εφεσίων· καὶ	*Memnone Ephesiorũ, &*
Φλαυιανοῦ Φιλίππων, ἐπέχοντος καὶ τὸν τόπον Ρούφου τοῦ εὐλαβεστάτου ἐπισκόπου τῆς Θεσσαλονικέων· καὶ	*Flauiano Philippensium, qui Rufi quoque reuerendissimi Thessalonicensium Episcopi locum gerebat, &*
Θεοδότου Αγκύρας, Γαλατίας πρώτης· καὶ	*Theodoto Ancyræ Galatiæ primæ, &*
Φίρμου, Καισαρείας, Καππαδοκίας πρώτης· καὶ	*Firmo Cæsareæ Cappadociæ primæ, &*
Ακακίου, Μελιτηνῆς Αρμενίας· καὶ	*Acacio Melitenæ Armeniæ, &*
Ικονίου, Γορτύνης τῆς Κρήτης· καὶ	*Iconio Gortynæ Cretæ, &*
Περιγένους, Κορίνθου τῆς Ελλάδος· καὶ	*Perigene Corinthi Helladis, &*
Κύρου, Αφροδισιάδος τῆς Καρίας· καὶ	*Cyro Aphrodisiadis Cariæ, &*
Οὐαλεριανοῦ, Ικονίου· καὶ	*Valeriano Iconij, &*
Ησυχίου, Παρίου· καὶ	*Hesychio Parij, &*
Ελλανίκου, Ρόδου· καὶ	*Hellanico Rhodi, &*
Δονάτου, Νικοπόλεως, ἠπείρου παλαιᾶς· καὶ	*Donato Nicopolis, veteris Epiri, &*
Εὐχαρίου, Δωρακίου, ἠπείρου νέας· καὶ	*Euchario Dyrrhachij Epiri nouæ, &*
*Περεκίου, Φαρμάλου· καὶ	*Perecio Pharmali, &
Εὐδοξίου, Χώματος τῆς Λυκίας· καὶ	*Eudoxio Chomatis Lyciæ, &*
Σιλουανοῦ, *Χαιρετόπου Φρυγίας· καὶ	*Siluano Chæretaporum Phrygiæ, &*
Βερινιανοῦ, Πέργης τῆς Παμφυλίας· καὶ	*Beriniano Pergæ Pamphyliæ, &*
Αμφιλοχίου, Σίδης τῆς Παμφυλίας· καὶ	*Amphilochio Sidæ Pamphyliæ, &*
Επιφανίου, Κρατείας τῆς Ονωριάδος· καὶ	*Epiphanio Cratiæ Honoriadis, &*
Γρηγορίου, Κερασσοῦντος πόντου Πολεμωνιακοῦ· καὶ	*Gregorio Cerasuntis Ponti Polemoniaci, &*
Προθυμίου, *Κακόνης· καὶ	*Prothymio Comanæ, &*
Παλλαδίου, Αμασίας Ελλησπόντου· καὶ	*Palladio Amasiæ Hellesponti, &*
Σενεκίωνος, Κόδρων· καὶ	*Senecione* Codrorum, &
Δαλματίου, Κυζίκου· καὶ	*Dalmatio Cyzici, &*
Ακακίου, Αρκης· καὶ	*Acacio Arcæ, &*
Δοκιμασίου, Μαρωνείας τῆς Θράκης· καὶ	*Docimasio Maroniæ Thraciæ, &*
Ιωάννου, Πρικονησίου· καὶ	*Ioanne Proconesi, &*
Δανιήλου, Κολωνίας, Καππαδοκίας δευτέρας· καὶ	*Daniele Coloniæ secundæ Cappadociæ, &*
Ρωμανοῦ, Ραφίας· καὶ	*Romano Rhaphiæ, &*
Παυλιανοῦ, Μαϊουμᾶ· καὶ	*Pauliano Maiumæ Gazæ, &*

*Peregrino

*Περρεβίου

*Perrebio

*Χαιρετόπων

*Κομάνης

*Scodren

PRINCIPIVM SYNODI.

Actio prima.

POST Consulatum dominorum nostrorum, Flauij quidem Theodosij XIII. Valentiniani vero III. semper Augustorum, x. kal. Iulij, Synodo congregata in Ephesiorum metropoli ex decreto religiosissimorum & Christianissimorum Imperatorum; & considentibus in sanctissima Ecclesia, quæ appellatur Maria, religiosissimis & sanctissimis Episcopis,

	Παύλου, Ανθηδόνος· καὶ	*Paulo Anthedonis, &*
	Φίδου, Ιόπσης· καὶ	*Fido Ioppe, &*
* Αἴανοδ, * al. Ioanne	* Αἰήνοδ, Συκαμαζόνος· καὶ	* *Aeano Sycamazonis, &*
	Θεοδώρου, Γαδάρων· καὶ	*Theodoro Gadarorum, &*
	Λητοίου, Λιβυάδος· καὶ	*Letoio Libyadis, &*
* Θεοδούλου * Theodulo	* Αμπελᾶ, Ελούσης· καὶ	* *Ampela Helusæ, &*
	Θεοδώρου, * Αριβήλων· καὶ	*Theodoro* * *Arbelorum, &*
* Αρβδήλων * Aribdilæ,	Πέτρου, Παρεμβολῆς· καὶ	*Petro Parembolæ, &*
	Ιωάννου, Αὐγουστουπόλεως· καὶ	*Ioanne Augustopolis, &*
	Σαΐδα, Φαίνους· καὶ	*Saida Phænis, &*
	Ρουφίνου, Ταβῶν· καὶ	*Rufino Taborum, &*
	Ανυσίου, Θηβῶν· καὶ	*Anysio Thebarum, &*
* Halicrate	Καλλικράτους, Ναυπάκτου· καὶ	* *Callicrate Naupacti, &*
	Δόμνου, Οπουῶντος· καὶ	*Domno Opuntis, &*
	Νικίου, Μεγάρων· καὶ	*Nicio Megarorum, &*
	Αγαθοκλέους, Κολωνίας· καὶ	*Agathocle Coloniæ, &*
* Κεκελλίδος * Helliadæ,	Φήλικος, Απολλωνίας, καὶ * Βελλιάδος· καὶ	*Felice Apolloniæ, &* * *Belliadæ, &*
	Θεοδώρου, Δωδώνης· καὶ	*Theodoro Dodonæ, &*
	Κυρίλλου, Πυλῶν τῆς Χερσοννήσου· καὶ	*Cyrillo Pylorum Chersonesi, &*
	Ανδηρίου, Χερρονήσου Κρήτης· καὶ	*Anderio Cherronesi Cretæ, &*
* Λάππης * Lappæ,	Παύλου, * Λάμπης· καὶ	*Paulo* * *Lampæ, &*
	Ζηνοβίου, Κνωσσοῦ· καὶ	*Zenobio Gnossi, &*
	Λουκιανοῦ, Τοπηρίου Θράκης· καὶ	*Luciano Toperi Thraciæ, &*
	Εννεπίου, Μαξιμιανουπόλεως· καὶ	*Ennepio Maximianopolis, &*
* Λάμης·	Σεκουνδιανοῦ, * Λαμίας· καὶ	*Secundiano Lamiæ, &*
	Δίωνος, Θηβῶν Θεσσαλίας· καὶ	*Dione Thebarum Thessaliæ, &*
	Θεοδώρου, Εχιναίου· καὶ	*Theodoro Echinai, &*
	Μαρτυρίου, Ηλιστρῶν· καὶ	*Martyrio Helistrorũ, &*
* Zerbæ,	Θωμᾶ, Δέρβης· καὶ	*Thoma* * *Derbæ, &*
	Αθανασίου, Παροσίθου· καὶ	*Athanasio Parosithi, &*
	Θεμιστίου, Ιασσοῦ· καὶ	*Themistio Iassi, &*
	Αφθονήτου, Ηρακλείας· καὶ	*Aphthoneto Heracleæ, &*
	Φιλητοῦ, Αμαζόνος· καὶ	*Phileto Amazonis, &*
	Απελλᾶ, Κιβύρρας· καὶ	*Apella Cibyrrhæ, &*
	Σπουδασίου, Κεράμων· καὶ	*Spudasio Ceramorum, &*
	Αρχελάου, Μύνδου· καὶ	*Archelao Myndi, &*
	Φανία, Αρπάσων· καὶ	*Phania Harpasorum, &*
	Προμαχίου, Αλίνδων· καὶ	*Promachio Alindorũ, &*
	Φιλίππου, Περγάμων τῆς Ασίας· καὶ	*Philippo Pergamorum Asiæ, &*
	Μαξίμου, Κύμης· καὶ	*Maximo Cumæ, &*
	Δωροθέου, Μυρρίνης· καὶ	*Dorotheo Myrrhinæ, &*
	Μαξίμου, Ασσου· καὶ	*Maximo Assi, &*
* Εὐπόρου,	* Απόρου, Υπέπων· καὶ	*Euporo Hypeporum, &*
	Αλεξάνδρου, Αρκαδιουπόλεως· καὶ	*Alexandro Arcadiopolis, &*
	Εὐτυχίου, Θεοδοσιουπόλεως· καὶ	*Eutychio Theodosiopolis, &*
	Ρόδωνος, Παλαιᾶς πόλεως· καὶ	*Rhodone Palæopolis, &*
	Εὐτροπίου, * Αἰγαίων· καὶ	*Eutropio* * *Aegæorum,*
	Αφοβίου, * Κολῶνος· καὶ	*Aphobio Colonæ, &*
	Νεστορίου, Σιών· καὶ	*Nestorio Sionensi, &*
	Ηρακλέωνος, τράλλεων· καὶ	*Heracleone Tralleorũ, &*
	Θεοδότου, Νύσσης· καὶ	*Theodoto Nyssæ, &*
	Θεοδώρου, Ανινήτου· καὶ	*Theodoro Anineti, &*
	Τιμοθέου, Βριούλων· καὶ	*Timotheo Briulorum, &*
	Θεοδοσίου, Μασταύρων· καὶ	*Theodosio Mastaurorũ, et*
	Εὐτύχιος Ερυθρῶν· καὶ	*Eutychio Erythrorum, &*
	Εὐσεβίου, Κλαζομενῶν· καὶ	*Eusebio Clazomenorũ, &*
	Εὐθαλίου, Κολοφῶνος· καὶ	*Euthalio Colophonis, &*
	Μοδέστου, * Ανεων· καὶ	*Modesto Aneorum, &*
	Θεοδοσίου, Πριήνης· καὶ	*Theodosio Priena, &*
	Εὐσεβίου, Μαγνησίας· καὶ	*Eusebio Magnesiæ, &*
	Σαπρικίου, Πάφου τῆς Κύπρου· καὶ	*Sapricio Paphi Cypri, &*
	Ζηνῶνος, * Κυρίου· καὶ	*Zenone* * *Cyrij, &*
	Ρηγίνου, * Κωνσταντίας· καὶ	*Rhegino* * *Constantiæ, &*
	Εὐαγρίου, Σολῶν· καὶ	*Euagrio Solorum, &*
	Καισαρίου, Χωρεπισκόπου· καὶ	*Cæsario Chorepiscopo, &*
	Τριβωνιανοῦ, Ασπένδου τῆς Παμφυλίας· καὶ	*Triboniano Aspendi Pamphyliæ, &*
	Νουνεχίου, Σέλγης· καὶ	*Nunechio Selgæ, &*
	Σόλωνος, Καραλλίας· καὶ	*Solone Carallia, &*
	Ακακίου, Κοτένων· καὶ	*Acacio Cotenorum, &*
	Νησίου, Κορυβράσσου· καὶ	*Nisio Corybrassi, &*
	Ματιδιανοῦ, Κορακισίων· καὶ	*Matidiano Coracisiorũ, et*
	Νεκταρίου, * Συνέων· καὶ	*Nectario* * *Synensi, &*
	Εὐτρεπίου, Ετένων· καὶ	*Eutropio Etennorum, &*
	Ταυριανοῦ, Λύρβης· καὶ	*Tauriano Lyrbæ, &*
	Εὐσεβίου, Ασπόνων τῆς Γαλατίας· καὶ	*Eusebio Asponorum Galatiæ, &*
	Φιλουμένου, Κίννης· καὶ	*Philumeno Cinnæ, &*
	Αστραπητοῦ·	*Astrapeto,*
	Εὐσεβίου, Ηρακλείας τῆς Ονωριάδος· καὶ	*Eusebio Heracleæ Honoriadis, &*
	Παραλίου, Ανδράπων τῆς Ελλησπόντου· καὶ	*Paralio Andraporum Hellesponti, &*
	Σιλουανοῦ, Κερατάπων· καὶ	*Siluano Cerataporum, &*
	Ερμογένους, Ρινοκουρούρων· καὶ	*Hermogene Rhinocurorum, &*
	Εὐοπτίου, Πτολεμαΐδος Πενταπόλεως· καὶ	*Euoptio Ptolemaidis Pentapolis, &*
	Εὐσεβίου, Πηλουσίου· καὶ	*Eusebio Pelusii, &*
	Εὐλογίου, Τερενουθίδος· καὶ	*Eulogio Terenuthidis, &*
	Παύλου, Φλαβωνίας· καὶ	*Paulo Flauonensi, &*
	Φοιβάμμονος, Κοπτοῦ· καὶ	*Phœbammone Copti, &*
	Θεοπέμπτου, Καβάσσου· καὶ	*Theopempto Cabasi, &*
	Αδελφίου, Σαέως· καὶ	*Adelphio Saënsi, &*
	Μακεδονίου, Ξοέως· καὶ	*Macedonio Xoënsi, &*

* Εὐάζων * Euazorum, * Κολῶνος

* Αρνίων

* Κυρίνης τῆς Κύπρου * Cirene Cypri, * Καθανίας * Cathaniæ,

* Σισυνίων * Sesenniorum,

Ma-

Μαρίνε, Ηλιουπολιτῶν· ἐ
Μητροδώρου, Λεόντων· χ
Μακαρίου, Αντίου· καὶ
Παβίσκε, Απόλλωνος· καὶ
Πέτρου, Οξυρύγχου· καὶ
Στρατηγίε, Αθριβίδος· ἐ
Αθανασίου, Παραλε· καὶ
Σιλυανοῦ, Κοπρισθίδος· ἐ
Ιωάννου, Ηφαίσου· καὶ
Αριστοβούλε, Τμουέως· ἐ
Θεώνος, Σεθροίτου· καὶ
Λαμπετίου, Καισίου· χ
Κύρου, Αχαιῶν· καὶ
Ποπλίου, Ολβίας· χ
Σαμουὴλ, Δυσθένεως· χ
Ζηνοβίου, Βάρκης· καὶ
Ζήνωνος, Τευχίρων· ἐ
Δανιήλου, Δαρνέως· χ
Σωσιπάτρου, Σεπτιμιακῆς· καὶ

Eusebio Nilopolis, &
Heraclide Heraclea, &
Chrysaorio Aphrodite, et
Andrea Hermopolis, &
Sabino Panensi, &
Abraam Ostracena, &
Hierace Aphnai, &
Alypio Sela, &
Alexandro Cleopatridis, &
Isaac Tana, &
Ammone Buti, &
Heraclide Thyneos, &
Isaac Elearchia, &
Heraclito Tamiathidis, &
Theona Psychi, &
Ammonio Panephisi, &
Bessula Diacono Carthaginis,

Petrus presbyter Alexandriæ, & primicerius notariorum dixit: Cum religiosissimus Nestorius sanctæ Constantinopolitanæ Ecclesiæ Episcopus nuper esset creatus, diesq. ab illius creatione fluxissent non admodum multi, mox nonnullæ expositiones eius ex vrbe Constantinopolitana à quibusdam allatæ sunt, quæ eiusmodi erant, vt & lectorem perturbarent, & non exiguũ in sancta Ecclesia tumultum concitarent. Hoc autem cum Cyrillus pijssimus Alexandriæ Episcopus resciuisset, confestim vnam ac alteram itẽ epistolam suasionis & commonitionis plenam ad eius reuerentiam scripsit. Ad quas ille respondens, abnuit omnia, & parçneticis ad se missis repugnat. Porro cum religiosissimus Episcopus Cyrillus didicisset, non litteras tantum, sed suarũ quoque expositionum libellos Romam misisse; & ipse quoque Possidonium diaconum suum ad Cælestinum pijssimum Romanæ Ecclesię Episcopum cum litteris & eiusmodi mandato misit: Si litteras, & expositionum illius codices redditos compereris, & tu quoque meas litteras redde: sin autem, ne reddas, sed huc referas. Possidonius ergo cum comperisset, tam epistolas, quàm expositiones illius Cælestino fuisse exhibitas, compulsus est ipse quoque quas ferebat exhibere. Cælestinus porro ea, quæ oportebat, perspicue rescripsit. Cum igitur Imperiali & religioso nutu sacra vestra Synodus concordi consensu in hunc locum conuenit, non potuimus non indicare, nos eiusmodi epistolas præ manibus habere, paratosq. si vestræ pietati ita visum fuerit, easdẽ recitare.

Iuuenalis Hierosolymorum Episcopus dixit: Legatur pium pijssimorũ Christianissimorumq. Imperatorum nostrorum edictum ad omnes Metropolitanos destinatum, rebusq. quas nunc tractare incipimus, veluti fax quædam præluceat.

Quod

Εὐσεβίε, Νειλουπόλεως· χ
Ηρακλείδε, Ηρακλέης· ἐ
Χρυσαορίε, Αφροδίτης· ἐ
Ανδρέου, Ερμουπόλεως· χ
Σαβίνου, Πανὸς· χ
Αβραὰμ, Οστρακίνης· χ
Ιέρακος, Αφναίου· ἐ
Ελύπιου, Σελῆ· χ
Αλεξάνδρου, Κλεοπατρίδος· χ
Ισαὰκ, Ταβᾶ· χ
Αμμωνος, Βουτοῦ· χ
Ηρακλείδου, Θοίνεως· ἐ
Ισαὰκ, Ελεαρχίας· ἐ
Ηρακλείτου, Ταμιαθίδος· χ
Θεώνα, Ψυχεὺς· ἐ
Αμμωνίε, Παιφίσιου· ἐ
Βησσούλα, Διακόνου Καρχηδόνος·

Eusebio Nilopolis, &
Heraclide Heraclea, &
Chrysaorio Aphrodite, et
Andrea Hermopolis, &
Sabino Panensi, &
Abraam Ostracena, &
Hierace Aphnai, &
Alypio Sela, &
Alexandro Cleopatridis, &
Isaac Tana, &
Ammone Buti, &
Heraclide Thyneos, &
Isaac Elearchia, &
Heraclito Tamiathidis, &
Theona Psychi, &
Ammonio Panephisi, &
Bessula Diacono Carthaginis,

Πέτρος πρεσβύτερος Αλεξανδρείας, χ πριμμικήριος νοταρίων εἶπεν· Επ' ἀσεβεστάτου Νεστορίου χειροτονηθέντος ἀρτιπόρου, τῆ ἁγίᾳ Κωνσταντινουπολιτῶν ἐκκλησίᾳ, καὶ ἐνῶν οὐ πολλῶν διαδραμουσῶν ἡμερῶν, παρεισέχθησαν ἀπὸ τῆς Κωνσταντινουπόλεως φωραί τινων ἐξηγήσεις αὐτοῦ, ἐκταράττουσαι τοὺς ἀπαρχαιοσπουδους, ὡς πολλὰ ἐκ τούτου τῆς ἁγίας ἐκκλησίας ἠνέσθαι τὸν θόρυβον. τοῦτο μαθὼν ὁ ἀγαπητὸς, καὶ θεοσεβέστατος τῆς Αλεξανδρέων ἀρχιεπίσκοπος Κύριλλος, ἔγραψε πρώτοις, χ ὁ δὲ τῶν ἀρτιφόλιν πρὸς τὸν ἀγαπητὸν αὐτοῦ, συμβουλὰς, χ παραινέσεις γεμούσας. πρὸς τούτας αὐτὸς ἀπεκρίνατο, ἀναιρῶν, χ ἐναντιούμενος τοῖς ἀπεσταλμένοις. πρὸς τούτοις ἐπὶ μαθὼν ὁ αὐτὸς ἀγαπητὸς ἀρχιεπίσκοπος Κύριλλος, ὅτι ἐς τὴν Ρώμην ἀπεστάλησαν παρ' αὐτοῦ ἀρτιφόλαι, καὶ βιβλία τῶν ἐξηγήσεων αὐτοῦ· ἔγραψε δὲ αὐτὸς πρὸς τὸν θεοσεβέστατον ἀρχιεπίσκοπον τῆς Ρώμης Κελεστῖνον, διὰ Ποσσιδωνίου τοῦ διακόνου· ἐντελάμενος αὐτῷ, ὅπως εἰ εὑρεθείη δεδοθότα αὐτοῦ τὰ βιβλία τῶν ἐξηγήσεων αὐτοῦ, καὶ αἱ ἀρτιφόλαι, δοῦναι δὲ καὶ παρ' ἐμοῦ γράμματα· εἰ δὲ μὴ, ἄχρις αὐτὰ ἐκπέμψαι, μὴ δοῦναι. οὕτως εἶχεν τὰς ἐξηγήσεις, καὶ τὰς ἀρτιφόλας αὐτοῦ δοῦναι, ἀναγκαίως καὶ αὐτὸς δεδώκασι. καὶ γέγραπται τὰ εἰκότα παρὰ τοῦ ἀοιδίμου ἀρχιεπίσκοπου τῆς Ρωμαίων ἐκκλησίας Κελεστίνου, τύπον φωτεινὸν ἔχοντα. ἐπεὶ οὖν ἐν βασιλικοῦ, χ θεοφιλοῦς νεύματος, ἡ ἁγία ὑμῶν συγκλροτηθη συνοδος ἐκπέμψαι, ἀναδιδάσκομεν ἀναγκαίως, ὅτι δεῖ τὰς δεῖ τούτοις χάριτας, μὴ χεῖρας ἔχομεν, πρὸς τὰ προκείμενον τῆ ὑμῶν θεοσεβείᾳ.

Ιουβεναλίος ἀρχιεπίσκοπος Ιεροσολύμων εἶπεν· Αναγνωσθήτω τὸ θεοφιλὲς, τῶν ἀοιδίμων, χ φιλοχρίστων ἡμῶν βασιλέων γράμμα, τὸ πρὸς ἅπαντας τῶν μητροπολιτῶν γραφὲν· καὶ προλαμπέτω τῶν προκειμένων ὑμῖν ὑπομνημάτων. Ὅπερ προκειμένου

Διὰ

Petrus presbyter Alexandriæ, & primicerius notariorum dixit: Cum religiosissimus Nestorius sanctæ Constantinopolitanæ Ecclesiæ Episcopus nuper esset creatus, diesq. ab illius creatione fluxissent non admodum multi, mox nonnullæ expositiones eius ex vrbe Constantinopolitana à quibusdam allatæ sunt, quæ eiusmodi erant, vt & lectorem perturbarent, & non exiguũ in sancta Ecclesia tumultum concitarent. Hoc autem cum Cyrillus pijssimus Alexandriæ Episcopus resciuisset, confestim vnam ac alteram itẽ epistolam suasionis & commonitionis plenam ad eius reuerentiam scripsit. Ad quas ille respondens, abnuit omnia, & parçneticis ad se missis repugnat. Porro cum religiosissimus Episcopus Cyrillus didicisset, non litteras tantum, sed suarũ quoque expositionum libellos Romam misisse; & ipse quoque Possidonium diaconum suum ad Cælestinum pijssimum Romanæ Ecclesię Episcopum cum litteris & eiusmodi mandato misit: Si litteras, & expositionum illius codices redditos compereris, & tu quoque meas litteras redde: sin autem, ne reddas, sed huc referas. Possidonius ergo cum comperisset, tam epistolas, quàm expositiones illius Cælestino fuisse exhibitas, compulsus est ipse quoque quas ferebat exhibere. Cælestinus porro ea, quæ oportebat, perspicue rescripsit. Cum igitur Imperiali & religioso nutu sacra vestra Synodus concordi consensu in hunc locum conuenit, non potuimus non indicare, nos eiusmodi epistolas præ manibus habere, paratosq. si vestræ pietati ita visum fuerit, easdẽ recitare.

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Quod

Διὰ

ἐπίσκοποι, ὅπως μικρῷ πρὸς ἑξ, ἡ ἑπτά. καὶ εἴπον καὶ αὐτοί· σκοπεύσομεν, καὶ εἰ μὲν δοκιμάσωμεν, αὔριον ἐρχόμεθα. A

Παῦλος ἐπίσκοπος Λάμπης εἶπε· Τῆς ἁγίας ὑμῶν καὶ μακαρίας συνόδου ἐπιτρεψάσης ἀπελθεῖν ἡμᾶς πρὸς τὸν ἁγιώτατον Νεστόριον, καὶ συνομιλῆσαι τούτῳ, ὥστε καὶ τὴν σήμερον ἡμέραν ἀπελθεῖν ἐπὶ τῆς ἁγίας ὑμῶν καὶ μακαρίας συνόδου, ἀπελθόντες κἀγὼ μὲν τῶν ἁγίων ἀδελφῶν τῶν ἤδη καταβεβηκότων, ὑπεμίμνησα αὐτὸν, ὥστε καὶ τὴν σήμερον ἡμέραν ἀπελθεῖν ἐπὶ τῆς ἁγίας ὑμῶν συνόδου, καὶ συνεδρεῦσαι. ὁ δὲ ἔφη· εἰ δοκιμάσω, ἥκει, τελευταῖος ἀπελεύσομαι. οὐ μόνον δὲ αὐτὸν ὑπεμνήσαμεν, ἀλλὰ καὶ ἄλλους, οὓς εὕρομεν μετ' αὐτοῦ ἁγιωτάτους ἐπισκόπους τυγχάνοντας. ἦσαν δὲ μετ' αὐτοῦ μικρῷ πρὸς ἑξ, ἡ ἑπτὰ ἐπίσκοποι. B

Φλαυιανὸς ἐπίσκοπος Φιλίππων εἶπε· Διαβαίνοντες ἄλλοι τῶν ἁγιωτάτων ἐπισκόπων, ὑπομνήσατε καὶ αὐτούς, ὥστε καὶ ἀπελθεῖν αὐτὸν, καὶ συνεδρεῦσαι τῇ ἁγίᾳ συνόδῳ. Καὶ ἀπεκρίθησαν ἀπελθόντες τῆς ἁγίας συνόδου Θεόδουλος ἐπίσκοπος Ἐλούσης Παλαιστίνης, Ἀνθήμιος ἐπίσκοπος Χερρονήσου Κρήτης, Θεόπεμπτος ἐπίσκοπος Καβάσων Αἰγύπτου, καὶ Ἐπαφρόδιτος ἀναγνώστης καὶ νοτάριος τοῦ ἁγιωτάτου ἐπισκόπου Ἑλλανίκου τῆς Ῥοδίων πόλεως· ἐπιφερόμενοι καὶ ἀπολογητικὸν τῆς ἁγίας συνόδου πρὸς αὐτὸν τὸν ἁγιώτατον ἐπίσκοπον Νεστόριον, οὗτος εἶχεν οὕτως. C

Ἐδεήθημεν ὑπομνησθῆναι τὴν σὴν θεοσέβειαν τῇ χθὲς ἡμέρᾳ ἀφ' ὧν ἁγιωτάτων καὶ θεοσεβεστάτων ἐπισκόπων, ἐφ' ᾧ τι συνελαμβάνετο εἰς τὴν ἁγίαν σύνοδον, τὴν σήμερον συγκροτουμένην ἐν τῇ ἁγίᾳ, καὶ καθολικῇ ἐκκλησίᾳ, μὴ ἀπολειφθῆναι ταύτης. ἐπειδὴ δὲ συναχθείσης τῆς ἁγίας συνόδου, ἀπελείφθη ἡ σὴ ὁσιότης, ἀναγκαίως πάλιν ἀφ' ὧν θεοπέμπτου, καὶ Θεοδούλου, καὶ Ἀνθημίου, τῶν ἁγιωτάτων, καὶ θεοσεβεστάτων ἐπισκόπων, καὶ Ἐπαφροδίτου ἀναγνώστου καὶ νοταρίου τῆς Ῥοδίων πόλεως, παρεκαλούμεθά σε φιλικῶς, καὶ μὴ ἀπολειφθῆναι τῶν πραττομένων· τῷ μᾶλλον τοὺς ἁγιωτάτους, καὶ θεοφιλεστάτους βασιλέας πανταχοῦ, πάντα ἀφέντας ἡμᾶς, τῷ περὶ τῆς πίστεως βεβαίωσιν ποιεῖσθαι.

Καὶ ἐπανελθόντων αὐτῶν, Πέτρος πρεσβύτερος Ἀλεξανδρείας, καὶ πρωτομυσταγωγὸς νοταρίων εἶπεν· Ἐπειδὴ ἀφικνοῦνται οἱ ἀποκρισιάριοι ἀφ' ὧν τῆς ἁγίας συνόδου ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου, ἀξιοῦμεν αὐτοὺς καθαρῶς, τίαν ἀποκρισιν εἰλήφασιν. D

Θεόπεμπτος ἐπίσκοπος Καβάσων εἶπε· Ἀπεσταλκότες ἀφ' ὧν τῆς ἁγίας ταύτης καὶ μεγάλης συνόδου πρὸς τὸν ἁγιώτατον Νεστόριον, ἐλθόμεθα ἐν τῇ τούτου οἰκίᾳ. καὶ θεωρήσαντες πλῆθος στρατιωτῶν μὴ ῥᾳδίως ἐλθεῖν, παρεκαλέσαμεν μεμνῆσθαι. ὅτι δὲ κεκωλύκασιν ἡμᾶς, λέγοντες· ἰδιάζει, καὶ ἀναπαύεται, καὶ ἐπελάθημεν, μηδένα συγχωρῆσαι εἰσελθεῖν, καὶ συντυχεῖν αὐτῷ. ἡμῶν δὲ λεγόντων, ὅτι ἀδύνατόν ἐστιν ἡμᾶς ἀποστῆναι, εἰ μὴ ἀπόκρισιν δεξόμεθα· ἀπέστειλε γὰρ πρὸς αὐτὸν ἀπολογητικὸν ἡ ἁγία σύνοδος, ἀφ' ἧς ἄρτι αὐτοῖς συνεδρεύσαι· ἐξελθόντες οὖν οἱ κλη- E

eadem de re commonefecimus. Qui ipſi itidem Deliberabimus, & ſi quidem ita viſum fuerit, craſtina die accedemus, dixerunt.

Paulus Epiſcopus Lampæ dixit: Sancta ac beata veſtra Synodo præcipiente, ad reuerendiſſimũ Neſtorium acceſſimus cum ſanctis fratribus qui iam depoſuerunt; eumdemq. vt hodierna die ad ſanctam ac beatam veſtram Synodum ſeſe adiungeret, vnaq. vobiſcum conſideret, admonuimus. Ille autem: Si, inquit, mihi placuerit, ad id tempus adero. Neque illum ſolum admonuimus, ſed & quoſdã quoque alios reuerendiſſimos Epiſcopos, quos apud illum inuenimus. Erant autem cum illo plus minus ſex aut ſeptem Epiſcopi.

Flauianus Philippenſium Epiſcopus dixit: Abeant rurſum alij nónulli ex religioſiſſimis Epiſcopis, qui illum denuo adeſſe, necnon ad ſanctã hanc Synodum accedere moneant.

Et deſtinati ſunt à ſancta Synodo Theodulus Heluſæ Palæſtinæ, Anderius Cherroneſi Cretæ, Theopemptus Cabaſorum Aegypti Epiſcopi, & Epaphroditus lector & notarius Hellanici pijſſimi Rhodiorum ciuitatis Epiſcopi. Syngrapha autem, quam à ſancta Synodo ad religioſiſſimum Epiſcopum Neſtorium ijdem afferebant, huius ſententiæ erat.

Oportebat quidem pietatem tuam per religioſiſſimos pijſſimosq. Epiſcopos, vt ad ſacram Synodũ, quæ in ſancta & catholica Eccleſia hoc ipſo die celebratur, veniret, heſterno die admonitam nullatenus defuiſſe. Quoniam vero ſanctitas tua in Synodo deſiderata eſt; per Theopemptum, Anderium & Theodulum, religioſiſſimos pijſſimosq. Epiſcopos, & Epaphroditum lectorem & Rhodiorum ciuitatis notarium te denuo rogare cogimur, vt te nobis adiungas; neque vllo pacto ab earum rerum tractatione, quæ iam præ manibus ſunt, diutius abeſſe pergas: præſertim cum religioſiſſimi, Deoq. addictiſſimi Imperatores noſtri, vt ceteris omnibus poſthabitis, ad Fidem confirmandam ſummo ſtudio incumbamus, tantopere nos vrgeant.

His porro reuerſis, Petrus presbyter Alexandrinus & notariorum primicerius dixit: Quandoquidem religioſiſſimi pijſſimiq. Epiſcopi, qui à ſancta Synodo ad Neſtorium miſſi fuerant, redierunt; poſtulamus, vt coram exponant, quale reſponſum ab illo acceperint.

Theopemptus Cabaſorum Epiſcopus dixit: A ſancta & magna hac Synodo ad religioſiſſimum Neſtorium deſtinati, in eius domum venimus. Et videntes multitudinem militum cum fuſtibus, noſtrum aduentũ ei indicari rogauimus. Illi autem, ne id fieret, impedichant, dicentes ſeorſim nonnihil quieſcere, ſeq. ne quempiam omnino conueniendi ſui cauſa intromitterent iuſſos eſſe. Cum vero aſſereremus fieri non poſſe, vt nullo accepto reſponſo recederemus, quòd ſancta Synodus publico ſcripto illum citaret, ſuoq. conuentui modis omnibus adeſſe cuperet; quidam ex illius cle-

ricis

ricis egreſſi,idem quod milites,reſponderunt. At vero vbi perſtamus,reſponſum vrgentes, Florentius deuotus Tribunus,qui cum Candidiano magnificẽtiſſimo glorioſiſſimoq. deuotorum domeſticorum Comite vnà venerat, in medium prodiens,tamquam qui reſponſum aliquod allaturus ſit,expectare nos iubet. Paremus non grauatim. Tandem vnà cum quodam Neſtorij Clerico foras egreſſus,ita nos affatur: Mihi quidem Neſtorium videre non licuit; per alios tamen ſignificauit, cum omnes Epiſcopi ſimul conuenerint, tum ſe quoque affuturum. Atque hoc ipſum veſtræ pietati renuntiatum voluit. Nos vero conteſtati & ipſum, & omnes præſentes milites & clericos eius, receſſimus.

Theodulus Helnſæ Epiſcopus dixit: Ego quoque eadem audiui,eademq. refero.

Anderius Cherroneſi Cretæ Epiſcopus dixit: Et ego quoque, qui ſanctæ Synodi iuſſu illuc mecũtuli,ea quæ religioſiſſimi Epiſcopi collegæ mei audierunt, & accurate retulerunt, audiui & memini.

Flauianus Philippenſiũ Epiſcopus dixit: Quoniam nihil ex ijs omnibus quæ ad Eccleſiaſticum ordinem pertinent,prætermitti par eſt: cum certum ſit, pijſſimum Neſtorium & heri,& hodie denuo vocatum non comparuiſſe,& tertia rurſum facitatione accerſatur. Religioſiſſimi proinde ſacrorum comminiſtri, Anyſius Thebarum Helladis, Domnus eiuſdem Helladis, Ioannes Hephæſti Auguſtamnicæ,& Daniel Darnenſis Libyæ Epiſcopi eodem rurſum ſe conferant;vt accedat,tertio commonefaciant. Et abierunt cum Anyſio notario & lectore Firmi Cappadociæ Epiſcopi. Porro quod hi anagnoſticum ſecum detulerunt, ita ſonabat.

Sancta Synodus Canonibus obtemperans,teq. leni patientiq. animo hactenus ferens, en tertio ad ſuum conſeſſum te inuitat. Digneris itaque vel nunc tandem huic te adiũgere, eorumq. dogmatum, quæ hæretice pro concione diſſeminaſſe diceris,in communi Eccleſiæ conuentu rationem reddere. Quod niſi coram de omnibus, ſiue ea ſcripto contra te allata fuerint,ſiue citra ſcriptũ, te expurgaueris,ſanctiſſimam Synodum neceſſitate compulſam, iuxta ſanctorum Patrum ſanctiones ſententiam aduerſus te pronuntiaturam eſſe nihil quidquam dubites.

Poſteaquam vero & hi quoque reuertiſſent, Petrus presbyter Alexandrinus & notariorum primicerius dixit: Quoniam & hac quoque vice religioſiſsimi Epiſcopi huc redierũt, petimus vt quale reſponſum conſecuti ſint, nobis aperiatur.

Ioannes Hephæſti Epiſcopus dixit: Miſſi à ſancta hac, Deoq. dilecta Synodo, vt pijſſimum Neſtorium tertio moneremus, & vt vel nunc tandem ſanctæ huic Synodo ſeſe adiungens, Fidei doctrinam vna nobiſcum diſcuteret,eumdem hortaremur; pro eo ac veſtra ſanctitas nobis præceperat, recta ad illius hoſpitium nos contulimus. Ceterum cum veſtibulo appropinquare-

mus,

εἰσὶ αὐτῷ, τὰ αὐτὰ τοῖς στρατιώταις, ἡμῖν ἀπεκρίναντο. ὡς δ' ἐπεμένομεν, τὰ αὐτὰ τοῖς στρατιώταις ζητοῦντες, δοπακεσίαν ἐξαιτεῖν, ἐξελθὼν ὁ καθωσιωμένος τριβούνος Φλωρέντιος, ὁ σὺν τῷ Καυδιδιανῷ τῷ μεγαλοπρεπεστάτῳ, καὶ ἐνδοξοτάτῳ Κόμητι τῶν καθωσιωμένων δομεστίκων, παρεσκεύασεν ἡμᾶς μένειν, ὡς μέλλων ἡμῖν δοπακεσίαν φέρειν. καὶ δὴ ἐξελθὼν μεθ' ἕτερον ἐξελθόντα μετ' κληρικῶν αὐτοῦ, ἔφη πρὸς ἡμᾶς· ἐγὼ μὲν ἰδεῖν αὐτὸν οὐ δεδύνημαι· ἐδήλωσε δέ, ὥστε εἰπεῖν τῇ θειοτάτῃ ὑμῶν ὅτι μετ' τὸ συνελθεῖν πάντας τοὺς θειοτάτους, συντυγχάνειν αὐτοῖς. ἡμεῖς δὲ λαμβάνοντες καὶ αὐτὸν, καὶ τοὺς περὶντας στρατιώτας πάντας, καὶ τοὺς κληρικοὺς αὐτοῦ, ἀνεχωρήσαμεν.

Θεόδουλος ἐπίσκοπος Ελούσης εἶπε· Κἀγὼ τὰ αὐτὰ ἤκουσα, καὶ τὰ αὐτὰ καταπέφημι.

Ανδήριος ἐπίσκοπος Χερρονήσου Κρήτης εἶπε· Καὶ αὐτὸς, μετ' τὸν ὅρον τῆς ἁγίας καὶ μακαρίας συνόδου, ἀκηκοὼς ἐκεῖ, τὰ αὐτὰ εἶπον καὶ ἤκουσα, ἅπερ ἀδιαλείπτως καταφέρω οἱ μετ' ἐμοῦ θειοτάτοις ἐπίσκοποι.

Φλαυιανὸς ἐπίσκοπος Φιλίππων εἶπεν· Επειδὴ ἀδύνατον παντελῶς παραλιπεῖν τῶν ἡκόντων εἰς ἀκολουθίαν ἐκκλησιαστικὴν, φανερὸν τυγχάνοντος, ὅτι καὶ χθὲς τε καὶ σήμερον δεύτερον ἐπομνηθεὶς ὁ θεοφιλέστατος Νεστόριος οὐκ ἀπήντησε, καὶ τρίτῳ πάλιν παρακαταγνωστικῷ ἐπομνηθήσεται· λαβόντων δὲ λαὸν Ανυσίου ἐπισκόπου Θηβῶν τῆς Ελλάδος, καὶ *Μάμμιος ἐπισκόπου τῆς αὐτῆς Ελλάδος, καὶ Ιωάννου ἐπισκόπου Ηφαίστου τῆς Λυκαονικῆς, καὶ Δανιὴλ ἐπισκόπου Δάρνεως τῆς Λιβύης, τῶν θεοτιμήτων συλλειτουργῶν, καὶ ἐκ τρίτου ἐπομνησόντων αὐτόν. καὶ ἀπῆλθον μὲν Ανυσίου τοῦ τοπάρχου, καὶ ἀκολουθοῦντος φέρειν τὸ παρακατακόλουθον ἐπισκόπου Καππαδοκίας, διαφερόμενον τὸ παρακατακόλουθον, ἐπέχον οὕτως.

Τρίτην πάντῃ κλῆσιν τῶν ἁλόντων συνεγκαλεῖ ἡ ἁγιωτάτη σύνοδος, τῷ καιρίῳ ἐπιτιθεμένη, καὶ νέμουσα τὸν τῶν ἀσεβῶν καὶ μακροθυμίαν. παντελῶς οὖν καὶ νῦν χρὴ ἀπαντᾶν διαλογισμοὺς πρὸς ἃ φασὶ τὸν εἰρηκέναι ἐπ' ἐκκλησίας αἱρετικῶν δογμάτων, διὰ τοῦ κοινοῦ τῆς ἐκκλησίας εἰδέναι, ὅτι οἱ μὴ ἀπαντήσαντες τῇ πρὸς τὰ ἀσεβῆ, ἐγκαθεῖς καὶ σαθρὰ λεγόμενα, ἀναγκαίως ἴσχει ἡ ἁγιωτάτη σύνοδος, τὰ δοκοῦντα τοῖς τῶν ἁγίων πατέρων κανόσι διὰ παντὸς ὀρίσαι.

Ὧν ἐπιτελουμένων, Πέτρος πρεσβύτερος Αλεξανδρείας, καὶ πριμικήριος νοταρίων εἶπεν· Επειδὴ δὲ πάλιν ἐπιτρέψαντες οἱ θεοσεβέστατοι ἁλόντες ἀποκρίσεως ἐτύχομεν, ἀκούσωμεν καταφέρω, τίνας ἀποκρίσεις ἐποιήσατο.

Ιωάννης ἐπίσκοπος Ηφαίστου εἶπε· Απεσταλέντες παρὰ τῶν ἁγίων πάντων καὶ θεοφιλεστάτων συνόδου, ἵνα λάβω τὸ παρακατακόλουθον τρίτον ὑπομνήσω τὸν θεοσεβέστατον Νεστόριον, συνεφωνήσαμεν πάλιν μετὰ τῶν ἁγίων τούτων πατέρων, πρὸς τὸ, παρόντες αὐτοῦ τῆς θειοτάτης, τοὺς περὶ τῆς πίστεως καταξιωθῆναι λόγους, ἀκολούθως τοῖς προτεταγμένοις ἡμῖν παρὰ τῆς ὑμετέρας θειοτάτης, ἀφικόμεθα εἰς τὸ τοῦτο καταγώγιον. καὶ ὃν τρόπον προθύμως ἡμεῖς,

μεν,

μενοι, εὕρομεν πλῆθος στρατιωτῶν μὴ ῥοπάλων, ἐσ- A
μενον ἐν αὐτοῖς τοῖς προθύροις αὐτοῦ. παρεκαλέσα-
μεν ὖν, ὥστε ἢ ἀνοῖξαι ἡμῖν εἰς τὸν πυλῶνα ἡνίκα τάχος
τῆς οἰκίας, ἔνθα λέγεται ὁ αὐτὸς θεοσεβέστατος Νεσ-
τόριος, ἢ γοῦν αὐτοὺς ἡμᾶς καταμηνῦσαι ἀπεσταλμέ-
νους παρὰ τῆς ἁγίας συνόδου, μὴ ἀθρόως ἐπεισπε-
σεῖν, ἅ πρέπων αὐτὸν καὶ μὴ πάσης εὐσημίας καλύν-
τας εἰς τὸν ἁγίαν σύνοδον. καὶ πολὺ διεπαλίσαμεν,
οὐδὲ παρὰ τῶν σκιὰν ἔχειν ἀνοῖξαι παρὰ τῶν
στρατιωτῶν, ὠθούντων θρασέως, καὶ δεσπιμπτόντων
ἡμᾶς τῶν τόπων, καὶ μηδεμίαν ἡμῖν * φιλανθρωπίας B
δόσεως παρεχόντων· ὡς ὖν ὅτι πολὺ ἐπεμένομεν,
καὶ καλοῦντες, καὶ λέγοντες, ὅτι τέσσαρες ἐσμὲν
ἐπίσκοποι τὸν ἀριθμὸν, οὐχ ὕβρεως ἕνεκα ἀπεσταλ-
μένοι, οὐχ ὥστε ἐφύβρισόν τι πρᾶξαι τῶν μὴ προσ-
ηκόντων, ἀλλ' ὥστε μὴ πάσης ἀκολασίας καὶ νῦν ὑπο-
μεῖναι, εἰς τὴν διαγῆ ταύτην ἐκκλησίαν εἰσελθεῖν,
καὶ συνεδρεῦσαι τούτῳ τῇ ἁγίᾳ συνόδῳ· πλὴν τῶν οἱ
στρατιῶται ἀπέπεμψαν, φάσκοντες, μηδεμίαν ἄλλως
δόσεσιν ἡμᾶς λαμβάνειν, κἂν μέχρις ἑσπέρας
ἐκδεξώμεθα ἐν τοῖς προθύροις τῆς οἰκίας. προσέ-
θηκαν ὖν, ὃ δὴ τοῦτο φάσκοντες, ὡς τοῦτο ἴσασιν ἐν τοῖς C
προθύροις, ὥστε μὴ ἀνοῖξαι μηδενὶ τῶν ἀπὸ τῆς συνό-
δου, εἰσελθεῖν, πρὶν ἂν πληροφόρησε παρ' αὐτῶν τοὺς ἐντολάς.

Ἀνύσιος ἐπίσκοπος Θηβῶν εἶπεν· Ἃ περ κατέλαβε ὁ
ἁγιώτατος ἀδελφὸς καὶ συλλειτουργὸς Ἰωάννης, ἀληθῆ
ἐστιν. ὅτι πλέον γὰρ χρόνον ἡμῶν ἐν τοῖς προθύροις τοῦ
ἁγιωτάτου Νεστορίου, τοῦτο εἴδομεν, καὶ ἠκούσαμεν.

* Δόμνος ἐπίσκοπος Ὀπουντίας τῆς Ἑλλάδος εἶπεν· Ἃ περ κατέλαβε οἱ ἁγιώτατοι καὶ θεοφιλέστατοι
ἀδελφοὶ καὶ συλλειτουργοὶ Ἰωάννης καὶ Ἀνύσιος, ταῦτα
κἀγὼ εἶδον, καὶ ἤκουσα.

* Δαϊήνου ἐπίσκοπος * Δαρείων εἶπεν· Ἃ περ κα- D
τέλαβον οἱ θεοσεβέστατοι ἐπίσκοποι, ταῦτα ἤκουσα, καὶ
ἀληθῆ εἰσίν.

Ἐντεῦθεν ἡ θεία σύνοδος ἄρχεται διακρίνειν τὰ Νεστορίου δόγματα.

Ἰουβεναλίος ἐπίσκοπος Ἱεροσολύμων εἶπεν· Τῶν
ἐκκλησιαστικῶν θεσμῶν ἀρκεῖσθαι κελευόντων τῇ
τρίτῃ κλήσει, εἰς ἀπολογίαν τοὺς καλουμένους παρεῖναι
ἢ * ἐγκαλοῦντο, ἕτοιμοι ἦμεν ἐκ περισσοῦ, καὶ πα-
ρόντα προσαναγνωσκῆναι, ἀφ' ἑτοφιλεστάτων ἐπισκό-
πων * πάλιν καλεῖσθαι τὸν ἀσεβέστατον Νεστόριον. ἐπεὶ-
δὴ ὖν σύντομα στρατιωτῶν παρεῖχοσαν τῷ ἰδίῳ οἰκήμα- E
τι, ὡς οἱ προαγόμενοι θεοσεβέστατοι ἐπίσκοποι κα-
τέλεγον, ἢ συγχωρεῖ προσεύχαι· δῆλός ἐστιν, * τὸν ἀ-
γαθὸν τῷ συνεδρίῳ, πρὸς τὸν εἰς τὴν ἁγίαν σύνοδον ἄφιξιν
προαιτούμενος. ὅθεν πεπίσθαι τὸ ἰσχὺς, καὶ τὸν τῶν
κανόνων τύπον, ἐάσαι * ἐν ὠφελείᾳ τυγχάνοι πρὸς
τὸν σύστασιν τῶν ὀρθῶν ἡμῶν καὶ ἀσφαλῶν πίστεως. ἀναγ-
νωσθήτω ὖν ἐν πρώτοις ἡ ἐκτεθεῖσα πίστις παρὰ
τῶν συνελθόντων ἐν τῇ Νικαέων ἁγιωτάτων πατέρων
καὶ ἐπισκόπων τῶν τριακοσίων δεκαοκτώ. ὥστε ταύτῃ τῇ * ἐκθέσει παραβαλλομένην τὴν περὶ τῆς πίστεως λόγων,
τοὺς μὲν συμφωνοῦντας βεβαιωθῆναι· τοὺς ὖν διαφωνοῦντας ἐκβληθῆναι. Καὶ ἀναγνώσθη τὸ σύμβολον οὕτως.

mus, non paruam militum fuſtibus armatorum manum intra ipſum veſtibulum inuenimus. Rogauimus, vt ad ædiũ, quibus Neſtorius vtebatur, ianuam nos admittant; vel ſaltem vt ipſi illũ, nos cum tertia iam citatione adeſſe, certiorẽ faciant; à ſacra Synodo ad hoc vnum deſtinatos, vt ſuam pietatem blande, omniq. cum manſuetudine inuitemus. Verum diu multumq. præſtolati, ne ſub vmbra quidem ab illius ſatellitibus conſiſtere permiſſi ſumus: immo vero inſolenter impudenterq. huc illucq. nos impellentes, vix tantillum loci concedebant, vbi pedem quiete figeremus. Sed neque vllo quoque humano beneuoloq. reſponſo nos dignabantur. Porro autem cum multas horas fruſtra expectaſſemus, illud repetentes, quòd quatuor tantũ Epiſcopi præſto ſumus; nullo conuiciandi ſtudio incitati, neque ob id miſſi, vt quidpiã contumelioſum aut inhoneſtum agamus, ſed vt ſecundum iuris ordinem etiam nunc tertio illum amice admoneamus, vt ad ſacram hãc Eccleſiam properans, ſanctę Synodo interſit: tandem milites nos dimiſerunt, dicentes, aliud nullum reſponſum nos eſſe ablaturos, etiam ſi ad veſperam vſque in domus veſtibulo opperiremur. Addunt & hoc quoque, nempe ea de cauſa veſtibulo ſe cuſtodes adhibitos, illudq. à Neſtorio in mandatis accepiſſe, ne vllum omnino, qui à Synodo miſſus eſſet, ad ipſum ingredi permittãt.

Anyſius Thebarum Epiſcopus dixit: Quæ ſanctiſſimus frater & comminiſter noſter Ioannes expoſuit, ea vera ſunt; ſiquidem multo temporis ſpatio in veſtibulo pijſſimi Neſtorij conſiſtentes, hæc vidimus & audiuimus.

Domnus Opuntis Helladis Epiſcopus dixit: Quæ ſanctiſſimi Deoq. dilectiſſimi fratres & comminiſtri Ioannes & Anyſius expoſuerunt, hæc ego etiam vidi & audiui.

Daniel Darnenſium Epiſcopus dixit: Quæ expoſuerunt pijſſimi Epiſcopi, hæc & ego quoque audiui, & vera ſunt.

Hinc incipit ſacra Synodus examinare Neſtorij dogmata.

Iuuenalis Hieroſolymorum Epiſcopus dixit: Quãuis Eccleſiaſticæ ſanctiones ſat eſſe ſtatuant, ſi rei ad diluenda obiecta crimina tertio citentur; nos tamen ex quadam benignitate religioſiſſimũ Neſtoriũ quarta citatione admonere & prouocare parati eramus. Verũ quòd ſatellitum turmis ædes ſuas vndique obſeſſas habeat, quòdq. nemini, ſicuti Epiſcopi inde redeuntes teſtati ſunt, aditũ ad ſe patefaciat; manifeſtum eſt, cõſcientia nequaquã pura ſanctę huius Synodi conſpectum recuſare. Proinde quæ iam præ manibus ſunt, & ad rectã piamq. Fidem noſtram corroborandã conferunt, ea capeſſantur, riteq. ſecũdum canonicas ſanctiones conſtituantur. In primis autem recitetur Fides, quam trecenti decem & octo Patres & Epiſcopi, Nicææ quondam congregati expoſuerunt; vt ſententijs ad Fidei doctrinã ſpectantibus cum ea expoſitione collatis, conſentientes quidem confirmentur, diſſentientes autem reijciantur. Et lectum eſt Fidei Symbolum hoc modo.

Nicæna Synodus hanc Fidem exposuit.

CRedimus in vnum Deum, Patrem omnipotentem, omnium visibilium & inuisibilium factorem. Et in vnum Dominum IESVM Christum, filium Dei, natum ex Patre, hoc est, ex Dei substantia, vnigenitum; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, consubstantialem Patri, per quem omnia facta sunt & quæ in cælo & quæ in terra. Qui propter nos homines, & propter nostram salutem descendit, & incarnatus est, & homo factus, & passus est, & die tertia resurrexit: ascendit ad cælos, inde venturus iudicare viuos & mortuos. Et in Spiritum sanctum. Qui autem dicunt: Erat aliquando quando non erat, & antequam nasceretur, non erat; & quòd factus est ex non existentibus, aut ex alia substantia vel essentia; aut qui Filium Dei mutabilem aut alterabilem esse affirmant; eos catholica & Apostolica Ecclesia anathematizat.

Symbolo hoc recitato Petrus presbyter Alexandriæ, & notariorũ primicerius dixit: Est in manibus nostris Cyrilli sanctissimi pijssimiq. Archiepiscopi epistola, quam ille persuasoria exhortatoriaq. doctrina refertam ad reuerendissimum Nestorium tamquam minus recte sentientem perscripsit. hanc si vestra sanctitas iusserit, legam.

Acacius Melitenæ Episcopus dixit: Quandoquidem pijssimus & religiosissimus presbyter Petrus, qui sermonis exordium fecit, quædam à pijssimo sanctissimoq. Episcopo Cyrillo ad religiosissimum Nestorium tamquam prauam doctrinam proseminantem perscripta esse indicauit, consentaneum est vt illa quoque legantur.

Et lecta est epistola, & posita in præcedentibus. Principium epistolæ sic habet.

Exemplum epistolæ à Cyrillo ad Nestorium scriptæ. Intelligo quosdam meæ apud tuam pietatem existimationi falso detrahere, multaq. temere effutire, &c.

Habetur 3. par. 1. c. 8.

Et postquam lecta est epistola, Cyrillus Episcopus Alexandriæ dixit: Audiuit sancta & magna hæc Synodus, quæ ad religiosissimum Nestorium scripsi, ea rectæ Fidei congruere. Certo namque persuasum habeo, nullam me in partem ab orthodoxæ Fidei doctrina deflexisse, aut à Symbolo per sanctam & magnam illam Synodum Nicææ olim congregatam tradito declinasse. Quare sanctitatem vestram rogatam cupio, vt coram exponat, recte ne & inculpate, sanctoq. illi Concilio conuenienter hæc scripserim, an secus.

Iuuenalis Hierosolymorum Episcopus dixit: Sacrum Fidei Symbolum Nicææ quondam editum, & paulo ante hic recitatum, & sanctissimi Archiepiscopi Cyrilli epistolam, ceteraq. omnia à sancta illa Synodo exposita, per omnia

Ἡ ἐν Νικαίᾳ σύνοδος πίστιν ἐξέθετο ταύτην.

ΠΙστεύομεν εἰς ἕνα θεὸν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν. καὶ εἰς ἕνα κύριον Ιησοῦν Χριστὸν, τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας *τοῦ πατρός· θεὸν ἐκ θεοῦ, φῶς ἐκ φωτὸς, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο τὰ ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. τοὺς δὲ λέγοντας· ἦν ποτὲ ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι, οὐκ ἦν· καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

Οὗ ἀναγνωσθέντος, Πέτρος πρεσβύτερος Αλεξανδρείας, καὶ πριμμικήριος νοταρίων εἶπεν· Εχομεν μετὰ χεῖρας τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου ἀρχιεπισκόπου Κυρίλλου ἐπιστολὴν, γραφεῖσαν πρὸς τὸν εὐλαβέστατον Νεστόριον, συμβουλῆς καὶ παραινέσεως γέμουσαν, ὡς οὐκ ὀρθὰ φρονοῦντος αὐτοῦ. ἢν, εἰ κελεύσειεν ὑμῶν ἡ ὁσιότης, ἀναγνώσομαι.

Ακάκιος ἐπίσκοπος Μελιτηνῆς εἶπεν· Επειδὴ ὁ εὐλαβέστατος καὶ θεοφιλέστατος πρεσβύτερος Πέτρος, ὁ τὴν ἀρχὴν τῆς διηγήσεως ποιησάμενος, ἔφησεν ἐπεστάλθαι τινὰ παρὰ τοῦ θεοφιλεστάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου πρὸς τὸν εὐλαβέστατον Νεστόριον, ὡς οὐκ ὀρθῇ διδασκαλίᾳ χρώμενον, ἀκόλουθον καὶ ταῦτα ἀναγνωσθῆναι.

Καὶ ἀνεγνώσθη, καὶ κεῖται ἐν τοῖς προλαβοῦσι, καθὼς περιέχει ἡ ἀρχὴ τῆς ἐπιστολῆς.

Αντίγραφα ἐπιστολῆς γραφείσης παρὰ Κυρίλλου πρὸς Νεστόριον. Καταφλυαροῦσι μὲν, ὡς μανθάνω, τινὲς τῆς ἐμῆς ὑπολήψεως, ἐπὶ τῆς σῆς θεοσεβείας. καὶ τὰ λοιπά.

Καὶ μετὰ τὸ ἀναγνωσθῆναι τὴν ἐπιστολὴν, Κύριλλος ἐπίσκοπος Αλεξανδρείας εἶπεν· Ηκουσεν ἡ ἁγία καὶ μεγάλη αὕτη σύνοδος, ὧν ἀπέστειλα τῷ εὐλαβεστάτῳ Νεστορίῳ, συναγορεύων τῇ ὀρθῇ πίστει. Διάκειμαι δὲ, ὅτι κατ' οὐδένα τρόπον ἐκβεβηκὼς ἁλίσκομαι τὸν ὀρθὸν τῆς πίστεως λόγον, ἤγουν παραβεβηκὼς τὸ ἐκτεθὲν παρὰ τῆς ἁγίας καὶ μεγάλης, συνόδου, τῆς κατὰ καιροὺς ἐν τῇ Νικαέων συνειλεγμένης σύμβολον. καὶ παρακαλῶ τὴν ὑμετέραν ὁσιότητα εἰπεῖν, πότερόν ποτε ὀρθῶς, καὶ ἀνεπιλήπτως, καὶ συμφώνως τῇ ἁγίᾳ ἐκείνῃ συνόδῳ τὰ τοιαῦτα γέγραφα, ἢ μή.

Ιουβενάλιος ἐπίσκοπος Ιεροσολύμων εἶπεν· Αναγνωσθείσης τῆς ἐκτεθείσης ἁγίας πίστεως τῆς ἐν Νικαίᾳ, καὶ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου, καὶ τὰ παρὰ τῆς ἁγίας συνόδου ἐκτεθέντα, σύμφωνα

σύμφωνα εὕρηνται, καὶ τούτοις τοῖς εὐσεβέσι δόγμασι συντίθεμαι, καὶ συναινῶ.

Φίρμος ἐπίσκοπος Καισαρείας Καππαδοκίας εἶπε· Τὰ ἐν συντόμῳ καὶ ἐν κεφαλαίῳ εἰρημένα παρὰ τῆς ἁγίας συνόδου, τῆς ἐν Νικαίᾳ, ἐξηγησαμένη ἡ σὴ θεοσέβεια λεπτῶς καὶ παρὰ πόδας σαφεστέραν ἡμῖν καὶ ἐναργεστέραν τὴν κατάληψιν τῆς ἐκτεθείσης πίστεως ἐποιήσατο· ὥστε μηδὲν εἶναι ἐν τοῖς λεγομένοις ἀμφίβολον, πάντων ἀλλήλοις συμφωνούντων, καὶ τῆς πίστεως βεβαιουμένης. τούτων οὖν ἀκριβῶς ἐχόντων, καὶ ἀπαρατρέπτως, καὶ οὐδένα νεωτερισμὸν ἐπιφερομένων, κἀγὼ συντίθεμαι, τὴν αὐτὴν δόξαν παρὰ τῶν ἁγίων ἐπισκόπων τῶν ἐμῶν πατέρων δεξάμενος.

Μέμνων ἐπίσκοπος τῆς Ἐφεσίων πόλεως εἶπε· Τῇ πίστει, τῇ ἐκτεθείσῃ παρὰ τῶν ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, τῶν ἐν Νικαίᾳ συνελθόντων, σύμφωνα καὶ ἡ ἐπιστολὴ ἡ ἀναγνωσθεῖσα τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου πατρὸς Κυρίλλου τοῦ ἐπισκόπου περιέχει, οἷς καὶ συντιθέμεθα, καὶ συναινοῦμεν· μηδὲν ἐλλιπὲς εὑρίσκοντες, μηδὲ διαφωνοῦν.

Θεόδοτος ἐπίσκοπος Ἀγκύρας εἶπε· Θαυμαστὴν οὖσαν καὶ εὐσεβεστάτην καὶ ὀρθὴν τὴν ἔκθεσιν τῆς ἁγίας πίστεως, γεγενημένην ἐπὶ τῶν ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, ἐν Νικαίᾳ συνειλεγμένων, ἔδειξε σαφέστερον, καὶ φανερώτερον ἡ ἐπιστολὴ τοῦ θεοφιλεστάτου καὶ θεοσεβεστάτου πατρὸς ἡμῶν καὶ ἐπισκόπου Κυρίλλου, κατ' οὐδὲν διαφωνοῦσα πρὸς τὴν ἔκθεσιν τῆς πίστεως ἐκείνης, τὰ συντομώτερον εἰρημένα πλατύτερον ἐκθεμένη. ὅθεν τὴν συμφωνίαν ἐπιγνόντες τῆς τε ἐπιστολῆς, καὶ τῆς γνώσεως, καὶ τῆς πίστεως τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγίων πατέρων, συντιθέμεθα, καὶ συναινοῦμεν, ὥσπερ ἐκείνοις, οὕτω καὶ τῷ πατρὶ ἡμῶν, τῷ δι' ἐπιστολῆς τὰ ἐκείνων γνωρίσαντι. καὶ ταῦτα πιστεύομεν, ἅπερ καὶ αὐτοὶ ἐξέθεντο καὶ ἡ ἐπιστολὴ τοῦ μνημονευθέντος ἁγιωτάτου ἐπισκόπου Κυρίλλου σαφῶς διηγήσατο.

Φλαυιανὸς ἐπίσκοπος Φιλίππων εἶπεν· Ἀναγνωσθείσης ἡμῖν τῆς πίστεως, τῆς ἐν Νικαίᾳ ἐκτεθείσης παρὰ τῶν ἀθροισθέντων ἐν ἐκείνῃ τῇ πόλει ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, ὑπαναγνωσθείσης τε καὶ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου πατρὸς καὶ ἐπισκόπου Κυρίλλου, τῆς γραφείσης πρὸς τὸν εὐλαβέστατον Νεστόριον περὶ τῆς πίστεως, εὕρομεν συνάδουσαν αὐτὴν σαφῶς καὶ διαρρήδην τῇ ἐν Νικαίᾳ ἐκτεθείσῃ πίστει, καὶ πολὺ φῶς παρασχοῦσαν εἰς κατάληψιν τῆς ἐννοίας τῶν εἰρημένων. ὅθεν σύμφημι καὶ αὐτὸς τῇ ἐπιστολῇ, τῇ γραφείσῃ παρὰ τοῦ ὁσιωτάτου καὶ θεοφιλεστάτου πατρὸς καὶ συλλειτουργοῦ Κυρίλλου, κατ' οὐδένα τρόπον ἀπαδούσῃ τῆς ὀρθῆς πίστεως, ἀλλὰ συμφώνῳ οὔσῃ τῷ ἀποστολικῷ κηρύγματι, καὶ τῇ ἐκτεθείσῃ ἐν Νικαίᾳ παρὰ τῶν ἁγίων πατέρων ὀρθοδόξῳ πίστει.

Συναινεῖν δὲ τούτοις διαβεβαιοῦμαι καὶ τὸν ἁγιώτατον ἡμῶν πατέρα Ῥοῦφον τῆς Θεσσαλονικέων μητροπόλεως. ταύτας γὰρ μοι παραγινομένῳ εἰς ταύτην τὴν μεγάλην καὶ ἁγίαν σύνοδον, δέδωκε τὰς ἐντολὰς, δι' ἀρρωστίαν αὐτὸς παρατησάμενος τὴν ἐνθάδε ἄφιξιν. καὶ πάντας δὲ πείθομαι τοὺς τοῦ Ἰλλυρικοῦ,

A nia sibi consentanea, ac inter se consentientia comperio. quocirca pijs hisce dogmatibus assentior & subscribo.

Firmus Cæsareæ Cappadociæ Episcopus dixit: Quæ compendio quodam, summatimq. ac breuiter per sanctam Synodum Nicænam exposita fuerant, ea dum pietas tua subtilius commodiusq. explanat, Fidei sententiam accuratiorem luculentioremq. nobis reddidit. Cum ergo in prædictis nihil sit ambiguum, nihil dissentaneum; sed omnia cum sibi ipsi, tum constitutæ Fidei sint consona, eaq. integritate & constãtia decurrant singula, vt nullam penitus nouitatem afferant; ego B quoque, qui eamdem Fidei sententiam à sanctis Episcopis & Patribus meis suscepi, ijs consentio.

Memnon metropoleos Ephesiorum Episcopus dixit: Sanctissimi pijssimiq. patris & Episcopi Cyrilli epistola modo lecta, Fidei in Nicæa ciuitate à trecentis decem & octo Patribus expositæ prorsus consonat. Cui proinde & nos quoque, quòd nihil mutilum, nihilq. distortum aut discrepans contineat, subscribimus & assentimur.

Theodotus Ancyræ Episcopus dixit: Sanctæ Fidei expositionem à trecentis decem & octo sanctis Patribus, qui Nicææ conuenerunt, editã, admirabilem, rectamq. & apprime piã, religiosissimi pijssimiq. patris nostri & Episcopi Cyrilli epistola clarius & apertius ostendit: quæ in nullo ab ea Fidei expositione dissentit, & ea tractat fusius, quæ illa disseruerat angustius. Quare cognita epistolę, & trecentorum decem & octo sanctorum Patrũ mentis & fidei cõcordia, vt illis adnuimus, & per omnia adstipulamur; ita etiam patri nostro Cyrillo, qui illorum dicta planius per hanc epistolam exposuit. hæc inquam nos credimus, quæ illi exposuerunt, & quæ memorati sanctissimi Episcopi Cyrilli epistola diserte explanauit.

Flauianus Philippensium Episcopus dixit: Lecta Fide à trecentis decem & octo Patribus in Nicæa ciuitate, in qua congregati erant, quondã exposita, recitataq. Cyrilli sanctissimi patris ac Episcopi epistola de Fide ad religiosissimum Nestorium perscripta, comperimus illam Fidei Nicænæ euidenter luculenterq. consentire, multumq. lucis ad percipiendã germanam eorũ, quæ ibi disputata sunt, sententiam afferre. Quare & ipse quoque pijssimi patris, sanctissimiq. comministri Cyrilli epistolæ per omnia assentior, vt quæ à rectæ Fidei regula nusquam discedat, sed tam Apostolicæ doctrinæ, quàm Fidei à sanctis & orthodoxis Patribus in Nicæa ciuitate expositæ E vbique consonet.

His quoque sanctissimũ patrem nostrũ Rufum Thessalonicensium Metropolitanum subscribere affirmo. Nam cum propter ægritudinem huc venire non posset, mihi ad sanctam & magnam hanc Synodum proficiscenti hæc mandata dedit. Quin omnes quoque Illyrici Episcopos in meam sen-

ten-

εἶπεν, Τῶν ἐν τῇ Νικαέων συναχθέντων, συμβαίνοντα, ἄλυτόν τι τῆς ὀρθῆς πίστεως, καὶ σύμφημι, καὶ συναινῶ τῷ διαβεβαιῶσθαι τῶν δογμάτων.

Προθύμιος ἐπίσκοπος Κομανίας εἶπε· Κατ' οὐδὲν λοιπὸν, ἢ πλεονάζουσαν τὴν ἔκθεσιν τῆς πίστεως τοῦ ὑπαναγνωσμένης ἡμῖν ἀπὸ τοῦ ἐπιστολῆς τοῦ ἁγιωτάτου πατρὸς ἡμῶν, καὶ ἐπισκόπου Κυρίλλου· ἀρνοῦμαι τὴν πίστιν τὴν ἐκτεθεῖσαν ὑπὸ τῶν πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, ἢ μόνας ἐν φιλαῖς λέξεσιν, ὁμολογῶ ἐν αὐτῇ βεβαπτίσθαι, καὶ τεθῆναι, καὶ πεπρεσβυκέναι, καὶ ἱερωσύνης ἠξιῶσθαι· ἐν ταύτῃ δέχομαι καὶ τὸν βίον τοῦτον ὑπεξελθεῖν, καὶ ταύτην φυλάξαι ἐν τῇ ἀναστάσει τῷ δεσπότῃ Χριστῷ.

Ἰωάννης ἐπίσκοπος Προικονήσου εἶπε· Τὰ αὐτὰ κἀγὼ καταθήσομαι τῷ ἁγιωτάτῳ ἐπισκόπῳ Προθυμίῳ, καὶ οὕτω πιστεύω.

Κωνσταντῖνος ἐπίσκοπος Φρυγίας Πακατιανῆς εἶπε· Τὰ αὐτὰ κἀγὼ καταθήσομαι, καὶ οὕτω πιστεύω.

Οὐαλεριανὸς ἐπίσκοπος Ἰκονίας εἶπεν· Ἐν διαφόροις τῆς λέξεσιν, ἕνα καὶ τὸν αὐτὸν κανόνα τῆς πίστεως εὑρίσκομεν ἐπὶ τῷ αὐτῷ ἁγίῳ πνεύματι ἐκπεφωνημένον· τοῖς οὖν ὀρθοδόξως καὶ ἀκριβῶς ἐρευνήσασι καὶ ἐκτεθειμένοις ὑφ' ἁγίας συνόδου τῆς ἐν Νικαίᾳ, σύμφωνα καὶ συναδὰ τὴν ἐπιστολὴν τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἐπισκόπου Κυρίλλου καταινέσαντες, πάντως καὶ ἡμᾶς συναινεῖν ἐπιτρέπομεν, ὁρῶντες τὴν ἐπιστολὴν, ὡσανεὶ τι μύρον τὴν ἐκείνων πίστιν εἰς ὀσμὴν εὐωδίας ἀναπεμπόμενον.

Θεόδουλος ἐπίσκοπος Ἑλούσης εἶπε· Σωθέντες ἐπιστολῇ τῇ ὀρθῇ πίστει ταύτης τῆς ἁγίας καὶ μεγάλης συνόδου, καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου, καὶ τῇ ἐν Νικαίᾳ ἐκτεθείσῃ πίστει σὺν τοῖς ἁγιωτάτοις ἡμῶν πατράσι, τοῖς τριακοσίοις δέκα καὶ ὀκτώ.

Φαῦστος ἐπίσκοπος Ἰόππης εἶπε· Θαυμάζω τὴν πίστιν τῶν ἁγίων πατέρων, τῶν τριακοσίων δέκα καὶ ὀκτὼ, τῶν ἐν Νικαίᾳ ὁρισθέντων. Θαυμάζω δὲ οὐδὲν ἧττον, καὶ τὴν νῦν ἀναγνωσθεῖσαν ἐπιστολὴν τοῦ πίστιν ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου, σύμφωνον τῇ ἐν Νικαίᾳ πίστει, ὥσπερ ἐξ ἁγίου πνεύματος μεμελετημένην. καὶ πιστεύω τὸν μὴ ἐμμένοντα τῇ αὐτῇ πίστει τοῦ ἁγίου πνεύματος, ἐκβεβλῆσθαι τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας.

Παυλιανὸς ἐπίσκοπος Μαϊουμᾶ Παλαιστίνης τῆς πρώτης εἶπε· Τὴν τῶν πατέρων πίστιν, ἣν μεμαθήκαμεν ὑφὸ τῶν τριακοσίων δέκα καὶ ὀκτὼ ἐν τῇ ἐν Νικαίᾳ, τοῦτον ὑφὸ τοῦ θεοσεβεστάτου ἐπισκόπου Κυρίλλου γεγραῦσθαι ἐπιγνόντες, καὶ τοῦ ἁγίου πνεύματος σύμφωνα τὰ παρ' αὐτοῦ θεσπισθέντα ἐθαυμάσαμεν, καὶ κατέχομεν, καὶ ἀκολουθοῦμεν.

Δανιὴλ ἐπίσκοπος Κολωνείας Καππαδοκίας εἶπεν· Αὐτὰ τὰ ῥήματα, καὶ τὰς συλλαβὰς οὐδὲν εἶπεν, τοὺς ἐμπεριεχομένους τῇ ἐκθέσει τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ καὶ καιρὸν τοῦ συνόδου πεποιημένων, καὶ τῶν ἐν γεγραμμένων δογμάτων τὰ νοήματα ἐν τῇ ἐπιστολῇ τοῦ ἁγιωτάτου

tribus Nicænis traditæ apte congruentem, magna cum veneratione ſuſcipio, dogmatumq. pietatem meo etiam ſuffragio confirmo.

Prothymius Comanę ciuitatis Epiſcopus dixit: Cum Fidei expoſitionem per ſanctiſſimi Epiſcopi ac patris noſtri Cyrilli epiſtolam nobis propoſitam ac relectam, ſolis nudisq. tantum vocibus à Fide per trecentos decem & octo Patres edita diſcrepare videam; (nec enim vlla omnino in re, illa plus habet, aut ab illa deficit) profiteor in ea me Fide baptizatum eſſe, & adoleuiſſe: ordinatum rurſum, & ſacerdotij dignitate ornatum eſſe: in ea mori, eamq. in reſurrectione Chriſto Domino conſeruare percupio.

Ioannes Proconeſi Epiſcopus dixit: Quæ religioſiſſimus Prothymius Epiſcopus depoſuit, eadem & ego quoque depono, nec aliter credo.

Conſtantinus Phrygiæ Pacatianæ Epiſcopus dixit: Eadem ego quoque depono, atque ita credo.

Valerianus Iconij Epiſcopus dixit: In diuerſis dictionibus vnum eumdemq. Fidei canonem traditum comperimus, prout vtraque ab vno eodemq. Spiritu dictata ſunt. Cum itaque ſanctiſſimi pijſſimiq. patris noſtri Cyrilli epiſtolam ijs quæ orthodoxe abſoluteq. à ſacra Synodo Nicæna dicta editaq. ſunt, conſonam conſentientemq. perſpiciamus, non poſſumus huic nos quoque non ſubſcribere & aſſentiri: maxime vero, cum eam epiſtolam ſanctorum Patrum Fidem non ſecus atque pretioſum quoddam vnguentum ſuaui fragrantia ſpirare deprehendamus.

Theodulus Eluſæ Epiſcopus dixit: Rectam ſanctæ & magnæ huius Synodi fidem, ſanctiſſimiq. & pijſſimi Archiepiſcopi Cyrilli epiſtolam, & Fidei Symbolum in ciuitate Nicæa quondam à trecentis decem & octo ſanctiſſimis Patribus noſtris compoſitum, pari affectione complector.

Fidus Ioppe Epiſcopus dixit: Trecentorum decem & octo ſanctorum Patrum Nicææ congregatorum Fidem veneror. Veneror nihiloſecius & admiror epiſtolam quoque Cyrilli Epiſcopi, quod quidem ad Fidem attinet, ſanctiſſimi & pijſſimi, modo recitatam: vt quæ Spiritu ſancto dictante exarata, cum Nicæna Fide omni ex parte conſentiat. Neque dubium vllum mihi eſt, quicumque in hac ipſa Spiritus ſancti fide non perſeuerauerit, eum à ſancta & catholica Eccleſia alienum fore.

Paulianus Maiumæ primæ Palæſtinæ Epiſcopus dixit: Cum Patrum Fidem, quam à trecentis decem & octo Epiſcopis olim Nicææ cõgregatis didicimus, ipſam eamdem & a religioſiſſimo quoque Epiſcopo Cyrillo deſcriptam eſſe agnouerimus; quæ ab illo dictata ſunt, non ſecus ac certa Spiritus ſancti oracula admirati, & ſectamur & exoſculamur.

Daniel Coloniæ Cappadociæ Epiſcopus dixit: Ipſa verba, ipſasq. propemodum ſyllabas in ſanctorum Patrum Nicænorum expoſitione comprehenſas, promulgatasq. ab illis dogmatum ſententias, in Cyrilli ſanctiſſimi ſacratiſſimiq.

patris

πάτρος

Νουνέχιος ἐπίσκοπος Σέλγης τῆς Παμφυλίας εἶπεν· Τῆς παναγιωτάτης ἡμῶν τοῦ ἁγίου πατρὸς καὶ θεοφιλεστάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, συμφώνου οὔσης καὶ πάντα τῇ πίστει, τῇ καὶ ἐν Νικαίᾳ τῶν ἁγίων πατέρων γραφείσῃ, συμφημι κἀγὼ, καὶ οὕτω πιστεύω, καὶ ἐν ταύτῃ τῇ πίστει εὔχομαι ἀναζῆσαι, παραστῆναι τῷ βήματι τοῦ Χριστοῦ μὴ παρήσειν, ταύτῃ τὴν ὀρθόδοξον φυλάττων πίστιν.

Σόλων ἐπίσκοπος Καραλλίας τῆς Παμφυλίας εἶπεν· Καθὼς ὁ ἁγιώτατος, καὶ θεοσεβέστατος ἀρχιεπίσκοπος Κύριλλος τῇ καθ' Χριστὸν πίστει παρέδωκε, καὶ ἀπέδοσαν, συμφωνεῖ οὔσης καὶ πάντα τῇ ἐν Νικαίᾳ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, οὕτως ἐβαπτίσθην, καὶ οὕτω πιστεύω, καὶ εὔχομαι φυλάξαι ἕως ἐσχάτης ἀναπνοῆς.

Ἀκάκιος ἐπίσκοπος Κοτένων τῆς Παμφυλίας εἶπεν· Ἐπακούσας τῆς ἁγιωτάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, συμφώνως οὔσης τῇ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, καθὼς καὶ ἡ ὀρθόδοξος πίστις, ὁμολογῶ κἀγὼ οὕτως ἔχειν, καὶ πιστεύειν, καὶ εὔχομαι κἀγὼ ἕως πέλας φυλάττειν.

Ταυριανὸς ἐπίσκοπος Λύρβης τῆς Παμφυλίας εἶπεν· Ἐπακούσας τῆς ἁγιωτάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, συμφωνούσης τῇ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, καθὼς καὶ ἡ ὀρθοδόξου πίστεως, ὁμολογῶ κἀγὼ οὕτως ἔχειν καὶ πιστεύειν, καὶ εὔχομαι φυλάξαι ἕως πέλας.

Νεκτάριος ἐπίσκοπος Σωσίων τῆς Παμφυλίας εἶπεν· Κἀγὼ τὰ αὐτὰ πιστεύω, καὶ συναινῶ τοῖς δόγμασι τῶν ἁγίων πατέρων ἡμῶν καὶ ἐπισκόπων, καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου ἀρχιεπισκόπου Κυρίλλου.

Ματιδιανὸς ἐπίσκοπος Κορακησίων τῆς Παμφυλίας εἶπεν· Συμφωνῶ κἀγὼ τῇ ὁμολογίᾳ τῇ γεγενημένῃ, περὶ τῆς ὀρθῆς καὶ ὑγιοῦς πίστεως, ὑφ' ἡμῶν τῶν νῦν παρόντων ἁγίων πατέρων, καὶ τῶν τὰ τοιαῦτα σὺν ἀληθείᾳ τὴν ἔκθεσιν τὴν περὶ τῆς πίστεως πεποιημένων ἐν τῇ Νικαέων πόλει, γνωρίσας ταύτην ἀποστολικὴν οὖσαν· ἐν ᾗ καὶ εὔχομαι εἶναι, καὶ ἀκέραιον ταύτην μέχρις ἐσχάτης ἀναπνοῆς μου φυλάξαι.

Νῆσος ἐπίσκοπος Κορυβρασίου τῆς Παμφυλίας εἶπεν· Τῇ ἁγίᾳ πίστει, τῇ ἐκτεθείσῃ ὑφ' ἁγίων καὶ μακαρίων πατέρων, τῶν ἐν τῇ Νικαέων, καὶ ἡ ἐχθὲς γνωσθεῖσα σήμερον ὑπὸ τῆς ἁγιωτάτου καὶ θεοφιλεστάτου ἀρχιεπισκόπου Κυρίλλου συνεφώνησεν· καὶ ταύτην τὴν πίστιν εὔχομαι φυλάξαι μέχρις ἐσχάτης ἀναπνοῆς.

Ἐπιφάνιος ἐπίσκοπος Κρατείας εἶπεν· Κἀγὼ συναινῶ τοῖς τῶν ἁγίων πατέρων καὶ ἐπισκόπων δόγμασι, καὶ τῇ ἐπιστολῇ τῇ χαρείσῃ ὑφ' ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου· καὶ εὔχομαι μέχρι τῆς τελευταίας ἀναπνοῆς ἐν τούτοις διαμεῖναι.

Εὐσέβιος ἐπίσκοπος Ἡρακλείας ὑπερείας Ὀνωριάδος εἶπεν· Σωτήριον τῇ ἁγίᾳ καὶ ἁγιωτάτου καὶ θεοσεβεστάτου πατρὸς ἡμῶν Κυρίλλου, ὃς καὶ πάντα τρόπον ἐσπούδαζε τῇ πίστει τῶν ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, τῶν ἐν Νικαίᾳ συνελθόντων· καὶ

A Nunechius Selgæ Pamphyliæ Episcopus dixit: Cum epistola patris nostri Cyrilli, sanctissimi pijssimiq. Archiepiscopi, modo nobis lecta, cum Fide in ciuitate Nicæa à sanctis Patribus edita per omnia consentiat, hanc approbo, neque aliter ac ipsa profitetur, credo. quin etiam ætatem in hac præclara Fide transigens, eamq. ad vitæ finem vsque constanter, vt desidero, retinens, cum fiducia Christi tribunal adire opto.

Solon Caralliæ Pamphyliæ Episcopus dixit: Vt Christiana fides, quam Cyrillus sanctissimus pijssimusq. Archiepiscopus tradidit & tradit, sanctæ & magnæ illi Synodo Nicænæ per omnia con-
B formis & consona est; ita equidē credens, baptismo initiatus sum, & adhuc ita credo, eamq. Fidē ad supremum vsque spiritum retinere peropto.

Acacius Cotenorum Pamphyliæ Episcopus dixit: Cum patris nostri Cyrilli Archiepiscopi sanctissimi epistolam, à Fide sanctorum Patrum qui Nicææ conuenerant, atque adeo ab ipsa orthodoxa Fide ne latum quidem vnguem discrepare videam; profiteor & ego quoque nec aliter me sentire, nec secus me credere, & ad finem vsque me seruaturum voueo.

Taurianus Lyrbæ Pamphyliæ Episcopus dixit:
C Cum patris nostri Cyrilli Archiepiscopi sanctissimi epistolam, à Fide sanctorum Patrum qui Nicææ conuenerant, atque adeo ab ipsa orthodoxa Fide ne minimum quidem discrepare videam; profiteor & ego quoque nec aliter me sentire, nec secus me credere, & ad finem vsque me seruaturum voueo.

Nectarius Sesenniorum Pamphyliæ Episcopus dixit: Ego quoque hæc credo: & sanctorum Patrum ac Episcoporum nostrorum dogmatibus, ac Cyrilli religiosissimi pijssimiq. Archiepiscopi epistolæ inhæreo.

Matidianus Coracisiorum Pamphyliæ Episcopus dixit: Confessioni de recta & sana Fide à Pa-
D tribus hic nunc præsentibus editæ assentior. adstipulor & eorum quoque sententiæ, qui olim non abique diuino numine in ciuitate Nicæa Fidei formulam tradiderunt; nihil dubitans, vnam hanc Apostolicam esse. in qua proinde viuere, quamq. ad extremum vsque vitæ spiritum integram retinere desidero.

Nisius Corybrassi Pamphyliæ Episcopus dixit: Sancta Fides à sanctis & beatis Patribus Nicææ quondam collectis exposita, & epistola sanctissimi pijssimiq. Archiepiscopi Cyrilli hodierno die recitata, pulchre consentiunt. Quare donec ani-
E mam exhalauero, Fidem hanc seruare percupio.

Epiphanius Cratiæ Episcopus dixit: Et ego quoque sanctorum Patrum & Episcoporum dogmatibus, & epistolæ quam sanctissimus Archiepiscopus Cyrillus scripsit, assentior; & quoad vixero, in ijs perseuerare cupio.

Eusebius Heracleæ Honoriadis prouinciæ Episcopus dixit: Sanctissimi sacratissimiq. patris nostri Cyrilli epistolæ, Fidei trecentorum decem & octo sanctorum Patrum qui Nicææ quondam con-

καὶ

conuenerunt, æmulæ, eamdemq. omnino exprimenti, plane assentior; & reliquum vitæ, quod mihi à Deo statutum est, in ea Fide traducere vehementer desidero.

Siluanus Cerataporum Phrygiæ Pacatianæ Episcopus dixit: Etsi sacri baptismatis gratiam tardius consecutus sum, in ea tamen Fide, quæ à trecentis decem & octo sanctis Patribus & Episcopis Nicææ quondam congregatis edita est, & nunc per Archiepiscopi Cyrilli epistolam fusius quidem, Nicænæ tamen Fidei consentanee explanata est, baptizatus sum. in hanc rursum & ipse quoque permultos baptizaui. hanc denique immaculatam vsque ad resurrectionis diem conseruare, Christoq. præsentare exopto.

Eutropius Etennorum Pamphyliæ Episcopus dixit: Cum sanctissimi sacratissimiq. patris nostri & Episcopi Cyrilli epistola hodie recitata, ijs omnibus quæ trecenti decem & octo sancti Patres Nicææ congregati exposuerunt, quàmsimillima sit; ego quoque huic assentior, subscriboque; & in hac confessione Christo Domino olim sisti percupio.

Secundianus Episcopus Lamiæ, prouinciæ Thessaliæ, dixit: Id credidi, & etiamnum credo: id rursum sensi, & hucusque sentio, quod à trecentis decem & octo sanctis & spiritualibus Patribus & Episcopis Nicææ congregatis expositum est. Cui expositioni sanctissimi Deoq. addictissimi patris nostri & Episcopi Cyrilli epistola, modo prælecta, penitus consentanea est.

Theodorus Echinæi prouinciæ Thessaliæ Episcopus dixit: Hæc eadem & ego quoque sentio, eisdemq. subscribo.

Rufinus Taborum Episcopus dixit: Quæ sanctissimi Patres Nicææ congregati tenuerunt & crediderunt, hæc ego quoque credo & teneo: Cyrilli præterea sanctissimi, sacratissimiq. ac Deo deuotissimi patris nostri & Episcopi epistolæ, quòd nihil nisi iustum rectumq. contineat, neque expositæ Fidei aliqua ex parte repugnet, assentior.

Theodorus Arbelorum Episcopus dixit: Et ego quoque eadem iudico, & sanctissimi sacratissimiq. Episcopi Cyrilli epistolam, vt quæ rectam orthodoxamq. Fidem complexa sit, meo suffragio approbo.

Paulus Anthedonis Episcopus dixit: Et ego epistolæ sanctissimi sacratissimiq. Episcopi Cyrilli, quòd Fidei sanctorum Patrum qui Nicææ quondam conuenerunt, non refragetur, adstipulor.

Letoius Libyadis Episcopus dixit: Quod sancti Patres nostri Nicæni constituerunt, (nam fidem orthodoxæ Fidei regulæ conuenienter exposuerunt) hoc & ego quoque credo. Sed & Cyrilli quoque sanctissimi sacratissimiq. Episcopi epistolæ consentio.

Petrus Parembolæ Episcopus dixit: Ego item huic sententiæ me socium adscribo; epistolamq. Cyrilli sanctissimi sacratissimiq. Episcopi, vt quę rectam piamq. doctrinam contineat, laudo & probo.

Ioan-

καὶ οὕτως ἔχοντες, ὁμόψηφοι διαμένομεν τῷ ὡρισμένῳ τῆς πάλαι πρεσβύτερον ἡμῶν χρόνου.

Σιλουανὸς ἐπίσκοπος Κεραταπόλεως Φρυγίας Πακατιανῆς εἶπεν· Εἰ καὶ βραδύτερον ἠξίωμαι τοῦ ἁγίου βαπτίσματος, πλὴν εἰς ταύτην τὴν πίστιν βεβάπτισμαι, τὴν τε ἐν Νικαίᾳ ἐκτεθεῖσαν τῶν ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ ἐπισκόπων, ἣ εἰς τὸν ἡμέτερον πλατύτερον ἡμῖν διὰ τῆς ἐπιστολῆς ἐξηγηθεῖσαν τοῦ ἀρχιεπισκόπου Κυρίλλου, συμφωνοῦσαν τῇ παλαιᾷ· εἰς ταύτην καὶ πλήρως ἐβαπτίσθην, ταύτην καὶ φυλάξαι ἄσπιλον ὁμολογῶ, ἕως τῆς ἀναστασίμου ἡμέρας, καὶ συνεγκαινίσαι Χριστῷ. [a] ἀναστασίμου

Εὐτρόπιος ἐπίσκοπος Ἐτεννῶν τῆς Παμφυλίας εἶπεν· Ἀναγνωσθείσης τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ ὁσιωτάτου πατρὸς ἡμῶν, καὶ ἐπισκόπου Κυρίλλου, συμφωνούσης τοῖς πάντα πᾶσι τοῖς ἐκτεθεῖσι τοῦ ἁγίου πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, τῶν ἐν Νικαίᾳ συναχθέντων, σύμφημι κἀγὼ καὶ συναινῶ· καὶ ἐν ταύτῃ ὁμολογίᾳ τοῦ δεσπότου Χριστῷ.

Σεκουνδιανὸς ἐπίσκοπος [a] Λαμίας πόλεως ἐπαρχίας Θεσσαλίας εἶπε· Καὶ πιστεύω, καὶ πιστεύω καὶ οὕτως ἐδόξασα καὶ [b] δοξάσω, τῇ ἐκτεθείσῃ τοῦ ἁγίου καὶ [c] πνευματικῶν πατέρων, τῶν τῷ Νικαίᾳ τριακοσίων δέκα καὶ ὀκτὼ ἐπισκόπων. ἥτις ἀκόλουθος ἦ ἡ ἀναγνωσθεῖσα ἐπιστολὴ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἐπισκόπου Κυρίλλου. [a] Λάμιε [b] δοξάζω [c] πνευματικῶν

Θεόδωρος ἐπίσκοπος Ἐχινάου πόλεως ἐπαρχίας Θεσσαλίας εἶπε· Τὰ αὐτὰ κἀγὼ κατατίθεμαι, καὶ τούτοις συναινῶ.

Ρουφῖνος ἐπίσκοπος Ταβῶν εἶπε· Κἀγὼ τὰ αὐτὰ φρονῶ τοῖς ἁγιωτάτοις πατράσι τοῖς ἐν Νικαίᾳ συνελθοῦσι, καὶ συντίθεμαι τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν, καὶ ἐπισκόπου Κυρίλλου, καλῶς καὶ ὀρθῶς ἐκτεθειμένῃ, καὶ συμφώνῳ οὔσῃ τῇ αὐτῇ ἐκτεθείσῃ πίστει.

Θεόδωρος ἐπίσκοπος [a] Ἀρβήλων εἶπε· κἀγὼ τὰ αὐτὰ κατατίθεμαι, καὶ συντίθεμαι τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου, καλῶς καὶ ὀρθοδόξως ἐκτεθειμένῃ. [a] Ἀρβήλων

Παῦλος ἐπίσκοπος Ἀνθηδόνος εἶπε· Συντίθεμαι κἀγὼ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου, καλῶς καὶ ὀρθοδόξως ἐκτεθειμένῃ, καὶ ὁμοίως ἐχούσῃ τῇ πίστει τῶν ἁγίων ἡμῶν πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων.

Λητοῖος ἐπίσκοπος Λιβυάδος εἶπε· καθὼς συνέπεσθαι οἱ ἅγιοι ἡμῶν πατέρες, οἱ ἐν Νικαίᾳ συνελθόντες ἁρμοδίως γὰρ τῇ ὀρθοδόξῳ πίστει τὴν πίστιν ἐξέθεντο· κἀγὼ πιστεύω, καὶ συντίθεμαι τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου.

Πέτρος ἐπίσκοπος [a] Παρεμβολῶν εἶπε· κἀγὼ τὰ αὐτὰ φρονῶ, καὶ συντίθεμαι τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου, καλῶς καὶ ἀκριβῶς ἐκτεθειμένῃ. [a] Παρεμβολῶν

Ioan-

Ιωάννης ἐπίσκοπος Αὐγουστουπόλεως εἶπε· κατὰ τὴν πίστιν τῶν ἁγίων πατέρων ἡμῶν, οὕτω κἀγὼ πιστεύω, καὶ συντίθεμαι τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου, συνῳδὰ περιεχούσῃ ταύτῃ τῇ πίστει.

Σαΐδας ἐπίσκοπος Φαίνους εἶπε· Κατὰ τὴν ὀρθόδοξον πίστιν, οὕτω περιέχει ἡ ἐπιστολὴ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου, ᾗ συντίθεμαι.

Θεόδωρος ἐπίσκοπος Γαδάρων εἶπεν· Ἐπειδὴ καλῶς, καὶ εὐσεβῶς, καὶ ἁρμοζόντως τῇ πίστει τῇ ἐκτεθείσῃ παρὰ τῶν ἁγίων πατέρων, τῶν συνελθόντων ἐν τῇ Νικαέων, περιέχει ἡ ἀναγνωσθεῖσα ἐπιστολὴ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου, ταύτῃ κἀγὼ συντίθεμαι.

*Αἰάνος

*Αἰήνης ἐπίσκοπος Συκαμαζόνος εἶπεν· Ὡσαύτως κἀγὼ συντίθεμαι τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου, ἐξακολουθησάσῃ τῇ ὀρθοδόξῳ πίστει, τῇ ἐκτεθείσῃ παρὰ τῶν ἁγιωτάτων ἡμῶν πατέρων.

Θεοδόσιος ἐπίσκοπος Μασταύρων τῆς Ἀσίας εἶπε· Τῇ ἐκθέσει τῆς πίστεως τῶν ἁγίων πατέρων τῶν συνελθόντων ἐν Νικαίᾳ, λέγω δὴ τῶν τριακοσίων δέκα καὶ ὀκτὼ, ἐξ ἀρχῆς μέχρι καὶ νῦν πεπιστευκὼς, συνῳδὰ περιεχούσῃ καὶ τῇ ἐπιστολῇ τῇ γραφείσῃ παρὰ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου πρὸς τὸν εὐλαβέστατον Νεστόριον τὸν ἐπίσκοπον, ἐμμένω, καὶ συντίθεμαι, συμφώνῳ οὔσῃ, ὡς ἔφην, τῇ τῶν πατέρων ψυχωφελεῖ διδασκαλίᾳ.

Ἀλέξανδρος ἐπίσκοπος Ἀρκαδιουπόλεως τῆς Ἀσίας εἶπε· *Τῇ ἐπιστολῇ τοῦ θεοφιλεστάτου ἐπισκόπου Κυρίλλου συνῳδὰ τῇ τῶν ἁγίων πατέρων ἐκτεθείσῃ, τῶν συναχθέντων ἐν τῇ Νικαέων πόλει, τουτέστι τῶν τριακοσίων δέκα καὶ ὀκτὼ, πίστει ὁμοφρόνῳ οὔσῃ, καὶ πιστεύω καὶ ἐπίστευσα, καὶ οὕτως εὔχομαι φρονεῖν.

Μάξιμος ἐπίσκοπος Κύμης τῆς Ἀσίας εἶπε· † Τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου συμφώνῳ οὔσῃ τῇ ὀρθῇ πίστει, τῇ ἐκτεθείσῃ παρὰ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ συνελθόντων, τῶν τριακοσίων δέκα καὶ ὀκτὼ, συναινῷ ταύτῃ, καὶ συντίθεμαι, καὶ ὁμολογῶ ταύτην ὀρθόδοξον εἶναι τὴν πίστιν.

*Θεοσέβιος ἐπίσκοπος Πριήνης εἶπε· Τῇ ἐκτεθείσῃ πίστει τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγίων πατέρων, πιστεύω, ἣν καὶ παραδέδωκα ταῖς ἁγίαις τοῦ θεοῦ ἐκκλησίαις· ἅμα καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἀρχιεπισκόπου Κυρίλλου, τῇ γραφείσῃ πρὸς τὸν εὐλαβέστατον Νεστόριον, συνῳδὰ ἐχούσῃ τῇ πίστει τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ.

Εὐτρόπιος ἐπίσκοπος Εὐάζων εἶπε· Κατὰ τὴν πίστιν τῶν τριακοσίων δέκα καὶ ὀκτὼ ἐπισκόπων, τῶν ἐν Νικαίᾳ συνελθόντων, καὶ τῇ ἐπιστολῇ τοῦ θεοφιλεστάτου ἐπισκόπου Κυρίλλου συμφώνῳ οὔσῃ, καὶ αὐτὸς ἐπίστευσα, καὶ πιστεύω, καὶ οὕτως εὔχομαι ἀποθανεῖν.

Εὐθάλιος ἐπίσκοπος Κολοφῶνος τῆς Ἀσίας εἶπε· Τῇ ἁγίᾳ πίστει τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, καὶ τῇ ἐπιστολῇ τοῦ ὁσιωτάτου καὶ θεοσεβεστάτου ἐπισκόπου Κυρίλλου πρὸς τὸν εὐλαβέστατον Νεστόριον συμφώνῳ

Ioannes Augustopolis Episcopus dixit: Iuxta Fidei regulam à sanctis Patribus nobis traditam, sic ego quoque credo; subscriboq. epistolę Cyrilli sanctissimi sacratissimiq. Episcopi, vt quæ doctrinā ab hac Fide non declinantem comprehendat.

Saidas Phœnis Episcopus dixit: Cum sanctissimi sacratissimiq. Episcopi Cyrilli epistola orthodoxæ Fidei consona doceat, non possum ei non assentiri.

Theodorus Gadarorum Episcopus dixit: Quandoquidem epistola Cyrilli sanctissimi sacratissimiq. Episcopi prælecta, doctrinam rectam piamque, & Fidei à sanctis Patribus Nicææ congregatis expositæ consonam complectitur, in illius sententiam ego quoque concedo.

*Aeanus Sycamazonis Episcopus dixit: Pari modo & ego sanctissimi sacratissimiq. Episcopi Cyrilli epistolæ subscribo; quippe quæ Fidem orthodoxam, à sanctissimis Patribus nostris traditam, exacte assecuta sit. *Ioannes

Theodosius Mastaurorum Asiæ Episcopus dixit: Cum Fidem, quam trecenti decem & octo sancti Patres Nicææ quondam exposuerunt, iam inde ab initio ad præsentem vsque diem fideliter semper complexus sim; Cyrilli sanctissimi, Deoq. dilectissimi Episcopi epistolam ad religiosissimū Episcopum Nestorium perscriptam, ab illa non recedere aperte deprehendam; & huic quoque, vtpote doctrinæ Patrum ad animarum vtilitatē comparatæ conformi, adhæreo subscriboque.

Alexander Arcadiopolis Asiæ Episcopus dixit: Sanctissimi, Deiq. amantissimi Episcopi Cyrilli epistolæ, Fidei trecentorū decem & octo sanctorum Patrum Nicænorum cōsona consentaneaq. docenti, fidem habui & habeo, atque in hac fidei sententia perseuerare etiam atque etiam cupio.

Maximus Cumarum Asiæ Episcopus dixit: Sanctissimi pijssimiq. patris & Archiepiscopi nostri Cyrilli epistolæ, quòd à recta Fide, quam sancti Patres Nicæni ediderunt, non discrepet, assentior subscriboque: & hanc Fidem orthodoxam esse confiteor.

*Theosebius Prienæ Episcopus dixit: Fidei Symbolum à trecentis decem & octo sanctis Patribus editū recipio, illudq. sanctis Ecclesijs hactenus tradidi. Quin & Cyrilli quoque sanctissimi, Deoq. dilectissimi Archiepiscopi epistolam, quam ad religiosissimū Nestorium dedit, tamquam Fidei apud Nicæam expositæ consentaneam admitto. *Theodosius

Eutropius Euazorum Episcopus dixit: Iuxta sanctorum Nicænorum Patrum Fidem, Cyrilli quoque pijssimi Episcopi epistolæ, quòd cum illorum Patrum Fide minime pugnet, consentio, eidemq. credidi & credo, & in hac Fide me moriturum cupio.

Euthalius Colophonis Asiæ Episcopus dixit: Sanctæ Fidei sanctorum Patrum qui olim Nicææ conuenerunt, & sacratissimi pijssimiq. Episcopi Cyrilli epistolæ, quam ad religiosissimum Nestorium destinauit, propterea quòd cum Nicæno Sym-

Symbolo consentiat, adstipulor ac subscribo, & iuxta huius traditionem credo.

Docimasius Maroniæ Episcopus dixit: Cum litteras Deo dilectissimi sacratissimiq. patris nostri Archiepiscopi Cyrilli, Fidei pie Christianeq. à sanctis Patribus in Nicæa ciuitate quondam expositæ consentaneas esse videam, idem sentio, nec possum his non assentiri, ardenterq. vt eam ipsam Fidem ad mortem vsque integram conseruem, desiderare.

Lucianus Toperi Episcopus dixit: Epistolæ sanctissimi, Deoq. dilectissimi patris nostri Cyrilli ad religiosissimum Nestorium exaratæ, & coram hic paulo ante recitatæ, eiusdemq. doctrinæ per omnia suffragor. Et quoniam expositioni sanctæ Synodi in Nicænorum metropoli quondam congregatæ, vndequaque consonam comperio, hanc illius Fidem ad mortem vsque retinere percupio.

Ennepius Maximianopolis Episcopus dixit: Cũ epistolam sanctissimi, Deiq. amantissimi patris nostri Episcopi Cyrilli ad religiosissimum Nestorium perscriptam, Fidei à sacratissimis Patribus in Nicænorum metropoli olim congregatis expositæ, concordem consentientemq. inueniam, huic repugnare non valeo; quin potius in hac me Fide oblecto, inconcussamq. ad finem vsque seruare statuo, conteridoq.

Stephanus Diensis Episcopus dixit: Epistolam sanctissimi ac ter beati patris nostri Episcopi Cyrilli cum Fide per trecentos decem & octo sanctos Patres & Episcopos, qui Nicææ olim conuenerunt, expositæ conuenire, dum legeretur audiuimus. quare & ego quoque illi assentior, eidemq. credo.

[a] Anastasium

Modestus [a] Aneorum ciuitatis Phrygiæ Episcopus dixit: Et ego quoque Fidei à trecentis decem & octo sanctis Patribus Nicænis explanatæ, inhæreo insistoque. quin & epistolæ quoque sanctissimi patris nostri Archiepiscopi Cyrilli ad reuerendissimum Nestorium exaratæ, & iam nunc recitatæ, quòd Fidei à prætatis sanctis Patribus expositæ nequaquã repugnet, penitus assentior.

[b] Colosis

Aphobius [b] Colonæ Episcopus dixit: Epistolæ sanctissimi, Deiq. amantissimi Episcopi Cyrilli modo relectæ, quòd à Fide per trecentos decem & octo sanctos Patres qui Nicææ conuenerunt, explanata non discrepet, assentior, credoq.

Maximus Assi ciuitatis Asiæ Episcopus dixit: Quemadmodũ sanctissimus, Deiq. amantissimus Episcopus noster Memnon deposuit, ita & ego credo, concordanterq. in hac Fide perseuero.

Dorotheus Myrrhinæ ciuitatis Episcopus dixit: Epistolæ Cyrilli longe sanctissimi pijssimiq. Episcopi & patris nostri iam recitatę, quòd à trecentorum decem & octo sanctorum Patrum Fide nulla in parte discrepet, credo; & quod illa sentit, hoc ego quoque sentio & teneo.

[c] Dyrrhachij

Eucharius [c] Doracij Episcopus dixit: Sãctissimi Deoq. dilectissimi Archiepiscopi & patris nostri Cyrilli epistolã ad religiosissimum Nestoriũ scriptam,

συμφώνῳ οὔσῃ, καὶ πιθομαι καὶ συναιρῶ, καὶ τῇ παρὰ τοῖς πρὸ ἐμοῦ τῇ ὀρθοδοξίᾳ.

Δοκιμάσιος ἐπίσκοπος Μαρωνείας εἶπε· Τῇ εὐσεβοῦς καὶ φιλοχρίστου ἐκπλησίᾳ περὶ τῆς τῶν ἁγίων πατέρων ἐν τῇ Νικαέων πόλει, σύμφωνα ὁρῶν τὰ γράμματα τοῦ θεοφιλεστάτου καὶ ὁσιωτάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, συντίθεμαι, καὶ συναριθμοῦμαι, οὕτω φρονῶν, μέχρι τέλους ἀτρώτην διαφυλάξαι.

Λουκιανὸς ἐπίσκοπος [x] Τοπηρίας εἶπεν· Ἀναγνωσθείσης τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν Κυρίλλου, ἧς ἐπέστειλε τῷ θεοφιλεστάτῳ Νεστορίῳ, ἀρέσκομαι τῇ συγκαταθέσει. καὶ συνῳδὰ καὶ πάντα [x] ἀρέσκω τῇ ἁγίᾳ συνόδῳ, τῇ ἐν τῇ Νικαέων μητροπόλει ἐκπαλαι συναρέσκομαι, ἀτρώτην αὐτὴν μέχρι τέλους διαφυλάττων.

[x] Τοπήρ

[x] ιων, & ειται

Εὐνέπιος ἐπίσκοπος Μαξιμιανουπόλεως εἶπε· Τῇ συνῳδὰ τῶν ὁσιωτάτων πατέρων ἐκπαλαι πίστει ἐν τῇ Νικαέων [x] πόλει, ἀναγκαίως σύμφωνον οὖσαν τῇ θεοφιλεῖ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν ἐπισκόπου Κυρίλλου, χαράσσουσα τῷ Νεστορίου τὸν διλαβέστατον, συναρέσκομαι, καὶ συντίθεμαι οὕτω φρονῶν καὶ πιστεύων διαφυλάξαι.

[x] μητροπόλει

Στέφανος ἐπίσκοπος Δίου εἶπεν· Ἀνέγνωμεν σύμφωνον τυγχάνουσαν τῇ θεοφιλεῖ τοῦ ἁγιωτάτου καὶ τρισμακάριος πατρὸς ἡμῶν ἐπισκόπου Κυρίλλου, τῇ ἐκπαλαι περὶ τῶν ἁγίων καὶ θεοφόρων τῶν ἐν Νικαίᾳ συνελθόντων. ὅθεν καὶ αὐτὸς συναιρῶ τούτῃ, [x] ἐν ταύτῃ θρίσκων, καὶ πιστεύω.

[x] ἐν αὐτῇ

Μόδιστος ἐπίσκοπος τῶν [x] Ἀνεων πόλεως τῆς Φρυγίας εἶπε· Κἀγὼ ἐμμένω τῇ ἐκπαλαι πίστει τῶν ἁγίων πατέρων τριακοσίων δέκα καὶ ὀκτὼ, τῶν ἐν Νικαίᾳ συνελθόντων· οὐ μόνον ἀλλὰ καὶ τῇ νυνὶ ἀναγνωσθείσῃ θεοφιλεῖ ὑπὸ τοῦ ἁγιωτάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, τῇ χαρθείσῃ πρὸς τὸν διλαβέστατον Νεστόριον, συμφώνως ἐκπαλαι τῇ πίστει τῶν προλεχθέντων ἁγίων πατέρων.

[x] Ἀνεῶν

[x] Κολώνης

Ἀφόβιος ἐπίσκοπος [x] Κολώνης εἶπε· Παρακαταθείσης τῇ ἁγίᾳ συνόδῳ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου, συνῳδὰ [x] ἐχούσῃ τῇ ἐκπαλαι ὑπὸ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ τριακοσίων δέκα καὶ ὀκτὼ, τούτῃ τῇ πίστει συντίθεμαι, καὶ πιστεύω.

[x] ιων, ἐχούσης

Μάξιμος ἐπίσκοπος Ἀσσου τῆς Ἀσίας εἶπε· Καθὼς ὁ ἀοίδιμνηστος θεοφιλέστατος ἐπίσκοπος ἡμῶν Μέμνων κατέθετο, τούτῃ τῇ πίστει κἀγὼ πιστεύω, καὶ ἐμμένω.

Δωρόθεος ἐπίσκοπος [x] Μυρίνης τῆς Ἀσίας εἶπε· Τῇ ἐκπαλαι περὶ τῶν ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, συνῳδὰ τῇ ἐκθέσει καὶ τῇ ἐπιστολῇ τῇ ἀναγνωσθείσῃ τοῦ τὰ πάντα ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου καὶ πατρὸς ἡμῶν Κυρίλλου, καὶ πιστεύω, καὶ οὕτω φρονῶ.

[x] Μυρίνης

Εὐχάριος ἐπίσκοπος Δωρακίου εἶπεν· Ὀρθῶς καὶ πάνυ δικαίως κατανοήσας τὸν ἐπιστολὴν ἔχουσαν τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἀρχιεπισκόπου καὶ πατρὸς ἡμῶν Κυρίλλου, τὸν πρὸς τὸν διλαβέστατον Νεστόριον χαρθεῖ-

χαφέσιν, ἕνεκεν ἐμφωνεῖ οὕτως τῇ ἐκτεθείσῃ πίστει ὑπὸ τῶν ἁγίων πατέρων ἡμῶν, τῶν συνελθόντων καπὶ καιροὺς ἐν Νικαίᾳ· κἀγὼ οὕτω φρονῶ καὶ πιστεύω, καὶ ἀσχολοῦμαι καὶ αὐτὸς ζῆσαι καὶ ἀποθανεῖν ἐν κυρίῳ.

*πλέον

*λανείου ἢ λανείου

Θεόδωρος ἐπίσκοπος *Δανήτου εἶπε· Συναινῶ καὶ αὐτὸς τῇ καταθέσει τῶν ἁγίων πατέρων περὶ τῆς ἐκτεθείσης πίστεως ἐν Νικαίᾳ· ἐν τῇ χαφέσῃ ὑπὸ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου ἐπεστάλη, πρὸς τὸν ἀλλαβέστατον ἐπίσκοπον Νεστόριον.

Εὐδόξιος ἐπίσκοπος Λυκίας πόλεως Χώματος εἶπεν· Ἐφυλαξάμην τὰ χαφέντα ὑπὸ τοῦ ὁσιωτάτου καὶ ἁγιωτάτου πατρὸς ἡμῶν Κυρίλλου τῷ ἀλλαβεστάτῳ Νεστορίῳ, σύμφωνα ὄντα τῇ ἐκτεθείσῃ πίστει ὑπὸ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ. καὶ συντίθεμαι καὶ ὁμολογῶ οὕτω φρονεῖν, καθὼς καὶ οἱ ἁγιώτατοι πατέρες ἡμῶν ἐξέθεντο.

Φίλιππος ἐπίσκοπος Περγάμου εἶπε· Συντίθεμαι τῇ ἐκτεθείσῃ ὑπὸ τῶν ἁγίων πατέρων πίστει, τῶν συναχθέντων τριακοσίων δέκα καὶ ὀκτὼ, καὶ τοὺς κανόνας ἐκείνους οὕστινας αὐτοὶ ἐξέθεντο· καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου συμφώνῳ οὔσῃ τοῖς αὐτοῖς κανόσι· καὶ οὕτω φρονῶ καὶ πιστεύω.

Εὐσέβιος ἐπίσκοπος Μαγνησίας τῆς Ἀσίας εἶπε· Τῇ ἐκτεθείσῃ πίστει ὑπὸ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, τουτέστι συντίθεμαι, καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, περιεχούσῃ ὀρθοδοξίαν, καὶ οὕτω φρονῶ, καὶ πιστεύω.

Εὐτύχιος ἐπίσκοπος τῆς Ἐρυθρῶν πόλεως τῆς Ἀσίας εἶπε· Πεισθεὶς ὄψεσι καὶ ἀποδείξεσι τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, τῶν καὶ μητροπολιτῶν τῶν διὰ διαφόρων ἐπαρχιῶν, καὶ τῇ χαφείσῃ ὑπὸ τοῦ ἀλλαβεστάτου Νεστορίου, ὑπὸ τοῦ ἁγιωτάτου ἐπισκόπου Κυρίλλου, ὁμολογῶ καὶ πιστεύω.

Δωνᾶτος ἐπίσκοπος Νικοπόλεως, παλαιᾶς Ἠπείρου εἶπεν· Ἐπακούσας τῆς ἐπιστολῆς τοῦ ἀναγνωσθείσης σήμερον ὑπὸ τοῦ ἁγίου τούτου, καὶ μεγάλης συνόδου, ἣν ἔγραψεν ὁ ἁγιώτατος καὶ θεοφιλέστατος πατὴρ ἡμῶν, καὶ συλλειτουργὸς Κύριλλος, πρὸς τὸν ἀλλαβέστατον Νεστόριον· εὗρόν τε αὐτὴν σύμφωνον, καὶ συνομόλογον τῇ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, καὶ ἐκτεθειμένων τὴν ὀρθόδοξον πίστιν τυγχάνουσαν, καὶ πάσης ἀποδοχῆς ἀξιούσης, τό τε ὕφος τῆς ἐπιστολῆς, ἔτι τὴν ὀρθόδοξον πίστιν, τὴν ἐν αὐτῇ χαφεῖσαν, οὕτω κἀγὼ πιστεύω, καὶ συγκατατίθεμαι.

*θέλημος

*Δωρόθεος ἐπίσκοπος πόλεως Δωδώνης εἶπε· Κἀγὼ συναινῶ, καὶ συγκατατίθεμαι, οἷς κατέθετο ὁ ἁγιώτατος ἐπίσκοπος τῆς μητροπόλεως τῆς ἐμῆς Δωνᾶτος.

Ἡρακλείων Τραλλέων ἐπίσκοπος εἶπε· Κατ' ἴχνος βαίνω τῶν ἁγίων πατέρων· καὶ ἀκολουθῶ τῇ ἐκθέσει τῆς συνόδου, τῇ γενομένῃ ἐν Νικαίᾳ, τῶν τριακοσίων δέκα καὶ ὀκτὼ ἐπισκόπων, τῶν τὴν ὀρθοδοξίαν κηρυξάντων. πάλιν δὲ ἐν τῇ ἁγίᾳ ταύτῃ συνόδῳ τῇ κατὰ τὴν Ἐφεσίων μητρόπολιν γενομένῃ, τὸ αὐτὸ ἀνθύπατος τοῦ ἁγιω-

ptam iusta trutina examinans, Fidei à sanctis Patribus nostris Nicææ quondam congregatis explanatæ respondere comperio. quare & ego quoque sic teneo & credo; atque ad eumdem modum comparatus, in Domino viuere & mori exopto.

Theodorus Episcopus *Anineti dixit: Ego quoque sanctorum Patrum sententiæ de Fide in Nicæna ciuitate olim expositæ, necnon & epistolæ à sacratissimo, Deiq. amantissimo Episcopo Cyrillo ad religiosissimum Episcopum Nestorium exaratæ adstipulor. *Aniayſę

Eudoxius Chomatis ciuitatis Lyciæ Episcopus dixit: Quæ sacratissimus sanctissimusq. pater noster Cyrillus ad reuerendissimum Nestorium perscripsit, ea, quòd Fidei à sanctis Patribus Nicænis explanatæ minime refragentur, cum omni admiratione & veneratione suscipio; fateorq. ac depono, hoc ipsum me sentire, quod sancti Patres nostri exposuerunt.

Philippus Pergami Episcopus dixit: Cum Fidei à trecentis decem & octo sanctis Patribus Nicænis expositæ; tum canonibus quoque & sanctionibus, quas illi ipsi ediderunt; tum sanctissimi denique Archiepiscopi Cyrilli epistolæ, quæ cum ijsdem canonibus per omnia consentit, adstipulor; atque ad hunc modum sentio & credo.

Eusebius Magnesiæ ciuitatis Asiæ Episcopus dixit: Fidem à trecentis decem & octo sanctis Patribus expositam amplector; sanctissimi quoque patris nostri Archiepiscopi Cyrilli epistolæ, quæ Nicænæ Fidei vndequaque concinit, assentior; atque ita decerno & credo.

Eutychius Erythrorum ciuitatis Asiæ Episcopus dixit: Sanctorum Patrum qui Nicææ conuenerunt, oraculis & demonstrationibus persuasus, diuersarum etiam prouinciarum Metropolitanorum, necnon epistolæ quam sanctissimus Episcopus Cyrillus ad reuerēdissimum Nestoriū dedit, & ego quoque eadem confiteor & credo.

Donatus Nicopolis, veteris Epiri Episcopus dixit: Cum epistolam, quam sanctissimus pijssimusq. pater noster & comminister Cyrillus ad reuerendissimum Nestorium pridem misit, hodiernaq. die in sancta hac & magna Synodo relegi curauit, sanctorum Patrum Nicææ congregatorum, orthodoxamq. Fidem exponentium, sententiæ Fideiq. consonam consentientemq. audiuerim, inuenerimque; ipsum epistolę contextum, orthodoxamq. Fidem in illa inclusam, ego quoque ita credo, & affirmo.

*Dorotheus Episcopus ciuitatis Dodonæ dixit: Quæ sanctissimus metropolis meæ Episcopus Donatus sentit, affirmauitque, ego quoque sentio & affirmo. *Theodotus

Heracleo Tralleorum Episcopus dixit: Sanctorū Patrum vestigijs inhæreo, ac expositioni trecentorum decē & octo Episcoporum, qui in Nicæna Synodo orthodoxæ Fidei præcones extiterunt, constanter assentior. Porro autem in sancta hac Ephesina Synodo sanctissimum Deoq. deuotissimum

Μητρόδωρος ἐπίσκοπος Λεόντων εἶπε· Τῆς ἁγίας πίστεως, τῆς ἐκτεθείσης ὑπὸ τῶν ἁγίων πατέρων ἡμῶν ἐν τῇ Νικαέων, καὶ τῆς νυνὶ ἀναγνωσθείσης ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς καὶ ἀρχιεπισκόπου Κυρίλλου, τῆς γραφείσης πάλαι πρὸς τὸν θεοσεβέστατον Νεστόριον, μίαν ἐχουσῶν πίστιν καὶ διάνοιαν ἐν διαφόροις συλλαβαῖς, ἀναγκαίως κἀγὼ τῇ αὐτῇ συντίθεμαι, τὰ αὐτὰ πιστεύων, καὶ δοξάζων, καὶ συνομολογῶν, χάριτι τῆς ἁγίας τριάδος.

Θεόπεμπτος ἐπίσκοπος Καβάσων εἶπε· Περιττὸν ἐστι τοὺς ἀπὸ Αἰγύπτου ἐπισκόπους τὸν περὶ τῆς ὀρθῆς πίστεως ἀπαιτεῖσθαι λόγον. πᾶσι γὰρ ἀναμφίλογον, ὅτι τῇ πίστει, τῇ ἐκτεθείσῃ ὑπὸ τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου πατρὸς ἡμῶν, καὶ ἀρχιεπισκόπου Κυρίλλου, ἐξακολουθοῦμεν, καὶ συναινοῦμεν, συμφώνῳ οὔσῃ τῇ τῶν ἁγίων πατέρων πίστει.

Ἡρακλείδης ἐπίσκοπος τῆς Ἡρακλεωτῶν Ἀρκαδίας εἶπε· Τῆς πίστεως τῶν ἁγίων πατέρων ἡμῶν, τῶν συναχθέντων πάλαι ἐν τῇ Νικαέων, καὶ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, μίαν σύμφωνον κηρυττουσῶν, καὶ ὁμολογουσῶν πίστιν, ἀναγκαίως ἐγὼ τυχθείς, καὶ τραφεὶς ἐν αὐτῇ, μέχρι παντὸς τῆς αὐτῆς ἔχομαι γνώμης εἶναι, χάριτι τῆς ἁγίας τριάδος.

Σαβῖνος ἐπίσκοπος Πανὸς ἐπαρχίας Θηβαΐδος εἶπε· Τῆς πίστεως τῶν ἁγίων πατέρων τῆς ἐκτεθείσης ἐν τῇ Νικαέων πάλαι, καὶ τῆς ἐπιστολῆς θεοσεβεστάτου καὶ ἁγιωτάτου πατρὸς ἡμῶν Κυρίλλου, σύμφωνον ἐχούσης τῷ πίστει, ταύτῃ κἀγὼ ἀναγκαίως συντίθεμαι, χάριτι τῆς ἁγίας τριάδος.

Ἡράκλειος ἐπίσκοπος Ταμιαθοῦ εἶπε· Διὰ μίαν καὶ μόνην ἐχούσης τῆς ἐπιστολῆς θεοσεβεστάτου καὶ ἁγιωτάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, πρὸς τὰ ἐν τῇ Νικαέων πάλαι ἐκτεθεῖσαν πίστιν τῶν ἁγίων πατέρων, ἀναγκαίως ταύτῃ κἀγὼ συντίθεμαι χάριτι τοῦ Χριστοῦ.

Ἰσαὰκ ἐπίσκοπος Ἐλεαρχίας εἶπε· Ὁμολογῶ τὴν αὐτὴν εἶναι συμφωνίαν ἐν τῷ συμβόλῳ τῶν ἁγίων πατέρων, καὶ ἐν τῇ ἐπιστολῇ τοῦ ἁγιωτάτου Κυρίλλου, ἣν κἀγὼ ἀναγκαίως ὑποτίθεμαι χάριτι τοῦ Χριστοῦ.

Εὐτύχιος ἐπίσκοπος Θεοδοσιουπόλεως τῆς Ἀσίας εἶπε· Ἐκ νέας ἡλικίας καθὼς ἐπιστεύσαμεν, οὐδὲν ἐξενίσθημεν ἐκ τῆς ἐπιστολῆς τῆς γραφείσης ὑπὸ τοῦ θεοφιλεστάτου καὶ ἁγιωτάτου Κυρίλλου, τὸ ἀποστολικὸν τῷ ἁγιωτάτῳ Νεστορίῳ. σύμφωνος γὰρ εὑρέθη τῇ ἐκτεθείσῃ πίστει τῶν ἁγίων ἐκείνων, καὶ ἐπὶ τοῦ, τὸν συναθροισθέντων ἐν τῇ Νικαέων· καὶ οὕτω πιστεύω, καθὼς καὶ οἱ ἅγιοι πατέρες ἐξέθεντο ἐν ταύτῃ τῇ μεγάλῃ συνόδῳ.

Ἀδέλφιος ἐπίσκοπος Σαέων εἶπε· Τῆς πίστεως τῶν ἁγίων πατέρων, τῆς ἐκτεθείσης ἐν τῇ Νικαέων πάλαι, καὶ τῆς ἐπιστολῆς θεοσεβεστάτου καὶ ἁγιωτάτου πατρὸς ἡμῶν Κυρίλλου, σύμφωνον ἐχούσης πίστιν, ταύτῃ κἀγὼ ἀναγκαίως συντίθεμαι, χάριτι τῆς ἁγίας τριάδος.

A Metrodorus Leontorum Episcopus dixit: Quoniam quidem sancta Fides à sanctis Patribus qui in ciuitate Nicæa superioribus temporibus conuenerunt, exposita & explanata; & epistola sanctissimi pijssimiq. patris & Archiepiscopi nostri Cyrilli pridem ad religiosissimum Nestorium perscripta, & paulo ante hic relecta, diuersis dictionibus vnam eamdemq. Fidei sententiam complectuntur; adigor & ego quoque huic subscribere: & sancti Spiritus gratia eadem credo, profiteor ac teneo.

Theopemptus Cabasorum Episcopus dixit: Superuacaneum censeo ab Aegypti Episcopis B Fidei rationem exigere. Nulli enim dubium est, quòd Fidem à sanctissimo sacratissimoq. Archiepiscopo & patre nostro Cyrillo expositam sequimur & amplexamur, quæ sanctorum Patrum Fidei modis omnibus concordat.

Heraclides Heracleensium Arcadiæ Episcopus dixit: Cum sanctorum Patrum nostrorum olim apud Nicæam congregatorum Fides, & sanctissimi Deoq. amantissimi Archiepiscopi & patris nostri Cyrilli epistola vnam eamdemq. Fidem concordi consensu profiteantur & prædicent; ego quoque, qui in ea ipsa Fide natus & educatus sum, per sanctæ Trinitatis gratiam semper in ea- C dem hac Fidei sententia perseuerare desidero.

Sabinus Panis prouinciæ Thebaidis Episcopus dixit: Posteaquam sanctorum Patrum Fides in ciuitate Nicæa olim expositа & prædicata; & religiosissimi, Deoq. deuotissimi patris nostri Cyrilli epistola vnam eamdemq. Fidei doctrinam continent; sanctæ Trinitatis gratia nixus non possum equidem huic non subscribere.

Heraclitus Tamiathensis Episcopus dixit: Cũ inter sanctissimi reuerendissimiq. Archiepiscopi & patris nostri Cyrilli epistolam, & Fidem à sanctis Patribus Nicææ olim expositam nulla omnino differentia sit; per Christi gratiam ego quo- D que libenter huic assentior.

Isaac Elearchiæ Episcopus dixit: In sanctorum Patrum Symbolo, & sanctissimi Cyrilli epistola eumdem Fidei sensum atque consensum agnosco; cui proinde per gratiam Dei ego quoque subscribere necesse habeo.

Eutychius Theodosiopolis Asiæ Episcopus dixit: Ex religiosissimi Archiepiscopi Cyrilli epistola ad pijssimum Nestorium scripta, & paulo ante in hoc consessu recitata, nihil alienum ab ea Fide accepimus, quam ab ineunte ætate imbibimus. Quia ergo Fidei à trecentis decem & octo Patribus Nicænis editæ vndequaque consona E comperitur, ego quoque ita credo, quemadmodum sancti Patres in magna hac Synodo exposuerunt.

Adelphius Saënsium Episcopus dixit: Cum sanctorum Patrum Fides quondam apud Nicæam explanata, & Cyrilli religiosissimi & pijssimi patris nostri epistola vnam eamdemq. Fidei doctrinam profiteantur; per sanctæ Trinitatis gratiam ego quoque huic consentire debeo.

Rho-

εἶμεν. Τῶν ἐν τῇ Νικαέων συναχθέντων, συμβαινούσης, ἁρμοζόντι τῆς ὀρθῆς πίστεως, καὶ συμφέρει, καὶ συναινῶ τῷ ὁσιωτάτῳ τῶν δογμάτων.

Προθύμιος ἐπίσκοπος Κομανίας εἶπε· Κατ' οὐδὲν λειπομένῳ, ἢ πλεονάζοντι τὴν ἔκθεσιν τῆς πίστεως τοῦ καταλογωσμένης ἡμῖν ἀφ' ἑπιστολῆς τοῦ ἁγιωτάτου πατρὸς ἡμῶν, καὶ ἐπισκόπου Κυρίλλου· ὁρῶν τὴν πίστιν τὴν ὑπὸ τῶν ἁγίων τριακοσίων δέκα καὶ ὀκτὼ πατέρων τεθεσπισμένην, ἐν ταύταις λέξεσιν, ὁμολογῶ ἐν αὐτῇ βεβαπτίσθαι, καὶ ἠὐξῆσθαι καὶ πεπίχθαι, καὶ ἱερωσύνης ἠξιῶσθαι· ἐν ταύτῃ ὀφείλειν καὶ τὸν βίον τοῦτον ἐξελθεῖν, καὶ ταύτην φυλάξαι ἐν τῇ ἀναστάσει τῷ δικαστῇ Χριστῷ.

Ἰωάννης ἐπίσκοπος Προικονήσου εἶπε· Τὰ αὐτὰ κἀγὼ καταθήσομαι τῷ ὑπεραγιωτάτῳ ἐπισκόπῳ Προθυμίῳ, καὶ οὕτω πιστεύω.

Κωνσταντῖνος ἐπίσκοπος Φρυγίας Πακαλιανῆς εἶπε· Τὰ αὐτὰ κἀγὼ καταθήσομαι, καὶ οὕτω πιστεύω.

Οὐαλεριανὸς ἐπίσκοπος Ἰκονίου εἶπε· Ἐν διαφόροις τῆς λέξεσιν, ἕνα καὶ τὸν αὐτὸν κανόνα τῆς πίστεως εὑρίσκομεν ἐπὶ τῷ αὐτῷ ἁγίῳ πνεύματι ἑκάτερα ὑπηγορεῦσθαι. τοῖς οὖν ὀρθοδόξως καὶ ἀκριβῶς εἰρημένοις καὶ ἐκτεθειμένοις ὑπὸ τῶν ἁγίων τοῦτε τῆς ἐν Νικαίᾳ συνόδου τῆς κ' Νικαέων, σύμφωνα καὶ συνῳδὰ τῷ ἐπιστολῇ ἔχοντα τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἐπισκόπου Κυρίλλου καταινοῦντες, πίστις καὶ ἡμεῖς συναινοῦμεν καὶ συντιθέμεθα, ὁρίσαντι τῷ ἐπιστολῇ, ὥσπερ τι μόριον τῶν ἐκείνων πίστιν εἰς ὁλοσχερὲς ἀναπεμπούσῃ.

Θεόδουλος ἐπίσκοπος Ἐλούσης εἶπε· Σωθῆναι ἐπιτηδεῖ τῇ ὀρθῇ πίστει πάσης τῆς ἁγίας καὶ μεγάλης συνόδου, καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου, καὶ τῇ ἐν Νικαίᾳ ἐκτεθείσῃ πίστει σὺν τοῖς ἁγιωτάτοις ἡμῶν πατράσιν, τοῖς τριακοσίοις δέκα καὶ ὀκτώ.

Φῶλος ἐπίσκοπος Ἰόππης εἶπε· Θαυμάζω τὴν πίστιν τῶν ἁγίων πατέρων, τῶν τριακοσίων δέκα καὶ ὀκτώ, τῶν ἐν Νικαίᾳ θεσμένων. θαυμάζω δὲ καὶ οὐδὲν ἧσσον, καὶ τὴν νῦν ἀναγνωσθεῖσαν ἐπιστολὴν τοῦ κ' πίστιν ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου, σύμφωνον τῇ ἐν Νικαίᾳ πίστει, ὥσπερ ἐξ ἁγίου πνεύματος γεγραμμένην. καὶ πιστεύω τὸν μὴ ἐμμένοντα τῇ αὐτῇ πίστει τοῦ ἁγίου πνεύματος, ἀποβεβλῆσθαι τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας.

Παυλιανὸς ἐπίσκοπος Μαϊουμᾶ Παλαιστίνης τῆς πρώτης εἶπε· Τὴν τῶν πατέρων πίστιν, ἣν μεμαθήκαμεν σὺν τοῖς τριακοσίοις δέκα καὶ ὀκτὼ ἐν τῇ κ' Νικαέων, ταύτην σὺν τοῦ θεοσεβεστάτου ἐπισκόπου Κυρίλλου γεγραφότος ἐπιγνόντες, καὶ τοῦ ἁγίου πνεύματος σύμφωνα τὰ περὶ αὐτοῦ θεσπισθέντα ἐθαυμάσαμεν, καὶ κατέχομεν, καὶ ἀσπαζόμεθα.

Δανιὴλ ἐπίσκοπος Κολωνείας Καππαδοκίας εἶπεν· Αὐτὰ τὰ ῥήματα, καὶ τὰς συλλαβὰς οὕτω εἶπον, τοὺς ἐμπεριεχομένους τῇ ἁγίᾳ τοῦ ἁγίων πατέρων τῶν ἐν Νικαίᾳ κ' καιρὸν τῆς συνόδου τεθεσπισμένων, καὶ τῶν ἐν γεγραμμένων δογμάτων τὰ νοήματα ἐν τῇ ἐπιστολῇ τοῦ ἁγιω-

tribus Nicænis traditæ apte congruentem, magna cum veneratione ſuſcipio, dogmatumq. pietatem meo etiam ſuffragio confirmo.

Prothymius Comanę ciuitatis Epiſcopus dixit: Cum Fidei expoſitionem per ſanctiſſimi Epiſcopi ac patris noſtri Cyrilli epiſtolam nobis propoſitam ac relectam, ſolis nudisq. tantum vocibus à Fide per trecentos decem & octo Patres edita diſcrepare videam; (nec enim vlla omnino in re, illa plus habet, aut ab illa deficit) profiteor in ea me Fide baptizatum eſſe, & adoleuiſſe: ordinatum rurſum, & ſacerdotij dignitate ornatum eſſe: in ea mori, eamq. in reſurrectione Chriſto Domino conſeruare percupio.

Ioannes Proconeſi Epiſcopus dixit: Quæ religioſiſſimus Prothymius Epiſcopus depoſuit, eadem & ego quoque depono, nec aliter credo.

Conſtantinus Phrygiæ Pacatianæ Epiſcopus dixit: Eadem ego quoque depono, atque ita credo.

Valerianus Iconij Epiſcopus dixit: In diuerſis dictionibus vnum eumdemq. Fidei canonem traditum comperimus, prout vtraque ab vno eodemq. Spiritu dictata ſunt. Cum itaque ſanctiſſimi pijſſimiq. patris noſtri Cyrilli epiſtolam ijs quæ orthodoxe abſoluteq. à ſacra Synodo Nicæna dicta editaq. ſunt, conſonam conſentientemq. perſpiciamus, non poſſumus huic nos quoque non ſubſcribere & aſſentiri: maxime vero, cum eam epiſtolam ſanctorum Patrum Fidem non ſecus atque pretioſum quoddam vnguentum ſuaui fragrantia ſpirare deprehendamus.

Theodulus Eluſæ Epiſcopus dixit: Rectam ſanctæ & magnæ huius Synodi fidem, ſanctiſſimiq. & pijſſimi Archiepiſcopi Cyrilli epiſtolam, & Fidei Symbolum in ciuitate Nicæa quondam à trecentis decem & octo ſanctiſſimis Patribus noſtris compoſitum, pari affectione complector.

Fidus Ioppe Epiſcopus dixit: Trecentorum decem & octo ſanctorum Patrum Nicæ congregatorum Fidem veneror. Veneror nihiloſecius & admiror epiſtolam quoque Cyrilli Epiſcopi, quod quidem ad Fidem attinet, ſanctiſſimi & pijſſimi, modo recitatam: vt quæ Spiritu ſancto dictante exarata, cum Nicæna Fide omni ex parte conſentiat. Neque dubium vllum mihi eſt, quicumque in hac ipſa Spiritus ſancti fide non perſeuerauerit, eum à ſancta & catholica Eccleſia alienum fore.

Paulianus Maiumæ primæ Palæſtinæ Epiſcopus dixit: Cum Patrum Fidem, quam à trecentis decem & octo Epiſcopis olim Nicæ cõgregatis didicimus, ipſam eamdem & a religioſiſſimo quoque Epiſcopo Cyrillo deſcriptam eſſe agnouerimus; quæ ab illo dictata ſunt, non ſecus ac certa Spiritus ſancti oracula admirati, & ſectamur & exoſculamur.

Daniel Coloniæ Cappadociæ Epiſcopus dixit: Ipſa verba, ipſasq. propemodum ſyllabas in ſanctorum Patrum Nicænorum expoſitione comprehenſas, promulgatasq. ab illis dogmatum ſententias, in Cyrilli ſanctiſſimi ſacratiſſimiq. patris

Νουνέχιος ἐπίσκοπος Σέλγης τῆς Παμφυλίας εἶπε· Τῆς παραγενομένης ἡμῖν τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, συμφώνου οὔσης καθ' ὅλα τῇ πίστει, ἣν καὶ Νίκαια ἐδέξατο τῶν ἁγίων πατέρων γραψαμένη, συμφημι κἀγὼ, καὶ οὕτω πιστεύω, καὶ ἐν ταύτῃ τῇ πίστει εὔχομαι ἀναζῆσαι, παραστῆναι τῷ βήματι τοῦ Χριστοῦ μου παῤῥησίας, ταύτην τὴν ὀρθόδοξον φυλάττων πίστιν.

Nunechius Selgæ Pamphyliæ Episcopus dixit: Cum epistola patris nostri Cyrilli, sanctissimi pijssimiq. Archiepiscopi, modo nobis lecta, cum Fide in ciuitate Nicæa à sanctis Patribus edita per omnia consentiat, hanc approbo, neque aliter ac ipsa profitetur, credo. quin etiam ætatem in hac præclara Fide transigens, eamq. ad vitæ finem vsque constanter, vt desidero, retinens, cum fiducia Christi tribunal adire opto.

Σόλων ἐπίσκοπος Καραλλίας τῆς Παμφυλίας εἶπε· Καθὼς ὁ ἁγιώτατος, καὶ θεοσεβέστατος ἀρχιεπίσκοπος Κύριλλος τὴν καθ' Χριστὸν πίστιν παρέδωκε, καὶ ἐν ᾠδῇδοται, συμφωνον οὖσαν καθ' ὅλα τῇ ἐν Νικαίᾳ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, οὕτως ἐβαπτίσθην, καὶ οὕτω πιστεύω, καὶ εὔχομαι φυλάξαι ἕως ἐσχάτης ἀναπνοῆς.

Solon Caralliæ Pamphyliæ Episcopus dixit: Vt Christiana fides, quam Cyrillus sanctissimus pijssimusq. Archiepiscopus tradidit & tradit, sanctæ & magnæ illi Synodo Nicænæ per omnia conformis & consona est; ita equidē credens, baptismo initiatus sum, & adhuc ita credo, eamq. Fidē ad supremum vsque spiritum retinere peropto.

Ἀκάκιος ἐπίσκοπος Κοτένων τῆς Παμφυλίας εἶπε· Ἐπιστύσης τῆς ἁγιωτάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, συμφώνου οὔσης τῇ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, καθ' πάντα τὸν ὀρθοδόξου πίστεως, ὁμολογῶ κἀγὼ οὕτως ἔχειν, καὶ πιστεύειν, καὶ εὔχομαι κἀγὼ ἕως τέλους φυλάττειν.

Acacius Cotenorum Pamphyliæ Episcopus dixit: Cum patris nostri Cyrilli Archiepiscopi sanctissimi epistolam, à Fide sanctorum Patrum qui Niczæ conuenerant, atque adeo ab ipsa orthodoxa Fide ne latum quidem vnguem discrepare videam; profiteor & ego quoque nec aliter me sentire, nec secus me credere, & ad finem vsque me seruaturum voueo.

Ταυριανὸς ἐπίσκοπος Λύρβης τῆς Παμφυλίας εἶπε· Ἐπιστύσης τῆς ἁγιωτάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, συμφωνούσης τῇ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, καθ' πάντα τοῦ ὀρθοδόξου πίστεως, ὁμολογῶ κἀγὼ οὕτως ἔχειν καὶ πιστεύειν, καὶ εὔχομαι φυλάξαι ἕως τέλους.

Taurianus Lyrbæ Pamphyliæ Episcopus dixit: Cum patris nostri Cyrilli Archiepiscopi sanctissimi epistolam, à Fide sanctorum Patrum qui Niczæ conuenerant, atque adeo ab ipsa orthodoxa Fide ne minimum quidem discrepare videam; profiteor & ego quoque nec aliter me sentire, nec secus me credere, & ad finem vsque me seruaturum voueo.

Νικτήριος ἐπίσκοπος Σωσίων τῆς Παμφυλίας εἶπε· Κἀγὼ τὰ αὐτὰ πιστεύω, καὶ συναινῶ τοῖς δόγμασι τῶν ἁγίων πατέρων ἡμῶν καὶ ἐπισκόπων, καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου ἀρχιεπισκόπου Κυρίλλου.

Nectarius Sesenniorum Pamphyliæ Episcopus dixit: Ego quoque hæc credo: & sanctorum Patrum ac Episcoporum nostrorum dogmatibus, ac Cyrilli religiosissimi pijssimiq. Archiepiscopi epistolæ inhæreo.

Ματιδιανὸς ἐπίσκοπος Κορακησίων τῆς Παμφυλίας εἶπε· Συμφωνῶ κἀγὼ τῇ ὁμολογίᾳ τῇ γεγενημένῃ, περὶ τῆς ὀρθῆς καὶ ὑγιοῦς πίστεως, ὡς ἐν τῶν νῦν παρόντων ἁγίων πατέρων, καὶ τῶν τὸ πάλαι καὶ ἀπ' ἀρχῆς ἐν τῇ Νικαίων πόλει, γενομένης ταύτης λαμπρᾶς συνόδου· ἐν ᾗ καὶ εὔχομαι εἶναι, καὶ ἀκέραιον ταύτην μέχρις ἐσχάτης ἀναπνοῆς μου φυλάξαι.

Matidianus Coracisiorum Pamphyliæ Episcopus dixit: Confessioni de recta & sana Fide à Patribus hic nunc præsentibus editæ assentior. adstipulor & eorum quoque sententiæ, qui olim non absque diuino numine in ciuitate Nicæa Fidei formulam tradiderunt; nihil dubitans, vnam hanc Apostolicam esse. in qua proinde viuere, quamq. ad extremum vsque vitæ spiritum integram retinere desidero.

Νῖσιος ἐπίσκοπος Κορυβρέων τῆς Παμφυλίας εἶπε· Τῇ ἁγίᾳ πίστει, ἣν ἐκτεθείσῃ ὑφ' ἁγίων καὶ μακαρίων πατέρων, τῶν ἐν Νικαίων, καὶ ἡ ἁγία γεννάδιος σήμερον ἁγιωτάτου καὶ θεοφιλεστάτου ἀρχιεπισκόπου Κυρίλλου συνεφώνησε. καὶ ταύτην τὴν πίστιν εὔχομαι φυλάξαι μέχρις ἐσχάτης ἀναπνοῆς.

Nisius Corybraffi Pamphyliæ Episcopus dixit: Sancta Fides à sanctis & beatis Patribus Nicæa quondam collectis exposita, & epistola sanctissimi pijssimiq. Archiepiscopi Cyrilli hodierno die recitata, pulchre consentiunt. Quare donec animam exhalauero, Fidem hanc seruare percupio.

Ἐπιφάνιος ἐπίσκοπος Κρατείας εἶπε· Κἀγὼ συναινῶ τοῖς τῶν ἁγίων πατέρων καὶ ἐπισκόπων δόγμασι, καὶ τῇ ἐπιστολῇ τῇ χαρίσῃ θεοῦ τοῦ ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου· καὶ εὔχομαι μέχρι τῆς τελευταίας ἀναπνοῆς ἐν τούτοις διαμένειν.

Epiphanius Cratiæ Episcopus dixit: Et ego quoque sanctorum Patrum & Episcoporum dogmatibus, & epistolæ quam sanctissimus Archiepiscopus Cyrillus scripsit, assentior; & quoad vixero, in ijs perseuerare cupio.

Εὐσέβιος ἐπίσκοπος Ἡρακλείας ὑπερέχιας Ὁνωριάδος εἶπε· Σωτήριον τῇ ἁγιωτάτου καὶ οἰκουμενικοῦ πατρὸς ἡμῶν Κυρίλλου, ὃς καθ' πάντα τρόπον ἑνωμένη τῇ πίστει τῶν ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, τῶν ἐν Νικαίᾳ συνελθόντων· καὶ

Eusebius Heraclææ Honoriadis prouinciæ Episcopus dixit: Sanctissimi sacratissimiq. patris nostri Cyrilli epistolæ, Fidei trecentorum decem & octo sanctorum Patrum qui Niczæ quondam con-

Ιωάννης Ἐπίσκοπος Αὐγουστοπόλεως εἶπε· Κατὰ τὴν A
πίστιν τ̃ ἁγίων πατέρων ἡμῶν, ὕτω κἀγὼ πιστεύω, καὶ συντίθεμαι τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου Ἐπισκόπου Κυρίλλου, συνῳδὰ πεφυκυίᾳ πάντῃ τῇ πίστει.

Σαΐδας Ἐπίσκοπος Φαίνης εἶπε· Κατὰ τὴν ὀρθόδοξον πίστιν, οὕτω πέφυκεν ἡ ἐπιστολὴ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου Ἐπισκόπου Κυρίλλου, ᾗ συντίθεμαι.

Θεόδωρος Ἐπίσκοπος Γαδάρων εἶπε· Ἐπειδὴ καλῶς, καὶ εὐσεβῶς, καὶ ἁρμοζόντως τῇ πίστει τῇ ἐκτεθείσῃ ὑπὸ τ̃ ἁγίων πατέρων, τ̃ συνελθόντων ἐν τῇ Νικαέων, πέφυκεν ἡ ἀναγνωσθεῖσα ἐπιστολὴ τ̃ ἁγιωτάτου καὶ ὁσιωτάτου Ἐπισκόπου Κυρίλλου, πάντῃ κἀγὼ συντίθεμαι.

Αἰανὴς Ἐπίσκοπος Συκαμαζόνος εἶπε· Ὡσαύτως κἀγὼ συντίθεμαι τῇ ἐπιστολῇ τ̃ ἁγιωτάτου καὶ ὁσιωτάτου Ἐπισκόπου Κυρίλλου, ἐξακολουθοῦσαν τῇ ὀρθοδόξῳ πίστει, τῇ ἐκτεθείσῃ ὑπὸ τῶν ἁγιωτάτων ἡμῶν πατέρων.

Θεοδόσιος Ἐπίσκοπος Μασαύρων τ̃ Ἀσίας εἶπε· Τῇ ἐκτεθείσῃ τ̃ πίστεως τ̃ ἁγίων πατέρων τ̃ συνελθόντων ἐν Νικαίᾳ, λέγω δὴ τ̃ τριακοσίων δέκα καὶ ὀκτὼ, ἐξ ἀρχῆς μέχρι καὶ νῦν πεπιστευκὼς, συνῳδὰ πέφυκεν ἡ τῇ θεοφιλεστάτῃ τῷ ἁγίῳ πίστει καὶ θεοφιλεστάτῃ Ἐπισκόπῳ Κυρίλλου πρὸς τὸν διαβεβοημένον Νεστόριον τὸν Ἐπίσκοπον, ἐμμένω, καὶ συντίθεμαι, συμφύτῳ ὄσῃ, ὡς ἔφην, τῇ τ̃ πατέρων ψυχωφελεῖ διδασκαλίᾳ.

Ἀλέξανδρος Ἐπίσκοπος Ἀρκαδιουπόλεως τ̃ Ἀσίας εἶπε· Τῇ ἐπιστολῇ τ̃ θεοφιλεστάτου Ἐπισκόπου Κυρίλλου συνῳδὰ τῇ τ̃ ἁγίων πατέρων ἐκτεθείσῃ, τ̃ συναχθέντων ἐν τῇ Νικαέων πόλει, τυγχάνει τῶν τριακοσίων δέκα καὶ ὀκτὼ, πίστει ὁμοφύτῳ οὔσῃ, καὶ πεπίστευκα καὶ πιστεύω, καὶ οὕτως ἔχομαι φρονεῖν.

Μάξιμος Ἐπίσκοπος Κύμης τ̃ Ἀσίας εἶπε· † Τῇ ἐπιστολῇ τ̃ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου συμφώνῳ οὔσῃ τῇ ὀρθῇ πίστει, τῇ ἐκτεθείσῃ ὑπὸ τ̃ ἁγίων πατέρων τῶν ἐν Νικαίᾳ συνελθόντων, τ̃ τριακοσίων δέκα καὶ ὀκτὼ, συντίθεμαι τούτῃ, καὶ συντίθεμαι, καὶ ὁμολογῶ αὐτὴν ὀρθόδοξον εἶναι τῇ πίστει.

Θεοσέβιος Ἐπίσκοπος Πριήνης εἶπε· Τῇ ἐκτεθείσῃ πίστει τ̃ τριακοσίων δέκα καὶ ὀκτὼ ἁγίων πατέρων, πιστεύω, διὸ καὶ προσεδεξάμην τῆς ἁγίας τ̃ θεοῦ ἐκκλησίας· ἅμα καὶ τῇ ἐπιστολῇ τ̃ ἁγιωτάτου καὶ θεοφιλεστάτου ἀρχιεπισκόπου Κυρίλλου, τῇ χαρείσῃ πρὸς τὸν διαβεβοημένον Νεστόριον, συνῳδὰ ἐχούσῃ τῇ πίστει τ̃ ἁγίων πατέρων τ̃ ἐν Νικαίᾳ.

Εὐτρόπιος Ἐπίσκοπος Εὐαζόνων εἶπε· Κατὰ τὴν πίστιν τ̃ τριακοσίων δέκα καὶ ὀκτὼ ἐπισκόπων, τ̃ ἐν Νικαίᾳ συνελθόντων, τῇ ἐπιστολῇ τ̃ θεοφιλεστάτου ἐπισκόπου Κυρίλλου συμφώνῳ οὔσῃ, καὶ αὐτὸς ἐπίσταμαι, καὶ πιστεύω, καὶ οὕτως ἔχομαι ἀποθανεῖν.

Εὐθάλιος Ἐπίσκοπος Κολοφώνος τ̃ Ἀσίας εἶπε· Τῇ ἁγίᾳ πίστει τ̃ ἁγίων πατέρων, τ̃ ἐν Νικαίᾳ συνελθόντων, καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου ἐπισκόπου Κυρίλλου πρὸς τὸν διαβεβοημένον Νεστόριον συμφώνῳ

Ioannes Auguſtopolis Epiſcopus dixit: Iuxta Fidei regulam à ſanctis Patribus nobis traditam, ſic ego quoque credo; ſubſcriboq. epiſtolę Cyrilli ſanctiſſimi ſacratiſſimiq. Epiſcopi, vt quæ doctrinā ab hac Fide non declinantem comprehendat.

Saidas Phœnis Epiſcopus dixit: Cum ſanctiſſimi ſacratiſſimiq. Epiſcopi Cyrilli epiſtola orthodoxæ Fidei conſona doceat, non poſſum ei non aſſentiri.

Theodorus Gadarorum Epiſcopus dixit: Quandoquidem epiſtola Cyrilli ſanctiſſimi ſacratiſſimiq. Epiſcopi prælecta, doctrinam rectam, piamque, & Fidei à ſanctis Patribus Nicææ congregatis expoſitæ conſonam complectitur, in illius ſententiam ego quoque concedo.

*Aeanus Sycamazonis Epiſcopus dixit: Pari modo & ego ſanctiſſimi ſacratiſſimiq. Epiſcopi Cyrilli epiſtolæ ſubſcribo; quippe quæ Fidem orthodoxam, à ſanctiſſimis Patribus noſtris traditam, exacte aſſecuta ſit. *Ioannes

Theodoſius Maſtaurorum Aſiæ Epiſcopus dixit: Cum Fidem, quam trecenti decem & octo ſancti Patres Nicææ quondam expoſuerunt, iam inde ab initio ad præſentem vſque diem fideliter ſemper complexus ſim; Cyrilli ſanctiſſimi, Deoq. dilectiſſimi Episcopi epiſtolam ad religioſiſſimū Epiſcopum Neſtorium perſcriptam, ab illa non recedere aperte deprehendam; & huic quoque, vtpote doctrinæ Patrum ad animarum vtilitatē comparatæ conformi, adhæreo ſubſcriboque.

Alexander Arcadiopolis Aſiæ Epiſcopus dixit: Sanctiſſimi, Deiq. amantiſſimi Epiſcopi Cyrilli epiſtolæ, Fidei trecentorū decem & octo ſanctorum Patrum Nicænorum cōſona conſentaneaq. docenti, fidem habui & habeo, atque in hac fidei ſententia perſeuerare etiam atque etiam cupio.

Maximus Cumarum Aſiæ Epiſcopus dixit: Sanctiſſimi pijſſimiq. patris & Archiepiſcopi noſtri Cyrilli epiſtolæ, quòd à recta Fide, quam ſancti Patres Nicæni ediderunt, non diſcreper, aſſentior ſubſcriboque: & hanc Fidem orthodoxam eſſe confiteor.

*Theoſebius Prienæ Epiſcopus dixit: Fidei Symbolum à trecentis decem & octo ſanctis Patribus editū recipio, illudq. ſanctis Eccleſijs hactenus tradidi. Quin & Cyrilli quoque ſanctiſſimi, Deoq. dilectiſſimi Archiepiſcopi epiſtolam, quam ad religioſiſſimū Neſtorium dedit, tamquam Fidei apud Nicæam expoſitæ conſentaneam admitto. *Theodoſius

Eutropius Euazorum Epiſcopus dixit: Iuxta ſanctorum Nicænorum Patrum Fidem, Cyrilli quoque pijſſimi Epiſcopi epiſtolæ, quòd cum illorum Patrum Fide minime pugnet, conſentio, eidemq. credidi & credo, & in hac Fide me moriturum cupio.

Euthalius Colophonis Aſiæ Epiſcopus dixit: Sanctæ Fidei ſanctorum Patrum qui olim Nicææ conuenerunt, & ſacratiſſimi pijſſimiq. Epiſcopi Cyrilli epiſtolæ, quam ad religioſiſſimum Neſtorium deſtinauit, propterea quòd cum Nicæno Sym-

Symbolo consentiat, adstipulor ac subscribo, & iuxta huius traditionem credo.

Docimasius Maroniæ Episcopus dixit: Cum litteras Deo dilectissimi sacratissimiq. patris nostri Archiepiscopi Cyrilli, Fidei pie Christianeq. à sanctis Patribus in Nicæa ciuitate quondam expositæ consentaneas esse videam, idem sentio, nec possum his non assentiri, ardenterq. vt eam ipsam Fidem ad mortem vsque integram conseruem, desiderare.

Lucianus Toperi Episcopus dixit: Epistolæ sanctissimi, Deoq. dilectissimi patris nostri Cyrilli ad religiosissimum Nestorium exaratæ, & coram hic paulo ante recitatæ, eiusdemq. doctrinæ per omnia suffragor. Et quoniam expositioni sanctæ Synodi in Nicænorum metropoli quondam congregatæ, vndequaque consonam comperio, hanc illius Fidem ad mortem vsque retinere percupio.

Ennepius Maximianopolis Episcopus dixit: Cũ epistolam sanctissimi, Deiq. amantissimi patris nostri Episcopi Cyrilli ad religiosissimum Nestorium perscriptam, Fidei à sacratissimis Patribus in Nicænorum metropoli olim congregatis expositæ, concordem consentientemq. inueniam, huic repugnare non valeo; quin potius in hac me Fide oblecto, inconcussamq. ad finem vsque seruare statuo, contendoq.

Stephanus Diensis Episcopus dixit: Epistolam sanctissimi ac ter beati patris nostri Episcopi Cyrilli cum Fide per trecentos decem & octo sanctos Patres & Episcopos, qui Nicææ olim conuenerunt, expositæ conuenire, dum legeretur audiuimus. quare & ego quoque illi assentior, eidemq. credo.

[x] Anectarum

Modestus [x] Aneorum ciuitatis Phrygiæ Episcopus dixit: Et ego quoque Fidei à trecentis decem & octo sanctis Patribus Nicænis explanatæ, inhæreo insistoque. quin & epistolæ quoque sanctissimi patris nostri Archiepiscopi Cyrilli ad reuerendissimum Nestorium exaratæ, & iam nunc recitatæ, quòd Fidei à præfatis sanctis Patribus expositæ nequaquã repugnet, penitus assentior.

[x] Colosẽs

Aphobius [x] Colonæ Episcopus dixit: Epistolæ sanctissimi, Deiq. amantissimi Episcopi Cyrilli modo relectæ, quòd à Fide per trecentos decem & octo sanctos Patres qui Nicææ conuenerunt, explanata non discrepet, assentior, credoq.

Maximus Affi ciuitatis Asiæ Episcopus dixit: Quemadmodũ sanctissimus, Deiq. amantissimus Episcopus noster Memnon deposuit, ita & ego credo, concordanterq. in hac Fide perseuero.

Dorotheus Myrrhinæ ciuitatis Episcopus dixit: Epistolæ Cyrilli longe sanctissimi pijssimiq. Episcopi & patris nostri iam recitatę, quòd à trecentorum decem & octo sanctorum Patrum Fide nulla in parte discrepet, credo; & quod illa sentit, hoc ego quoque sentio & teneo.

[x] Dynhachij

Eucharius [x] Doracij Episcopus dixit: Sãctissimi Deoq. dilectissimi Archiepiscopi & patris nostri Cyrilli epistolã ad religiosissimum Nestoriũ scriptam,

A συμφώνω οὔσῃ, καὶ πείθομαι καὶ συναινῶ, ᾗ καὶ πάντων πρόσθεν τῇ ὀρθοδοξίᾳ.

Δοκιμάσιος ἐπίσκοπος Μαρωνείας εἶπε· Τῇ φιλοθέῳ καὶ φιλοχρίστῳ εὐσεβείᾳ πρέπει ὀρθὴ τῶν ἁγίων πατέρων ἐν τῇ Νικαέων πόλει, σύμφωνα ὁρῶν τὰ γράμματα τοῦ θεοφιλεστάτου καὶ ὁσιωτάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, συντίθεμαι, καὶ συναρίθμομαι, οὕτω φρονῶν, μέχρι τέλους ἀτρώτων διαφυλάξαι.

Λουκιανὸς ἐπίσκοπος [x] Τοπηρίου εἶπε· Ἀναγνωσθείσης τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν Κυρίλλου, ἧς ἐπέστειλε τῷ δυσσεβεστάτῳ Νεστορίῳ, ἀρέσκομαι τῇ συντάξει. καὶ συνῳδὰ καὶ πάσῃ [x] ἀρέσκω τῇ ἁγίᾳ συνόδῳ, τῇ ἐν τῇ Νικαέων μητροπόλει ἐπιστάσῃ, συναρίθμομαι, ἄτρωτον αὐτὴν μέχρι τέλους διαφυλάττων.

[x] Τοπήρ

[x] ίων, & ίσιν

Εὐνήπιος ἐπίσκοπος Μαξιμιανουπόλεως εἶπε· Τῇ θεσπεσίᾳ τῶν ὁσιωτάτων πατέρων ἐπιστολῇ πίστει ἐν τῇ Νικαέων [x] πόλει, ἀναγκὴν σύμφωνον οὖσαν τῷ δυσσεβεῖ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν ἐπισκόπου Κυρίλλου, γεγραφέναι πρὸς Νεστόριον τὸν δυσσεβέστατον, συναρέσκομαι, & συντίθεμαι. οὕτω φρονῶν καὶ πίστει τούτῳ ἀσύλλυτον διαφυλάξαι.

[x] μητρόπολει

Στέφανος ἐπίσκοπος Δίης εἶπε· Ἀνέγνωμεν σύμφωνον τυγχάνουσαν τῷ δυσσεβεῖ τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου πατρὸς ἡμῶν ἐπισκόπου Κυρίλλου, τῇ ἐπιστάσῃ παρὰ τῶν ἁγίων καὶ θεοφόρων τῶν ἐν Νικαίᾳ συνελθόντων. ὅθεν καὶ αὐτὸς συναινῶ τούτῃ, [x] & τούτῃ δυσσεβεῖ, καὶ πίστει.

[x] εἰς αὐτὴν

Μόδεστος ἐπίσκοπος τῶν [x] Ἀνεων πόλεως τῆς Φρυγίας εἶπε· Κἀγὼ ἐμμένων τῇ ἐπιστάσῃ πίστει τῶν ἁγίων πατέρων τριακοσίων δέκα καὶ ὀκτὼ, τῶν ἐν Νικαίᾳ συνελθόντων· οὐ μόνον δὲ ἀλλὰ καὶ τῇ νυνὶ ἀναγνωσθείσῃ δυσσεβεῖ τοῦ θεοφιλεστάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, τῇ γεγραφέναι πρὸς τὸν δυσσεβέστατον Νεστόριον, συμφώνως ἐπιστάσῃ τῇ πίστει τῶν συνελθόντων ἁγίων πατέρων.

[x] Ἀνειτῶν

Ἀφόβιος ἐπίσκοπος [x] Κολώνου εἶπε· Παραναγνωσθείσης τῇ ἁγίᾳ συνόδῳ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου, συνῳδὰ [x] ἐχούσῃ τῇ ἐπιστάσῃ τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγίων πατέρων τῶν ἐν Νικαίᾳ, πάσῃ τῇ πίστει συντίθεμαι, καὶ πρέσβω.

[x] Κολλίου

[x] ουσι, ἐχούσης

Μάξιμος ἐπίσκοπος Λαοδικείας τῆς Ἀσίας εἶπε· Καθὼς ὁ ἀμωμότατος καὶ θεοφιλέστατος ἐπίσκοπος ἡμῶν Μέμνων κατέθετο, πάσῃ τῇ πίστει κἀγὼ πρέσβω, καὶ ἐμμένω.

Δωρόθεος ἐπίσκοπος [x] Μυρίνης τῆς Ἀσίας εἶπε· Τῇ ἐπιστάσῃ πρὸς τοὺς τῶν ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ, συνῳδὰ τῇ ἐκθέσει καὶ τῇ ἐπιστολῇ τῆς ἀναγνωσθείσης τοῦ τὰ πάντα ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου καὶ πατρὸς ἡμῶν Κυρίλλου, καὶ πρέσβω, καὶ οὕτω φρονῶ.

[x] Μυρίνης

Εὐχάριος ἐπίσκοπος Δωρακίου εἶπε· Ὀρθῶς καὶ πάνυ δικαίως κατενοήσατε τῷ δυσσεβεῖ ἔχειν τοῦ ἁγιωτάτου & θεοφιλεστάτου ἀρχιεπισκόπου & πατρὸς ἡμῶν Κυρίλλου, τῷ γεγραφέναι πρὸς τὸν δυσσεβέστατον Νεστόριον γεγραφέ-

χαφείσαν, ὥρον σύμφωνον οὖσαν τῇ ἐκτεθείσῃ πίστει
A ὑπὸ τ̃ ἁγίων πατέρων ἡμῶν, τ̃ συνελθόντων κατὰ
καιροὺς ἐν Νικαίᾳ· κἀγὼ οὕτω φρονῶ καὶ πιστεύω,
καὶ ὑπέχομαι καὶ αὐτὸς ζῆσαι καὶ *πλεῖσαι ἐν κυρίῳ.

*πλέσαι

Θεόδωρος ἐπίσκοπος. *Ἀνινήτου εἶπε· Σωμαρτῶ
*Ἀνινήσιος ἰλυσίας καὶ αὐτὸς τῇ καταθέσει τῶν ἁγίων πατέρων περὶ τῆς
ἐκτεθείσης πίστεως ἐν Νικαίᾳ· ἔ τῇ χαφείσῃ ὑπὸ
τοῦ ὁσιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου
ἐπιστολῇ, πρὸς τ̃ ἀλλαβέσαντον ἐπίσκοπον Νεστόριον.

Εὐδόξιος ἐπίσκοπος Λυκίας πόλεως Χώματος εἶπε· Ἐπιψήφισα τὸ χαφέντα ὑπὸ τοῦ ὁσιωτάτου καὶ
B ἁγιωτάτου πατρὸς ἡμῶν Κυρίλλου τῷ ἀλλαβεστάτῳ Νεστορίῳ, σύμφωνα ὄντα τῇ ἐκτεθείσῃ πίστει
ὑπὸ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ. καὶ συντίθεμαι καὶ ὁμολογῶ οὕτω φρονεῖν, καθὼς καὶ οἱ
ἁγιώτατοι πατέρες ἡμῶν ἐξέθεντο.

Φίλιππος ἐπίσκοπος Περγάμου εἶπε· Συντίθεμαι τῇ ἐκτεθείσῃ ὑπὸ τῶν ἁγίων πατέρων πίστει, τ̃
συναχθέντων καὶ Νίκαιαν τριακοσίων δέκα καὶ ὀκτὼ
καὶ τ̃ τοὺς κανόνας ἐκείνους οὕσπερ αὐτοὶ ἐξέθεντο·
καὶ τῇ ἐπιστολῇ τ̃ ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου συμφώνῳ οὔσῃ τοῖς αὐτοῖς κανόσι· καὶ οὕτω φρο-
C νῶ καὶ πιστεύω.

Εὐσέβιος ἐπίσκοπος Μαγνησίας τ̃ Ἀσίας εἶπε· Τῇ ἐκτεθείσῃ πίστει ὑπὸ τ̃ ἁγίων πατέρων, τ̃ ἐν Νικαίᾳ
συνελθόντων, τιθέμαι συντίθεμαι, ἔ τῇ ἐπιστολῇ τ̃ ἁγιωτάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, περιεχούσῃ συνῳδά, ἔ οὕτω φρονῶ, καὶ πιστεύω.

Εὐτύχιος ἐπίσκοπος τῆς Ερυθρῶν πόλεως τ̃ Ἀσίας εἶπε· Παθὼν ὕψωσι καὶ ἀποδείξεσι τ̃ ἁγίων πατέ-
ρων, τῶν ἐν Νικαίᾳ συνελθόντων, τῶν τε μητροπολιτῶν τῶν ἀπὸ διαφόρων ἐπαρχιῶν, καὶ τῇ χαφείσῃ
D ὑπὸ τοῦ ἁγιωτάτου ἐπισκόπου Κυρίλλου πρὸς τὸν ἀλλαβέσαντον Νεστόριον, ὑπὸ τοῦ ἁγιωτάτου ἐπισκόπου Κυρίλλου, ὁμολογῶ καὶ πιστεύω.

Δωνᾶτος ἐπίσκοπος Νικοπόλεως, παλαιᾶς Ηπείρου εἶπε· Επικύσας τ̃ ὑπὸ τοῦ τ̃ ἀοιδίμου καὶ ἀοιδίμου ἡμέρου ὑπὸ τ̃ ἁγίας πίστης, καὶ μεγάλης συνόδου, τῆς ἔγραψεν ὁ ἁγιώτατος καὶ θεοφιλέστατος πατὴρ ἡμῶν,
καὶ συλλειτουργὸς Κύριλλος, πρὸς τὸν ἀλλαβέσαντον Νεστόριον· ἀρέσαν τε αὐτῷ σύμφωνον, καὶ συνομόλογον τῇ τ̃ ἁγίων πατέρων, τ̃ ἐν Νικαίᾳ συνελθόντων, καὶ
ἐκτεθειμένων τὸν ὀρθόδοξον πίστιν τυγχάνουσαν, καὶ πάσης ἀποδοχῆς ἀξιοῦσαν, τό τε ὕφος τ̃ ἐπιστολῆς, ἔ τὸν
ὀρθόδοξον πίστιν, τὸν ἐν αὐτῇ χαφέντα, οὕτω κἀγὼ
II πιστεύω, καὶ συγκατατίθεμαι.

*Θέλφιος *Δωρόθεος ἐπίσκοπος πόλεως Δωδώνης εἶπε· Κἀγὼ συναινῶ, καὶ συγκατατίθεμαι, οἷς κατέθετο ὁ ἁγιώτατος ἐπίσκοπος τῆς μητροπόλεως τῆς ἐμῆς Δωνᾶτος.

Ηρακλείων Τεμένων ἐπίσκοπος εἶπε· Κατ' ἴχνος βαίνω τ̃ ἁγίων πατέρων· καὶ ἀρέσκω τῇ ἐκτεθείσῃ τῆς
συνόδου, τ̃ γενομένης ἐν Νικαίᾳ, τ̃ τριακοσίων δέκα καὶ ὀκτὼ ἐπισκόπων, τ̃ τὸν ὀρθοδοξίαν κηρυξάντων.
πάλιν δὲ ἐν τῇ ἁγίᾳ ταύτῃ συνόδῳ τῇ κ̃ τῶν Εφεσίων μητροπόλιν γενομένῃ, τὰ αὐτὰ ἀκούσας τοῦ ἁγιω-

ptam iusta trutina examinans, Fidei à sanctis Patribus nostris Nicææ quondam congregatis explanatæ respondere comperio. quare & ego quoque sic teneo & credo; atque ad eumdem modum comparatus, in Domino viuere & mori exopto.

Theodorus Episcopus *Anineti dixit: Ego quoque sanctorum Patrum sententiæ de Fide in Nicæna ciuitate olim expositæ, necnon & epistolæ à sacratissimo, Deiq. amantissimo Episcopo Cyrillo ad religiosissimum Episcopum Nestorium exaratæ adstipulor. *Aninysę

Eudoxius Chomatis ciuitatis Lyciæ Episcopus dixit: Quæ sacratissimus sanctissimusq. pater noster Cyrillus ad reuerendissimum Nestorium perscripsit, ea, quòd Fidei à sanctis Patribus Nicænis explanatæ minime refragentur, cum omni admiratione & veneratione suscipio; fateorq. ac depono, hoc ipsum me sentire, quod sancti Patres nostri exposuerunt.

Philippus Pergami Episcopus dixit: Cum Fidei à trecentis decem & octo sanctis Patribus Nicænis expositæ; tum canonibus quoque & sanctionibus, quas illi ipsi ediderunt; tum sanctissimi denique Archiepiscopi Cyrilli epistolæ, quæ cum iisdem canonibus per omnia consentit, adstipulor; atque ad hunc modum sentio & credo.

Eusebius Magnesiæ ciuitatis Asiæ Episcopus dixit: Fidem à trecentis decem & octo sanctis Patribus expositam amplector; sanctissimi quoque patris nostri Archiepiscopi Cyrilli epistolæ, quæ Nicænæ Fidei vndequaque concinit, assentior; atque ita decerno & credo.

Eutychius Erythrorum ciuitatis Asiæ Episcopus dixit: Sanctorum Patrum qui Nicææ conuenerunt, oraculis & demonstrationibus persuasus, diuersarum etiam prouinciarum Metropolitanorum, necnon epistolæ quam sanctissimus Episcopus Cyrillus ad reuerendissimum Nestoriũ dedit, & ego quoque eadem confiteor & credo.

Donatus Nicopolis, veteris Epiri Episcopus dixit: Cum epistolam, quam sanctissimus pijssimusq. pater noster & comministe Cyrillus ad reuerendissimum Nestorium pridem misit, hodiernaq. die in sancta hac & magna Synodo relegi curauit, sanctorum Patrum Nicææ congregatorum, orthodoxamq. Fidem exponentium, sententiæ Fideiq. consonam consentientemq. audiuerim, inuenerimque; ipsum epistolę contextum, orthodoxamq. Fidem in illa inclusam, ego quoque ita credo, & affirmo.

*Dorotheus Episcopus ciuitatis Dodonæ dixit: Quæ sanctissimus metropolis meæ Episcopus Donatus sentit, affirmauitque, ego quoque sentio & affirmo. *Theodotus

Heracleo Tralleorum Episcopus dixit: Sanctorũ Patrum vestigijs inhæreo, ac expositioni trecentorum decé & octo Episcoporum, qui in Nicæna Synodo orthodoxæ Fidei præcones extiterunt, constanter assentior. Porro autem in sancta hac Ephesina Synodo sanctissimum Deoq. deuotissimum

mum Episcopum & patrem nostrum Cyrillum eadem illa per epistolam prædicantem & illustrantem audiens, non possum his quæ trecentorum decem & octo Patrum sententiæ consentanea docet non adstipulari; optoq. in hac Fide vsque perseuerare, & vestris precibus adiutus vita defungi.

Paralius ciuitatis Andraporum Episcopus dixit: Fidem quam à trecentis decem & octo sanctis Patribus in Nicæna ciuitate quondam congregatis traditam vna cum lacte hausi, etiammum teneo & comprobo. At quia ea quæ sanctissimus, Deoq. amātissimus pater noster Archiepiscopus Cyrillus fusiore quadam expositione per epistolā paulo ante nobis proposuit, huic ipsi Patrum Symbolo per omnia conformia & consona comperiuntur; & huic quoque assentior, & in ea Fide huius vitæ cursum absoluere desidero.

Archelaus Mendi ciuitatis Cariæ Episcopus dixit: Deo deuotissimi pijssimiq. patris nostri Archiepiscopi Cyrilli epistola, Fidei pie salubriterq. à sanctis Deoq. deditissimis Patribus & Episcopis apud Nicæam olim congregatis expositæ, omnino respondet: itaque quod ipsa credit & prædicat, hoc me quoque credere & tenere profiteor, & in posterum credere exopto.

Apellas Cibyrrhæ Cariæ Episcopus dixit: Ego quoque eadem affirmo, ijsdemq. subscribo.

Thomas Derbæ Lycaoniæ Episcopus dixit: Et ipse quoque cùm sanctorum Patrum Fidem, tum sanctissimi quoque pijssimiq. Archiepiscopi Cyrilli epistolam suscipio; idemque, quod illa, teneo & credo.

Themistius Iassi Cariæ Episcopus dixit: Iuxta sanam trecentorum decem & octo sanctorum Patrum Nicænorum Fidem, illiq. consonam concordemq. pijssimi Archiepiscopi patris nostri Cyrilli epistolam paulo ante hic recitatam, equidem credo, eademq. pono affirmoq.

Spudasius Ceramorum prouinciæ Cariæ Episcopus dixit: In sanctorum Nicænorum Patrum Fide hactenus vixi, & quod reliquum est vitæ in ea transigere peropto. Pari modo & epistolam quoque, quam sanctissimus Archiepiscopus & pater noster Cyrillus ad pijssimum Nestorium conscripsit, recipio amplectorque; vt quæ nulla ex parte à Symbolo Nicæno discrepare comperiatur. quamobrem vtrique horum adstipulor, vtrique assentior.

Aphthonetus Heracleæ Cariæ Episcopus dixit: Sāctissimi Deoq. deuotissimi patris nostri & Archiepiscopi Cyrilli epistola haud aliud sane est, quàm quædam basis & explanatio Fidei, quam sanctissimi Patres & Episcopi Nicæni tradiderūt. Quapropter secundū vtriusque traditionem me credere profiteor, & in posterū credere percupio.

Philetus Amazonis Cariæ Episcopus dixit: Iuxta cælestem & præclaram illam Fidem, quam trecēti decem & octo sanctissimi Deoq. carissimi Episcopi Nicææ congregati nobis expossuerunt, & hāc sanctissimi pijssimiq. Archiepiscopi patris nostri

A πατρὸς ἡμῶν Θεοφιλεστάτου Ἐπισκόπου, τοῦ πατρὸς ἡμῶν Κυρίλλου, ἐν τῇ ἐπιστολῇ κηρύξαντος, καὶ μᾶλλον φωτίσαντος ἡμᾶς. καὶ ἕνωσά τοῖς τριακοσίοις δέκα καὶ ὀκτὼ, γνωρίσας ταῦτα, καὶ ζωαγρῶ, καὶ εὔχομαι ταύτῃ τῇ πίστει ἀκμῆναι, καὶ ταῖς εὐχαῖς ὑμῶν ἕτω πλεωθῆναι.

Παράλιος ἐπίσκοπος πόλεως Ἀνδραπώρων εἶπε· Ἐντεταφὼς τῇ πίστει, τῇ ἐκτεθείσῃ ὑπὸ τῶν ἁγίων πατέρων, τῶν τιη'. τῶν ἐν Νίκαιαι, οὕτω καὶ πιστεύω καὶ ζωαγρῶ, καὶ ζωοῦχομαι. σωφρονῶ δὲ ὑπάρχειν καὶ πάντα ἐν παραπτήρᾳ τῇ ἐξηγήσει, τῇ αὐτῇ ἐκθέσει, καὶ τὰ δρθίως ἡμῖν ἀναγνωσθέντα ὑπὸ τοῦ ἁγιωτάτου, καὶ Θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου χαράττει, καὶ σωαγρῶ, καὶ εὔχομαι ἐν ταύτῃ πλεωθῆναι τῇ πίστει.

Ἀρχέλαος ἐπίσκοπος πόλεως Μυνδέων τῆς Καρίας εἶπε· Τῆς ἀσφαλοῦς ἡμῖν καὶ σωτηριωδοῦς ὑπὸ θεοῦ δόσεως πίστεως ὑπὸ τῶν ἁγίων καὶ Θεοφιλεστάτων πατέρων καὶ ἐπισκόπων, τῶν συνελθόντων ἐν τῇ Νικαέων πόλει, ἰσότυπός ἐστι καὶ σύμφωνος ἡ ἐπιστολὴ τοῦ ἁγιωτάτου καὶ Θεοφιλεστάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου. καὶ πιστεύειν οὕτως ὁμολογῶ, καὶ εὔχομαι.

Ἀπελλᾶς ἐπίσκοπος Κιβύρρας τῆς Καρίας εἶπε· * Κατὰ τὰ αὐτὰ κατατίθεμαι, καὶ τύπῳ σωαγρῶ. * Κιβύρα χειρὶ

Θωμᾶς ἐπίσκοπος Δέρβης τῆς Λυκαονίας εἶπε· Συγκατατίθεμαι καὶ αὐτὸς ζωοδόχῳ τῇ τῶν ἁγίων πατέρων πίστει, καὶ τῇ ἐπιστολῇ, τῇ χαραχθείσῃ ὑπὸ τοῦ ἁγιωτάτου καὶ Θεοβεστάτου ἀρχιεπισκόπου Κυρίλλου· καὶ ὁμόφρων καὶ ὁμόψηφος εἰμὶ ταύτῃ.

Θεμίστιος ἐπίσκοπος Ἰασσοῦ τῆς Καρίας εἶπε· Κατὰ τὴν ὑγιᾶ πίστιν τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ τριακοσίων δέκα καὶ ὀκτὼ, καὶ τὴν ὁμόφωνον ἐπιστολὴν, τὴν ἀναγνωσθεῖσαν ὑπὸ Θεοφιλεστάτου ἀρχιεπισκόπου πατρὸς ἡμῶν Κυρίλλου, τὰ αὐτὰ πιστεύω, καὶ κατατίθεμαι.

B

Σπυδάσιος ἐπίσκοπος Κεραμέων ἐπαρχίας Καρίας εἶπε· Τῇ πίστει, τῇ ἐκτεθείσῃ ὑπὸ τῶν ἁγίων πατέρων, τῶν συναχθέντων καὶ τὴν Νικαέων πόλιν, καὶ σωτήριόν ἐστι, καὶ συζῆν εὔχομαι. ὁμοίως δὲ καὶ τὴν ἐπιστολὴν, τὴν χαραχθεῖσαν ὑπὸ τοῦ ἁγιωτάτου καὶ ἀρχιεπισκόπου καὶ πατρὸς ἡμῶν Κυρίλλου τῷ Θεοσεβεστάτῳ Νεστορίῳ, ὁμώνυμον ποιούμενος, καὶ ταύτην καταδέχομαι, καὶ οὐδὲν διαφωνοῦσαν τῆς πίστεως δείκνυσι. διὸ κἀγὼ εἰς ἑπόμενα τούτων καὶ πιστεύω, καὶ συμψηφίζομαι.

C

Ἀφθόνητος ἐπίσκοπος Ἡρακλείας τῆς Καρίας εἶπεν· Ἑρμηνεία καὶ ἡμίλιός ἐστι τῆς ὑποδοθείσης ἡμῖν ὑπὸ θεοῦ πίστεως ὑπὸ τῶν ἐν Νικαίᾳ ἁγιωτάτων πατέρων καὶ ἐπισκόπων, ἡ ἐπιστολὴ τοῦ ἁγιωτάτου καὶ Θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου. καὶ κατὰ ταύτην ἀμφότερα πιστεύειν ὁμολογῶ, καὶ εὔχομαι.

D

Φιλητὸς ἐπίσκοπος Ἀμαζόνος τῆς Καρίας εἶπε· Κατὰ τὴν οὐράνιον καὶ ἔνδοξον πίστιν, τὴν ἐκτεθεῖσαν ὑπὸ τῶν ἐν Νικαίᾳ συνελθόντων ὑπερενδόξων Θεοφιλεστάτων ἐπισκόπων, τιη', καὶ κατὰ ταύτην τὴν ἐπιστολὴν τὴν χαραχθεῖσαν ὑπὸ τοῦ ἁγιωτάτου καὶ Θεοφιλεστάτου πατρὸς

E

τοὺς τοῦ ἀρχιεπισκόπου Κυρίλλου συμφωνοῦσαν τῇ αὐτῇ ἁγίᾳ ἐκθέσει, καὶ κατατίθεμαι καὶ πιστεύω, καὶ σύμψηφός εἰμι τῇ αὐτοῦ θεοσεβείᾳ.

Φανίας ἐπίσκοπος πόλεως Ἁρπασων τῆς Καρίας εἶπε· Κατὰ τὴν ἔκθεσιν τὴν ἐπουρανίου πίστεως τῶν ἐκατὸν δεκαοκτὼ ἁγίων πατέρων, τῶν τριακοσίων δέκα καὶ ὀκτὼ, τῶν συνελθόντων ἐν τῇ Νικαέων, ἐν ᾗ τῇ τῶν ἁγιωτάτων καὶ θεοφιλεστάτων ἐπισκόπων ἡμῶν ἐπιστολῇ τῇ πρὸς τὸν ὑλαβέστατον Νεστόριον, ὁμοδύναμον οὖσαν τῇ τῶν ἁγίων πατέρων πρὸ, τὰ αὐτὰ φρονεῖν ὁμολογῶ καὶ συγκατατίθεμαι.

Προμάχιος ἐπίσκοπος Ἀλίνδων τῆς Καρίας εἶπε· Γινώσκων ἐγὼ αὐτὸς σύμφωνον εἶναι τὴν ἐπιστολὴν τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, καὶ τῇ ἐκτεθείσῃ πρὸ τοῦ τῶν ἐν Νικαίᾳ συνελθόντων ἁγιωτάτων καὶ θεοφιλεστάτων πατέρων ἡμῶν καὶ ἐπισκόπων, τὰ αὐτὰ πιστεύω, καὶ φρονῶ, ἐγὼ συγκατατίθεμαι.

Σαΐδας ἐπίσκοπος Φαίνους τῆς σαλουταρίας Παλαιστίνης εἶπε· Συντίθεμαι τῇ ἐπιστολῇ, τῇ ἐκτεθείσῃ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, γινώσκων σύμφωνον εἶναι τῇ πρό, τῇ ἐκτεθείσῃ τοῦ τῶν ἐν Νικαίᾳ συνελθόντων ἁγίων καὶ θεοφόρων πατέρων, καὶ τοῦτο πιστεύω, καὶ φρονῶ· καὶ τῇ κατατίθεσι τοῦ ὁσιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου ἡμῶν Ἰωβενταλίου, συνᾴδει τῇ τῶν πατέρων ἐκθέσι, συμψηφίζομαι, καὶ συναινῶ.

Σενεκίων ἐπίσκοπος πόλεως Κοδρίας εἶπε· Κατὰ τὴν ἐμοὶ θεῖσαν πίστιν τοῦ ἁγίων πατέρων ἡμῶν τῶν τριακοσίων δέκα καὶ ὀκτὼ, τῶν κατὰ Νίκαιαν πεδύμπας ἁγίων πεπληρωμένων· ναὶ μὴν καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν Κυρίλλου, τὴν νυνὶ ἀναγνωσθεῖσαν ἡμῖν, πιστεύω, καὶ συναινῶ.

Ἰωάννης ἐπίσκοπος Ηφαίστου Αὐγουσταμνικῆς εἶπε· Τῆς πίστεως, τῆς ἐκτεθείσης τοῦ τῆς ἁγίας συνόδου, τῆς συγκροτηθείσης τοῦ τῶν ἁγίων πατέρων ἐν τῇ Νικαέων· καὶ τῆς ἐπιστολῆς τῆς πρὸς τὸν ὑλαβέστατον Νεστόριον χαρείσης τοῦ τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἐπισκόπου Κυρίλλου, μίαν ἐχουσῶν τὴν δόξαν, καὶ μίαν πίστιν ἐν διαφόροις συλλαβαῖς, ταύτῃς κἀγὼ συντίθεμαι, καὶ ἀποδέχομαι, καὶ συζῆν εὔχομαι, χάριτι τῆς ἁγίας τριάδος.

Ἀθανάσιος ἐπίσκοπος Παραλίων εἶπε· Κἀγὼ τὰ αὐτὰ συγκατατίθεμαι, καὶ συναινῶ τῇ ὀρθῇ πίστει τοῦ πατρὸς ἡμῶν Κυρίλλου τοῦ ἀρχιεπισκόπου.

Εὐσέβιος ἐπίσκοπος Ἀσπόνων πόλεως Ἀγκύρας εἶπε· Πολλὴν ἔπιγνούς οὖσαν τὴν συμφωνίαν τῆς πίστεως, τῆς τε λεχθείσης τοῦ ἁγίου πνεύματος, τῆς ἐκτεθείσης τοῦ θεοσεβεστάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἐπισκόπου Κυρίλλου, τῆς τε τοῦ ὁσιωτάτων πατέρων πάλαι ἐκτεθείσης, συναινῶ, καὶ δέχομαι, καὶ τὰ αὐτὰ πιστεύω, καὶ τὰ αὐτὰ δοξάζω, καὶ διδάσκω.

Θέων ἐπίσκοπος Σεθροίτου εἶπε· Συναινῶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου ἀρχιεπισκόπου ἡμῶν Κυρίλλου, συμφ-

nostri Cyrilli epistolam ipsi sanctæ expositioni consonam, credo & pono, eiusdemq. pietati subscribo.

Phanias Harpasorum ciuitatis Cariæ Episcopus dixit: Secundum cælestis Fidei explanationem à trecentis decem & octo sanctis Patribus Nicææ congregatis editam, necnon iuxta sanctissimi ac Deo deuotissimi Episcopi & communis patris nostri Cyrilli epistolam ad religiosissimum Nestorium pridem missam, nobisq. paulo ante prælectam, idem cum ceteris respondeo; quæq. ipsa docet, ea me quoque tenere confiteor; quippe quæ à sanctorum Patrum Fide non recedere videatur.

Promachius Episcopus Alindorum Cariæ dixit: Cum ipse quoque cognoscam, sanctissimi pijssimiq. patris nostri Archiepiscopi Cyrilli epistolam expositioni Fidei, quam sanctissimi Deoq. deuotissimi patres nostri & Episcopi olim Nicææ congregati exposuerunt, esse concordem; secundum illius doctrinam ac sententiam credo, sentio, & statuo.

Saidas Episcopus Phænis Salutaris Palæstinæ dixit: Assentior epistolæ à sanctissimo & pijssimo patre nostro Archiepiscopo Cyrillo editæ, illam Fidei expositæ à sanctis & diuinis Patribus qui Nicææ conuenerunt, consonam agnoscens: ita credo & sentio. Ijs quoque assentior & subscribo, quæ à sacratissimo pijssimoq. Episcopo nostro Iuuenali deposita sunt, cum Patrum expositioni consona existant.

Senecio Episcopus Codriæ dixit: Iuxta Fidem à trecentis decem & octo sanctis Patribus nostris, Spiritu sancto afflatis, in ciuitate Nicæna definitam; tum iuxta epistolam quoque sanctissimi, Deoq. deuotissimi patris nostri Cyrilli modo hic recitatam, credo & subscribo.

Ioannes Hephæsti Augustamnicæ prouinciæ Episcopus dixit: Cum Fides per sacram sanctorum Patrum Synodum in Nicæna ciuitate quondam congregatam, explanata; sanctissimiq. ac Deo deditissimi patris nostri & Episcopi Cyrilli epistola ad religiosissimum Nestorium perscripta, eamdem sententiam, eamdemque, diuersis licet syllabis & dictionibus, Fidem contineant; ego quoque vtrique subscribo, idemq. cum illis sentio; & sanctæ Trinitatis gratia munitus ætatem in illis transigere exopto.

Athanasius Paraliorũ Episcopus dixit: Et ego quoque eadem pono, affirmoque, & cũ recta Fide patris nostri Cyrilli Archiepiscopi consentio.

Eusebius Episcopus Asponorũ ciuitatis Ancyræ dixit: Cum perspiciam, inter Fidem per pijssimi, Deoq. dilectissimi patris nostri & Episcopi Cyrilli epistolam explanatam, & Fidem Niceæ quondam à sanctis Patribus editam, summam concordiam, summamq. consensionem intercedere, vtramque recipio, approbo, & teneo; eademq. cum illis credo, sentio, & doceo.

Theon Episcopus Sethroeti dixit: Sãctissimi Archiepiscopi nostri Cyrilli epistolæ, q̃ Fidei à sanctis

ctis Patribus olim Nicæ congregatis expositæ consona doceat, subscribo.

Daniel Darnensium Episcopus dixit: Sanctissimi, Deoq. denotissimi patris nostri Cyrilli epistolæ iam recitatæ, Fideiq. sanctorum Patrum Nicænorum consona exponenti assentior.

Macarius ciuitatis Antei Episcopus dixit: Quando eamdem Spiritus sancti gratiam in Fidei Symbolo à sanctissimis Nicænis Patribus expositio, & in sanctissimi sacratissimiq. Archiepiscopi Cyrilli epistola comperio, suspicio & veneror vtrumque; optoq. eamdem semper manere, & regere & saluare hominum genus.

Sosipater Septimiacæ Episcopus dixit: Prolixo elaboratoq. sermone egregia sanctorum Patrum miracula recensere, non est meæ facultatis, sed alterius cuiuspiam ampliori, quàm ego sum, eruditione cumulati. Ceterum cum epistola sanctissimi, Deoq. dilectissimi patris & Archiepiscopi nostri Cyrilli ad Nestorium perscripta, & coram hic recitata, doctrinam Synodo trecentorũ decem & octo Patrum apud Nicæam quondam celebratæ consonam contineat, hoc ipsum ego sentio, & confirmo quod sancti Patres senserunt & crediderunt.

Samuel Dysthensis Pentapolis Episcopus dixit: Nihil à sanctis Patribus, qui apud Nicæam quondam conuenere, diuersum credo: auditaq. sanctissimi patris & Archiepiscopi Cyrilli epistola, illius sententiam & Fidem admitto.

Strategius Athribidis prouinciæ Augustamnicæ Episcopus dixit: Quandoquidem epistola sanctissimi pijssimiq. Archiepiscopi Cyrilli iã ad reuerendissimum Nestorium perscripta, & modo relecta, ea complectitur & profitetur, quæ cum Fide & doctrina sanctorum Patrum nostrorum olim Niceæ congregatorum per omnia consentiunt; necessario quod illa profitetur & sentit & credit, ego quoque credo, sentio & profiteor, credidiq. & sensi semper: atque in hac Fide, sanctæ Trinitatis, sacræq. huius Deo dilectæ Synodi gratia & auxilio, constanter permanere exopto.

Eusebius Nilopolis prouinciæ Arcadiæ Episcopus dixit: Epistolam Cyrilli, vtpote Fidei sanctorum Patrum consonam recipio, & iuxta illius sententiam credo.

Marinus Heliopolis prouinciæ Augustamnicæ Episcopus dixit: Epistolam sanctissimi Archiepiscopi nostri Cyrilli amplector, vt quæ & vera doceat, & sanctorum Patrum Nicænorum Fidei consentiat.

Paulus Flauonensis Episcopus dixit: Vnamdumtaxat illustrem Fidem agnosco & teneo, quæ olim quidem per sanctos Patres apud Nicæam congregatos expositæ est; nunc vero per hanc magnam concordemq. Synodum, & sanctissimi patris nostri Cyrilli epistolam fusius illustriusq. prædicata est. Hanc credo, & huic vni adhæreo; per quam etiam salutem me consecuturum confido, dum ipsam in Christo profiteor.

Metro-

A δὲ [x] ἁγιωτάτου πατρὸς ἡμῶν Κυρίλλου, ἣν ἐπιστολὴν ἀνεγνώσθη ἐπὶ τοῦ ἁγίου καὶ μακαρί

Μητρόδωρος Λεόντων εἶπε· Τῆς ἁγίας πίστεως, τῆς ἐπὶ ῥητοῖς ἐκ τῶν ἁγίων πατέρων ἡμῶν ἐν τῇ Νικαέων, καὶ τῆς νυνὶ ἀναγνωσθείσης ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς καὶ ἀρχιεπισκόπου Κυρίλλου, τῆς πρὸς τὸν θεοσεβέστατον Νεστόριον, μίαν ἐχούσων πίστιν καὶ ἀλήθειαν ἐν ἀμφόροις συλλαβαῖς, ἀναγκαίως κἀγὼ ταύτῃ συντίθεμαι, τὰ αὐτὰ πιστεύων, καὶ δοξάζων, καὶ συνομολογῶν, χάριτι τῆς ἁγίας τριάδος.

A Metrodorus Leontorum Epiſcopus dixit: Quoniam quidem ſancta Fides à ſanctis Patribus qui in ciuitate Nicæa ſuperioribus temporibus conuenerunt, expoſita & explanata; & epiſtola ſanctiſſimi pijſſimiq. patris & Archiepiſcopi noſtri Cyrilli pridem ad religioſiſſimum Neſtorium perſcripta, & paulo ante hic relecta, diuerſis dictionibus vnam eamdemq. Fidei ſententiam complectuntur; adigor & ego quoque huic ſubſcribere: & ſancti Spiritus gratia eadem credo, profiteor ac teneo.

Καβάσων

Θεόπεμπτος Καβάσων εἶπε· Περιττὸν ἐπὶ τοῖς ὑπὸ Αἰγύπτιε ἁγιωτάτοις ἐπισκόποις τὸν περὶ τῆς ὀρθῆς πίστεως ἀπαιτεῖσθαι λόγον. πᾶσι γὰρ ἀδιστάκτως, ὅτι τῇ πρὸ, τῇ ἐκ παιδίου ἐκ τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου ἡμῶν, καὶ ἀρχιεπισκόπου Κυρίλλου, ἐξακολουθοῦμεν, καὶ ἀσπαζόμεθα, συμφώνῳ οὔσῃ τῇ τῶν ἁγίων πατέρων πίστει.

Theopemptus Cabaſorum Epiſcopus dixit: Superuacaneum cenſeo ab Aegypti Epiſcopis Fidei rationem exigere. Nulli enim dubium eſt, quòd Fidem à ſanctiſſimo ſacratiſſimoq. Archiepiſcopo & patre noſtro Cyrillo expoſitam ſequimur & amplexamur, quæ ſanctorum Patrum Fidei modis omnibus concordat.

Ἡρακλείδης

Ἡρακλείδης Ἡρακλεωτῶν Ἀρκαδίας εἶπε· Τῆς πίστεως τῶν ἁγίων πατέρων ἡμῶν, τῶν συναχθέντων πάλαι ἐν τῇ Νικαέων, καὶ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, μίαν συμφωνον κηρυττουσῶν, καὶ ὁμολογουσῶν πίστιν, ἀναγκαίως ἐγὼ πεχθεὶς, καὶ τραφεὶς ἐν αὐτῇ, μέχρι παντὸς τῆς αὐτῆς ἐγχωμιον γενέσθαι, χάριτι τῆς ἁγίας τριάδος.

Heraclides Heracleenſium Arcadiæ Epiſcopus dixit: Cum ſanctorum Patrum noſtrorum olim apud Nicæam congregatorum Fides, & ſanctiſſimi Deoq. amantiſſimi Archiepiſcopi & patris noſtri Cyrilli epiſtola vnam eamdemq. Fidem concordi conſenſu profiteantur & prædicent; ego quoque, qui in ea ipſa Fide natus & educatus ſum, per ſanctæ Trinitatis gratiam ſemper in eadem hac Fidei ſententia perſeuerare deſidero.

Σαβῖνος

Σαβῖνος Παιὼς ἐπαρχίας Θηβαΐδος εἶπε· Τῆς πίστεως τῶν ἁγίων πατέρων τῆς ἐπὶ τοῖς ἐν τῇ Νικαέων πάλαι, καὶ τῆς ἐπιστολῆς τοῦ θεοσεβεστάτου καὶ φιλαβεστάτου πατρὸς ἡμῶν Κυρίλλου, συμφωνον ἐχούσης τὴν πίστιν, ταύτῃ κἀγὼ ἀναγκαίως συντίθεμαι, χάριτι τῆς ἁγίας τριάδος.

Sabinus Panis prouinciæ Thebaidis Epiſcopus dixit: Poſteaquam ſanctorum Patrum Fides in ciuitate Nicæa olim expoſita & prædicata; & religioſiſſimi, Deoq. deuotiſſimi patris noſtri Cyrilli epiſtola vnam eamdemq. Fidei doctrinam continent; ſanctæ Trinitatis gratia nixus non poſſum equidem huic non ſubſcribere.

Ἡράκλειτος ὁ Ταμιαθεώς

Ἡράκλειτος Ταμιαθεῶν εἶπεν· Διὰ μίαν ἀγγελίαν ἐχούσης τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, πρὸς τὴν ἐν τῇ Νικαέων πάλαι ἐκτεθεῖσαν πίστιν ἀπὸ τῶν ἁγίων πατέρων, ἀναγκαίως ταύτῃ κἀγὼ συντίθεμαι χάριτι τοῦ Χριστοῦ.

Heraclitus Tamiathenſis Epiſcopus dixit: Cũ inter ſanctiſſimi reuerendiſſimiq. Archiepiſcopi & patris noſtri Cyrilli epiſtolam, & Fidem à ſanctis Patribus Nicææ olim expoſitam nulla omnino differentia ſit; per Chriſti gratiam ego quoque libenter huic aſſentior.

Ἰσαὰκ

Ἰσαὰκ Ἐλεαρχίας εἶπεν· Ὁμολογῶ τὴν αὐτὴν εἶναι συμφωνίαν ἔν, τε τῷ συμβόλῳ τῶν ἁγίων πατέρων, καὶ ἐν τῇ ἐπιστολῇ τοῦ ἁγιωτάτου Κυρίλλου, ᾗ κἀγὼ ἀναγκαίως ζωντίθεμαι χάριτι τοῦ Χριστοῦ.

Iſaac Elearchiæ Epiſcopus dixit: In ſanctorum Patrum Symbolo, & ſanctiſſimi Cyrilli epiſtola eumdem Fidei ſenſum atque conſenſum agnoſco; cui proinde per gratiam Dei ego quoque ſubſcribere neceſſe habeo.

Εὐτύχιος

Εὐτύχιος Θεοδοσιουπόλεως τῆς Ἀσίας εἶπε· Ἐκ νέας ἡλικίας καθὼς ἐπιστεύσαμεν, οὕτω ἐξενίσθημεν ἐκ τῆς ἐπιστολῆς τῆς γραφείσης παρὰ τοῦ θεοφιλεστάτου ἀρχιεπισκόπου Κυρίλλου, τῆς ἀποστολικοῖς τῷ ἁγιωτάτῳ Νεστορίῳ. σύμφωνος γὰρ εὑρέθη τῇ ἐκτεθείσῃ πρὸ τῶν τριακοσίων δέκα καὶ ἑπτὰ, τῶν συναθροισθέντων ἐν τῇ Νικαέων· καὶ οὕτω πιστεύω, καθὼς καὶ οἱ ἅγιοι πατέρες ἐφρόνησαν ἐν ταύτῃ τῇ μεγάλῃ συνόδῳ.

Eutychius Theodoſiopolis Aſiæ Epiſcopus dixit: Ex religioſiſſimi Archiepiſcopi Cyrilli epiſtola ad pijſſimum Neſtorium ſcripta, & paulo ante in hoc confeſſu recitata, nihil alienum ab ea Fide accepimus, quam ab ineunte ætate imbibimus. Quia ergo Fidei à trecentis decem & octo Patribus Nicænis editæ vndequaque conſona comperitur, ego quoque ita credo, quemadmodum ſancti Patres in magna hac Synodo expoſuerunt.

Ἀδέλφιος

Ἀδέλφιος Σαέων εἶπε· Τῆς πίστεως τῶν ἁγίων πατέρων, τῆς ἐκτεθείσης ἐν τῇ Νικαέων πάλαι, καὶ τῆς ἐπιστολῆς τοῦ θεοφιλεστάτου καὶ ἁγιωτάτου πατρὸς ἡμῶν Κυρίλλου, συμφωνον ἐχούσης πίστιν, ταύτῃ κἀγὼ ἀναγκαίως συντίθεμαι, χάριτι τῆς ἁγίας τριάδος.

Adelphius Saënſium Epiſcopus dixit: Cum ſanctorum Patrum Fides quondam apud Nicæam explanata, & Cyrilli religioſiſſimi & pijſſimi patris noſtri epiſtola vnam eamdemq. Fidei doctrinam profiteantur; per ſanctæ Trinitatis gratiam ego quoque huic conſentire debeo.

Rho-

Rhodon Palæopolis Asiæ Episcopus dixit: Quando Cyrilli sanctissimi sacratissimiq. Episcopi epistola à sanctis Patribus Nicænis nihil omnino discrepat, ego ipse quoque, hoc est, secundum Fidem ab illis expositam, credere me affirmo.

Nestorius Sionis prouinciæ Asiæ Episcopus dixit: Sanctorum Nicænorum Patrum expositionem complectens, quodq. illi professi sunt, firmiter tenens; & Deo deuotissimi Episcopi Cyrilli epistolam ab illorum doctrina minime recedere deprehendens; ei quoque non secus atque sanctorum Patrum expositioni adstipulor; & quod vitæ temporis mihi reliquum est, hoc per Christi gratiam in hac ipsa Fide transigere vehementer cupio.

Anderius Episcopus ciuitatis Cherronesi, prouinciæ Cretæ, dixit: Cum sanctorum Patrum Fides, qui apud Nicæam aliquando conuenerunt, perinde ac pretiosum quoddam vnguentum gratum odorem hucusque spiret, nunc eadem sane per Cyrilli sanctissimi pijssimiq. patris nostri epistolam maiori fragrantia nos afficit. Quare & ego eumdem Fidei sensum, eamdemq. mentem obtinens, huic quoque subscribo, & ita credo; & in hac vita perpetuo perseuerare desidero.

Paulus Episcopus ciuitatis Lampæ, prouinciæ Cretæ, dixit: Cum audiuerim & inuenerim epistolam sanctissimi & Deo dilectissimi Episcopi Cyrilli consonam expositæ Fidei Patrum, qui conuenerunt in ciuitate Nicæna; ei assentior, atque ita credo, & cupio in ea Fide perpetuo permanere.

Zenobius Episcopus ciuitatis Gnossi, prouinciæ Cretæ, dixit: Cum orthodoxa sanctorum Nicænorum Patrum Fides nulli non sit manifesta; & certo nihilominus constet, sanctissimi patris & Episcopi Cyrilli epistolam cum ijs exacte congruere, qui Fidem per id tempus exposuerunt; equidem libenter huic adstipulor subscriboque, & in hac Fide perseuerare concupisco.

Macarius Metelitarum Aegypti Episcopus dixit: Quia Cyrilli sanctissimi Archiepiscopi nostri epistola, Fidei per Spiritum sanctum à sanctis Patribus apud Nicæam expositæ non repugnat; illiusq. doctrina à Fide sanctissimæ Dei Ecclesiæ à sanctissimis Patribus tradita nihil dissentit, sed eidem per omnia, vt modo aiebam, consentit; ego quoque huic Fidei accedo.

Lampetius Cassij prouinciæ Augustamnicæ Episcopus dixit: Epistolæ sanctissimi Archiepiscopi patris nostri Cyrilli iam recitatæ adstipulor, vt quæ Synodo Nicænæ, & Fidei à sanctis Patribus expositæ per omnia consentiat.

Macedonius Xoensium Episcopus dixit: Iuxta Fidem sanctæ Synodi Nicænæ per sacratissimos Patres nostros hodierno die recitatam, & per sanctissimum Archiepiscopum nostrum Cyrillum idem sentientem confirmatam, ego quoque

A Ῥόδων ἐπίσκοπος Παλαιᾶς πόλεως τῆς Ἀσίας εἶπεν· Οὐδὲν ἀπᾳδούσης τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἐπισκόπου Κυρίλλου τῶν ἁγίων πατέρων τῶν συνελθόντων ἐν τῇ Νικαέων πόλει, καὶ αὐτὸς οὕτω πιστεύων, κατατίθεμαι καὶ τὴν ἐκτεθεῖσαν παρ' αὐτῶν πίστιν.

Νεστόριος ἐπίσκοπος Σιὼν τῆς Ἀσίας εἶπε· κατὰ τὴν ἔκθεσιν τὴν γενομένην παρὰ τῶν ἁγίων πατέρων ἐν Νικαίᾳ, πιστεύσας καὶ αὐτὸς, καὶ οὕτως ἔχων, εὗρον συνῳδὰ καὶ τὴν ἐπιστολὴν περιέχουσαν τοῦ θεοφιλεστάτου ἐπισκόπου Κυρίλλου· καὶ ταύτῃ τῇ πίστει καὶ ἐκθέσει τῶν ἁγίων πατέρων, καὶ αὐτὸς συντίθεμαι, καὶ εὔχομαι τῇ πίστει ταύτῃ* τὸν λοιπὸν διαβιῶναι τῆς ζωῆς μου χρόνον, χάριτι τοῦ Χριστοῦ.

B

* διαμεῖναι.

Ἀνδήριος ἐπίσκοπος Χερρονήσου πόλεως ἐπαρχίας Κρήτης εἶπεν· Ὥσπερ μύρου πολυτίμου τῆς πίστεως τῶν ἁγίων πατέρων τῶν συνελθόντων ἐν τῇ Νικαέων, ἀνεῳχθείσης, ἐπὶ πλεῖον ἡμᾶς εὐωδίασε διὰ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου πατρὸς ἡμῶν Κυρίλλου, σύμφωνα καὶ ὁμόδοξα ἐχούσης καὶ αὐτὸς ταύτῃ συντίθεμαι, καὶ οὕτω πιστεύειν εὔχομαι, πάντα τὸν τῆς ζωῆς μου χρόνον.

C Παῦλος ἐπίσκοπος πόλεως Λάμπης ἐπαρχίας Κρήτης εἶπε· Τῆς τῶν ἁγίων πατέρων τῶν συνελθόντων ἐν τῇ Νικαέων πόλει, ἐκτεθείσης πίστεως, ὁμόφωνον, καὶ ὁμόδοξον ἐπακούσας τε καὶ εὑρὼν τὴν ἐπιστολὴν τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου, ταύτῃ συντίθεμαι, καὶ οὕτως πιστεύω καὶ εὔχομαι μέχρι παντὸς, ἐν ταύτῃ τῇ πίστει διαμεῖναι.

Ζηνόβιος ἐπίσκοπος πόλεως Κνωσσοῦ ἐπαρχίας Κρήτης εἶπε· Φανερᾶς οὔσης τῆς ὀρθοδόξου πίστεως τῶν ἁγίων πατέρων τῶν συνελθόντων ἐν τῇ Νικαέων πόλει· ὁμοδόξου τε, καὶ ὁμοφώνου τῶν ὀρθῶς τότε τὴν πίστιν ἐκτιθεμένων, φανερωθείσης ἡμῖν καὶ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου πατρὸς καὶ ἐπισκόπου Κυρίλλου, ταύτῃ συντίθεμαι καὶ συναινῶ, καὶ ἐν ταύτῃ τῇ πίστει εὔχομαι διαμεῖναι.

D

Μακάριος ἐπίσκοπος Μετηλιτῶν τῆς Αἰγύπτου εἶπε· Τῆς ἐπιστολῆς ἀναγνωσθείσης τοῦ ἁγιωτάτου ἀρχιεπισκόπου ἡμῶν Κυρίλλου· συμφώνως τε ἐχούσης τῇ ἐκτεθείσῃ πίστει διὰ πνεύματος ἁγίου παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαίᾳ συνελθόντων, συντίθεμαι τῇ ὁμοπιστίᾳ. οὐκ ἄλλως ἔχοντος τοῦ δόγματος· ἀλλ' ὡς προεῖπον, τῆς παραδοθείσης τῇ τοῦ θεοῦ ἁγιωτάτῃ ἐκκλησίᾳ παρὰ τῶν ἁγιωτάτων πατέρων πίστεως συμφωνούσης.

E

Λαμπέτιος ἐπίσκοπος Κασίου ἐπαρχίας Αὐγουσταμνικῆς εἶπε· Συντίθεμαι τῇ ἐπιστολῇ τῇ ὑπαναγνωσθείσῃ τοῦ ἁγιωτάτου ἀρχιεπισκόπου πατρὸς ἡμῶν Κυρίλλου, συμφώνῳ οὔσῃ τῇ ἐν Νικαίᾳ συνόδῳ, καὶ τῇ ἐκτεθείσῃ πίστει ὑπὸ τῶν ἁγίων πατέρων.

Μακεδόνιος ἐπίσκοπος Ξοέως εἶπε· κατὰ τὴν σήμερον, ἀναγνωσθείσης ἡμῖν τῆς ἁγίας συνόδου τῆς ἐν Νικαίᾳ γεγενημένης παρὰ τῶν ὁσιωτάτων πατέρων ἡμῶν, πίστιν· ἔτι γε μὴν καὶ ταύτην πιστουμένου τοῦ ἁγιωτάτου ἡμῶν ἀρχιεπισκόπου Κυρίλλου, ὡς ὁμόδοξος αὐτῇ τυγχάνει, ταύτῃ κἀγὼ συναινῶ

καινῶ, καὶ πιστεύω ὡς ὅσῳ ζῶ, καὶ οὕτω διδάσκειν A
διεβεβαίωμαι.

Ἀμμων ἐπίσκοπος πόλεως Βούτου εἶπε· Σύμφωνα τῇ ἁγίᾳ συνόδῳ, τῇ ὑπὸ Νίκαιαν γνωμένῃ παρὰ τῶν ἁγίων πατέρων· καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου ἀρχιεπισκόπου ἡμῶν Κυρίλλου, καὶ αὐτὸς συνδοκῶ οὕτω φρονεῖν, μέχρις ἐσχάτης ἡμέρας τῆς ζωῆς μου.

Ἀμμώνιος ἐπίσκοπος πόλεως Παναφύσου ἐπαρχίας Αὐγουσταμνικῆς εἶπε· Ταύτῃ τῇ πίστει, καὶ πιστεύω καὶ ἐμμένω τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγίων ἐπισκόπων· καὶ τῇ ἐπιστολῇ τῇ γραφείσῃ παρὰ Νεστορίου, B
ὡσαύτως καὶ τοῦ ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου, συντίθεμαι, συμφώνως οὔσῃ τῶν ἁγίων πατέρων· καὶ οὕτω πιστεύω, καὶ ἐν αὐτῇ διαβιοῦν εὔχομαι.

Ἀλύπιος ἐπίσκοπος Σελῆς ἐπαρχίας Αὐγουσταμνικῆς εἶπε· Ἐπήκουσα τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν ἀρχιεπισκόπου Κυρίλλου, τῆς γραφείσης παρὰ Νεστορίου· καὶ αὐτὴ ἐστὶ σύμφωνος ἡ ἐπιστολὴ τῇ ἐκτεθείσῃ πίστει παρὰ τῶν ἁγίων καὶ θεοφόρων πατέρων· καὶ οὕτω πιστεύω, καὶ ἐγὼ τῇ ὀρθοδόξῳ ταύτῃ πίστει, καὶ εὔχομαι C
τὸν ἐνθάδε βίον καταλῦσαι, καὶ τῷ βήματι τοῦ Χριστοῦ παραστῆναι.

Περρήβιος ἐπίσκοπος τῶν Θετταλικῶν σαλτῶν εἶπε· Λέγομεν δὲ ἀκολούθως οὔσης τῆς ἐκτεθείσης ἐν Νικαίᾳ πίστεως παρὰ τῶν ἁγίων πατέρων· καὶ τὴν σύμφωνον ταύτῃ δι' ἐπιστολῆς ἐκτεθεῖσαν πίστιν, παρὰ τοῦ ἁγιωτάτου ἐπισκόπου Κυρίλλου, φέρομεν· καθὼς καὶ εἴ τις παρ' ἡμῶν πάντας ἁγίους πατέρας κατέθετο.

Φιλούμενος ἐπίσκοπος πόλεως Κίννης τῆς Γαλατίας εἶπε· Σύμφωνον τὴν ἐπιστολὴν τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου ἐπισκόπου Κυρίλλου εὑρών, τῇ ἐκτεθείσῃ τῆς πίστεως τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγίων D
ἐπισκόπων τῶν ἐν Νικαίᾳ, συντίθεμαι αὐτῇς καὶ πιστεύω, καθὼς αὐτοί τε ἐξέθεντο οἱ ἅγιοι πατέρες, καὶ ἡ ἐπιστολὴ τοῦ ἁγιωτάτου ἐπισκόπου Κυρίλλου ἐδείκνυ.

Ἑρμογένης ἐπίσκοπος Ῥινοκορούρων εἶπε· Εἷς ἐστὶ τὸ αὐτὸ πνεῦμα ἅγιον, τὸ, τοῖς πατράσι τοῖς ἐν Νικαίᾳ ἐνεχθὲν περὶ τῆς πίστεως, καὶ τὸ ἐν τῇ ψυχῇ καὶ γλώσσῃ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου πατρὸς καὶ ἀρχιεπισκόπου Κυρίλλου, τοῦ τὸν ἐπιστολὴν ἐπαναγεγνώσκοντος, πρὸς διόρθωσιν τῶν ἐκ τοῦ θεοσεβεστάτου Νεστορίου ἐπ' ἐκκλησίας μὴ καλῶς λεχθέντων. διὸ E
καὶ τὴν συμφωνίαν θαυμάσας, σύμψηφος καὶ αὐτὸς τῇ τῶν πατέρων δόξῃ γνώμενος, τὰ αὐτὰ τῇ ἁγιωτάτῃ συνόδῳ κατατίθεμαι.

Εὐόπτιος ἐπίσκοπος Πτολεμαΐδος τῆς Πεντα-πόλεως εἶπε· Τεθαύμακα τὴν συμφωνίαν τῆς ἐπιστολῆς τοῦ ἁγιωτάτου καὶ θεοφιλεστάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, τοῦ πρὸς τὸν θεοσεβεστάτον Νεστορίου, πρὸς διόρθωσιν τῶν μὴ ὀρθῶς εἰρημένων, γραφεῖσαν· καὶ τὸ συμβολὸν τοῦ τῶν ἁγιωτάτων καὶ θεοσεβεστάτων πατέρων ἡμῶν τῶν ἐν Νικαίᾳ συναχθέντων, καὶ τῷ μηδὲν ἐν αὐτῇ ἐπιλαγμένον συνιδὼν, συντίθεμαι μὲ πάσης τῆς συνόδου, τῇ συμφώνῳ τῶν ὀρθῶς ἐχόντων πίστεως.

que credo; huic Fidei ſemper adhæreo, & hanc docere doctus fui.

Ammon Epiſcopus ciuitatis Buti dixit: Sanctæ Synodo apud Nicænam ciuitatem à ſanctis Patribus olim celebratæ aſſentior: adſtipulor etiã ſanctiſſimi Archiepiſcopi noſtri Cyrilli epiſtolæ; ſperoq. ad vltimum vſque vitæ meæ diem hanc me Fidem ſeruaturum eſſe.

Ammonius Panephyſi Auguſtamnicæ prouinciæ Epiſcopus dixit: Fidei trecentorum decem & octo Epiſcoporum inſiſto, aſſentiorque: Cyrilli quoque Archiepiſcopi ſanctiſſimi epiſtolæ ad Neſtorium ſcriptæ, quòd à ſanctorum Patrum doctrina minime diſſentiat, ſubſcribo, & ſic credo; atque in hac Fide decedere cupio.

Alypius Selæ prouinciæ Auguſtamnicæ Epiſcopus dixit: Sanctiſſimi & religioſiſſimi patris noſtri Archiepiſcopi Cyrilli epiſtolam, quam ad pijſſimum Neſtorium perſcripſit, audiui. & hæc eſt conſona Fidei à ſanctis & diuinis Patribus expoſitæ. & ego quoque ita credo; huic orthodoxæ Fidei inhæreo; ſicq. ex hac vita migrare, Chriſtiq. tribunali ſiſti percupio.

Perrebius Theſſalicarum ſaltarum Epiſcopus dixit: Fidem per ſanctos Patres apud Nicæam editam, vt ſtabilem immotamq. legem complector. Complector etiam Cyrilli ſanctiſſimi Epiſcopi epiſtolã tamquam fidam Fidei Nicænæ interpretem; nec aliter quàm ſancti Patres, qui ante me dixerunt, depoſuere, credo.

Philumenus Epiſcopus ciuitatis Cinnæ, prouinciæ Galatiæ, dixit: Cum ſanctiſſimi, Deoq. deuotiſſimi Epiſcopi Cyrilli epiſtolam, Fidei à trecentis decem & octo ſanctis Patribus Niceæ congregatis expoſitæ concordem conſonamq. deprehendam, ego quoque vtriſque ſubſcribo; nec diuerſum ab eo quod ſancti Patres expoſuerunt, & ſanctiſſimi Epiſcopi Cyrilli epiſtola continet, credo.

Hermogenes Rhinocurorum Epiſcopus dixit: Vnus & idem eſt Spiritus, qui Patres Nicænos olim de Fide inſtituit, & qui ſanctiſſimi ſacratiſſimiq. patris & Archiepiſcopi Cyrilli animam & linguam mouit, dum per epiſtolam ea emendare ſtudet, quæ à religioſiſſimo Neſtorio publice pro concione minus recte dicta fuerant. Quamobrem vtriuſque conſenſionem admirans, ſanctorumq. Patrum ſententiæ accedens, eadem cum ſacra hac Synodo pono affirmoq.

Euoptius Epiſcopus Ptolemaidis Pentapoleos dixit: Maiorem in modum admiror ſummam illam inter ſanctiſſimi pijſſimiq. patris noſtri & Archiepiſcopi Cyrilli epiſtolam, quam, dum reuerendiſſimum Neſtorium ab erronea prauaq. doctrina ad rectam viam reuocare nititur, ad illum perſcripſit, & Symbolum per ſanctiſſimos & religioſiſſimos Patres noſtros in Nicæa ciuitate congregatos editum, concordiam conſenſionemque. Cum ergo illa nihil differre deprehendam, ego quoque cum vniuerſa hac Synodo rectè huic Fidei adnuo.

Phœbammon Copti Thebaidis Episcopus dixit: Quoniam quidem epistola sanctissimi patris nostri Cyrilli iam recitata, dogmatibus in Synodo Nicæna editis ita consentit, vt in nullo ab illis dissentiat, ad orthodoxorum correctionem, & hæreticorum euersionem, ego quoque ita credo, & ita depono.

Zeno Episcopus * Cyrij ciuitatis Cypri dixit: Cum ea quæ sancti Patres apud Nicæam congregati decreuerunt, & ea rursum quæ sanctissimus pater noster & Archiepiscopus Cyrillus scripsit, minime inter se pugnent; nos quoque eisdem assentimur, eamdemq. cum illis Fidem profitemur.

Martyrius * Helistrorum Episcopus dixit: Iam inde à maioribus in sacris Nicænæ Synodi sanctionibus educati, ad finem vsque easdem seruare speramus. Ceterum cum epistolam sacratissimi Archiepiscopi Cyrilli modo lectam auditamque, sacris Canonibus minime refragari deprehendamus; confidimus fore vt populus nobis concreditus integer ad finem vsque in suscepta semel Fide constet ac perseueret.

Hesychius Parij Episcopus dixit: Quamquam solus ex prouincia mea præsto sim, idq. rogatus; eius tamen Fidei me esse profiteor, quam sanctissimi & pijssimi Patres nostri in Nicæa congregati nobis tradiderunt; quamq. sanctissimus, Deoq. dilectissimus Archiepiscopus Cyrillus epistola ad religiosissimum Nestorium perscripta egregie confirmauit, constituitq.

Helladius Adramytij Episcopus dixit: Iuxta trecẽtorum decem & octo sanctissimorum, Deiq. amantissimorum Patrum nostrorum expositionem, & sacratissimi Archiepiscopi Cyrilli epistolam credo; & vt hanc Fidem seruem enitar sedulo.

Dion ciuitatis Thebarum Episcopus dixit: Sanctorum Nicænorum Patrum Fide imbutus, eam profiteor: ac sanctissimum patrem & comministrum Cyrillum Archiepiscopum, epistola ad Nestorium exarata, eodem quoque sensu Fidem exposuisse & extulisse non ignoro.

Andreas Hermopolis Thebaidis Episcopus dixit: Secundum ea quæ de recta salutariq. Fide à trecentis decem & octo sanctis Patribus & Episcopis in Nicæa ciuitate quondam congregatis decreta sunt; & sanctissimi sacratissimiq. patris nostri & Archiepiscopi Cyrilli epistolam, ante quidem ad reuerendissimum Nestorium missam, nunc vero recitatam, vt quæ priscis Nicænorum Patrum sanctionibus per omnia consentiat, & credo, & orthodoxam Fidem extollo.

Et ceteri omnes Episcopi, qui suo ordine & loco supra memorati sunt, eadem deposuerunt, & ita se credere professi sunt, sicut Patres exposuerunt, & epistola sanctissimi Archiepiscopi Cyrilli ad Nestorium Episcopum perscripta declarauit.

Palladius Amaseæ Episcopus dixit: Consequẽs est, vt & reuerendissimi Nestorij epistola legatur, cuius

A Φοιβάμμων ἐπίσκοπος * Κοπτοῦ τῆς Θηβαΐδος εἶπεν· Ὁμοδυναμεῖ ἡ ἀναγνωσθεῖσα ἐπιστολὴ τοῦ ἁγιωτάτου πατρὸς ἡμῶν Κυρίλλου, τοῖς ἐκτεθεῖσι δόγμασι παρὰ * τῇ ἐν τῇ Νικαίᾳ * συνόδῳ, ἐν μηδενὶ ἀπᾴδουσα πρὸς διόρθωσιν μὲν τῶν ὀρθοδόξων, καθαίρεσιν δὲ τῶν αἱρετικῶν δογμάτων, κἀγὼ πιστεύω καὶ σαυτίθεμαι.

* Κοπτῶν
* τῆς
* συνόδου

Ζήνων ἐπίσκοπος πόλεως * Κουρίου τῆς Κύπρου εἶπε· Τοῖς ὁρισθεῖσι παρὰ τῶν ἁγίων πατέρων τῶν κατὰ Νίκαιαν, καὶ τοῖς γραφεῖσι παρὰ τοῦ ἁγιωτάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου, συμφώνοις οὖσι, καὶ ἡμεῖς σαυτιθέμεθα, τὴν αὐτὴν πίστιν ὁμολογοῦντες.

* Κυρίου

B Μαρτύριος ἐπίσκοπος Ηλιστρῶν εἶπεν· Ἄνωθεν καὶ ἐκ προγόνων τοῖς κανόσι τῶν κατὰ Νίκαιαν ἐντραφέντες, καὶ πιστεύομεν τούτους μέχρι τέλους διαφυλάξαι. εἶτα δὲ καὶ τῆς ἐπιστολῆς ὑπακούσαντες τοῦ ὁσιωτάτου ἀρχιεπισκόπου Κυρίλλου, καὶ σύμψηφον ταύτην εὑρόντες τῶν ἁγίων κανόνων, πιστεύομεν ἕως τέλους καὶ διαφυλάξαι καὶ τηρῆσαι τοὺς ἡμῖν ἐμπεπιστευμένους λαούς.

Ησύχιος ἐπίσκοπος Παρίου εἶπεν· Εἰ καὶ μόνος δοκῶ τῆς ἐπαρχίας τῆς ἐμῆς, καὶ ταῦτα δι' εὐχὴν ἐλθὼν, ἀλλ' οὖν γε καὶ αὐτὸς τῆς πίστεως τῆς αὐτῆς εἶναι κατατίθεμαι, ἧσπερ ἐξέθεντο οἱ ἁγιώτατοι καὶ θεοσεβέστατοι πατέρες οἱ ἐν Νικαίᾳ συνελθόντες, ταύτην καὶ ἐκύρωσεν ὁ ἁγιώτατος καὶ θεοφιλέστατος ἀρχιεπίσκοπος Κύριλλος, διὰ τῆς ἐπιστολῆς τῆς γραφείσης πρὸς τὸν εὐλαβέστατον Νεστόριον.

C

Ελλάδιος ἐπίσκοπος * Ατραμύτου εἶπε· Τὴν ἔκθεσιν τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγιωτάτων καὶ θεοφιλεστάτων πατέρων ἡμῶν, καὶ τὴν ἐπιστολὴν τοῦ ὁσιωτάτου ἀρχιεπισκόπου Κυρίλλου, πιστεύω· καὶ τὴν πίστιν ταύτην * διαφυλάξω.

* Ἀδραμυτίου
* διαφυλάττω

D Δίων ἐπίσκοπος πόλεως Θηβῶν εἶπε· Πίστις μοι ἐστὶ τῶν ἁγίων πατέρων τῶν κατὰ Νίκαιαν, καὶ ταύτην ὁμολογῶ. οἶδα δὲ τῷ αὐτῷ φρονήματι καὶ τὸν ἁγιώτατον πατέρα καὶ συλλειτουργὸν ἀρχιεπίσκοπον Κύριλλον διὰ τῆς ἁγίας ἐπιστολῆς ἐκθεῖναι, καὶ ἀρηκέναι, τῆς γραφείσης πρὸς Νεστόριον.

Ανδρέας ἐπίσκοπος Ερμουπόλεως τῆς Θηβαΐδος εἶπε· κατὰ τὰ ἐψηφισμένα περὶ τῆς ὀρθῆς καὶ σωτηριώδους πίστεως, παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαέων πόλει συναχθέντων τριακοσίων δέκα καὶ ὀκτὼ ἐπισκόπων, καὶ κατὰ τὴν τοῦ ἁγιωτάτου καὶ ὁσιωτάτου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου Κυρίλλου ἀναγνωσθεῖσαν ἐπιστολὴν, καὶ ἀποσταλεῖσαν τῷ εὐλαβεστάτῳ Νεστορίῳ, συνᾴδουσαν τοῖς πάλαι δεδογματισμένοις παρὰ τῶν αὐτῶν ἁγιωτάτων ἐπισκόπων, τῶν ἐν τῇ Νικαέων πόλει συναχθέντων, πιστεύω καὶ δοξάζω τὴν τῶν ὀρθοδόξων πίστιν.

E

Καὶ πάντες οἱ λοιποὶ, οἱ καὶ προταγέντες ἐν τῇ στάσει ἐπίσκοποι τὰ αὐτὰ κατατίθενται, καὶ οὕτω πιστεύουσι, καθὼς καὶ οἱ πατέρες ἐξέθεντο, καὶ ἡ ἐπιστολὴ τοῦ ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου, ἡ γραφεῖσα πρὸς Νεστόριον τὸν ἐπίσκοπον ἐγνώρισεν.

Παλλάδιος ἐπίσκοπος Αμασείας εἶπεν· Ἀκόλουθόν ἐστι καὶ τὴν ἐπιστολὴν τοῦ εὐλαβεστάτου Νεστορίου ἀναγνωσθῆ-

γνωσθῆναι, ἧς ἐμνημόνευσε κατ' ἀρχὰς, ὁ εὐλαβέστατος πρεσβύτερος Πέτρος· ὥστε γνῶναι ἡμᾶς, εἰ κἀκείνη σύμφωνός ἐστι τοῖς παρὰ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ ἐκτεθεῖσιν.

*Καὶ ἀναγνωσθεῖσα ὑποτέτακται καθὼς περιέχει.

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Τῷ εὐλαβεστάτῳ καὶ θεοφιλεστάτῳ συλλειτουργῷ Κυρίλλῳ, Νεστόριος ἐν κυρίῳ χαίρειν. Τὰς μὲν καθ' ἡμῶν ὕβρεις τῶν θαυμαστῶν σου γραμμάτων, ἀφίημι, ὡς μακροθυμίας ἀξίας ἰατρικῆς, καὶ τὰ λοιπά.

Καὶ μετὰ τὸ ἀναγνωσθῆναι τὴν ἐπιστολὴν, Κύριλλος ἐπίσκοπος Ἀλεξανδρείας εἶπε· Τί δοκεῖ ταύτῃ τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, περὶ τῆς ἀρτίως ἀναγνωσθείσης ἐπιστολῆς; ἆρα φαίνεται καὶ *αὕτη σύμφωνος εἶναι τῇ ὁρισθείσῃ πίστει ἐν τῇ ἁγίᾳ συνόδῳ τῶν ἁγίων πατέρων, τῶν κατὰ καιροὺς συνηγμένων ἐν τῇ Νικαέων πόλει; ἢ οὔ;

*αὐτὴ

Ἰουβενάλιος ἐπίσκοπος Ἱεροσολύμων εἶπεν· Οὐδαμῶς σύμφωνος τυγχάνει τῇ εὐσεβεῖ πίστει τῇ ἐκτεθείσῃ παρὰ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ· καὶ ἀναθεματίζω τοὺς οὕτω πιστεύοντας. καὶ γὰρ ἀλλότρια ταῦτα πάντα τυγχάνει τῆς ὀρθοδόξου πίστεως.

Φλαυιανὸς ἐπίσκοπος Φιλίππων εἶπε· Τὰ ἐγκείμενα τῇ ἀναγνωσθείσῃ ἐπιστολῇ, σύμπαντα μαχόμενα τυγχάνει πάντῃ, καὶ ἀλλότρια καθάπαξ τῆς πίστεως τῆς ἐκτεθείσης ἐν Νικαίᾳ παρὰ τῶν ἁγιωτάτων πατέρων· καὶ ἀλλοτρίους εἶναι τῆς ὀρθῆς πίστεως τοὺς οὕτω πιστεύοντας κρίνομεν.

Φίρμος ἐπίσκοπος Καισαρείας Καππαδοκίας εἶπε· Μόρφωσιν εὐσεβείας περιθεὶς ἐν προοιμίοις τῇ ἐπιστολῇ, προϊόντος τοῦ λόγου, οὐδενὶ τρόπῳ τὸ ἑαυτοῦ φρόνημα συσκιάσαι δυνηθεὶς, γυμνὸν προκαλύμματος τὸ ἑαυτοῦ παρέθετο φρόνημα, ἀπᾷδον τῆς τῶν ἁγίων πατέρων τῶν τριακοσίων δέκα καὶ ὀκτὼ πίστεως, καὶ τῇ ἐπιστολῇ τοῦ ὁσιωτάτου ἀρχιεπισκόπου Κυρίλλου, ὑπεναντίως ἔχον.

Οὐαλεριανὸς ἐπίσκοπος Ἰκονίου εἶπε· Πᾶσιν εὐσανόπτος ἡ τῆς ἐπιστολῆς ἐναντιότης τοῦ εὐλαβεστάτου Νεστορίου, οὐ μόνον τῆς πίστεως τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ, καὶ τῆς ἐπιστολῆς τοῦ θεοφιλεστάτου καὶ ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου, ἀπᾴδουσα· ἀλλ' οὐδὲ ἑαυτῇ συμβαίνουσα.

Ἰκόνιος ἐπίσκοπος Γορτύνης εἶπεν· Ἡ ἐπιστολὴ τοῦ εὐλαβεστάτου Νεστορίου, ἡ νῦν ἀναγνωσθεῖσα, οὐδεμίαν συμφωνίαν πρὸς τὴν ἔκθεσιν τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συναχθέντων, ἔχει· οὐδὲ μὴν πρὸς τὴν ἐπιστολὴν τοῦ ἁγιωτάτου πατρὸς ἡμῶν καὶ ἐπισκόπου Κυρίλλου. διὸ ταύτῃ ἀποτασσόμενος, καὶ ἀναθεματίζων τοὺς οὕτω πιστεύοντας, συντίθεμαι τῇ ἐκθέσει τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ, καὶ τῇ ἐπιστολῇ τοῦ ἁγιωτάτου πατρὸς καὶ ἀρχιεπισκόπου Κυρίλλου.

Ἑλλάνικος ἐπίσκοπος Ῥόδου εἶπε· καὶ ἤδη κατεθέμην, ὅτι τῇ ἐκθέσει τῆς ὀρθοδόξου πίστεως τῶν τριακοσίων δέκα καὶ ὀκτὼ ἁγίων πατέρων, τῶν συνελθόντων ἐν τῇ Νικαέων, ἀκολουθῶ· καὶ τὴν ἁγίαν παρθένον Μαρίαν θεοτόκον ὁμολογῶ. ἀνάθεμα δὲ ἔστω ὁ μὴ πιστεύων οὕτως.

Ἀκάκιος ἐπίσκοπος Μελιτηνῆς εἶπεν· Ἔδειξεν ἡμῖν ἡ ἀναγνωσθεῖσα ἐπιστολὴ τοῦ εὐλαβεστάτου ἐπισκόπου Νεστορίου,

A cuius religiosissimus presbyter Petrus initio mentionem fecit; vt hinc intelligamus, num & illa quoque sanctorum Patrum Nicænorum expositioni consentiat.

Et lecta est ad eum modum, quo supra præmittitur. Par. 1. c. 9.

Religiosissimo, Deoq. amabilissimo comministro Cyrillo, Nestorius in Domino Sal. Admirabilium litterarum tuarum contumelias, quas in me exprompsisti, tamquam medica quadam mansuetudine dignas, missas facio. & quæ sequuntur.

Et postquam lecta est epistola, Cyrillus Episcopus Alexandriæ dixit: Quid videtur sanctæ huic B & magnæ Synodo de epistola modo recitata? Numquid hæc ipsa quoque Fidei à sancta Nicænorum Patrum Synodo expositę consentanea est, an vero secus?

Iuuenalis Hierosolymorum Episcopus dixit: Nullo modo consona est piæ Fidei expositæ à sanctis Patribus, qui Nicææ conuenerunt: atque ideo eos omnes anathematizo, qui ita credunt: etenim aliena sunt hæc omnia ab orthodoxa Fide.

Flauianus Philippensium Episcopus dixit: Omnia quæ epistola hæc complectitur, cum Fide Nicæna aperte pugnant; suntq. ab eadem omnino C aliena: quare omnes qui ita credunt, à recta Fide alienos esse iudicamus.

Firmus Cæsareæ Cappadocię Episcopus dixit: In proœmio pietatis speciem habet; at vero in sermonis progressu nulla ratione animi virus dissimulare amplius valens, deposita persona diserte, quod sentit, eloquitur, & à trecētorum decem & octo sanctorum Patrum Fide dissentit, & sacratissimi Archiepiscopi Cyrilli epistolæ contraria habet.

Valerianus Episcopus Iconij dixit: Religiosissimi Nestorij epistolæ diuersitas omnibus conspicua est. Neque enim solum cum sanctorum Patrū D Nicænorum Fide, ac sanctissimi pijssimiq. Archiepiscopi Cyrilli epistola, sed secum ipsa quoque manifeste pugnat.

Iconius Gortynæ Episcopus dixit: Religiosissimi Nestorij epistola iam recitata nihil omnino neque cum sanctorum Patrum, qui olim Nicææ conuenerunt, expositione, neque cum sanctissimi patris nostri & Episcopi Cyrilli epistola conuenit. Quamobrem huic ego abrenuntians, eosq. qui ita credunt, anathematizans, sanctorum Nicænorum Patrum Fidei, & sanctissimi patris & Archiepiscopi Cyrilli epistolæ subscribo.

Hellanicus Rhodi Episcopus dixit: Iam ante E indicaui, me orthodoxæ Fidei expositionem à trecentis decem & octo sanctis Patribus in Nicæa ciuitate editam, sequi; sanctamq. virginem Mariam Deiparam profiteri. quocirca anathema sit omnibus qui ita non credunt.

Acacius ciuitatis Melitenæ Episcopus dixit: Epistola religiosissimi Episcopi Nestorij iam iam lecta,

lecta, diſerte oſtendit, timore minime vano impeditum ad ſanctam hanc & magnam Synodum venire detrectaſſe. Conſentaneum namque eſt, eum qui male ſibi conſcius erat, diuinasq. Scripturas deprauauerat, & ſanctorum quoque Patrum dogmata adulterauerat, ea formidine fuiſſe correptum, vt domum ſuam militum multitudine vallandam eſſe exiſtimaret. Etenim epiſtola illius, quæ paulo ante recitata eſt, apertiſſime indicat, quòd vocibus ſententijsq. quas de vnigenito Dei Filio trecenti decem & octo ſancti Patres & diuini Epiſcopi aſſeruerunt, ablatis, ſingulisq. quæ ad ſalutaris illius diſpenſationis myſterium pertinent, ſoli carni tributis, ſolum per ſe Dei templum natiuitatem & mortem ſuſtinuiſſe prædicarit. Quin & ipſi quoque diuinæ Scripturæ mendacium imponere non dubitauit. Perinde enim loquitur, ac ſi ipſa natiuitatem & paſſionem non Deo tribuat, ſed nudo homini. Apertam ad hæc aduerſus ſanctiſſimi & reuerendiſſimi Epiſcopi Cyrilli litteras calumniam intulit, quaſi Deum paſſibilem dixerint: quod neque ipſe, neque quiſquam eorum qui pie ſentiunt, aut cogitare aut dicere auſus fuit. Denique vnionem Dei cum carne, ſolo nomine agnoſcere, re ipſa autem eamdem prorſus negare, vbique aperte deprehenditur. Ceterum quòd doctrina admodum peregrina vtatur, vel hoc argumento clare demonſtrat, quòd Fidei dogma iamdemum opera ſua illuſtratum eſſe affirmare audet. His omnibus ergo, quòd à veritate quàm longiſſime diſtent, multamq. impietatem in ſe contineant, reiectis; ab illorum qui talia proloquuntur, communione alienum me eſſe pronuntio.

Memnon Epheſiorum Epiſcopus dixit: Epiſtola iam lecta, non calumniæ tantum, ſed fœdæ quoque blaſphemiæ labe contaminata eſt. Quam ob rem Fidei à trecentis decem & octo ſanctis Patribus apud Nicæam quondam expoſitæ, per omnia aduerſatur.

Theodotus Ancyræ Epiſcopus dixit: Nulla in re reuerẽdiſſimi Neſtorij epiſtolam cũ ſanctorum Patrum & diuinorum Epiſcoporum, qui Nicææ conuenerunt, expoſitione congruere deprehendimus. Quare vt illorũ explanationi aſſentimur; ita Neſtorij epiſtolam ab orthodoxa Fide alienã eſſe decernimus. Illos autem qui eiuſmodi ſenſu imbuti ſunt, ab orthodoxa Fide extraneos cenſemus.

Palladius ciuitatis Amaſiæ Epiſcopus dixit: Equidem propter blaſphemiam Neſtorij litteris incluſam, aures obturare non moror, nimioq. dolore correptus ita obrigeo, vt vocem edere vix poſſim. Credo etiam, vniuerſam hãc Deo deuotã ſanctamq. Synodum idem de lecta paulo ante epiſtola ſentire. Vnum hoc tantum dixerim, nempe epiſtolam illam ab orthodoxa ſanctorum Patrum expoſitione omnino diſtare. ob id ſane nullo pacto agnoſcimus eam eſſe catholicæ Eccleſiæ.

Donatus Nicopolis veteris Epiri Epiſcopus dixit: Religioſiſſimi Neſtorij epiſtola modo recitata, nullã neque veritatis doctrinã habet, neque Fidei

A Νεσρείκ, ὅπερ οὐκ ἀκαίρως ἠγωνίασε Φόβον, μὴ τὴν ἁγίαν ταύτην καὶ μεγάλην συνελθεῖν σύνοδον. ἀπολελοιδόρηκε γὰρ ἑαυτῷ τὴν συνοδικὴν ἑαυτῷ, καὶ τὰς θείας ἐξεγκαράξαντα γραφὰς, καὶ τὰ τῶν ἁγίων πατέρων ἐξηλλάκοντα δόγματα, τούτῳ καταχθῆναι Φόβῳ, ὡς *πλῆσμα γραπτῶν πλήθει τῶν ἑαυτοῦ βεβιηχίσαι οἰκίαν. συμφέρεται γὰρ καὶ ἡ ἀναγνωσθεῖσα αὐτοῦ ἐδήλωσεν ἐπιστολὴ, ὅτι τοὺς μὲν τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ ἐγκαινιάσας τῇ πίστει τῶν ἁγίων πατέρων, τὰ καὶ θεοφόρων ἐπισκόπων φωνὰς ἀφελὼν, μόνῃ τῇ σαρκὶ τὸν τῆς εὐσεβείας ὑπεξεῖλε οἰκονομίας, ψιλὸν τὸν ναὸν τοῦ θεοῦ,
B γήινόν τε καὶ πλαστὸν ὑπομένας εἶναι λόγον. καὶ καταψεύσατο μὲν τῆς γραφῆς, ὡς καὶ αὐτῆς τὸν γήινόν τε καὶ τὸ πάθος, οὐ τῆς θεότητος, ἀλλὰ τῆς ἀνθρωπότητος διδασκούσης. καταισχυνθείησαν δὲ τῶν ἁγιωτάτων καὶ θεοφιλεστάτων ἐπισκόπων Κυρίλλου γράμματα, ὡς παθητὸν λεγόντων τὸν θεόν. ὑπερεῦτο αὐτοῦ, εὕροι ἄλλος τις τῶν εὐσεβῶς φρονούντων ἢ ἐνέγκαιεν εἰπεῖν, ἢ ἐτόλμησε. Δι' ἁπάντων δὲ ἐδείξεν ἑαυτὸν, ἀνόμοιον μόνῳ τῷ ἐνότητα τοῦ θεοῦ λόγου τῷ σαρκὶ ὁμολογοῦντι, ᾧ δὲ πράγμασι, τούτῳ πάντῃ διεστῶτα. κλεῖδα δὲ ἑαυτὸν καὶ ξένην διδαχῆ χρησάμενος, ἐν ᾗ νῦν πεφωτίσθαι τὰ *δόγματα λέγει δι' αὐτοῦ. οἷς ἅπασιν ἀλλοτρίοις οὖσι τῆς ἀληθείας, καὶ πολλὴν τὴν ἀσέβειαν ἔχουσιν, ἀποτάσσομαι, ἀλλότριον ἐμαυτὸν τῆς τούτων φθεγγομένων κοινωνίας *πάντων.

*τὸ δόγμα.

*κρίσιν.

Μέμνων ἐπίσκοπος Ἐφέσου εἶπεν· Οὐ συκοφαντίας *μόνης, ἀλλὰ δὲ βλασφημίας ἡ ἀναγνωσθεῖσα *πεπλήρωται ἐπιστολή. ὅθεν πᾶσι συνᾴδει τῇ περὶ τῆς ἐκτεθείσης πίστεως τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων τριακοσίων δέκα καὶ ἑπτά.

*μᾶλλον

*ἐοικὸς

Θεόδοτος ἐπίσκοπος Ἀγκύρας εἶπε· κατ' οὐδὲν συμφωνοῦσαν τῷ ἐπιστολῇ τοῦ ἁγιωτάτου καὶ
D μεγ Νεσρείκ, τῇ ἐκθέσει τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελεγμένων, ἁγίων καὶ θεοφόρων ἐπισκόπων. ὅθεν τῇ μὲν ἐκείνων ἐκθέσει πειθόμεθα· τὴν δὲ ἐπιστολὴν Νεσρείου ἀλλοτρίαν τῆς ὀρθῆς πίστεως πεφήμεθα καὶ τοὺς πάντα φρονοῦντας, ἀλλοτρίους τῆς *ὀρθοτάτων πίστεως εἶναι κρίνομεν.

*ὑμῶν

Παλλάδιος ἐπίσκοπος Ἀμασείας εἶπεν· Ἐγὼ μὲν διὰ τὴν ἐγγεγραμμένην τῇ ἐπιστολῇ βλασφημίαν, καὶ τὰ ὦτα δυσωπεῖσθαι οὐκ ἀνέχω. ἐκ μικροῦ λίθινος ἡγούμην εἶναι ἀθυμίας, ὥστε μηδὲ δυνάσθαι φωνὴν ῥῆξαι, πάσῃ ἀθυμίᾳ κατειλημμένον. πεδὰ δὲ καὶ πάσης τῆς θεοφιλοῦς ἐκ ἁγίας συνόδου τὴν αὐτὴν γνώμην ἔχειν ἐμοὶ, ὅτι τῇ λεχθείσῃ ἀναγνωσθείσῃ ἐπιστολῇ. τοσοῦτον δὲ μόνον φημὶ, ὅπερ σφόδρα ἀπάδουσα ἡ ἀναγνωσθεῖσα ἐπιστολὴ τυγχάνει τῆς τῶν ἁγίων πατέρων ὅτι τῇ περὶ ἐκθέσεως. διὸ δὴ κατ' οὐδένα λόγον ὑπογράφομεν αὐτὴν τῆς καθολικῆς εἶναι ἐκκλησίας.

E

*Δωρόθεος ἐπίσκοπος παλαιᾶς Ηπείρου εἶπεν· Οὐδένα ἀληθείας λόγον ἀπαγγέλλει ἡ ἀναγνωσθεῖσα ἐπιστολὴ τοῦ διαβεβοημένου Νεσρείου, οὔτε τῇ ἐκθέσει τῶν

*Δωρόθεος ἐπ. Νικοπόλεως

Theodorus Gadarorum Episcopus dixit: Et ego quoque venerabilem Nestorium anathematizo, vt qui, quemadmodum ex epistola illius iam lecta perspicue cognoscere licet, sanctorum Patrum Nicænorum doctrinam, sicuti oportebat, non recipiat.

Rufinus Taborum Episcopus dixit: Religiosissimi Nestorij epistola, quam modo audiuimus, auctorem suum ab orthodoxa sanctorum Nicænorum Patrum expositione diuersa sentire aperte declarat: quare & illum anathematizo, & omnibus illius blasphemijs, absurdisq. explicationibus abrenuntio.

Paulianus Maiumæ Episcopus dixit: Ego similiter illum anathematizo. nam quòd præpostere sapiat, id illius epistola euidenter demonstrat.

Aeanus Sycamazonis Episcopus dixit: Non vulgari, aut simplici modo religiosissimi Nestorij sententia per epistolam illius sese aperit; quando-quidem quòd sensum ille orthodoxæ Fidei plane contrarium habeat, id minime obscure ostendit: quare ego quoque illum anathematizo. *Ioannes

Petrus Parembolæ Episcopus dixit: Cum illos qui Deo adhærere studeant, Fidem orthodoxam, sanctorumq. Patrum qui in Nicæa ciuitate conuenerunt, expositionem sectari oporteat, & religiosissimus Nestorius nentri satis consentiat; ego quoque propter eius epistolam modo lectam illum anathematizo.

Ioannes Augustopolis Episcopus dixit: Quoniam quidem religiosissimus Nestorius ex epistola quam paulo ante audiuimus, catholicæ Fidei contraria sapere, clare deprehensus est; ego etiã illum anathematizo.

Paulus Anthedonis Episcopus dixit: Non decet homines apprime Christianos ijs sese adiungere, qui praue, non recte sentire cognoscuntur. Cum ergo religiosissimus Nestorius non pauca, quæ ab orthodoxa Fide, sanctorumq. Patrum qui apud Nicæam conuenerunt, expositione aliena sunt, tenere ex epistola sua conuincatur; ego quoque eumdem detestor, atque anathematizo.

Letoius Episcopus Libyadis dixit: Multum ab orthodoxa Fide dissentit sensus Nestorij religiosissimi, vt ex ijs quæ lecta sunt, constat: quare & ego anathematizo eum.

Saidas Phænis Episcopus dixit: Et ego eumdẽ neque recte sentientem, neque Fidei sanctorum Patrum Nicænorum assentientem, anathematis execratione deuincio: siquidem epistolæ illius lectio, quæ sit eius mens sententiaque, satis superq. nobis aperit.

Eusebius Pelusij Episcopus dixit: Quæcumque in epistolã religiosissimi Nestorij iam lectã congesta sunt, ea omnia à Fide Nicæna per sanctos Patres exposita, extranea sunt: vnde & hæc ipsa, & omnes præterea qui talia sapiunt, anathematizo.

Macarius Antei Episcopus dixit: Plæraque omnia quæ reuerendissimi Nestorij epistolæ inserta comperiuntur, Fidei quam sancti Patres in Nicæa ciuitate exposuerũt, admodum dissona sunt: atque ideo ijs omnibus qui eo sensu præditi sunt, ana-

Θεόδωρος Ἐπίσκοπος Γαδάρων εἶπεν· Ἀναθεματίζω κἀγὼ τὸν ἰμιώτατον Νεστόριον, μὴ φρονήσαντα ὀρθῶς περὶ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, καθὼς ἐκ τῆς ἀναγνωσθείσης αὐτοῦ ἐπιστολῆς ἐδείξη.

Ρουφῖνος Ἐπίσκοπος Ταβῶν εἶπεν· Ἡ ἀναγνωσθεῖσα ἐπιστολὴ τοῦ εὐλαβεστάτου Νεστορίου, ἐδείξεν αὐτὸν ὑστεροῦσαν τῆς ὀρθοδόξου πίστεως περὶ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, φρονοῦντα· ὅθεν ἀναθεματίζω αὐτὸν, καὶ τῆς *ἐκπλήξεως παρ' αὐτοῦ δυσφημίας καὶ βλασφημίας ἀποστρέφομαι. *ἐκπλήξεως

Παυλιανὸς Ἐπίσκοπος Μαϊουμᾶ εἶπεν· Ὁμοίως κἀγὼ αὐτὸν ἀναθεματίζω. ἐπειδὴ κακῶς φρονεῖ. ἐδείξε γὰρ ἡ ἐπιστολὴ αὐτοῦ τοῦτο αὐτό, ὡς ὑστεροῦντα τῆς ὀρθοδόξου πίστεως φρονεῖν.

*Αἰώνης Ἐπίσκοπος Συκαμαζόνος εἶπεν· Οὐχ ἁπλῶς, οὐδ' ὡς ἔτυχεν ἐδείχθη ἡ γνώμη τοῦ εὐλαβεστάτου Νεστορίου ἀφ' ἧς ἡ ἀναγνωσθεῖσα αὐτοῦ ἐπιστολὴς, σαφῶς ἐμηνύθη, ὡς ὑστεροῦσα τῆς ὀρθοδόξου πίστεως φρονεῖ· ὅθεν ὁμοίως κἀγὼ αὐτὸν ἀναθεματίζω. *Αἰώνης

Πέτρος Ἐπίσκοπος Παρεμβολῶν εἶπεν· Ἐπειδὴ χρὴ ἐξακολουθεῖν τῇ ὀρθοδόξῳ πίστει, τῇ ἐκτεθείσῃ ὑπὸ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, τοὺς μὲν ἀναπεμφθέντας εὕρηκα ἐγὼ ὁ εὐλαβέστατος Νεστόριος οὐχ ὁμοίως φρονοῦντ' ἐκ τοῦτο κἀγὼ αὐτὸν ἀναθεματίζω, διὸ τῆς ἀναγνωσθείσης αὐτοῦ ἐπιστολῆς.

Ἰωάννης Ἐπίσκοπος Αὐγουστοπόλεως εἶπεν· Ἐπειδὴ διὰ τῆς ἀναγνωσθείσης ἐπιστολῆς Νεστορίου ὁ εὐλαβέστατος, ὑστεροῦσα τῆς ὀρθοδόξου πίστεως φρονῶν, ὅθεν κἀγὼ αὐτὸν ἀναθεματίζω.

Παῦλος Ἐπίσκοπος Ἀνθηδόνος εἶπεν· Οὐ χρὴ τοὺς μάλιστα χριστιανοὺς *συμπλέκεσθαι τοῖς οὐ καλῶς φρονοῦσιν, ἀλλὰ τἀναντίον. ὅθεν διὰ τῆς ἀναγνωσθείσης ἐπιστολῆς τοῦ εὐλαβεστάτου Νεστορίου, ὑστεροῦσα τῆς ὀρθοδόξου πίστεως, τῆς ἐκτεθείσης παρὰ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων, σαφῶς ἐδείχθη, ἀναθεματίζω αὐτόν. *ἀπτέσθαι

Λητοῖος Ἐπίσκοπος Λιβυάδος εἶπεν· Πολὺ τῆς ὀρθοδόξου πίστεως ἀπέχει τὸ φρόνημα τοῦ Νεστορίου τοῦ εὐλαβεστάτου, διὰ τῶν ἀναγνωσθέντων. διὸ κἀγὼ ἀναθεματίζω αὐτόν.

Σαΐδας Ἐπίσκοπος Φοίνικος εἶπεν· κἀγὼ αὐτὸν ἀναθεματίζω κακῶς φρονοῦντα, καὶ μὴ συμφωνοῦντα τῇ πίστει τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων. ἐδείξε γὰρ αὐτοῦ τὸν γνώμον ἡ τῆς αὐτοῦ ἐπιστολῆς ἀνάγνωσις.

Εὐσέβιος Ἐπίσκοπος Πηλουσίου εἶπεν· Τὰ ἐγκείμενα πάντα τῇ ἐπιστολῇ τῇ ἀναγνωσθείσῃ τοῦ εὐλαβεστάτου Νεστορίου, ἀλλότρια τυγχάνει τῆς ἐκτεθείσης πίστεως ἐν Νικαίᾳ ὑπὸ τῶν ἁγίων πατέρων. καὶ πάντα ἀναγκαίως ἀναθεματίζω, καὶ τοὺς ταῦτα φρονοῦντας.

Μακάριος Ἐπίσκοπος Ἀντίου εἶπεν· Σφόδρα ἀπάδουσι τὰ ἐγκείμενα τῇ ἐπιστολῇ τοῦ εὐλαβεστάτου Νεστορίου, τῆς ἐκτεθείσης πίστεως ὑπὸ τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων· καὶ ἀναθε-

Flauianus Philippenſium Epiſcopus dixit: Legantur hæc quoque;lectaq. in actorum commentarios referantur.

Φλαυιανὸς Ἐπίσκοπος Φιλίππων εἶπεν· Ἀναγνωσθέντα καὶ ταῦτα ἐμφερέσθω τοῖς πεπραγμένοις.

Petrus presbyter Alexandriæ, & notariorum primicerius legit.

Πέτρος πρεσβύτερος Ἀλεξανδρείας, καὶ πριμικήριος νοταρίων ἀνέγνω.

Cyrillus & Synodus ex Aegypti prouincia Alexandriæ congregata, Neſtorio religioſiſſimo pijſſimoq. ſacrorũ comminiſtro, in Domino Sal.

Τῷ θεοφιλεστάτῳ καὶ θεοφιλεστάτῳ συλλειτουργῷ Νεστορίῳ Κύριλλος, καὶ ἡ συνελθοῦσα σύνοδος ἐν Ἀλεξανδρείᾳ ἐκ τῆς Αἰγυπτιακῆς διοικήσεως, ἐν κυρίῳ χαίρειν.

Matth.10. c.37. Cum Saluator noſter diſerte pronuntiet: Qui amat patrem aut matrem plus quàm me, non eſt me dignus: quid nobis fiet, à quibus tua pietas ſupra Chriſtum omnium ſaluatorem diligi poſtulat? & reliqua. Et lecta eſt prout ſupra habetur.

Τοῦ Σωτῆρος ἡμῶν λέγοντος ἐναργῶς, ὁ φιλῶν πατέρα, ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος. τί πρὸ ἡμῶν ἡμεῖς, οἱ διὰ τῆς θεοφιλείας ἀπαιτούμενοι τὸ ὑπερασπᾶσαι τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ; καὶ τὰ λοιπά, καθὼς προλάμπει.

Ephe.1.c.26

Petrus presbyter Alexandriæ, & notariorum primicerius dixit: Non ea ſolum, quæ Cæleſtinus ſanctiſſimus ſacratiſſimusq. Romanæ Eccleſiæ Epiſcopus ad reuerendiſſimum Neſtorium ſcripſerat, miſſa & reddita ſunt eidem; verum ea etiam, quæ ſanctiſſimus pijſſimusq. Alexãdrinæ Eccleſiæ Epiſcopus Cyrillus & vniuerſa Aegypti Synodus per Theopemptũ & Danielem & Potamonem & *Comarium religioſiſſimos Epiſcopos ad eumdẽ deſtinauerant. Quamobrem rogo, vt Theopemptus & Daniel religioſiſſimi Epiſcopi hic præſentes, ea de re interrogentur.

Πέτρος πρεσβύτερος Ἀλεξανδρείας, καὶ πριμικήριος νοταρίων εἶπεν· Οὐ μόνον ἃ παρὰ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου τῆς Ῥωμαίων ἐκκλησίας Κελεστίνου, ἀπεστάλτω, καὶ ἀποδόθη αὐτῷ τῷ θεοφιλεστάτῳ Νεστορίῳ· ἀλλὰ δὲ καὶ τὰ ἀπεσταλέντα παρὰ τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου τῆς Ῥωμαίων ἐκκλησίας Κελεστίνου, ἀπεστάλτω, καὶ ἀποδόθη αὐτῷ τῷ θεοφιλεστάτῳ Νεστορίῳ· ἀλλὰ δὲ καὶ τὰ ἀπεσταλέντα παρὰ τοῦ ἁγιωτάτου καὶ θεοσεβεστάτου ἐπισκόπου τῆς Ἀλεξανδρέων ἐκκλησίας Κυρίλλου, καὶ τῆς συνόδου πάσης τῆς Αἰγυπτιακῆς, διὰ Θεοπέμπτου καὶ Δανιὴλ, καὶ Ποτάμωνος, καὶ *Κομαρίου τ θεοφιλεστάτων ἐπισκόπων· διὸ καλῶ, ἐρωτᾶσθαι Θεόπεμπτον καὶ Δανιὴλ, τοὺς θεοφιλεστάτους ἐπισκόπους, ἐνταῦθα τυγχάνοντας περὶ αὐτοῦ τούτου.

*Macariũ

*μακαρίου

Flauianus Philippenſiũ Epiſcopus dixit: Theopemptus & Daniel religioſiſſimi comminiſtri noſtri coram hic nobis exponant, an eiuſmodi epiſtolas reddiderint.

Φλαυιανὸς Ἐπίσκοπος Φιλίππων εἶπε· Κατηξιώθησαν οἱ θεοφιλέστατοι συλλειτουργοὶ ἡμῶν, Θεόπεμπτος, καὶ Δανιὴλ, οἱ παρόντες, εἴ γε δεδώκασι τὰς ἐπιστολάς.

Theopemptus Cabaſorum Epiſcopus dixit: Die Dominico, cum ſynaxis ageretur, ad Epiſcopale palatiũ aſcendimus, ibidemq. toto præſente Clero, multisq. ex illuſtribus adſtãtibus, litteras, de quibus hic ſermo eſt, Neſtorio tradidimus.

Θεόπεμπτος Ἐπίσκοπος *Καβάσων εἶπεν· Εἰς τὸ *Καβαλέων ἐπισκοπεῖον ἀπελθόντες, ἡμέρᾳ κυριακῇ, συναγείσης ἐπιπλευμένης, παρόντος παντὸς κλήρου, καὶ τ ἰλλουστρίων χαιρόντων πάντων, τοῦτο δεδώκαμεν Νεστορίῳ τὰ γράμματα.

Similiter & Daniel Darnenſium Epiſcopus eadem confirmauit.

Ὁμοίως δὲ καὶ Δανιὴλ, ἐπίσκοπος Δάρνεως, τὰ αὐτὰ κατέθετο.

Flauianus Philippenſium Epiſcopus dixit: Dic, quæſo, litterisne ab eo ſit ſatisfactum?

Φλαυιανὸς Ἐπίσκοπος Φιλίππων εἶπεν· Εἰπέτω οὖν τὸ ἀκριβὲς τοῖς *γράμμασι; *χαρτίοις

Daniel Darnenſium Epiſcopus dixit: Tunc nobis reſpondit, vt poſtero die veniremus, & priuatim illum conueniremus. Porro ſequenti die redeuntibus aditum intercluſit, & reſponſum nobis dare non eſt dignatus.

Δανιὴλ Ἐπίσκοπος Δάρνεως εἶπεν· Εἶπεν ἡμῖν τότε, ὥστε ἐλθεῖν τῇ ἐξῆς ἡμέρᾳ, καὶ ἰδιάσαι αὐτῷ· ἀλλ' ἡνίκα ἡμῶν ἀπελθόντων, ἀπέκλεισεν ἡμῖν τὰς θύρας, καὶ οὐκ ἠξίωσεν ἡμᾶς ἀποκρίσεως.

Theopemptus Cabaſorum Epiſcopus dixit: Litteris, de quibus proxime dictum eſt, acceptis, conſtituit nobis, vt ſequenti die reuerteremur, ſermonemq. cum eo haberemus. Abiuimus ergo: at poſtero die reuerſos non admiſit, neque quidem ſatisfecit litteris; ſed publice pro concione eadem quę ante, & his quoque deteriora dogmata propoſuit. Neque vero ſolum ante redditas litteras hæc docebat, ſed multo peiora poſtquam accepit, docuit, & vſque hodie docere non deſinit.

Θεόπεμπτος Ἐπίσκοπος Καβάσων εἶπε· Δεξάμενος τὰ προφερόμενα χαρτία, οὐκ ἐποίησεν ἡμῖν τὴν ἐξῆς συντυχεῖν αὐτῷ· ἀπήλθομεν. εἶτα ἀπελθόντες οὐκ ἐδέξατο. οὕτι μὴν τὸ ἱκανὸν τοῖς γράμμασι πεποίηκεν. ὥστε ἐπ' ἐκκλησίας τὰ αὐτὰ, ἃ χείρονα δογματίζων ἢ μόνον ἦν πρὸ τοῦ λαβεῖν τοὺς χάρτας τοῦτο ἐδίδασκεν, ἀλλὰ καὶ πολλῷ χείρονα μέχρι τοῦ λαβεῖν ἐδίδαξεν ἕως τῆς σήμερον ἡμέρας.

Fidus Ioppes Epiſcopus dixit: In ſua ne doctrina etiamnum ad præſens vſque tempus perſiſtat Neſtorius, id pijſſimi Epiſcopi Acacius & dominus Theodotus, qui coram adſunt, & non abſque alicuius ex ipſis periculo cum eo diſſeruerunt, optime nobis explicare poterunt. Hos proinde obnixe rogamus, & per ſacroſancta Euangelia coram hic propoſita obteſtamur & adiuramus,

Φαῦστος Ἐπίσκοπος Ἰώππης εἶπεν· *Ὅτι καὶ σήμερον ἕως σήμερον τῇ αὐτῇ διδασκαλίᾳ, δυνάμει λέγω καὶ οἱ παρόντες θεοσεβέστατοι Ἐπίσκοποι, Ἀχάριος καὶ ὁ κύριος Θεόδοτος. οἱ καὶ διαλεξάμενοι αὐτὸν ἐπιήσατο. ὥστε καὶ κινδυνεύσαι τινὰ ἀπ' αὐτῶν· οὓς καὶ παρακαλοῦμεν, καὶ ἐρωτίζομεν καὶ τῶν ἁγίων

*Εἰ μέχρι σήμερον

μένων ἁγίων ἀγγελίων, ὅτι τῆς πίστως τ ὑπομνημάτων, εἰπεῖν, τί ἤκουσαν πρὸ τριῶν τούτων ἡμερῶν παρ' αὐτοῦ Νεστορίου.

Διαλαλιὰ Κυρίλλου ἐπισκόπου Ἀλεξανδρείας, περὶ τῶν αὐτοῦ δυσφημιῶν.

Κύριλλος ἐπίσκοπος Ἀλεξανδρείας εἶπεν· Ἐπειδὴ οὐ περὶ τ τυχόντων ἡμῖν ὁ λόγος, ἀλλὰ περὶ ὅ πάντων κεφαλαιωδεστέρων πράγματος, φημὶ δὴ τῆς ὀρθῆς εἰς Χριστὸν πίστεως, ἀναλαβεῖν ἐστι, τοὺς φιλαβεστάτους ἐπισκόπους, Θεόδοτον καὶ Ἀκάκιον, καὶ τὰς εὐλαβεστάτης τοῦ φιλαβεστάτου ἐπισκόπου φύσεως, καὶ τοὺς ὁρκισμοὺς, τοὺς ἐπενεχθέντας, φιλαλήθεις ὄντας, καὶ ἁγίους, εἰπεῖν, εἴπερ ἀκηκόασι λέγοντος αὐτοῦ ἐν τῇ Ἐφεσίων πόλει, διαλεχθῆναι περὶ αὐτὸν ὑπὲρ τῆς ὀρθῆς πίστεως κινήσαντος.

Θεόδοτος ἐπίσκοπος Ἀγκύρων εἶπεν· Οὐδαμῶς μὲν ὑπὲρ φίλου. πάλαι πάσης φιλίας προτιμῶ τὴν εὐσέβειαν. διὸ ἀνάγκην ἔχω, καὶ μὴ πολλῆς ἀθυμίας, περὶ ὧν ἐρωτῶμαι, τὴν ἀλήθειαν ἐκφῆναι· σὺν οἶμαι χρεὼν εἶναι τῆς ἡμῶν μαρτυρίας, τοῦ φρονήματος αὐτοῦ δῆλα γεγενημένου ἐκ τοῦ γράμματος τοῦ πρὸς τὴν ὀρθοδοξίαν· ἃ γὰρ ἐκεῖ ἀπηνέχθησαν περὶ τοῦ θεοῦ λόγου λέγεσθαι, τουτέστι τοῦ μονογενοῦς, ἀνατιθέντα αὐτῷ τὰ ἀνθρώπινα, πῶς, καὶ ἐνταῦθα διαλεχθέντος, ἔφη· μὴ δεῖν περὶ θεοῦ λόγου κακολογεῖσθαι, μηδὲ χρῆσιν τὴν ἐκ παρθένου· οὕτω καὶ ἐνταῦθα πολλάκις ἔφη, δίμηνιαῖον, ἢ τρίμηνιαῖον, μὴ δεῖν λέγεσθαι θεόν· καὶ πάντα οὐχ ἡμεῖς μόνοι, ἀλλὰ καὶ ἕτεροι πλείονες, ἀκηκόαμεν, οὐ περὶ πολλῶν ἡμερῶν πρὸς ἡμᾶς αὐτοῦ ἐν Ἐφέσῳ διαλεχθέντος.

Ἀκάκιος ἐπίσκοπος Μελιτηνῆς εἶπε· Πίστεως προκειμένης, καὶ τῆς εἰς τὸν θεὸν εὐσεβείας, ἀνάγκη πᾶσαν σχολάζειν διάθεσιν· ὅθεν εἰ καὶ σφόδρα ἕτερος τοὺς ἄλλους τὸν κύριον Νεστόριον ἠγάπησα, καὶ παντοίως αὐτὸν θεραπεῦσαι ἐσπούδασα, ἀνάγκη νῦν φιλαλήθως τὰ παρ' αὐτοῦ εἰρημένα εἰπεῖν, ἕτερ τοῦ μὴ καταγελασθῆναί με τῷ ψυχῷ, δοκιμάσαντος πλεῖστα. παρεσχεθημεν ἐπιστὰς τῇ Ἐφεσίων πόλει, ἐπιποθήσαντι πρὸς τὸν εἰρημένον ἄνδρα διαλέξει· καὶ γνοὺς αὐτὸν σὺν ὀρθῶς φρονοῦντα, παντοίως αὐτὸν ἐσπούδασα διορθώσασθαι, καὶ διαπεῖσαι τοῦ πατρικοῦ φρονήματος. αὐτόν τε ἐκεῖνον ἰσχυρῶς τοῖς χείλεσι συνομολογοῦντα, ὅτι δὴ μεγαλοφυΐαν τῆς τοιαύτης ἐννοίας· ἡμέρας δὲ δέκα, ἢ δώδεκα διαλιπόν, πάλιν λόγου τινὸς κινηθέντος, ἀντιλαβόμενον τοῦ τῆς ἀληθείας λόγου· καὶ ἀντιπίπτοντα αὐτὸν τούτῳ ἰσχυρῶς· καὶ δύο ἀτόπως τὸ αὐτὸ ἐμφανῶσον ἀναπλέκειν· πρότερον μὲν γὰρ ἐκ τοῦ αὐτοῦ ἐπερωτήσεως ἀτόπου οὔσης ἀνάγκην ἐπιθεῖναι τοῖς δόκησιν λεγομένοις, ἢ πάντη ἀρνήσασθαι, τὸν τοῦ μονογενοῦς θεότητα ἐνανθρωπήσαι, ἢ ὁμολογεῖν, ὅπερ ἐστὶν ἀσεβὲς, ὅπερ καὶ ἡ τοῦ πατρὸς καὶ ἡ τοῦ υἱοῦ, καὶ ἡ τοῦ πνεύματος, θεότης συνεπερώθη τῷ θεῷ λόγῳ· ἅπερ ἐστὶ πάντι τρόπῳ κακοτέχνου διανοίας, καὶ ἐκβαλλόμενος τὸν ἀσεβῆ πίστιν. ἔπειτα δ' αὖτε κινηθέντος λόγου,

mus, vt in præsentium actorum fidem & confirmationem nobis exponant, quidnam ante hoc proximum triduum ex ipso Nestorio audierint.

Pronuntiatum Cyrilli Episcopi Alexandrini de blasphemijs Nestorij.

Cyrillus Alexandriæ Episcopus dixit: Quandoquidem non de vulgari, sed de re omnium maxima hic agitur, puta de recta in Christum fide, consentaneū est vt reuerendissimi Episcopi Theodotus & Acacius iuxta obtestationem, oblatiq. iurisiurandi religionem pijssimi Fidi Episcopi, quemadmodum sanctos & amatores veritatis decet, ea candide sincereq. nobis aperiant, quę cum Nestorio in hac Ephesiorum ciuitate de orthodoxa Fide disputantes, ex illius ore audierunt.

Theodotus Ancyræ Episcopus dixit: Equidem amici causa grauiter affligor; nihilominus omni amicitiæ præpono pietatem. Adigor proinde, idq. non magna absque animi mei tristitia, vt eorum, de quibus interrogor, veritatem exponam; etsi interim nostrum hoc testimonium non magnopere desiderari existimem. Nam cuius illefententiæ sit, ex litteris quas ad pietatem tuam dedit, satis apertum est: siquidem humana, quæ ibi de Verbo, hoc est Vnigenito, tamquam illo indigna prędicari posse negauit, eadē & hic quoque inficiari non erubuit. Etenim vt lactationem ex Virgine generationem, aliaq. ciusmodi de Deo dici non posse, in epistola contendit; ita hoc in loco differens, Deum bimestrem aut trimestrem appellare, nefas esse repetiuit. Atque hoc non solum nos ex eo intelleximus, cum paucis antediebus in hac Ephesiorum ciuitate contra nos disceptaret, sed alij præterea non pauci.

Acacius Melitenæ Episcopus dixit: Fide & pietate erga Deum in medium propositis, omnis priuata affectio facessat necesse est. Quamobrem licet dominum meum Nestorium præ ceteris ardenti quodam amore prosequutus sim semper, eumq. omnino seruare studuerim; nupc tamen necessitas hortatur, vt quæ ab ipso prolata mihi constant, ea vera narratione hic explanem: ne, si forte veritatem cælauero, meritam damnationis sententiam animæ meæ afferam. Igitur vbi primum in hanc Ephesiorum ciuitatem ingressus sum, cum prædicto viro in colloquium veni. Cumq. inter differendum, illum minus recte sapere animaduerterem, ab erronea opinione, qua tenebatur, eum abducere, & ad veritatis tramitem transferre conatus sum: eòq. hominem induxisse videbar, vt se verbis saltem ab ea sententia recessisse fateretur. Ceterum decem aut duodecim dierum interuallo interiecto, intermissam disceptationē denuo redintegramus. Cumq. ego veritatis patrocinium suscepissem, deprehendi illum & veritati serio obniti, & in duas graues absurditates simul prolabi. Primo namque ex illius interrogatione, quæ non parum inepta erat, eo responsurum adigere contendebat, vt vel Vnigenitum incarnatum inficiaretur; vel certe (quod impium erat) Patrem & Spiritum sanctū vna cum Verbo carnem sumpsisse profiteretur. Quod, vt dixi, mentis erat peruersissimæ, & piam Fidē modis omnibus euertere paratæ. Mota deinde altera

concertatione, Episcopus quidam qui ipsi adhærebat, sermonem excipiens, alium asserebat Filiũ esse qui mortem subierat, & alium item Dei Verbum. Quam blasphemiam amplius ferre non valens, omnibus consalutatis abiui. Aderat & alius quidam ipsi, qui Iudæis patrocinatus, eos non in Deum, sed in hominem impios extitisse affirmabat.

Flauianus Philippensium Episcopus dixit: Cũ pijssimorum & religiosissimorum cõsacerdotum nostrorum Acacij & Theodoti narratio manifesta existat; consequens est, vt beatorum Patrum nostrorum sententiæ ad præsens institutum facientes in medium proferantur, prolataq. & lectæ in acta referantur.

Petrus presbyter Alexandriæ, & notariorum primicerius dixit: Quandoquidem sanctissimorũ sacratissimorumq. Patrum ac Episcoporum, & diuersorum præterea Martyrum codices in promptu habemus, nonnullaq. capita ex illis selegimus; ea, si vobis ita visum fuerit, prælegemus.

Flauianus Episcopus Philippensium dixit: Legantur, & in actorum monumenta referantur. Et lecta sunt in hunc modum.

A γου, αὐτὸλάβετό τις σωὼν αὐτῷ ἐπίσκοπος τ̃ λόγου· καὶ ἄλλον μὲν ἔφη εἶναι τὸν υἱὸν τὸν τὸ πάθος ἀναδεξάμενον, ἄλλον ⸗ τὸν θεὸν λόγον. πρὸς ὃν βλασφημίαν [x] οὐκ ἐνεγκὼν ἀνωτέρω, σωλαξάμενος πάντων, ἐξῆλθον. καὶ ἕτερος δὲ τῶν σὺν αὐτῷ συνηγόρει τοῖς ἰουδαίοις, ὡς οὐκ εἰς θεὸν, ἀλλ' εἰς ἄνθρωπον ἠσεβηκότα.

[x] οὐκέτι ἐνεγκών

Φλαυιανὸς ἐπίσκοπος φιλίππων εἶπε· φανερᾶς οὔσης τῆς καταθέσεως τ̃ ἀλαβεστάτων, καὶ θεοσεβεστάτων συλλειτουργῶν ἡμῶν Θεοδότου, καὶ Ακακίου, ἀκόλουθόν ἐστιν, ἵνα ⸗ εἶπον πρὸ τῶν προκειμένων δόξαν B [x] ἔσχον οἱ μακάριοι πατέρες ἡμῶν, καὶ οἱ ἐπίσκοποι, ἀναγνωσθῆναι, καὶ ἐμφέρεσθαι τοῖς πραττομένοις.

Πέτρος πρεσβύτερος Αλεξανδρείας, καὶ πρωτομυσταγωγὸς νοταρίων εἶπεν· Επειδὴ μᾶς χεῖρας ἔχομεν τ̃ βιβλία τῶν ἁγιωτάτων καὶ θεοσεβεστάτων πατέρων, καὶ ἐπισκόπων, καὶ διαφόρων μαρτύρων, ἐπιλεξάμεθα δὲ ἐκ [x] πάντων ὀλίγα κεφάλαια, ἃ πρέπει [x] πάντα ὑμῖν, ἀναγνωσόμεθα.

Φλαυιανὸς ἐπίσκοπος φιλίππων εἶπε· Καὶ πάντα ἀναγνωσθέντα ἐμφερέσθω. Καὶ ἀνεγνώσθη ἕκαστα.

C

Petri sanctissimi Episcopi & martyris, ex codice de Deitate.

Πέτρου τοῦ ἁγιωτάτου ἐπισκόπου Αλεξανδρείας, τ̃ μάρτυρος, ἐκ τοῦ περὶ θεότητος βιβλίου.

Ioan. 1. b. 17. CVM vere gratia & veritas per IESVM Chri-
Ephes. 2. b. 8. stum facta sit; hinc secundum Apostoli doctrinam, gratia saluati sumus. Ait enim: Et hoc non ex nobis; Dei enim donum est: non ex operibus, vt ne quis glorietur. Dei voluntate Ver-
Ioan. 1. b. Phil. 2. a. bum factum est caro, habituq. inuentum vt homo, non recessit à Deitate. Neque enim ea de-
2. Cor. 8. b. 9. causa egenus factus est cum esset diues, vt virtutis aut maiestatis suæ perfectione exueretur; sed
D vt & mortem pro nobis peccatoribus susciperet,
1. Pet. 3. d. 18. iustus pro iniustis; vt nos offerret Deo mortificatus quidem carne, viuificatus autem spiritu. Et post pauca rursum: Quare & Euangelista quo-
Ioan. 1. b. 14. que vera prædicat dum ait: Et Verbum caro factum est, & habitauit in nobis. Tum videlicet, cum Angelus sacram Virginem salutauit, dicens:
Luc. 1. c. 28. Aue gratia plena, Dominus tecum. hoc est, Dei Verbum nunc tecum est. nam illa Gabrielis salutatio, Deum Verbum in vtero virgineo natum, & carnem factum insinuat. hinc & scriptum est:
Ibid. d. 35 Spiritus sanctus superueniet in te, & virtus Altissimi obumbrabit tibi: ideoq. quod natum est ex
E te sanctum, vocabitur filius Dei. Et paucis interiectis rursum: Deus autem Verbum citra viri commercium, sola Dei, qui quiduis efficere potest, voluntate, in Virginis vtero incarnatum est, viri operatione aut præsentia ad hoc minime requisita. Dei namque virtus Virginem per Spiritus sancti aduentum obumbrans, viro quouis efficacius operata est.

Επειδὴ καὶ ἀληθῶς ἡ χάρις, καὶ ἡ ἀλήθεια διὰ Ιησοῦ Χριστοῦ ἐγένετο· ὅθεν ⸗ χάριτι ἐσμὲν σεσωσμένοι, κ̃ τὸ ἀποστολικὸν ῥητόν· κ̃ τοῦτο, φησὶν, οὐκ ἐξ ἡμῶν· θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. θελήματι θεοῦ ὁ λόγος σὰρξ γέγονε· κ̃ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, [x] ἢ καταλείφθη τ̃ θεότητος. ἦλθε γὰρ ἵνα τ̃ δυνάμεως αὐτοῦ, ἡ δόξης, πλέον δόσῃ, πλουτῶν πλείστους ὤν, τοῦτο ἐγένετο. ἀλλὰ ἵνα καὶ τὸν θάνατον ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν ἀναδέξηται· δίκαιος ὑπὲρ ἀδίκων· ὅπως ἡμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δ̃ πνεύματι. Καὶ μετ' ἔπεσι. Οθεν καὶ ὁ εὐαγγελιστὴς ἀληθεύει, λέγων, ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν· τοῦτ' [x] ἐστὶ τόπῳ, ἀφ' οὗ ὁ ἄγγελος ἠσπάσατο τὴν παρθένον [x] εἰπών· χαῖρε κεχαριτωμένη· ὁ κύριος μετὰ σοῦ. τὸ γὰρ ὁ κύριος μετὰ σοῦ, τοῦτ' ἔστιν ἀκούσας τοῦ Γαβριὴλ, εἰπὲ τοῦ ὁ θεὸς λόγος μετὰ σοῦ σημαίνει γὰρ αὐτὸν [x] γενόμενον ἐν μήτρᾳ, ἐκ σαρκὸς γενόμενον, καθὼς γέγραπται· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι. διὸ κ̃ τὸ γενώμενον ἅγιον, κληθήσεται υἱὸς θεοῦ. Καὶ πάλιν μετ' ἔπεσι. Ο δ̃ θεὸς λόγος σὰρξ τῷ αἰῶνι δόσεως, κ̃ βούλησιν τοῦ πάντα δυναμένου καταρτίσασθαι θεοῦ, γένεται ἐν μήτρᾳ τῆς παρθένου σὰρξ· μή τι διηθεὶς τῆς αὐτοῦ ἐνεργείας, ἢ παρουσίας ἐνεργέστερον γὰρ τοῦ αὐτοῦ ἐνεπόησεν ἡ τ̃ θεοῦ δύναμις, ἐπισκιάσασα τῇ παρθένῳ σὺν τῷ ἐπελεύσεσθαι ἁγίῳ πνεύματι.

[x] οὐκέτι ἐνεγκών

[x] ἐν ἁπλότητι

[x] ἐν ἔπεσι

[x] γενόμενον

Atha-

Αθανα-

Ἀθανασίου τοῦ ἁγιωτάτου, ἡμῶν ἐπισκόπου Ἀλεξανδρείας, ἐκ τοῦ κατ' Ἀρειανῶν βιβλίου.

Athanasii sanctissimi Episcopi Alexandriæ, ex libro contra Arianos.

Πολλοὶ μὲν οὖν ἅγιοι γεγόνασι, καὶ καθαροὶ πάσης ἁμαρτίας· Ἱερεμίας μὲν γὰρ ἐκ γαστρὸς ἡγιάσθη· καὶ Ἰωάννης ἔτι κυοφορούμενος, ἐσκίρτησεν ἐν ἀγαλλιάσει, ὅτε τῇ Φωνῇ τῆς ἁγίας Μαρίας. καὶ ὅμως ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας, ὅτι τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ. καὶ οὕτως ἔμενον οὐδὲν ἧττον οἱ ἄνθρωποι, θνητοὶ, καὶ φθαρτοὶ, ἐκτικοὶ τῶν ἰδίων τῆς φύσεως παθῶν. νῦν δὲ, τοῦ λόγου γενομένου ἀνθρώπου, καὶ ἰδιοποιουμένου τὰ τῆς σαρκὸς, ἀκέραια τοῦτα τοῦ σώματος ἄπεστιν, διὰ τὸν ἐν αὐτῷ γενόμενον θεὸν λόγον· ἀλλ' ἐπ' αὐτοῖς μὲν αὐτὰ λοιπά. λοιπὸν δὲ οἱ ἄνθρωποι ἀκέραια τὰ ἴδια πάθη μένουσιν ἁμαρτωλοὶ καὶ νεκροὶ, ἀλλὰ τῇ τοῦ λόγου δυνάμει ἀπαθεῖς, ἀθάνατοι καὶ ἄφθαρτοι ἀεὶ διαμένουσιν. ὅθεν καὶ γενομένης τῆς σαρκὸς ἐκ τῆς θεοτόκου Μαρίας, αὐτὸς λέγεται γεγεννῆσθαι, ὁ τοῖς ἄλλοις τὸ γενέσθαι, εἰς τὸ εἶναι, παρέχων· ἵνα τῷ ἡμῶν εἰς ἑαυτὸν μεταθῇ γένεσιν, καὶ μηκέτι ὡς γῆ μόνη ὄντες, εἰς γῆν ἀπέλθωμεν· ἀλλ' ὡς τῷ ἐξ οὐρανοῦ λόγῳ συναφθέντες, εἰς οὐρανὸν ἁρπαγησώμεθα διὰ αὐτό· σχεδὸν οὕτω καὶ τὰ ἄλλα πάθη τοῦ σώματος ἔχει ἀπηκότως εἰς ἑαυτὸν μεταθῆκεν, ἵνα μηκέτι ὡς ἄνθρωποι δοκῶμεν· ἀλλ' ὡς ἴδιοι τοῦ λόγου, τῆς αἰωνίου ζωῆς μεταλάχωμεν. ἀκέραια δὲ τῷ λόγῳ τὰ περὶ τὴν γένεσιν ἐν τῷ Ἀδὰμ πάντες δοκοῦμεν· ἀλλὰ λοιπὸν τῆς γενέσεως ἡμῶν, τῇ πάσης τῆς σαρκικῆς ἀσθενείας μεταπεθέντων εἰς τὸν λόγον, ἐλαφρόμεθα δικαίως τῆς, λυπρίας τῆς δι' ἁμαρτίαν κατάρας. Διὰ τὸ ἐν ἡμῖν ὑπὲρ ἡμῶν γενόμενον κατάραν.

Multi sane & sancti extitere, & ab omni peccato immunes. Siquidem Hieremias ex vtero sanctificatus est: & Ioannes adhuc intra materna viscera delitescens, Deiparæ virginis Mariæ voce percepta, præ gaudio exultauit. Verùtamen regnauit mors ab Adam vsque ad Moysen, etiam in eos qui non peccauerunt in similitudinem præuaricationis Adæ. Atque ita homines morti & corruptioni, ceterisq. miserijs quæ in ipsorum naturam conueniunt, obnoxij manebant. Nunc autem posteaquam Verbum incarnatũ est, & ea quæ carnis sunt propria, sibi adsciuit, eiusmodi passiones in corpus non amplius desæuiunt, propter Deum Verbum quod in eo factũ est, sed ab ipso quidem cõsumptæ sunt. Restat ergo, vt homines secundum propriæ naturæ passiones peccato & morte non amplius constricti teneantur; sed Verbi virtute exsuscitati, perpetuæ immortalitatis & incorruptionis beneficio potiantur. Carne proinde ex Deipara Maria nata, ipse natus perhibetur, qui alijs rebus vt sint largitur: quò videlicet nostra natiuitate in seipsum translata & transformata, non amplius tumquam terra tantum simus, in terram abeamus; sed tamquam cælesti Verbo coniuncti, ab ipso in cælum euehamur. Ad hunc modum alias quoque corporis passiones haud incongrue in seipsum transtulit ille, ne in posterum sicut homines moriamur, sed tamquam Verbi Dei proprij effecti, sempiternæ vitæ participes existamus. Neque enim vltra, iuxta priorem generationem, omnes in Adam morimur; sed tam natiuitate, quàm reliquis omnibus carnis infirmitatibus in Verbum translatis, à maledictione per peccatum nobis inflicta, propter eum qui in nobis nostri causa factus est maledictio, resurgimus.

Orat. 4. contra Arian. ante med. Hiere. 1. 5. Luc. 1. 44. Rom. 5. c. 14. Psal. 81. b. 1. Cor. 15. c. 22. Galat. 3. b 13.

Τοῦ αὐτοῦ, ἐκ τῆς πρὸς Ἐπίκτητον ἐπιστολῆς.

Eiusdem, ex epistola ad Epictetum.

Πῶς δὲ καὶ ἀμφιβάλλειν ἐτόλμησαν οἱ λεγόμενοι χριστιανοὶ, εἰ ὁ ἐκ Μαρίας προελθὼν κύριος, υἱὸς μὲν τῇ οὐσίᾳ καὶ Φύσει τοῦ θεοῦ ἐστὶ· τὸ δὲ κατὰ σάρκα, ἐκ σπέρματος ἐστὶ Δαυὶδ, σαρκὸς δὲ τῆς ἁγίας Μαρίας; τίνες δὲ ἄρα οὕτω τολμηροὶ γεγόνασιν, ὥστε εἰπεῖν τὸν Χριστὸν τὸν σαρκὶ παθόντα καὶ ἐσταυρωμένον, μὴ εἶναι κύριον, καὶ σωτῆρα, καὶ θεὸν, καὶ υἱὸν τοῦ πατρός; ἢ πῶς χριστιανοὶ θέλουσιν ὀνομάζεσθαι, οἱ λέγοντες εἰς ἄνθρωπον ἄγιον, ὡς ὅτι ἕνα τῶν προφητῶν, ἐληλυθέναι τὸν λόγον, καὶ μὴ αὐτὸν ἄνθρωπον γεγονέναι, λαβόντα ἐκ Μαρίας τὸ σῶμα; ἀλλ' ἕτερον εἶναι τὸν Χριστὸν, καὶ ἕτερον τὸν τοῦ θεοῦ λόγον, τὸν πρὸ Μαρίας, καὶ πρὸ αἰώνων, υἱὸν ὄντα τοῦ πατρός; ἢ πῶς εἶναι χριστιανοὶ δύνανται, οἱ λέγοντες, ἄλλον εἶναι τὸν υἱὸν, καὶ ἄλλον τὸν τοῦ θεοῦ λόγον; Καὶ μεθ' ἕτερα πάλιν· Οὐ μὴν δὲ πάντα ἐγίνετο, μὴ γένοιτο, ὡς ἔνιοι πάλιν ὑπέλαβον· ἀλλ' ὄντως ἀληθείᾳ γενομένου ἀνθρώπου τοῦ σωτῆ-

Quomodo autem quidam qui inter Christianos censentur, in quæstionem vocare audẽt; Dominusne, quem Maria in lucem edidit, natura quidem & essentia Dei filius existat, secundum carnem vero ex semine Dauid & sanctæ Mariæ carne ortum ducat? Qui nam vero in eam temeritatem prolapsi sunt, vt dicere audeant, Christũ, qui carne passus & crucifixus est, nec Deum esse, nec Dominũ, nec saluatorem, nec Patris Filium? Quomodo rursum Christiani hominis appellationem vsurpare non verentur, qui Verbum in hominem sanctum perinde atque in aliquẽ Prophetarum descendisse asserunt? ipsum autem Verbum quod corpus ex Maria sumpsit, hominẽ non esse factum; sed alium Christum, alium rursum esse Dei Verbum, quod ante Mariam & sæcula erat Filius Patris? Aut quomodo Christiani nomen merentur, qui alium dicunt esse Filium, & alium Dei Verbum? *Et post alia rursum:* Hæc autem (vt quidam existimarunt) non agebantur ficte; absit; sed realiter & vere; vt Saluatore re

Paulo post princip.

Rom. 1. a.

κτύσει τὴν δυνάμιν, πολλῷ μᾶλλον ἐπαινούμενοι· ὅτι- A
τος ὁ πάντων δημιουργὸς, ὁ ζῶν & ἐνεργὴς τοῦ θεοῦ λό-
γος, πάσης αἰρμονίας διακοσμήσας τὰ σύμπαντα, ἔχ-
θεῖας ὕλης ὑμέας ὕλης χερσαίου λαβόμενος ζώπυρος,
πρὸς ἡμᾶς ἀφῖκται· ἀλλ' ἐν πηλῷ τὸ μέγα τῆς ἑαυτοῦ
δείκνυσι τέχνης, τὸν ἐκ πηλοῦ πλασθέντα διορ-
θούμενος ἄνθρωπον· αὖτος ἐκ παρθένου καινοπρε-
πῶς πρῶτον ἄνθρωπος· τῷ μὲν τρόπῳ τῆς γενέσεως
διαλλάττων· τὸν δὲ κατὰ πάντα πρὸς ἡμᾶς χωρὶς
ἁμαρτίας, σὺκ ἐκφυγὼν κρίνας ὁμοίωσιν. πεπει-
μένος, ἀπεργαζόμενος, ὑφηνούμενος. βρέφος ἐν B
φάτνῃ κείμενος, τῆς φύσεως ἡμῶν τὴν ἀσθένειαν
ἀνδεχόμενος, διὰ τὰς προλαβούσας ἁμαρτίας
ἐξ αἰτίας. ἀλλ' ἔτι βρέφος ὢν, ὁμοῦ καὶ τὸν ἐχθρὸν,
& τὴν τούτου ἐπουβεῖ φάλαγγα, μείζους ἕλκων ἐπὶ
μετάνοιαν, καὶ σφοδρὰζων τοῦ δοκεῖλαντος
αὐτοὺς προφρονῶν βασιλέως.

Κυπριανοῦ τοῦ ἁγιωτάτου ἐπισκόπου καὶ μάρτυρος,
ἐκ τοῦ περὶ ἐλεημοσύνης λόγου.

ΠΟλλαὶ καὶ μεγάλαι τυγχάνουσιν ἀγαπητοὶ ἀ-
δελφοὶ, αἱ θεῖαι εὐεργεσίαι, ἀφ' ὧν τὴν ἡμετέ- C
ραν σωτηρίαν ὁ τοῦ θεοῦ πατρὸς ἀγάπη καὶ
πλουσία φιλανθρωπία ἐργάσατο, καὶ ἀεὶ ἐργάζε-
ται. ὅπως φυλάξαι & ζωοποιῆσαι ἡμᾶς ὁ πατὴρ τὸν υἱὸν ἔ-
πεμψεν, ἵνα ἡμᾶς ἀνακαινίσῃ· καὶ πεμφθεὶς ὁ υἱὸς,
ἠθέλησεν υἱὸς ἀνθρώπου γενέσθαι, ὅπως ἡμᾶς υἱοὺς θεοῦ
καταστήσῃ· ἐταπείνωσε τύπῳ ἑαυτὸν, ἵνα τὸν λαὸν
τὸν ἀπερριμμένον ἀνακτήσηται· πεφανέρωται, ἵνα
τὰ ἡμέτερα τραύματα θεραπεύσῃ· ἐδούλωσεν, ἵνα
ἐκ δουλείας εἰς ἐλευθερίαν τοὺς αἰτῷ δουλεύοντας ἀ-
γάγῃ· ἐθνάτωσεν ἑαυτὸν, ἵνα τὸν ἀθανασίαν τοῖς θνη-
τοῖς δοτὸν ᾖ.

Ἀμβροσίου τοῦ ἁγιωτάτου γενομένου ἐπισκόπου τῆς
Μεδιολανίων ἐκκλησίας περὶ πίστεως.

EI ἐμοὶ οὐ πιστεύσει, πιστεύσουσι τῷ ἀποστόλῳ λέ-
γοντι· ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξα-
πέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς,
γενόμενον ὑπὸ νόμον. τὸν υἱὸν αὐτοῦ, φησὶ, οὐχ ἵνα ἐκ
πολλῶν· οὐ κοινὸν, ἀλλ' αὐτοῦ· τῆς ἀϊδίου γεννήσεως τὴν
ἰδιότητα ἐσήμανε. τοῦτον μὴ πῶς γενόμενον ἐκ γυ-
ναικὸς καταπτοεῖται, ὅπως τὸ γενέσθαι, οὐ τῇ θεότητι,
ἀλλὰ τῷ προσληφθῆναι ζώπυρα σωτηρίας, γενό- E
μενον ἐκ γυναικὸς, διὰ τῆς προσληφθείσης σαρκὸς γε-
νόμενον ὑπὸ νόμον, διὰ τῆς τοῦ νόμου φυλακῆς· ἡ γὰρ
θεότης αὐτοῦ γέννησις πρὸ τοῦ νόμου· αὐτὴ γὰρ μὴ ἦν νόμος.

Τοῦ αὐτοῦ, ἐκ τοῦ δευτέρου βιβλίου περὶ πίστεως.

ΣΙωπήσωσι τίνων αἱ λοιπὸν λόγων μάτην ζη-
τήσεις, ὅτι ἡ τοῦ θεοῦ βασιλεία καθὼς γέ-
γραπται, οὐκ ἐν πειθοῖ λόγων ἀνθρωπίνων ἐστὶν, ἀλλ' ἐν
δεδείξει δυνάμεως. φυλάξωμεν τὴν διαφορὰν τῆς
θεότητος, καὶ τῆς σαρκὸς. εἷς ἐν ἑκατέρῳ λαλεῖ ὁ τοῦ θεοῦ υἱὸς, ὅτι ἐν αὐτῷ ἡ ἑκατέρα φύσις ἐστίν. ὁ αὐτὸς λαλῶν,

tum quod dissoluitur, sæpe sumentes, artis suæ vim in ea explicant, ac non vulgarem, immo cumulatiorem laudem promerentur: ita sane omnium optimus artifex viuum illud & efficax Dei Verbum, quod vniuersam hãc rerum molem mira ordinis concinnitate exornauit, non nobili aliqua aut pretiosa materia, hoc est, cælesti corpore sumpto ad nos descendit; sed in vili abiectoq. luto artis suæ magnitudinem declarauit, dum hominem ex limo formatum instauraturus, noua quadam ratione homo ex Virgine processit. Et quamuis natiuitatis modo à nobis differret, similitudinem tamen nostram (peccato dumtaxat excepto) per omnia amplectendam existimauit. Nam & nascitur, & fascijs inuoluitur, & lactatur, & in præsepio ponitur; & omnes denique propter antecedẽtia peccata naturæ nostræ infirmitates experitur. Interim tamen cum infans adhuc esset, inimicum ipsiusq. cohortem exterruit, Magosq. ad pœnitentiam adduxit, & vt Regis, à quo præceptum acceperant, præceptum contemnerent, intrepide effecit.

Hebr. 4. b. 12.
Ibid. c. 15.
Luc. 2. a.
Matth. 2. a.

Cypriani sanctissimi Episcopi & martyris, extractatu de Eleemosyna.

MVlta & magna sunt, fratres carissimi, beneficia diuina, quibus in salutem nostram Dei Patris & Christi larga & copiosa clementia & operata sit, & semper operetur; quòd conseruandis ac viuificandis nobis Pater Filium suum misit, vt reparare nos posset; quòdq. Filius missus, esse & hominis filius voluit, vt nos Dei filios faceret. humiliauit se, vt populum qui prius iacebat, erigeret: vulneratus est, vt vulnera nostra curaret: seruiuit, vt ad libertatem seruientes extraheret: mori sustinuit, vt immortalitatem mortalibus exhiberet.

D

Ambrosii sanctissimi Episcopi Mediolanensium expositio de Fide.

SI mihi non credunt, credant Apostolo dicenti: Postquam vero venit plenitudo temporis, misit Deus Filium suum factum ex muliere, factũ sub lege. Filium, inquit, suum, non vnum de multis; non communem, sed suum. Suum cum dicit, generationis æternæ proprietatem significauit. Hunc postea factum ex muliere asseruit, vt factura non diuinitati, sed assumptioni corporis adscriberetur. Factum ex muliere per carnis susceptionem: factum sub lege per obseruantiam legis. Generatio autem illa cælestis ante legem, ista post legem.

Lib. 1. de Fide, c. 6. Galat. 4. a. 4.

Eiusdem, ex libro secundo de Fide.

SIleant igitur inanes de sermonibus quæstiones, quia regnum Dei, sicut scriptum est, non in persuasione verbi est, sed in ostensione virtutis. Seruemus distinctionem diuinitatis & carnis. Vnus in vtraque loquitur Dei Filius; quia in eodem vtraque natura est. Etsi idem loquitur, non

Cap. 4. 1. Cor 2. a. 4.

 vno καὶ οὐκ

Εἴ τις ὡς ἐν προφήταις λέγει κατὰ χάριν ἐνηργηκέναι· ἀλλὰ μὴ κατὰ οὐσίαν συνῆφθαι, καὶ συναναπεπλᾶσθαι, εἴη κενὸς τῆς κρείττονος ἐνεργείας· μᾶλλον δὲ πλήρης τῆς ἐναντίας.

Εἴ τις οὐ προσκυνεῖ τὸν ἐσταυρωμένον, ἀνάθεμα ἔστω, καὶ τετάχθω μετὰ τῶν θεοκτόνων.

Εἴ τις ἐξ ἔργων τετελειωμένον, ἢ μετὰ τὸ βάπτισμα, ἢ μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν, υἱοθεσίας ἠξιῶσθαι λέγει· καθάπερ οὓς ἕλληνες παρεγγράπτους εἰσάγουσιν, ἀνάθεμα ἔστω· τὸ γὰρ ἠργμένον, ἢ προκόπτον, ἢ τελειούμενον, οὐ θεός· κἂν διὰ τὴν κατὰ μικρὸν αὔξησιν οὕτω λέγηται.

Βασιλείου τοῦ ἁγιωτάτου γενομένου ἐπισκόπου Καισαρείας τῆς πρώτης Καππαδοκίας.

Οὐ γὰρ τοσοῦτον οὐρανὸς καὶ γῆ, καὶ τὰ μυρία τῶν πελάγων, καὶ τὰ ἐν ὕδασι διαιτώμενα, καὶ τὰ χερσαῖα τῶν ζώων, καὶ φυτὰ, καὶ ἀστέρες, καὶ ἀὴρ καὶ ὧραι, καὶ ἡ ποικίλη τοῦ παντὸς διακόσμησις, τὸ ὑπερέχον τῆς ἰσχύος συνίστησιν, ὅσον τὸ δυνηθῆναι τὸν θεὸν τὸν ἀχώρητον, ἀπαθῶς διὰ σαρκὸς συμπλακῆναι τῷ θανάτῳ· ἵνα ἡμῖν τῷ ἰδίῳ πάθει τὴν ἀπάθειαν χαρίσηται.

Γρηγορίου τοῦ ἁγιωτάτου ἐπισκόπου Νύσσης.

Τοῦτο γὰρ φρονείσθω φησὶν ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ· ὃς ἐν μορφῇ θεοῦ ὑπάρχων· οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ· ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβών. τί πτωχότερον ἐπὶ θεοῦ τῆς τοῦ δούλου μορφῆς; τί ταπεινότερον ἐπὶ τοῦ βασιλέως τῶν ὅλων, ἢ τὸ εἰς κοινωνίαν τῆς πτωχῆς ἡμῶν φύσεως ἑκουσίως ἐλθεῖν; ὁ βασιλεὺς τῶν βασιλευόντων, καὶ ὁ κύριος τῶν κυριευόντων, τὴν τοῦ δούλου μορφὴν ὑποδύεται· ὁ κριτὴς τοῦ παντὸς ὑπόφορος τοῖς δυναστεύουσι γίνεται· ὁ τῆς κτίσεως κύριος ἐν σπηλαίῳ κατάγεται· ὁ τοῦ παντὸς περιδεδραγμένος οὐχ εὑρίσκει τόπον ἐν τῷ καταλύματι, ἀλλ' ἐν φάτνῃ τῶν ἀλόγων παραῤῥίπτεται. ὁ καθαρὸς, καὶ ἀκήρατος, τὸν τῆς ἀνθρωπίνης φύσεως καταδέχεται ῥύπον· καὶ διὰ πάσης τῆς πτωχείας ἡμῶν διεξελθὼν, μέχρι τῆς τοῦ θανάτου πρόεισι πείρας· ὁρᾶτο τῆς ἑκουσίου πτωχείας τὸ μέτρον, ἡ ζωὴ θανάτου γεύεται· ὁ κριτὴς εἰς κριτήριον ἄγεται· ὁ τῆς ζωῆς τῶν ὄντων κύριος ἐπὶ τῇ ψήφῳ τοῦ δικάζοντος ἄγεται. ὁ πάσης τῆς ὑπερκοσμίου δυνάμεως βασιλεὺς τὰς τῶν δημίων οὐκ ἀπωθεῖται χεῖρας. πρὸς τοῦτό σοι φησὶ τὸ ὑπόδειγμα τῆς ταπεινοφροσύνης βλεπέτω τὸ μέτρον.

Ἀττικοῦ ἐπισκόπου Κωνσταντινουπόλεως.

Σήμερον ὁ χριστὸς, ὁ καὶ δεσπότης, τὴν τῆς φιλανθρωπίας γέννησιν ἀνεδέξατο· τὴν γὰρ τῆς θεϊκῆς ἀξίας προϋπῆρχεν. εἶτα τούτοις ἐπιφέρει πάλιν· ὁ τῆς φιλανθρωπίας λόγος κενοῦται· ἀκένωτος τὴν φύσιν τυγχάνων· ἑαυτὸν γὰρ ἐκένωσε, μορφὴν δούλου λαβών, ὁ ἄσαρκος διὰ σὲ σαρκοῦται· ὁ λόγος σὰρξ ἐγένετο·

Si quis Deum in Christo per gratiam non secus atque in aliquo Prophetarum operatum dixerit, & non secundum substantiam eidem coniunctum coadunatumq. esse confessus fuerit, is melioris operationis virtute frustratus sit, vel potius contraria repleatur.

Si quis crucifixum non adorat, sit anathema, & inter Dei interfectores censeatur.

Si quis eum ex operibus perfectum, aut post baptismum, aut resurrectionē ex mortuis, in Filiū adoptari meruisse dixerit, quemadmodum ethnici adscriptitios inducunt, anathema sit: siquidem quod initiū habet, quod proficit, quod cōsummatur, hoc non est Deus, etiamsi ob successiuū incrementum tale quidpiam de eo interdum dicatur.

Basilij sanctissimi Cæsareæ primæ Cappadociæ Episcopi.

NON cælum, non terra, non marium spatia, non quæ in terris & in aquis degunt animantes, non plantæ, non stellæ, non aër, non anni tempora, non varius denique totius vniuersitatis ornatus, tantum potentiæ excellentiam ostendit, quantum immensum illum infinitumq. Deum impassibiliter per carnem assumptam conflixisse cum morte, quò nimirum per propriam passionem suam nobis impassibilitatem impertiretur.

Gregorij sanctissimi Episcopi Nyssæni.

HOc enim sapite, inquit, in vobis, quod & in Christo IESV: qui cum in forma Dei esset, non rapinam arbitratus est, esse se æqualem Deo; sed semetipsum exinaniuit, formam serui accipiens. Quid serui forma de Deo dici potest abiectius? Quid de omniū Rege humilius, quàm quòd sponte ad abiectæ naturæ nostræ commercium sese abiecit? Rex regum, Dominus dominantium seruili forma induitur: omnium iudex, mundi huius dynastis vectigalis efficitur: creaturæ Dominus in antro diuersatur: qui omnia palmo concludit, locum in diuersorio nullum inuenit, sed in brutorum animantium præsepi reclinatur: mundus & immortalis humanæ naturæ sordes non auersatur, & omnem mendicitatem nostram transgressus, ipsam demum mortem perpetitur. Voluntariæ huius paupertatis & abiectionis mensuram perpendite. Vita degustat mortem; iudex in prætorium adducitur; omnium viuentium Dominus iudicis sentētiæ subijcitur; omnium cælestium virtutum Rex, carnificum manus experiri non grauatur. Hoc, inquit, humilitatis exemplum, hunc abiectionis modum respicite.

Phil. 2. a. 5
Esa. 40.
Luc. 2.
Ioan. 19.

Attici Episcopi Constantinopolitani.

HOdie Christus Dominus benignitatis natiuitatem suscepit. nam in diuina dignitate præexistebat. Deinde rursus his addit: Benignitatis Verbum exinanitur, cum tamen natura non sit exinanibile. seipsum enim exinaniuit, formam serui accipiens. Qui carnis expers est, propter te incarnatur. Verbum caro factum est.

Philip. 2. a
Ioan. 1. b

est. qui sub tactum non cadebat ob incorporeitatem, palpatur. qui sine principio est, sub initio fit corporeo. qui perfectus est, crescit. qui immutabilis est, proficit. qui diues est, in diuersorio gignitur. qui operit cælum in nubibus, pannis inuoluitur. qui rex est, in præsepi deponitur.

Psal. 146.

Item ex eodem.

SI quem ambiguum facit Vnigeniti inhumanatio, & Virginis partus, & passionum communicatio, & crux, & mors, & resurrectio, discens agnoscat hæc mundo salutem parere; non tamen indigna benignitate præstantioris existimari debent. Si enim turpe est Deo in virgine habitare, turpius fuerit & eam condere. Quòd si eam condens nullam incurrit ignominiam; nec habitare in creatura dignum opprobrio iudicauit. Si vero pati malum est, liberare passionibus quantum est? Quare & mortuus est, immortalis existens, vt morti mortem inferret; & resurrexit, nostram constituens resurrectionem. Et hæc omnia suscepit, non natura deitatis, sed assumptione carnis: illa quidem in asylis suæ habitans impassibilitatis, hac autem omnia passus, & tolerans, vt fieret optimi instituti dux & legislator.

Amphilochij Episcopi Iconij.

QVoniam enim idem rex & Deus est, & mortem ob passionis dispensationem gustauit, munera mysteriorum sunt indicia. Offerunt Magi aurum, cognoscentes ipsum esse Regem: offerunt thus; norunt enim se Deo offerre: offerunt myrrham propter mortem in mysterio passionis.

Item ex eodem.

NIsi enim ille natus fuisset secundum carnem, non renascereris tu spiritualiter. Nisi ille sustinuisset serui formam, nequaquam tu gloriam adoptionis lucratus esses. Propterea enim cælestis in terram descendit, vt tu, qui in terra es, in cælum extollaris. Ideo Christus semetipsum exinaniuit, vt nos omnes de plenitudine eius acciperemus. Illius mors facta est tibi immortalitas: passio Domini facta est seruo exaltatio. Tu autem beneficium vertis in occasionem blasphemiæ.

Ioan. 1. b

Petrus presbyter Alexandriæ, & notariorum primicerius dixit: Habemus etiam præ manibus reuerẽdissimi Nestorij blasphemiarum commentarios, è quorum vno capita selegimus; quæ si sanctæ huic Synodo placet prælegemus.

Flauianus Philippensium Episcopus dixit: Legantur, & in acta referantur. Similiter ceteri Episcopi dixerunt: Omnes eadem dicimus.

Ex

A ἐγένετο· ὁ ἀφῆ μὴ ὑποπίπτων διὰ τὸ τῆς φύσεως ἀσώματον, ψηλαφᾶται· ὁ ἄναρχος ὑπὸ ἀρχὴν γίνεται σωματικήν· ὁ τέλειος αὔξει· ὁ ἄτρεπτος προκόπτει· ὁ πλούσιος ἐν καταλύματι * τίκτεται· ὁ περιβάλλων τὸν οὐρανὸν ἐν νεφέλαις, σπαργανοῦται. ὁ βασιλεὺς ἐν φάτνῃ κατατίθεται.

* γεννᾶται

Ομοίως τοῦ αὐτοῦ.

ΕΙ τινα διακρίνει ἡ τοῦ μονογενοῦς ἐνανθρώπησις, καὶ παρθένου κύησις, καὶ παθῶν κοινωνία, καὶ σταυρὸς, καὶ θάνατος, καὶ ἀνάστασις· μανθάνων γινωσκέτω, πρόξενα ταῦτα εἶναι τῆς * οἰκουμενικῆς σωτηρίας· καὶ μὴ ἀνάξια τῆς φιλανθρωπίας τοῦ κρείττονος λογιζέσθω. εἰ γὰρ αἰσχρὸν θεῷ τὸ παρθένον οἰκῆσαι, αἰσχρότερον * πρὸ πάντων καὶ τὸ ποιῆσαι. εἰ δὲ δημιουργῶν οὐχ ὑβρίσθη· οὐδὲ οἰκῆσαι τὸ δημιούργημα, αἰσχύνης ἄξιον ἔκρινε. καὶ εἰ τὸ παθεῖν κακὸν, τὸ παθῶν ἀπαλλάξαι, ἡλίκον; ὥστε καὶ τέθνηκεν, ἀθάνατος ὢν, ἵνα θανατώσῃ τὸν θάνατον. καὶ ἀνέστη, τὴν ἡμετέραν πρυτανεύων ἀνάστασιν. καὶ ταῦτα πάντα δέχεται οὐ φύσει θεότητος, ἀλλὰ προσλήψει σαρκός· τῇ μὲν ἐν ἀσύλοις τῆς οἰκείας ἀπαθείας οἰκῶν· τῷ δὲ τὰ πάντα παθὼν, καὶ ὑπομείνας, ὡς ἂν γένοιτο πολιτείας τῆς ἀρίστης ἡγεμόντε, καὶ νομοθέτης.

B

* ἴσως, οἰκονομικῆς

* πον κόντως

C

Αμφιλοχίου ἐπισκόπου Ικονίου.

ΕΠειδὴ γὰρ ὁ αὐτὸς βασιλεὺς καὶ θεὸς, καὶ νεκρώσεως διὰ τὴν τοῦ πάθους οἰκονομίαν γευσάμενος· τὰ δῶρα τῶν μυστηρίων ἐστὶν αἰνίγματα. προσφέρουσιν οἱ μάγοι χρυσίον· γνωρίζοντες αὐτὸν εἶναι βασιλέα. προσφέρουσι λίβανον· θεῷ γὰρ ἴσασι προσφέροντες. προσφέρουσι σμύρναν διὰ τὴν ἐν τῷ μυστηρίῳ τοῦ πάθους νέκρωσιν.

D

Ομοίως τοῦ αὐτοῦ.

ΕΙ μὴ γὰρ ἐκεῖνος ἐγεννήθη σαρκικῶς, οὐκ ἂν σὺ ἀνεγεννήθης πνευματικῶς. εἰ δὲ μὴ ἐκεῖνος ἠνέσχετο τῆς τοῦ δούλου μορφῆς, οὐκ ἂν σὺ τὴν δόξαν τῆς υἱοθεσίας ἐκέρδανας. διὰ τοῦτο γὰρ ἐπὶ γῆς ὁ ἐπουράνιος, ἵνα σὺ ὁ ἐπὶ γῆς εἰς οὐρανὸν ἀναχθῇς. διὰ τοῦτο Χριστὸς ἑαυτὸν ἐκένωσεν, ἵνα ἡμεῖς πάντες ἐκ τοῦ πληρώματος αὐτοῦ λάβωμεν. * ἐκείνου θανόντος γέγονέ σοι ἀθανασία. τὸ τοῦ δεσπότου πάθος γέγονε τοῦ δούλου ὕψωμα. σὺ δὲ τὴν εὐεργεσίαν λαμβάνεις βλασφημίας ἐφόδιον.

* ὁ ἐκείνου θάνατος

E

Πέτρος πρεσβύτερος Αλεξανδρείας, καὶ πριμμικήριος νοταρίων εἶπεν· Εχομεν δὲ μετὰ χεῖρας καὶ βιβλία τῶν βλασφημιῶν τοῦ εὐλαβεστάτου Νεστορίου. ἀφ' ὧν ἑνὸς βιβλίου ἐξελεξάμεθα κεφάλαια· ἅπερ, εἰ παρίσταται τῇ ἁγίᾳ ταύτῃ συνόδῳ, ἀναγνωσόμεθα.

Φλαυιανὸς ἐπίσκοπος Φιλίππων εἶπεν· Αναγινωσκέσθωσαν, καὶ ἐμφερέσθωσαν * τῇ πίστει τῶν χριστιανῶν πεπραγμένων· ὁμοίως καὶ πάντες οἱ ἐπίσκοποι εἶπον· πάντες τὰ αὐτὰ λέγομεν.

* τοῖς πρατομένοις ὁμοίως καὶ

Ex τοῦ

Ex τοῦ βιβλίου τοῦ Νεστορίου, τετράδιον ιζ'. εἰς δόγμα, ᾧ ἀναγνώσθη οὕτως.

Ὅταν οὖν ἡ θεία γραφὴ μέλλῃ λέγειν ἢ γέννησιν τοῦ Χριστοῦ τὴν ἐκ *μαρίας τῆς παρθένου, ἢ θάνατον, οὐδαμοῦ φαίνεται ληθεῖσα τὸ θεός· ἀλλ' ἢ Χριστὸς, ἢ υἱὸς, ἢ κύριος. ἐπιδὴ πᾶσα τὰ τρία τῶν φύσεων εἰσι τῶν δύο σημαντικά· ποτὲ μὲν πάσης, ποτὲ δὲ ἑκατέρας· ποτὲ δὲ πάσης, κἀκείνης· οἷόν τι λέγω· ὅταν τὴν ἐκ παρθένου γέννησιν ἡμῖν ἡ γραφὴ *διηγῆται, λέγει· ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ· οὐκ εἶπεν· ἐξαπέστειλεν ὁ θεὸς τὸν θεῖον λόγον, ἀλλὰ λαμβάνει τὸ ὄνομα τὸ μεῖνον τὰς δύο φύσεις. ἐπιδὴ γὰρ ὁ υἱὸς ἄνθρωπος ἐστι καὶ θεός, λέγει· ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, *γενόμενον ἐκ γυναικὸς· ἵνα ὅταν ἀκούσῃς τό, *γενόμενον ἐκ γυναικὸς, εἶτα ἴδῃς τὸ ὄνομα τὸ ποικίλλον, τὸ μεῖνον τὰς φύσεις τὰς δύο, τὴν γέννησιν τὴν ἐκ τῆς ἁγίας παρθένου, υἱοῦ μὲν καλῇς· υἱὸν γὰρ ἐγέννησεν θεοῦ καὶ ἡ χριστοτόκος παρθένος. ἀλλ' ἐπιδήπερ ὁ υἱὸς τοῦ θεοῦ διπλοῦς ἐστι καὶ τὰς φύσεις, οὐκ ἐγέννησεν μὲν τὸν υἱὸν τοῦ θεοῦ, ἀλλ' ἐγέννησε τὴν ἀνθρωπότητα, ἥτις ἐστιν υἱὸς διὰ τὸν συνημμένον υἱόν.

Ὁμοίως τοῦ αὐτοῦ, τετράδιον κα'.

Βλέπε τὸ συμβαῖνον, αἱρετικέ. οὐ φθονῶ τῆς φωνῆς τῇ χριστοτόκῳ παρθένῳ. ἀλλ' οἶδα σεβασμίαν τὴν ἐξαμοῦσαν θεὸν, δι' ἧς προῆλθεν ὁ τῶν ὅλων *θεὸς, δι' ἧς ἀνέλαμψε τῆς δικαιοσύνης ὁ ἥλιος· πάλιν ὑποπτεύω τὸν κρότον, πῶς τὸ προῆλθεν ἐνοήσατε; οὐκ εἴρηκά μοι τὸ προῆλθεν αὐτὸ τοῦ ἐγεννήθη, οὐδὲ οὕτω πεῖσαι θέλω ἡμᾶς τὸ ἴδιον· τὸ προελθεῖν τὸν θεὸν λόγον ἐκ τῆς χριστοτόκου παρθένου, παρὰ τῆς γραφῆς ἐδιδάχθην· τὸ δὲ γεννηθῆναι θεὸν ἐξ αὐτῆς, *οὐδαμοῦ ἐδιδάχθην.

Καὶ μετ' ὀλίγα.

Οὐδαμοῦ τοίνυν ἡ θεία γραφὴ θεὸν ἐκ τῆς χριστοτόκου παρθένου λέγει γεγεννῆσθαι, ἀλλὰ Ἰησοῦν Χριστὸν, καὶ υἱὸν, καὶ κύριον. τοῦτο πάντες ὁμολογοῦμεν· ἃ δὲ ἐδίδαξεν ἡ θεία γραφὴ, ἄθλιος ἀθεὸς ὁ μὴ δεχόμενος. ἐγερθεὶς παράλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ. αὕτη τῶν ἀγγέλων ἡ φωνή. πόθεν δὲ μᾶλλον οὗτοι τὸ κατὰ τὴν γέννησιν ἠδέσαν οἱ ἀρχάγγελοι. ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ· οὐκ εἶπεν, ἐγερθεὶς παράλαβε τὸν θεὸν, καὶ τὴν μητέρα αὐτοῦ.

Ὁμοίως τοῦ αὐτοῦ, τετράδιον κδ'.

Ὅπερ οὖν ἐλέγομεν, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου. τὸ γὰρ ἐν αὐτῇ γεννηθὲν, εἶπε διὰ τοῦ ἐνὸς ν, εἶπε διὰ τῶν δύο, τῷ νοήματι οὐδὲν λυμαίνεται. τὸ δὲ ἐν αὐτῇ πεφυτευμένον ἐκ πνεύματός ἐστιν ἁγίου. *ἐὰν εἴπωμεν, ὅτι ὁ θεὸς λόγος ἐγεννήθη ἐν τῇ σαρκί. ἄλλο γὰρ τὸ συνεῖναι τῷ γεννωμένῳ.

Ex libro Neſtorij, quaternione XVII. in dogmate. Lecta autem hæc ſunt hunc in modum.

CVM igitur diuina Scriptura de Chriſti ortu ex Maria virgine, aut de eiuſdem morte aliquid dictura eſt, nuſquam Dei, ſed ſemper Chriſti, aut Filij, aut Domini nomen ponere deprehenditur: quandoquidem tria hæc duarum naturarum notionem complectuntur: & modo quidem hanc, modo vero illam, nonnumquam autem vtramque ſimul inſinuant. exempli cauſa. Cum Scriptura generationem Chriſti ex Virgine nobis exponit, non dicit: Miſit Deus Verbum Deum; ſed ait: Miſit Deus Filium ſuum. Illud enim nomen accipit quod vtriuſque naturæ ſignificatiuum eſt. Quia enim Filius ſimul Deus & homo eſt, ideo dicit: Miſit Deus Filium ſuum factum ex muliere. vt cum audieris illud, Factum ex muliere; deinde videris nomen, quod vtramque naturam denotat, & præmittitur, natiuitatem quæ ex ſancta Virgine eſt, Filij quidem voces (ſiquidem & Chriſtipara Virgo Filium Dei genuit) attamen quia Filius Dei duplicis naturæ exiſtit, non Dei Filium, ſed humanitatem genuiſſe cogites, quæ propter filium adiunctum, filius quoque dicitur. Galat. 4. a

Ex eodem, quaternione XXI.

Quid contingat, aduerte hæretice. Non inuideo Chriſtiparæ Virgini vocem. agnoſco enim illam venerandam eſſe, quæ Deum ſuſcepit, per quam vniuerſorum Dominus proceſſit, per quam iuſtitiæ ſol emicuit. At rurſus plauſum ſuſpectum habeo: quomodo intellexiſtis illud, Proceſſit? Non idem ego interpretor illud, Proceſſit, &, Genitus eſt. neque enim tam cito noſtri obliuiſcimur: ſiquidem Deum ex Chriſtipara Virgine proceſſiſſe, id per diuinam Scripturam edoctus ſum: quòd autem Deus ex ipſa natus ſit, id nuſquam ſcriptum comperi.

Et poſt alia.

Diuina proinde Scriptura Deum ex Chriſtipara Virgine genitum eſſe nuſquam affirmat, ſed IESVM Chriſtum, ſed Filium, ſed Dominum. Atque hæc fatemur omnes. Neque enim miſer eſſe non poteſt, qui, quæ diuina Scriptura prodit, non ſtatim recipit. Angelorum vox eſt: Surge, & accipe puerum, & matrem eius. Atqui certum eſt, Archangelos natiuitatis myſterium te longe exactius cognouiſſe, neque tamen dicunt: Surge, & accipe Deum, & matrem eius; ſed, Surge, & accipe puerum, & matrem eius. Matth. 2. c.

Eiuſdem, ex quaternione XXIIII.

Quod ergo dicebamus, eiuſmodi eſt: Noli timere accipere Mariam coniugem tuam. quod enim in ea natum, vel factum eſt, (nihil enim obeſt ſenſui vtrum dixeris) de Spiritu ſancto eſt. neque etiam obeſt ſi dixerimus quòd Deus Verbum natus ſit in carne. Aliud enim eſt ſimul eſſe eum Matth. 1. d.

cum nato, & aliud naſci. Dicit itaque: Quod enim in ea natum eſt, de Spiritu ſancto eſt; hoc eſt, Spiritus ſanctus quod in ea eſt condidit. Animaduerterunt ergo Patres vt diuinarum Scripturarum peritiſſimi, ſi pro eo quod incarnatum dicimus, genitum diceremus, neceſſario conſecuturum, Deum Verbum vel filium eſſe Spiritus ſancti, vel duos habere patres: ſi vero factum aſſereremus, hinc rurſum inferri, Deum Verbum Spiritus ſancti creaturam eſſe. Quare generationis vocem fugientes poſuerunt: Qui deſcendit propter nos homines, & propter noſtram ſalutem, & incarnatus eſt. At quid eſt, inquis, hoc: Et incarnatus eſt? Non conuerſus ex diuinitate in carnem. Quod autem dixerunt: Et incarnatus eſt de Spiritu ſancto; in hoc Euangeliſtam ſecuti ſunt. Euangeliſta enim inhumanationis myſterium explicans, fugit generationis vocabulum Verbo tribuere, & incarnationis vocem poſuit. Vbi? Audi: Et Verbum caro factum
Ioan.1.b. eſt. Non dixit, Verbum per carnem natum eſt: nam vbicumque Apoſtoli aut Euangeliſtæ Filij meminerunt, ſemper ponunt quòd ex muliere natus ſit. Attende obſecro quid dicam. Vbicumque, inquam, Filij nomen recolunt, ſemper ibi natiuitatis vocabulum vſurpant; vel quòd ex muliere ortus ſit affirmant. At vero vbi in Verbi mentionem inciderunt, ibi nullus eorum quòd per humanam naturam natum ſit, aſſerere audet. Audi quid beatus Ioannes Euangeliſta, cum in Verbum, illiusq. inhumanationem incidiſſet, di-
Ibid. cat: Et Verbum, inquit, caro factum eſt, (hoc eſt, carnem ſumpſit) & habitauit in nobis, (hoc eſt, noſtram naturam induit:) & habitauit in nobis; & vidimus gloriam eius, (nempe Filij.) non dixit autem: Vidimus natiuitatem Verbi.

A γωμένῳ, καὶ ἄλλο τὸ γωνᾶσθαι. τὸ γὰρ ἐν αὐτῇ, φησὶ, γωνηθὲν ἐκ πνεύματός ἐστιν ἁγίου, τουτέστι, τὸ πνεῦμα τὸ ἅγιον ἔκτισε τὸ ἐν αὐτῇ· εἶδον οὖν οἱ πατέρες, ὡς ἀκριβεῖς τῶν θείων γραφῶν, ὅτι ἐὰν * ὅλως τὸν σαρκωθέντα θῶμεν τὸν γωνηθέντα, ἀκόλουθον ἢ υἱὸς πνεύματός ὁ θεὸς λόγος, ἢ δύο πατέρας ἔχων, ἢ ὁ ἐκ πνεύματος ὁ θεὸς λόγος κτίσμα τοῦ πνεύματος ὤν. φεύγοντες γοῦν τὴν τῆς γωνήσεως λέξιν, εἴρηκαν· τὸν καταλθόντα δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν ζωοποιίαν, σεσαρκωθέντα· τί ἐστι σεσαρκωθέντα; ἐκ παρθένου δοτὰ θεότητος εἰς σάρκα· τῷ σεσαρκωθέντα ἐκ πνεύματος ἁγίου * ἠκολούθησαν τῷ ἁγίῳ εὐαγγελιστῇ· καὶ γὰρ ὁ εὐαγγελιστὴς, ἐλθὼν εἰς τὴν ἐνανθρώπησιν, ἔφυγε γέννησιν εἰπεῖν ὅτι τοῦ λόγου, ἐτέθηκε σάρκωσιν· πῶς; ἄκουσον, καὶ ὁ λόγος σὰρξ ἐγένετο. οὐκ εἶπεν ὁ λόγος διὰ σαρκὸς ἐγεννήθη· ὅσου μὲν γὰρ μνημονεύουσιν ἢ οἱ λοιποὶ, ἢ οἱ εὐαγγελισταὶ ἅπαντες, διὰ γυναικὸς· ἀκόλουθα τῷ λεγομένῳ, διδάσκαλῳ· ὅπου μὲν λέγουσι τὸ ὄνομα τοῦ υἱοῦ, καὶ ὅτι ἐγεννήθη ἐκ γυναικὸς, διὰσωσι τὸ ἐγεννήθη· ὅπου δὲ μνημονεύουσι τοῦ λόγου, οὐδεὶς αὐτῶν ἐτόλμησεν εἰπεῖν γέννησιν διὰ τῆς ἀνθρωπότητος· ἄκουε, ὁ μακάριος Ἰωάννης ὁ εὐαγγελιστὴς, ἐλθὼν εἰς τὸν λόγον, καὶ τὴν ἐνανθρώπησιν αὐτοῦ, ἄκουσον εἷα φησὶν· ὁ λόγος σὰρξ ἐγένετο, τουτέστιν, ἀνέλαβε σάρκα, καὶ ἐσκήνωσεν ἐν ἡμῖν, τουτέστιν, ἡμετέραν ἐνεδύσατο φύσιν, καὶ ἐνῴκησεν ἐν ἡμῖν· καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ τοῦ υἱοῦ· οὐκ εἶπεν· ἐθεασάμεθα τὴν γέννησιν τοῦ λόγου.

Ομοίως τοῦ αὐτοῦ, πεφάλαιον ιε'. εἰς δόγμα.

Einſdem, ex quaternione XV. in dogmate.

Sic & ſecundum carnem Chriſtum, quòd Dei Verbo coniunctus ſit, Deum nominamus, in hominis ſimilitudine apparuiſſe non ignari. Pau-
Rom.9.a.5. lum vtrumque prædicantem audi. Ex Iudæis, inquit, eſt Chriſtus ſecundum carnem, qui eſt Deus ſuper omnia. Primo hominem eſſe fatetur; mox ob eam, quam cum Deo ſortitus eſt ſocietatem, hominem illum Deum appellat; ne quis videlicet Chriſtianos hominem colere ſuſpicetur.

Οὕτω καὶ τὸν κατὰ σάρκα Χριστὸν ἐκ τῆς πρὸς θεὸν λόγου συναφείας θεὸν ὀνομάζομεν, φαινόμενον ἀνθρώπου ὡς ἄνθρωπον· ἄκουσον τοῦ Παύλου, ἀμφότερα κηρύττοντος, ἐξ Ἰουδαίων, φησὶν, ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεός. ὁμολογεῖ τὸν ἄνθρωπον πρότερον, καὶ τότε τῇ τοῦ θεοῦ συναφείᾳ θεολογεῖ τὸν φαινόμενον, ἵνα μηδεὶς * ἀνθρωπολατρείαν τὸν χριστιανισμὸν ὑποπτεύσῃ.

* ἀνθρωπολατρείαν

Einſdem, ex quaternione XXVII.

Verum vt rerum omnium opificem Deum appellamus; & Moyſen rurſum Deum. ait enim:
Exod.7.a Conſtitui te Deum Pharaonis. & Iſrael filium
Exod.4.c.22. Dei: Nam filius, inquit, meus primogenitus Iſrael eſt. & ſicut Saul appellatur Chriſtus: Non
1.Reg.24 b.7. enim, inquit, iniiciam manum meam in eum, quia Chriſtus Domini eſt. & de Cyro ſimiliter dictum
Eſa.45.a. eſt: Hæc dicit Dominus Chriſto meo Cyro. &
Eſa.13.a.3. Babylonios ſanctos: Ego enim, ait, præcipiam eis; ſanctificati enim ſunt; & ego ducam eos. ita quoque Chriſtum Dominum & Deum, & filium, & ſanctum, & Chriſtum appellamus. Verumtamen licet nominum communicatio ſimilis ſit; dignitas tamen non eadem exiſtit.

Item

Ομοίως τοῦ αὐτοῦ, πεφάλαιον κζ'.

Ἀλλ' ὥσπερ ἐλέγομεν θεὸν τὸν πάντων δημιουργὸν, καὶ θεὸν τὸν Μωϋσέα, θεὸν γάρ, φησι, τέθηκά σε τοῦ Φαραώ, καὶ υἱὸν τὸν Ισραὴλ τοῦ θεοῦ· υἱός γάρ, φησι, πρωτότοκός μου ὁ Ισραήλ· καὶ ὥσπερ ἐλέγομεν Χριστὸν τὸν Σαοὺλ, οὐ μὴ γάρ, φησιν, ἐπιβαλῶ τὴν χεῖρά μου ἐπ' αὐτῷ, ὅτι Χριστὸς κυρίου ἐστί· καὶ τὸν Κῦρον ὡσαύτως, πρὸς λέγει, φησὶ, κύριος τῷ Χριστῷ μου Κύρῳ· καὶ τὸν Βαβυλώνιον ἅγιον· ἐγὼ γάρ, φησι, συντάξω αὐτοῖς. ἡγιασμένοι εἰσὶ, κἀγὼ ἄγω αὐτούς· οὕτω λέγομεν καὶ τὸν ἁπαξαπλῶς Χριστὸν καὶ θεὸν, καὶ υἱὸν, καὶ ἅγιον, καὶ Χριστόν. ἀλλ' ἡ μὲν κοινωνία τῶν ὀνομάτων ὁμοία· οὐχ ἡ αὐτὴ δὲ ἀξία.

Ομοίως

Ομοίως τοῦ αὐτοῦ, πεφάλιον ιε'.

Τοῦτο φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ θεοῦ ὑπάρχων, ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών. ὅτι εἶπε· τοῦτο φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν τῷ θεῷ λόγῳ, ὃς ἐν μορφῇ θεοῦ ὑπάρχων, μορφὴν δούλου οὐκ ἔλαβεν, ἀλλὰ λαβὼν τὸ Χριστοῦ, [x] ὡς τῶν δύο φύσεων περιοχείαν σημαντικὸν, ἀκινδύνως αὐτὸν καὶ δούλου μορφὴν ἀναλαβεῖν, καὶ θεὸν ὀνομάζειν, τῶν λεγομένων εἰς τὸ τῶν φύσεων ἀληθῶς μεριζομένων διπλοῦν.

[x] ὡς τῆς δύο φύσεων περιοχείας τὸν σύνδεσμον ποιούμενον

Ομοίως τοῦ αὐτοῦ, πεφάλιον ις'.

Ἵνα ἐν τῷ ὀνόματι Ἰησοῦ, φησὶ, πᾶν γόνυ κάμψῃ, ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσηται, ὅτι κύριος Ἰησοῦς Χριστός. Διὰ τὸν φορεσθέντα τὸν φορούμενον σέβω· διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαινόμενον· ἀχώριστος ὁ φαινόμενος θεός· διὰ τοῦτο τοῦ μὴ χωριζομένου τιμῶ ἀχώριστον· χωρίζω τὰς φύσεις, ἀλλ' ἑνῶ τὴν προσκύνησιν.

Ομοίως τοῦ αὐτοῦ, πεφάλιον ιζ'.

Ἦν μὲν γὰρ ὁ θεὸς λόγος καὶ πρὸ τῆς ἐνανθρωπήσεως υἱὸς, καὶ θεὸς, καὶ σὺν τῷ πατρί· ἀπέλαβε δὲ ἐν ὑστέροις καιροῖς τὴν τοῦ δούλου μορφήν. [y] ἀλλ' ἵνα πρὸ τούτου υἱὸς καὶ καλούμενος, μὴ τὴν ἀνάληψιν οὐ δικαίως καλεῖσθαι κεχωρισμένος υἱὸς, ἵνα μὴ δύο υἱοὺς δογματίζωμεν. ἀλλ' ἐπειδήπερ ἐκεῖνο συνῆπται τῷ ἐν ἀρχῇ ὄντι υἱῷ τῷ πρὸς αὐτὸν συναφθέντι, ἡ δικαίως κατὰ τὸ ἀξίωμα τῆς υἱότητος, οὐ κατὰ τὰς φύσεις· διὰ τοῦτο καὶ διαίρεσιν δέχεσθαι κατὰ τὸ ἀξίωμα φημὶ τῆς υἱότητος, οὐ κατὰ τὰς φύσεις. Διὰ τοῦτο καὶ Χριστὸς ὁ θεὸς λόγος ὀνομάζεται· ἐπειδήπερ ἔχει συνάφειαν τὴν πρὸς τὸν Χριστὸν διηνεκῆ.

[y] ἀλλ' ὧν

Ομοίως τοῦ αὐτοῦ, πεφάλιον ιέ. εἰς δόγμα.

Ἀσύγχυτον οὖν τὴν τῶν φύσεων τηρῶμεν συνάφειαν· ὁμολογῶμεν τὸν ἐν ἀνθρώπῳ θεὸν, σέβωμεν τὸν συναφείᾳ τῇ πανυπερτάτῃ θεῷ συμπροσκυνούμενον ἄνθρωπον.

Ομοίως τοῦ αὐτοῦ, πεφάλιον ς'.

Σκόπει καὶ τὸ τύπτεις δὲ θὲς συναπτόμενον· ἵν' ἐλεήμων, φησὶ, γένηται, καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν· ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι. σκεῦος ὁ παθὼν, ἀρχιερεὺς ἐλεήμων. παθητὸς δὲ ὁ ναὸς, οὐχ ὁ ζωοποιὸς καὶ πεπονθὼς θεός.

Ομοίως τοῦ αὐτοῦ, πεφάλιον κζ'.

Ἵνα μάθῃτε, φησὶν, ὡς σφόδρα τῆς θεότητος ὑπῆρχε συνάφεια, καὶ ἐν βρέφει τῆς ἀσωμάτου καθορωμένης σαρκός. ἰδοὺ γὰρ ὁ αὐτὸς βρέφος, καὶ τοῦ βρέ-

Item eiusdem, ex quaternione XV.

Hoc sapite in vobis, quod & in Christo IESV: qui cum in forma Dei esset, exinaniuit semetipsum, formam serui accipiens. Non dixit: Hoc sapite in vobis, quod & in Deo Verbo, quod cum in forma Dei esset, seruilem formam accepit: sed voce Christi, tamquam vtriusque naturæ notionem complectente, accepta, sine periculo illum & serui formam sumpsisse asseuerat, & Deum nominat, dictorum vim in naturarum dualitatem inoffense partiens. *Phil. 2. 5*

Item eiusdem, ex quaternione XVI.

Vt in nomine, inquit, IESV, omne genu flectatur, cælestium, & terrestrium, & infernorum; & omnis lingua confiteatur, quia Dominus est IESVS Christus. Propter induentem indutum veneror: propter latentem adoro apparentem. inseparabilis à visibili Deus: atque ideo eius qui non separatur, honorem non separo. naturas separo, sed adorationem coniungo. *Ibid. b. 10*

Item eiusdem, ex quaternione XVII.

Erat quidem Deus Verbum ante incarnationem & Filius, & Deus, & Patri coëxistens: at vero in vltimis temporibus serui quoque formã assumpsit. Ceterum cum ante Filius esset, & Filius appellaretur; post carnem tamen assumptam seorsum per se Filij nomine appellari non debet, ne duos filios videamur inducere. Sed quoniam illi vnitus est qui in principio Filius erat, & ipsi coniunctus est, quod quidem ad filiationis dignitatem attinet, non quod ad naturas, propterea etiam diuisionem nequaquam recipit: secundum dignitatem dico filiationis, non secundum naturas. Vnde & Deus Verbum nominatur Christus, quoniam perpetuam cum Christo vnionem habet.

Item eiusdem, ex quaternione XV. in dogmate.

Inconfusam igitur naturarum coniunctionem retineamus: Deum in homine confiteamur; hominem colamus, ob coniunctionem cum omnipotenti Deo simul adorandum.

Item eiusdem, ex quaternione VI.

Perpende quod his statim subiungitur: Vt misericors, inquit, fieret, & fidelis Pontifex in his quæ sunt ad Deum. In quo enim passus est ipse tentatus, potest tentatis subuenire. Pontifex igitur qui passus est, misericors est: passibile autem extitit templum, non Deus, qui viuificat illum qui passus est. *Hebr. 2. d. 17*

Item eiusdem, ex quaternione XVII.

Vt discatis, inquit, quàm eximia extiterit illa diuinitatis & carnis Dominicæ, quæ in infante cernebatur, coniunctio. Ipse enim & infans erat,

& infantis Dominus. Laudaſtis vocem, verum ne temere ac ſine examinatione illi applaudatis. Dixi enim, Idem omnino & infans erat, & infantis inhabitator.

Eiuſdem, ex quaternione I.

Communes enim ſunt Trinitatis operationes; ſolaq. hypoſtaſeon diſtinctione ſecernuntur. Quamobrem Vnigeniti gloria aliquando adſcribitur Patri. ait enim: Eſt Pater meus, qui glorificat me. interdum vero Spiritui: Spiritus enim, inquit, veritatis glorificabit me. nonnumquam vero Chriſti potentiæ.

Ioan. 8. f. 54
Ioan. 16. b

Item eiuſdem, ex quaternione XVI. vbi de Chriſto loquitur.

Hic eſt qui dicebat: Deus meus, Deus meus, quare me dereliquiſti? hic eſt qui triduo mortuus fuit. hunc autem tamquã diuinæ maieſtatis cooperatorem vnà cum diuinitate adoro. *Et poſt alia.* Non per ſe & ſecundum ſe Deus eſt, quod in vtero formatum eſt: non per ſe & ſecundum ſe Deus eſt, quod Spiritus ſancti opera effectum eſt: non per ſe & ſecundum ſe Deus eſt, quod in monumento conditum eſt. ſic enim hominum, mortuorumq. manifeſti cultores eſſemus. At vero, quia Deus in homine aſſumpto exiſtit, aſſumptus, vt aſſumenti coniunctus, propter aſſumentem Deus appellatur.

Matth. 27 c. 46.

Item eiuſdem, ex quaternione III. contra hæreticos, vbi de Spiritu loquitur.

Quomodo is, inquit, ſeruus eſſe queat, qui vnà cum Patre & Filio operatur? Quòd ſi quis functiones Spiritus quærat, eas nulla ſui parte Patris & Filij inferiores eſſe comperiet. Non quòd vna diuinitas in plures partes diuiſa ſit: ſed quòd diuina Scriptura ad oſtẽdendam Trinitatis æqualitatem ea ſingulis hypoſtaſibus nonnumquam impertiri ſoleat, quæ vnius alioqui ſunt potentiæ. Hoc verum eſſe, ex ijs operibus ſpectare licet, quæ in tempore ſunt ſuſcepta. Deus Verbũ factum eſt caro, & habitauit in nobis. Humanam porro naturam aſſumptam Pater ſibi conſedere fecit. Ait enim: Dixit Dominus Domino meo, Sede à dextris meis. Spiritus denique veniens, aſſumpti gloriam promouit & inuulgauit. Cum venerit, inquit, Spiritus veritatis, ille me glorificabit.

Ioan. 1. b
Epheſ. 2. a
Pſal. 109.
Ioan. 16. b

Item eiuſdem, ex quaternione VI. vbi de Chriſto agit.

Miſſus eſt enim captiuis prædicare remiſſionem, & cæcis reſtitutionem viſus: & vt Apoſtolus ſubiũgit & ait, Hic ille eſt, qui fidelis Pontifex Deo factus eſt. Factus enim is eſt, qui ab æterno nõ præexiſtebat. Hic, hæretice, ille ipſe eſt, qui ad pontificiam dignitatem paulatim euectus eſt. Audi vocem hoc tibi clarius intonantem. In diebus illis, inquit, carnis ſuæ preces & ſupplicationes ad eum, qui poſſit illum ſaluum facere à morte, cum clamore valido & lacrymis offerens, & exau-

Luc. 4. c. 18
Hebr. 2. d. 17.
Hebr. 5. d. 7

A Φους δεσπότης· ἐπηνέσατε τὴν φωνὴν, ἀλλὰ μηδὲ αὐτὴν ἀβασανίστως κεκτῆσθε. εἶπον γὰρ, ὁ αὐτὸς ἦν βρέφος, καὶ τοῦ βρέφους οἰκήτωρ.

Τοῦ αὐτοῦ, πεφάλαιον α'.

Κοιναὶ γὰρ αἱ τῆς τριάδος ἐνέργειαι, καὶ μόναις ὑποστάσεσι τὴν διαίρεσιν ἔχουσαι· ἡ γοῦν τοῦ μονογενοῦς δόξα ποτὲ μὲν τῷ πατρὶ ἀναπέμπεται· ἔστι γὰρ φησὶν ὁ πατήρ μου ὁ δοξάζων με, ποτὲ δὲ τῷ πνεύματι· τὸ πνεῦμα γάρ φησι τῆς ἀληθείας ἐμὲ δοξάσει, ποτὲ δὲ τῇ τοῦ Χριστοῦ δυναστείᾳ.

B

Ομοίως τοῦ αὐτοῦ, πεφάλαιον ις'. περὶ Χριστοῦ λέγοντος.

Οὗτος ὁ λέγων· θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες; ὅτος ὁ τριήμερον πλάστην ὑπομένας· προσκυνῶ δὲ σὺν τῇ θεότητι ταύτην, ὡς τῆς θείας συνεργὸν αὐθεντίας. Καὶ μεθ' ἕτερα. Οὐ καθ' ἑαυτὸ θεὸς τὸ παθεῖν δοὺς μήτρας· ἢ καθ' ἑαυτὸ θεὸς τὸ κλαθεῖν ὑπὸ τοῦ πνεύματος· ἢ καθ' ἑαυτὸ θεὸς τὸ "ταφῆναι ὡς μνήματος· οὕτω γὰρ ἂν ἦμεν ἀνθρωπολάτραι, καὶ νεκρολάτραι σαφεῖς. ἀλλ' ἐπιδήμησε τῷ ληφθέντι θεὸς, ὑπὸ τοῦ λαβόντος ὁ ληφθεὶς, ὡς τῷ λαβόντι συναφθεὶς, συγχρηματίζει θεός.

C

Ομοίως τοῦ αὐτοῦ, πεφάλαιον γ'. πρὸς αἱρετικοὺς, περὶ τοῦ πνεύματος λέγοντος.

Πῶς γὰρ ἂν δοῦλον φησι τὸ μὴ πατρὸς καὶ υἱοῦ ἐργαζόμενον; καὶ ζητοίη τις τὰς τοῦ πνεύματος "πέξεις, εὑρήσει τὸν πατρὸς καὶ υἱοῦ κατ' οὐδὲν λειπομένας· οὐχ ὡς τῆς μιᾶς μεριζομένης θεότητος, ἀλλὰ τῆς θείας χαρᾶς τὰ τῆς μιᾶς ἰσχύος καὶ καθ' ἑκάστῳ μεριζομένης ὑποστάσεσιν, εἰς ἀπόδειξιν τοῦ τῆς τριάδος ὁμοίου. καί μοι σκόπει τὸ ὅμοιον, ἐκ τῶν ἐν ἔργοις "καιρῶν" δεχόμενον. ὁ θεὸς λόγος ἐγένετο σὰρξ, καὶ ἐσκήνωσεν ἐν ἡμῖν. ἀνεκαλέσατο ἑαυτῷ τὴν ἀναληφθεῖσαν ἀνθρωπότητα ὁ πατήρ· εἶπε γὰρ φησὶν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου. τὸν τοῦ ἀναληφθέντος τὸ πνεῦμα καταπέμπει ἀνεκρύπτου δόξαν· ὅταν γὰρ, φησὶ, τὸ πνεῦμα τῆς ἀληθείας ἔλθῃ, ἐκεῖνο ἐμὲ δοξάσει.

"πέξις, ὑφάνσις.

"καιρίων ἢ ὑπὸ ὑφάσματος.

D

Ομοίως τοῦ αὐτοῦ, πεφάλαιον ε'. περὶ Χριστοῦ λέγοντος.

E

Ὅτι ἀπέσταλη κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν· ὡς ὁ ἀπόστολος ἀπεφήνατο, καὶ φησὶν· οὗτος ὁ πιστὸς τῷ θεῷ πεποιημένος ἀρχιερεύς. ἐγένετο γὰρ οὗτος, ἐκ ἀϊδίως ὢν ὁ υἱὸς μικρὸν εἰς ἀρχιερέως αἱρετικὴν προνοήσας ἀξίωμα. καὶ ἄκουε σαφέστερον τοῦ βοῶντος φωνῆς ἐν ταῖς ἡμέραις ἐκείναις, φησὶ, τοῦ περὶ αὐτοῦ δεήσεις, καὶ ἱκεσίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς, καὶ δακρύων, προσενέγκας, καὶ ἀπο-

εἰσηκουσθὰς ἀπὸ τῆ εὐλαβείας, καίπερ ὢν υἱὸς, ἔμαθε τὴν ὑπακοὴν, καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου. τελειοῦται δὲ τὸ κατ' μικρὸν προκόπτον, αἱρετικέ. διὸ καὶ ὁ Ἰωάννης ἐν τοῖς εὐαγγελίοις βοᾷ· Ἰησοῦς προέκοπτε ἡλικίᾳ, καὶ σοφίᾳ, καὶ χάριτι. οἷς σύμφωνα καὶ Παῦλος φθεγγόμενος, τελειωθεὶς, φησὶν, ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ. καὶ μετ' ὀλίγα· Ἀρχιερεὺς κεκλημένος. τί οὖν ἀντιφρονεῖς τῷ Παύλῳ τὸν ἀπαθῆ θεὸν λόγον, ἀλλοίῳ καταμιγνὺς ὁμοίωμα, καὶ παθητὸν ἀρχιερέα ποιῶν;

A exauditus est pro sua reuerentia. & quidem cum esset Filius, didicit ex ijs quæ passus est, obedientiam; & consummatus, factus est omnibus obtemperantibus sibi causa salutis æternæ. Consummatur autem, hæretice, id quod paulatim proficit. Qua de re & *Ioannes in Euangelijs clamat: Iesvs, inquit, proficiebat ætate, & sapientia, & gratia. Quibus Paulus consona pronuntians, ait: Consummatus, factus est omnibus obtemperantibus sibi causa salutis æternæ; appellatus à Deo Pontifex secundum ordinem Melchisedec. Et infrà: Pontifex appellatus. Quid igitur contra mentem Pauli impassibile Deum Verbum interpretaris, terrenæ similitudini ipsum commiscens, & passibilem Pontificem faciens?

* Habetur Luc. 2. fol. 52.

Heb. 5. & 8.

B

Item eiusdem, ex quaternione XVII.

Ὁμοίως τοῦ αὐτοῦ, τετράδιον ιζ'.

Ὅθεν ἀδελφοὶ κλήσεως ἐπουρανίου μέτοχοι· κατανοήσατε τὸν ἀπόστολον, καὶ ἀρχιερέα, τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν. καὶ μετ' ὀλίγα. Οὗτος οὖν ἡμῖν τούτου μόνου ἀρχιερεὺς συμπαθὴς καὶ συγγενὴς καὶ βεβαίου, μὴ ἀποπέσητε πίστεως. αὐτὸς γὰρ ἡμῖν τῆς ἐπηγγελμένης εὐλογίας ὡς σπέρματος Ἀβραὰμ ἀπέσταλται, ὡς ὑπὲρ ἑαυτοῦ καὶ τοῦ συγγενοῦς τὴν τοῦ σώματος θυσίαν προσφέρων. σημειωτέον, ὅτι ὁμολογοῦσι πάντα ἀρχιερέα δεῖσθαι θυσίας, καὶ ὑπεξελὼν τὸν Χριστὸν, ὡς μὴ δέοντος, ὑπὲρ ἑαυτοῦ φησὶ προσφέρειν, καὶ τοῦ συγγενοῦς, θυσίαν.

Heb. 3.

Vnde fratres vocationis supercælestis participes, considerate Apostolum & Pontificem confessionis nostræ Iesvm, qui fidelis est ei, qui fecit illum. Et infra: Cum igitur vnus hic nobis Pontifex sit, compatiens, nobis cognatus, & stabilis, nolite à fide, quæ in ipsum est, recedere. Ipse enim promissæ nobis benedictionis ex semine Abrahæ missus est, tamquam pro se & cognato sibi genere sacrificium offerens. Sed aduerte, cum omnem Pontificem sacrificio egere fateatur, Christumque, veluti qui illius non indiguerit, excipiat; hic tamen tam pro se, quàm pro cognato sibi genere sacrificium obtulisse affirmat.

C

Item eiusdem, ex quaternione IIII.

Ὁμοίως τοῦ αὐτοῦ, τετράδιον δ'.

Ἀκούσατε τοίνυν προσέχοντες τῇ ῥητῇ· ὁ τρώγων μου τὴν σάρκα. μνημονεύετε ὅτι περὶ τῆς σαρκὸς εἶπε τὸ λεγόμενον· καὶ ὅτι οὐ παρ' ἐμοῦ προστέθειται τὸ τῆς σαρκὸς ὄνομα· ὥστε μὴ δοκεῖν ἐκείνοις παρερμηνεύειν. ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα. μὴ εἶπεν· ὁ τρώγων μου τὴν θεότητα καὶ πίνων τοῦτο; ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. καὶ μετ' ὀλίγα.

Ἀλλ' ἵνα τὸ προκείμενον· ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. μνημονεύετε, ὅτι περὶ τῆς σαρκὸς τὸ λεγόμενον· καθὼς ἀπέσταλέ με ὁ ζῶν πατὴρ, ἐμὲ τὸν φαινόμενον. ἀλλ' ἐνίοτε παρερμηνεύω, ἀκούσωμεν ἐκ τῶν ἑξῆς· καθὼς ἀπέσταλέμε ὁ ζῶν πατὴρ, ἐκεῖνος λέγει τὴν θεότητα, ἐγὼ δὲ τὴν ἀνθρωπότητα. ἴδωμεν τίς ὁ παρερμηνεύων· καθὼς ἀπέσταλέ με ὁ ζῶν πατὴρ. λέγει καὶ ὁ αἱρετικὸς, ἐνταῦθα τὴν θεότητα λέγει· ἀπέσταλέ με φησὶ τὸν θεὸν λόγον· καθὼς ἀπέσταλέ με ὁ ζῶν πατήρ· κατ' ἐκείνους, κἀγὼ ζῶ ὁ θεὸς λόγος διὰ τὸν πατέρα. εἶτα τὸ μετὰ ταῦτα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται· τίνα ἐσθίομεν τὴν θεότητα, ἢ τὴν ἀνθρωπότητα;

D

Audite itaque, & his quæ dicuntur, animum aduertite. Qui manducat, inquit, meam carnem. Memineritis de carne sermonem hic esse, & carnis vocabulum à me adiectum non esse, ne illis forsan perperam interpretari videar. Qui, inquit, manducat meam carnem, & bibit meum sanguinem. non dixit: Qui manducat meam diuinitatem, aut qui bibit meam diuinitatem; sed, Qui manducat meam carnem, & bibit meum sanguinem, in me manet, & ego in eo.

Ioan. 6. fol. 56

Et post alia:

Verum ad id quod propositum est, reuertamur: Qui manducat meam carnem, & bibit meum sanguinem, in me manet, & ego in eo. Mementote, quòd de carne verba hic fiant. Sicut misit me viuens Pater. me, inquam, quem cernitis. Sed forte aliquando perperam interpretor. Audiamus ex sequentibus: Sicut misit me viuens Pater. Ille diuinitatem exponit, ego vero humanitatem. Iam videamus, quis perperam interpretetur illud: Sicut misit me viuens Pater. Hæreticus etiam dicit: Diuinitatem hic exprimit, sensus est enim: Misit me Deum Verbum. Secundum illos Christi verba hanc sententiam habent: Sicut misit me viuens Pater, & ego Deus Verbum viuo propter Patrem. Deinde quod mox sequitur, quomodo accipiendum est: Qui manducat me, & ipse viuet? Quid quæso manducamus, diuinitatemne, an humanitatem?

Ibid.

Ibid.

E

Ibid.

Item eiuſdem, ex quaternione XVI.

Et omnino, ait, ſi totum nouum Teſtamentum ſimul accurate ſcrutatus fueris, nuſquam in eo mortem Deo adſcriptã comperies; ſed vel Chriſto, aut Domino, aut Filio. Hæ autem voces, Chriſtus, & Filius, & Dominus, quũ Vnigenito in Scripturis tribuuntur, naturarum duarum indices exiſtunt: & aliquando quidem diuinitatem, nonnumquam vero humanitatem, interdum autem vtramque ſimul exprimunt. Exempli cauſa, quando Apoſtolus Paulus per epiſtolam ita prædicat: Cum inimici eſſemus, reconciliati ſumus Deo per mortem Filij eius; Filij humanitatem clare indicat. At vero cum idem rurſum ad Hebræos ſcribens ait: Deus nobis locutus eſt in Filio, per quem fecit & ſæcula; diuinitatem Filij indicat. Neque enim caro ſæcula condidit, vt quæ multa poſt ſæcula formata ſit. Et infra: Neque Deitas Iacobum fratrem habuit, neque Dei Verbi mortem annuntiamus, dum corpore & ſanguine Dominico reficimur.

Rom. 5. b. 10.

Hebr. 1. a. 2

1. Cor. 11. f. 20.

Item eiuſdem, ex quaternione XXIII.

Animaduerto, inquit, plebem noſtram multum religionis, & maximam pietatis feruorem habere: verum propter dogmatum notitiæ diuinæ ignorationem grauiter errare, ac labi. Hoc tamen ipſi populo vitio vertendum non eſt, ſed doctoribus (quod qua modeſtia dixerim?) tribuendum, quibus otium non ſuppetit, vt vobis aliquid de exactioribus dogmatibus proponant.

Petrus presbyter Alexandrinus, & notariorum primicerius dixit: En hic aperte affirmat, neminem ex doctoribus qui ante illum extiterunt, ea populis locutum, quæ ipſe locutus eſt.

Flauianus Philippenſium Epiſcopus dixit: Quandoquidem horrenda, ac blaſphema ſunt Neſtorij dicta, neque aures noſtræ hiſce amplius inquinari ferunt; blaſphemæ illius voces ad perpetuam auctoris accuſationem & notam, ſingillatim actis inſerantur.

Petrus presbyter Alexandrinus, & notariorum primicerius dixit: Reuerendiſſimus pijſſimusq. metropolitanus & Epiſcopus Carthaginis Capreolus, per Beſulam diaconum ad ſacram hanc Synodum epiſtolam ſcripſit: hanc, ſi pietas veſtra iuſſerit, recitabo. Recitabimus autem & illius interpretationem.

Ομοίως τοῦ αὐτοῦ, πεφάλαιον ις'.

Καὶ ὅλως, φησὶν, εἰ πᾶσαν ὁμοῦ τὴν καινὴν μεταλάβοις, οὐκ ἂν εὕροις οὐδαμοῦ τῷ θεῷ πρόσκειμένην τὴν θάνατον τῷ θεῷ προσκεκλόμενον· ἀλλ' ἢ Χριστῷ ἢ υἱῷ ἢ κυρίῳ· τὸ μὲν Χριστὸς, καὶ τὸ υἱὸς, καὶ τὸ κύριος, ὀνόματα μονογενοῦς τῷ θεῷ τῆς γραφῆς λαμβανόμενα, τῶν φύσεων ἐστὶ τῶν δύο σημαντικά· ἐ καὶ μὲν δηλοῖ τὴν θεότητα, καὶ δὲ τὴν ἀνθρωπότητα, καὶ ἀμφότερα, εἰσὶν, ὅταν Παῦλος ἀποστέλλων κηρύττει ἐχθροὶ ὄντες καατηλλάγημεν τῷ θεῷ διὰ θανάτου τοῦ υἱοῦ αὐτοῦ, τὴν ἀνθρωπίνην βοᾷ τοῦ υἱοῦ. καὶ λέγει πάλιν ὁ αὐτὸς πρὸς ἑβραίους, ὁ θεὸς ἐλάλησεν ἡμῖν ἐν υἱῷ, δι' οὗ ἐ τοὺς αἰῶνας ἐποίησε, τὴν θεότητα δηλοῖ ἐ υἱοῦ· οὐδὲ γὰρ ἡ σὰρξ δημιουργὸς τῶν αἰώνων ἢ μετ' αἰῶνας δημιουργηθεῖσα πολλούς. ἐ μετ' ὀλίγα· οὐδὲ θεότης ἀδελφὸν τὸν Ἰάκωβον ἔχει· οὐδὲ τοῦ θεοῦ λόγου καταγγέλλομεν θάνατον, τὸ δεσποτικὸν αἷμά τε καὶ σῶμα σιτούμενοι.

Ομοίως τοῦ αὐτοῦ, πεφάλαιον κγ'.

Προσέχω, φησὶ, τοῖς ἡμετέροις δήμοις πλάβεσι μὲν πολλὴν κεκτημένοις, καὶ θερμοτάτην δόσεβειαν, ὑπὸ δὲ τῆς περὶ τὸ δόγμα θεογνωσίας ἀγνοίᾳ ὀλισθάνουσι· τοῦτο δὲ οὐκ ἔγκλημα τῶν λαῶν· ἀλλὰ, πῶς ἂν δικαίως εἴποιμι; τὸ μὴ ἔχειν τοὺς διδασκάλους καιρὸν, καὶ τῶν ἀκριβεστέρων ὑμῖν περὶ θεοῦ δογμάτων.

Πέτρος πρεσβύτερος Ἀλεξανδρείας, καὶ πρωτονοταρίων εἶπεν· ἰδοὺ φανερῶς ἐν τύποις φησὶν, ὅτι τῶν περὶ αὐτοῦ διδασκάλων οὐδεὶς πώποτε ἐλάλησε τοῖς λαοῖς, ἃ αὐτὸς ἐλάλησε.

Φλαυιανὸς ἐπίσκοπος φιλιππησίων εἶπεν· ἐπειδὴ δεινὰ ἐ βλάσφημα τὰ τοῦ Νεστορίου εἰρημένα· ἃ φέρουσιν αἱ ἀκοαὶ ἡμῶν ἐπιπλέον μολύνεσθαι, ἵνα ὦσιν μέρος τῆς βλασφημίας αὐτοῦ ἐμφερέσθω τοῖς πραττομένοις, τοῦ καταγράψαντος αὐτά.

Πέτρος πρεσβύτερος Ἀλεξανδρείας, ἐ πρωτονοταρίων εἶπεν· ὁ μακαριώτατος καὶ θεοσεβέστατος μητροπολίτης, καὶ ἐπίσκοπος ὁ Καρθαγένης Καπρέολος διὰ Βησύλα ἐ διακόνου γράφει τοῦ ἁγίου τούτου συνόδου ἐπιστολὴν, ἣν, εἰ κελεύσει ὑμῶν ἡ θεοσέβεια, ἀναγνώσομαι· ἀναγνώσομαι δὲ ἐ τὴν ἑρμηνείαν αὐτῆς.

PIISSIMIS, BEATISSIMISQ. comministris, qui vndecunque ad Synodum conuenere, Capreolus Episcopus in Domino Sal.

ΤΟΙΣ ΘΕΟΣΕΒΕΣΤΑΤΟΙΣ, ΚΑΙ μακαριωτάτοις συλλειτουργοῖς, τοῖς ἀπαντεχόθεν εἰς τὴν σύνοδον συνελθοῦσι, Καπρέολος ἐπίσκοπος ἐν κυρίῳ χαίρειν.

OPTABAM, pijſſimi fratres, venerandam veſtrã Synodum in tali rerum ſtatu congregatã fuiſſe, quo nobis quoque, delectis communi ſen-

ΗΥχόμην, ἀγαπητοὶ ἀδελφοὶ, ἐν τοιαύτῃ καταστάσει τὴν θεοσεβεστάτην ὑμῶν σύνοδον συγκροτεῖσθαι, ἵνα καὶ ἡμεῖς ἐκλεχθέντων κοινῇ πείσῃ

κείοι ἀδελφῶν, καὶ συνεπισκόπων ἡμετέρων, οὐ παραίτησιν θελοὺς αἰτίαν, ἀλλὰ πρόφασιν διασυρμένην μᾶλλον πεισθέιαν πέμψωμεν· εἰ μὴ τὴν ἡμετέραν σύνεσιν αἰτίαις διαφόροις ἐνεπόδιζον. καὶ γὰρ πρῶτον τοῦ δεσπότου, καὶ υἱοῦ ἡμετέρου τοῦ θεοσεβεστάτου βασιλέως Θεοδοσίου πιστὰ εἰς τὰς ἡμετέρας χεῖρας γράμματα ἐληλύθει, ἃ πνα τῆς μακαρίας μνήμης ἀδελφοῦ ἡμετέρου, καὶ συνεπισκόπου Αὐγουστίνου τὴν παρουσίαν ἰδικῶς αἰτήτα· ἃ πνα προειρημένα χράμματα εἰς τοῦτο τὸ ζωὸν ὑμῶν αὐτὸν ἐδαμῶς ἐδυνώλωσαν. ὅθεν ἐγὼ, ὅς πς τὴν αὐτὴν βασιλικὴν σημείωσιν, εἰ καὶ τὰ μάλιστα τῷ προειρημένῳ πιπέμφθαι ἐδόκει, ἐδεξάμην καταπεμφθῆναι, καὶ πάσας τὰς ἐπαρχίας τῆς Αφρικῆς τοῖς ἁρμοδίοις χράμμασι, καὶ τοῖς ἐθίμοις Διαλέξεσι συνάδουσαν συνοδον ἠβουλήθην συναγαγεῖν· ἵνα πλεχθέντες ἀπὸ τοῦ ἀριθμοῦ τῶν ἀδελφῶν καὶ ἐπισκόπων τῶν ἡμετέρων, εἰς τὴν προσεσομένην συνοδον τῶν ὑμετέρας μακαριότητος καταπεμφθῶσιν· ἀλλ' ἐπιδὴ οὐκ ἀνέῳκτο ἡ εἴσοδος τῆς παροδίας, καὶ γὰρ ἡ ἐπιχυθεῖσα πολυμία πᾶσιν, καὶ ἡ περίστασις ἡ πλατεῖα τῶν ἐπαρχιῶν, ἤ τις, ἢ ἀπὸ σεβεσθέντων τοῦ οἰκητόρων, ἢ φυγόντων, [a] ἀθλίαν ἐρημώσεως ὄψιν εἰς μῆκος καὶ πλάτος ἐκπίνουσα, τὴν ἀχρείαν συστολὴν τοῦ ἐλθεῖν. Τούτοις τοιγαροῦν τοῖς κωλύμασι συνελθεῖν εἰς ἓν τοῦ κύκλου τῆς Αφρικῆς οἱ ἐπίσκοποι ἐδαμῶς ἠδυνήθησαν, οἷς προεπέμφθη. Επιδὴ τὰ βασιλικὰ χράμματα ἐν ἡμέραις τοῦ πάσχα εἰς ἡμᾶς ἦλθε, [b] ὅτι μόλις μέχρι τῆς προσκυνητῆς πάσης συνόδου δύο μηνῶν διάστημα προελιμπάνετο, οἵ τινες μόλις ἦρκουν καὶ αὐτῇ τῇ κοινῇ Αφρικῇ συνόδῳ εἰς τὸ συνελθεῖν· καὶ ἡ μηδεμία δυσχέρεια ἀπὸ τοῦ πολεμίων ἡ παρῆλθε συμβεβηκέναι [c] ἐσπεῦσθαι γεγενῆσθαι· ἵνα, εἰ καὶ τὰ μάλιστα πρὸς ἀκίνδυνος ἐδαμῶς ἐκπέμψαι ἐδυνήμεθα· Διὰ τὴν ὅλην ἅπασαν ὅμως τὴν χρεωστουμένην τῇ ἐκκλησιαστικῇ ὑπηρεσίᾳ, τὸν υἱὸν τὸν ἐμὸν Βεσύλαν τὸν διάκονον μετὰ τούτων τῶν τῆς παραιτήσεως γραμμάτων ἐπέμψαμεν προσκυνητοὶ ἀδελφοί. ὅθεν αὐτῷ τὴν ἡμετέραν ἀποστολὴν, εἰ καὶ τὰ μάλιστα πρὸς τὴν βοηθείαν τοῦ ἡμετέρου θεοῦ, [d] τοσούτων συνόδου [e] προσκυνητῶν ἱερέων βεβαίαν Διὰ πάντων τὴν πίστιν τὴν καθολικὴν ἐσομένην· ἵνα ἐνεργοῦντος τοῦ ἁγίου πνεύματος, ὅπερ ταῖς ὑμετέραις καρδίαις ἐν πᾶσι τοῖς πρακτέοις πρὸς ὑμᾶς παρεσόμενον, τὰς καινὰς διδασκαλίας, καὶ μετὰ τούτου τῆς ἐκκλησιαστικῆς ἀκοαῖς ἀπείρους, τῆς ἀρχαίας αὐθεντίας τῇ δυνάμει ἀπώσησθε· καὶ οὕτω τῆς καιναῖς οἰκοδομήσετε πλάναις αὐτοῖς. ἵνα μὴ τούτους, οὓς πάλαι ἐπολέμησεν ἡ ἐκκλησία, καὶ τούτοις τοῖς καιροῖς, ἐν οἷς ἀνεφύησαν, καὶ τῆς δοκησολικῆς καθέδρας ἡ αὐθεντία, καὶ εἰς ἓν συμφωνοῦσα ἡ ψῆφος ἡ ἱερατικὴ συνέχωσιν, ἐν προχείμενα δόκησις Διαλέξεως ἡ φωνὴ δόξῃ, ἢ πάλαι [f] αἱρεθεῖσα, ἀναπεσθῇ· ἔχει γὰρ, εἴ τι τυχὸν νεωστὶ ἀναφυῇ, ζητήσεως ἀπάγκλιν· ἵνα ἢ [g] λεχθὲν δοκιμασθῇ, ἢ κατακριθὲν δυνηθῇ δοκιμασθῆναι. πῶς δὲ οὐκ ἂν ἤδη

sententia aliquot ex fratribus & coëpiscopis nostris, instructam potius legationem mittere licuisset, quàm excusationem lamentatione dignã: nisi hanc animi nostri affectionem diuersæ causæ impediuissent. Primum enim domini & filij nostri religiosissimi Theodosij Imperatoris litteræ ad manus nostras perlatæ, eiusmodi erant, quæ beatæ memoriæ fratris & coëpiscopi nostri Augustini præsentiam peculiari ratione efflagitabant. Verum cum ea litteræ illum iam tum è viuis excessisse comperissent, ego regiam illam significationem, licet ad prædictum Augustinum præcipuè destinata videretur, excipiens, missis ad vniuersas Africæ prouincias congruis litteris, consuetisq. sermonibus, synodum cogere volui conuenientem; quò nimirum ex fratrum & Episcoporum nostrorum numero seligerentur nonnulli, qui ad venerabilem beatitudinis vestræ Synodum destinarentur. At omnis hac tempestate viæ aditus præclusus est. Etenim effusa hostium multitudo, & ingens vbique prouinciarum vastatio, quæ incolis partim extinctis, partim in fugam actis, miseram desolationis speciem, quoquo versum longe lateq. porrigitur, oculis offert, promptam illam veniendi facultatem reprimit. His itaque impedimentis Episcopi, quibus propositum id erat, prohibiti, ex Africæ ambitu simul conuenire nequiuerunt. Hisce incommodis accedebat, litteras Imperatoris in diebus Paschæ ad nos perlatas esse, quando iam inde vsque ad vniuersalem venerandam Synodum vix duorum mensium spatium superabat. Quod sane temporis interuallum, etsi nulla in præsentiarum ab hostibus difficultas fuisset obiecta, vel ad Africanam Synodum cogendam vix satis erat. Hinc factum est, vt licet solemnem aliquam legationem mittere nequaquam valuerimus; attamen propter reuerentiam & obseruantiam, quæ Ecclesiasticæ disciplinæ iure debetur, filium meum Besulam diaconum vnà cum his excusationis litteris ad vos, venerabiles fratres, destinauerimus. Quamobrem vestram sanctitatem iterum atque iterum rogatam cupio (etiamsi Fidem catholicam per tantam venerandorum sacerdotum Synodum, Dei nostri auxilio in omnibus stabilem ac firmam futuram certo confidam) vt Spiritu sancto cooperante, quem cordibus vestris in omnibus quæ acturi estis, præsto futurum non dubito, nouas doctrinas, & antehac ecclesiasticis auribus inusitatas, priscæ auctoritatis robore instructi, è medio profligetis, tantaq. constantia ac virtute quibuscumque nouis erroribus resistatis, ne hos, quos pridem impugnauit Ecclesia, hisq. temporibus repullulantes, Apostolicæ Sedis auctoritas, sacerdotumq. in vnum consonans sententia oppressit, secundæ disputationis prætextu vox iam dudum ablata renouare videatur. Quòd si quid forte nouarum controuersiarum inciderit, id discussioni subijciatur oportet: vt vel recte dictum comprobetur, vel condemnatione dignum explodatur. At vero si quis

[a] ἐς πλάτος
[b] ἔσω
[c] σπεῦσθαι γεγενῆσθαι
[d] προσκυνητοὶ ἀδελφοί
[e] προσκυνητῶν
[f] αἱρεθεῖσα, ἀναπεσθῇ, ἀναπεσθῆναι
[g] λεχθὲν δοκιμασθῇ, ἢ κατακριθὲν δυνηθῇ δοκιμασθῆναι

quis ea quæ iam olim dijudicata ſunt, denuo in diſputationem vocari ſinat; in ſane aliud nihil facere cenſebitur, quàm de Fide, quæ hactenus valuit, ipſemet dubitare. Deinde ad poſteritatis exemplum, vt ea quæ nunc pro catholica Fide definita ſunt, perpetuam firmitatem obtinere valeant, oportet ea omnia inconcuſſa immotaq. conſeruare, quæ ſuperioribus temporibus à ſanctis Patribus conſtituta ſunt. Nam qui illa perpetuam ſtabilitatem retinere voluerit quæ de catholicæ Fidei ratione ſtatuerit, is non propria auctoritate, ſed antiquorum Patrum iudicio ſententiam ſuam corroborare debet; ita vt ea ratione partim veterum, partim recentiorum decretis & ſententijs placita ſua comprobans, vnicam Eccleſiæ veritatem, iam inde ab initio ad præſens vſque tempus ſimplici puritate, inuictaq. conſtantia & auctoritate decurrentem, ſe aſſerere, docere, & tenere oſtendat. Hæc pro præſenti Africanorum legatione, quam neceſſitas ſuperius memorata impediuit, venerabilibus veſtris auribus ſuggerere volui; obnixe interim rogans, vt calamitatibus rerum, præſentiumq. temporum ſpectatis, noſtram abſentiam non ſuperbiæ aut negligentiæ, ſed manifeſtæ huic neceſſitati adſcribere velitis.

Cyrillus eccleſiæ Alexandrinæ Epiſcopus dixit: Et hæc reuerendiſſimi pijſſimiq. Carthaginis Epiſcopi Capreoli, quæ lecta eſt epiſtola, cum dilucidam ſententiam in ſe contineat, fidei geſtorum inſeratur. Vult enim antiqua Fidei dogmata confirmari; noua vero, & abſurde excogitata, & impie diuulgata, reprobari ac proſcribi.

Omnes Epiſcopi ſimul exclamauerunt: Hæc omnium voces, hæc omnes aſſerimus, hoc omnium eſt votum.

A πάλαι ἐκελεύθη, ἐάν τις ἐπαφῇ εἰς διάφορον διάλεξιν κληθῆναι, εὐδὲν ἕτερον δόξει, ἢ περὶ τῆς πίστεως, ἢ τις μέχρι δεῦρο κατέχειν, αὐτὸς ἀμφιβάλλειν· ἕνεκα διὰ τὸ τῶν μεταγνώσεων ὑπόδειγμα· ἵνα πᾶσι, ἅπερ νῦν ὑπὲρ τῆς καθολικῆς πίστεως ὥρισται, ἰσχὺν δυνηθῇ διηνεκῆ βεβαίωσιν, πᾶσι, ἅπερ ἤδη ἰσὶ τῶν πατέρων ἀοριθέντα, φυλακτέα ἐστὶν· ἐπειδὴ ὃς ἂν βούλεται, ἅπερ ὑπὲρ τῆς καθολικῆς καθαιρέσεως ἐθέσπισαν, εἰς τὸ διηνεκὲς μένειν· ἢ τῇ ἰδίᾳ αὐθεντίᾳ, ἀλλὰ διὰ τῆς τῶν ἀρχαιοτέρων ψήφου ὀφείλει βεβαιωθῆναι, ὅπερ ἐφρόνησεν· ὥστε ἅτοις, τοῦτο μὲν διὰ τῶν B ἀρχαιοτέρων, τοῦτο δὲ καὶ διὰ νεωτέρων ὅρων, ὅπερ διαβεβαιῶται, δοκιμάζων, μονογνὴ τὴν καθολικῆς ἐκκλησίας τὴν ἀλήθειαν, διὰ τῶν παρωχημένων καιρῶν μέχρι τῶν παρόντων, ἥτις τῶν ἡμετέρων, ἀσυλῇ καθαρότητι, καὶ ἀπαθεῖ αὐθεντίᾳ τετύχηκεν, ἑαυτὴν καὶ λέγειν, καὶ διδάσκειν, καὶ κατέχειν. πᾶσι πῶς ὑπὲρ τοῦ παρούσης πρεσβείας τοῦ Ἀφρικῆς· διὸ ἵνα καθαπέμψαι ἡ ἀνάγκη ἡ σφοδρὰ ἐπιβάσα καὶ συνεχώρησε, τῆς συνοχῆς τῆς ὑμῶν ἀκοαῖς ὑπεβάλομεν, παῖσα σῦγχαλῶν· ἵνα γνωρισθῶσιν τὰ ἐν τοῖς πράγμασι, καὶ τοῖς καιροῖς συμφορῶν, τὴν ἡμετέραν ἀπουσίαν μηδεμιᾷ ὑπερφανείᾳ, ἢ ἀμελείᾳ· ἀλλὰ ταύτῃ τῇ σφοδρᾷ ἀνάγκῃ μᾶλλον, λογίσασθαι καταξιώσητε.

C Κύριλλος ἐπίσκοπος Ἀλεξανδρείας εἶπε· Καὶ ἡ ἀναγνωσθεῖσα ἐπιστολὴ ὑπὸ διλαβεστάτου, καὶ θεοφιλεστάτου, ἐπισκόπου τῆς Καρθαγένης Καπρεωλέ, ἐμφερέσθω τῇ πίστει τῶν ὑπομνημάτων· φανερὸν ἔχουσα διάνοιαν· βλέπει γὰρ, τὰ μὲν ἀρχαῖα κεφαλαιοῦσθαι τῆς πίστεως δόγματα, τὰ δὲ νεαρὰ, καὶ ἀτόπως ἐξηυρημένα, καὶ ἀσεβῶς εἰρημένα, ἀποδοκιμάζειν, καὶ ἐκβάλλειν.

Πάντες οἱ ἐπίσκοποι ἀνεφώνησαν· αὕτη πάντων αἱ φωναί· ταῦτα πάντες λέγομεν· αὕτη πάντων ἡ ψυχή.

D

SENTENTIA DEPOSITIONIS à ſancta Synodo contra Neſtorium lata.

SAncta Synodus dixit: Cum præter cetera impiſſimus Neſtorius neque noſtræ citationi parere, neque ſanctiſſimos religioſiſſimosq. Epiſcopos à nobis deſtinatos admittere voluerit, nō potuimus ad eorum, quæ impie docuit, examinationem animum nō adiungere. Deprehendentes itaque partim ex litteris, commentarijsq. ipſius hic publice lectis; partim è ſermonibus, quos nuperrime in hac Epheſiorum metropoli habuit, quiq. teſtimonijs comperti ſunt, illum impie ſentire & prædicare: coacti per ſacros Canones, & epiſtolam ſanctiſſimi patris noſtri & comminiſtri Cæleſtini Romanæ Eccleſiæ Epiſcopi, lacrymis ſubinde perfuſi, ad lugubrem hanc contra eum ſententiam neceſſario venimus.

Igitur Dominus noſter IESVS Chriſtus, quem ſuis ille blaſphemis vocibus impetiuit, per ſanctiſſimam hanc Synodum eumdem Neſtorium Epiſcopali dignitate priuatum, & ab vniuerſo ſacerdotum conſortio & cœtu alienum eſſe definit.

ΑΠΟΦΑΣΙΣ ΕΞΕΝΕΧΘΕΙΣΑ κατὰ Νεστορίου, καθαιρεῖσα αὐτόν.

HΛέα συνόδῳ εἶπε· Πρὸς τῆς ἄλλης μήτε ὑπακοὴν βουληθέντος τοῦ ἀσεβεστάτου Νεστορίου τῇ παρ' ἡμῶν κλήσει· μήτε μὲν τοὺς παρ' ἡμῶν διαπεμφθέντας ἀγιωτάτους, καὶ θεοσεβεστάτους ἐπισκόπους δεξάμενον, ἀναγκαίως ἐχωρήσαμεν ἐπὶ τὴν ἐξέτασιν τῶν δυσεβηθέντων αὐτῷ, ἐκ φωρεσθέντες αὐτὸν ἔκ τε τῶν ἐπιστολῶν, καὶ ἐκ τῶν συγγραμμάτων αὐτοῦ· καὶ ἐκ τῶν ἀρτίως παρ' αὐτοῦ ῥηθέντων καὶ τῶνδε τῶν μητροπόλει, ἐκ περιμαρτυρηθέντων, δυσεβῶς φρονῆσαι, καὶ κηρύξαντα, ἀναγκαίως καταπεχθέντες διὰ τε τῶν κανόνων, ἐκ τε τῆς ἐπιστολῆς τοῦ ἁγιωτάτου πατρὸς ἡμῶν, καὶ συλλειτουργοῦ κυρίου, τοῦ ἐπισκόπου τῆς ῥωμαίων ἐκκλησίας, δακρύσαντες πολλάκις, ἐπὶ τῶν σκυθρωπὴν κατ' αὐτοῦ ἐχωρήσαμεν ἀποφασιν.

Ὁ βλασφημηθεὶς τοίνυν παρ' αὐτοῦ κύριος ἡμῶν, Ἰησοῦς Χριστὸς, ὥρισε διὰ τῆς παρούσης ἁγιωτάτης συνόδου, ἀλλότριον εἶναι τὸν αὐτὸν Νεστόριον τοῦ ἐπισκοπικοῦ ἀξιώματος, καὶ παντὸς συλλόγου ἱερατικοῦ.

Κύ-

Lucianus eiuſdem prouinciæ, ciuitatis Toperi Episcopus ſubſcripſi, &c.

Ennepius eiuſdem prouinciæ, [x] ciuitatis Myxæ Episcopus ſubſcripſi, &c.

[x] Maximianopolis

Rheginus ciuitatis Conſtantiæ Episcopus ſubſcripſi, &c.

Sapricius Paphi Episcopus ſubſcripſi, &c.

Themiſtius minimus Iaſi Episcopus, decernens vna cum ſancta Synodo ſubſcripſi.

Perebius Theſſalonicenſium Saltuum Episcopus, decernens cũ ſancta Synodo ſubſcripſi.

Aphthonetus minimus Heracleæ Episcopus ſubſcripſi, &c.

Spudaſius Episcopus Ceramorum ſubſcr. &c.

Philetus minimus Amyzonis Episcopus ſubſcripſi, &c.

Archelaus Myndi Episcopus ſubſcripſi, &c.

Apellas minimus Cibyrrhæ Episcopus ſubſcripſi, &c.

Phaniæ minimus ciuitatis Harpaſorum Episcopus ſubſcripſi, &c.

Promachius Alindenſium Episcopus ſubſcripſi, &c.

Anderius prouinciæ Cretæ, ciuitatis Cherroneſi Episcopus ſubſcripſi, &c.

Paulus ciuitatis Lampæ prouinciæ Cretæ Episcopus ſubſcripſi, &c.

Zenobius prouinciæ Cretæ, ciuitatis Gnoſſi Episcopus ſubſcripſi, &c.

Theodorus Dodonæ veteris Epiri Episcopus ſubſcripſi, &c.

Secundianus ſanctæ Dei eccleſiæ in Lamia Episcopus ſubſcripſi, &c.

Dion Episcopus Thebarũ Theſſaliæ ſubſc. &c.

Theodorus Echinæi Episcopus ſubſcripſi, &c.

Heracleon, qui & Theophilus, Trallianorum Episcopus ſubſcripſi, &c.

Euporus Hypæporũ Episcopus ſubſcripſi, &c.

Rhodon Paleopolis ciuitatis Aſiæ Episcopus ſubſcripſi, &c.

[x] Eutychius

[x] Tychicus ciuitatis Erythræorum Episcopus ſubſcripſi, &c.

Neſtorius Sionenſis Episcopus ſubſcripſi, &c.

Eutychius ſanctæ Dei catholicæ & Apoſtolicæ eccleſiæ Theodoſiopolis Episcopus ſubſcripſi, &c.

[x] Ancorum

Modeſtus [x] Neatarum ciuitatis Episcopus ſubſcripſi, &c.

[x] Theodoſius

[x] Theoſebius minimus ciuitatis Prienæ Episcopus ſubſcripſi, &c.

[x] Nyſſæ

Theodotus [x] Mnaſæ Episcopus ſubſcripſi, &c.

Maximus minimus Aſsi Episcopus ſubſcripſi, &c.

Maximus Cumæ Episcopus ſubſcripſi, &c.

Ale-

Λουκιανὸς, ἐπίσκοπος τῆς αὐτῆς ἐπαρχίας πόλεως Τοπήρου, ὑπέγραψα, καὶ τὰ ἑξῆς.

Εννέπιος, ἐπίσκοπος τῆς αὐτῆς ἐπαρχίας [x] πόλεως Μύξης, ὑπέγραψα, καὶ τὰ ἑξῆς. [x] Μαξιμιανουπόλεως

Ρηγῖνος, ἐπίσκοπος πόλεως Κωνσταντίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Σαπρίκιος, ἐπίσκοπος Πάφου, ὑπέγραψα, καὶ τὰ ἑξῆς.

Θεμίστιος, ἐλάχιστος ἐπίσκοπος Ιασσοῦ, ὑπέγραψα, ἀποφηνάμενος ἅμα τῇ ἁγίᾳ συνόδῳ.

Περέβιος, ἐπίσκοπος τῶν Θεσσαλονικέων Σαλτῶν, ὑπέγραψα, ἀποφηνάμενος σὺν τῇ ἁγίᾳ συνόδῳ.

Ἀφθόνητος, ἐλάχιστος ἐπίσκοπος Ηρακλείας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Σπυδάσιος, ἐπίσκοπος Κεραμέων ὑπέγρ. καὶ τὰ ἑξῆς.

Φιλητὰς, ἐλάχιστος ἐπίσκοπος Αμυζόνος, ὑπέγραψα, καὶ τὰ ἑξῆς.

Αρχέλαος, ἐπίσκοπος Μυώου, ὑπέγραψα, καὶ τὰ ἑξῆς.

Απελλᾶς, ἐλάχιστος ἐπίσκοπος [x] Κιβύρας, ὑπέγραψα, καὶ τὰ ἑξῆς. [x] Κιβύρρας

Φανίας, ἐλάχιστος ἐπίσκοπος πόλεως Αρπάσων, ὑπέγραψα, καὶ τὰ ἑξῆς.

Προμάχιος, ἐπίσκοπος Αλίνδων, ὑπέγραψα, καὶ τὰ ἑξῆς.

Ανδήριος, ἐπίσκοπος ἐπαρχίας Κρήτης πόλεως Χερρονήσου, ὑπέγραψα, καὶ τὰ ἑξῆς.

Παῦλος, ἐπίσκοπος ἐπαρχίας Κρήτης πόλεως Λάμπης, ὑπέγραψα, καὶ τὰ ἑξῆς.

Ζηνόβιος, ἐπίσκοπος ἐπαρχίας Κρήτης πόλεως Κνωσσοῦ, ὑπέγραψα, καὶ τὰ ἑξῆς.

Θεόδωρος, ἐπίσκοπος Δωδώνης παλαιᾶς Ηπείρου, ὑπέγραψα, καὶ τὰ ἑξῆς.

Σεκουνδιανὸς, ἐπίσκοπος τῆς κ῾ Λαμίων ἁγίας τοῦ θεοῦ ἐκκλησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Δίων, ἐπίσκοπος Θηβῶν Θεσσαλίας, ὑπέγρ. καὶ τὰ ἑξῆς.

Θεόδωρος, ἐπίσκοπος Εχινάου, ὑπέγραψα, καὶ τὰ ἑξῆς.

Ηρακλέων, ὁ καὶ Θεόφιλος, ἐπίσκοπος Τραλλέων, ὑπέγραψα, καὶ τὰ ἑξῆς.

[x] Εὔπαρος, ἐπίσκοπος Υπαίπων, ὑπέγραψα, καὶ τὰ ἑξῆς. [x] Εὔπορος

Ρόδων, ἐπίσκοπος Παλαιᾶς πόλεως τῆς Ασίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

[x] Τυχικὸς, ἐπίσκοπος τῆς Ερυθραίων πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς. [x] Εὐτύχιος

Νεσόριος, ἐπίσκοπος Σιὼν, ὑπέγραψα, καὶ τὰ ἑξῆς.

Εὐτύχιος, ἐπίσκοπος τῆς ἐν Θεοδοσιουπόλει ἁγίας τοῦ θεοῦ καθολικῆς, καὶ ἀποστολικῆς ἐκκλησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Μόδεστος, ἐπίσκοπος τῆς [x] Νεατῶν πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς. [x] Αγκυρων

[x] Θεοσέβιος, ὁ ἐλάχιστος ἐπίσκοπος [x] Πριήνης πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς. [x] Θεοδόσιος [x] Πριηνέων

Θεόδοτος, ἐπίσκοπος [x] Μνάσης, ὑπέγραψα, καὶ τὰ ἑξῆς. [x] Νύσσης

Μάξιμος, ὁ ἐλάχιστος ἐπίσκοπος Λασσοῦ, ὑπέγραψα, καὶ τὰ ἑξῆς.

Μάξιμος, ἐπίσκοπος Κύμης, ὑπέγραψα, καὶ τὰ ἑξῆς.

Αλέ-

Αλέξανδρος, ἐπίσκοπος Αρκαδιουπόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Ανηνυσίας, Θεόδωρος, ἐπίσκοπος *Ανηνυσίων, ὑπέγραψα, καὶ τὰ ἑξῆς.

Εὐσέβιος, ἐπίσκοπος Κλαζομενῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.

Εὐσέβιος, ἐπίσκοπος Μαγνησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Θεοδόσιος, ἐπίσκοπος Μασταύρων, ὑπέγραψα, καὶ τὰ ἑξῆς.

Εὐτρόπιος, ὁ ἐλάχιστος ἐπίσκοπος Εὐάζων, ὑπέγραψα, καὶ τὰ ἑξῆς.

Φίλιππος, ἐπίσκοπος τῆς Περγάμων πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.

Αφόβιος, ὁ ἐλάχιστος ἐπίσκοπος Κολώνης, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Σμύρνης Δωρόθεος, ὁ ἐλάχιστος ἐπίσκοπος *Μυρίνης, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Κολοφωνίων Εὐθάλιος, ἐπίσκοπος τῆς *Κολοφώνων πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Τιμόθεος ἐπ. Βρινύλων, *Ηλιόθεος, ἐπίσκοπος Βαριουλιτῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Παροσίθη, Αθανάσιος, ἐπίσκοπος *Παράσου τῆς νήσου, ὑπέγραψα, καὶ τὰ ἑξῆς.

Ησύχιος, ἐπίσκοπος πόλεως Παρίου ἐπαρχίας Ελλησπόντου, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Ασπίνων, Εὐσέβιος, ἐπίσκοπος *Ασώνων, ὑπέγραψα, καὶ τὰ ἑξῆς.

Φιλούμενος, ἐπίσκοπος Κίννης, ὑπέγραψα, καὶ τὰ ἑξῆς.

Ζήνων, ἐπίσκοπος πόλεως Κουρίου τῆς Κύπρου, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Ασπένδῳ Τριβωνιανὸς, ἐπίσκοπος τῆς ἐν *Πριαμουπόλει ἁγίας ἐκκλησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Νουνέχιος, ἐπίσκοπος τῆς ἐν Σέλγῃ ἁγίας ἐκκλησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Σολῶν, Εὐάγριος, ἐπίσκοπος *Σολίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Καισάριος, χωροεπίσκοπος πόλεως Αλκῆς, ὑπέγραψα, καὶ τὰ ἑξῆς.

Ιωάννης, ἐπίσκοπος τῆς Προικοννήσου, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Νίσιος, ἐπ. τῆς Κορύβρασσον *Νήσιος, ἐπίσκοπος τῆς κατὰ Κορυβοσύνην ἁγίας τοῦ θεοῦ ἐκκλησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Κοτενοῖς, Ακάκιος, ἐπίσκοπος τῆς ἐν *Κοπενοῖς ἁγίας τοῦ θεοῦ ἐκκλησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Σενέως, Νεκτάριος, ἐπίσκοπος τῆς ἐν *Σενέᾳ καθολικῆς ἐκκλησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Σόλων, ἐπίσκοπος τῆς Καραλλίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Ματιδιανὸς, ἐπίσκοπος τῆς Κορακησίων πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Ταυριανὸς, ἢ, Κυπριανὸς *Μαριανὸς, ἐπίσκοπος τῆς κατὰ Λύρβην, ὑπέγρ. καὶ τὰ ἑξῆς.

Θεόδουλος, ἐπίσκοπος Ελούσης, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Φιλαδέλφιος, ἐπ. τῆς Γρατιανοπολιτῶν *Φιλάδελφος, ἐπίσκοπος τῆς Γρατιανιτῶν πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.

Θεόκτιστος, ἐπίσκοπος τῆς Φωκαέων πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Ταβῶν Ρουφῖνος, ἐπίσκοπος τῆς *Ταβανῶν πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.

Ιωάν-

A *Alexander Arcadiopolis Episcopus subscripsi, &c.*

Theodorus Anenysiorum Episcopus subscripsi, &c.

Eusebius Episcopus Clazomeniorum subscripsi, &c.

Eusebius Magnesiæ Episcopus subscripsi, &c.

Theodosius Mastaurorum Episcopus subscripsi, &c.

Eutropius minimus Euazorum Episcopus subscripsi, &c.

B *Philippus ciuitatis Pergamorum Episcopus subscripsi, &c.*

Aphobius minimus Colonæ Episcopus subscripsi, &c.

Dorotheus minimus Myrinæ Episcopus subscripsi, &c.

Euthalius Colophoniorum Episcopus subscripsi, &c.

**Heliotheus Bariulitarum Episcopus subscripsi, &c.* — ** Timotheus Briulorum*

C *Athanasius insulæ *Parasi Episcopus subscripsi, &c.* — **Parosithi*

Hesychius Episcopus ciuitatis Parij, prouinciæ Hellesponti, subscripsi, &c.

Eusebius Asponorũ Episcopus subscripsi, &c.

Philumenus Cinnæ Episcopus subscripsi, &c.

Zeno ciuitatis Curij Cypri Episcopus subscripsi, &c.

*Tribonianus sanctæ ecclesiæ *Priamopolis Episcopus subscripsi, &c.* — ** Aspendi*

Nunechius sanctæ ecclesiæ Selgæ Episcopus subscripsi, &c.

D *Euagrius *Soliæ Episcopus subscripsi, &c.* — **Solorum*

Cæsarius ciuitatis Alcæ Chorepiscopus subscripsi, &c.

Ioannes Proconnesi Episcopus subscripsi, &c.

*Nysius Episcopus sanctæ Dei ecclesiæ quæ est apud *Corybosynam, subscripsi, &c.* — ** Corybrassum,*

Acacius sanctæ Dei ecclesiæ Cotenorum Episcopus subscripsi, &c.

*Nectarius catholicæ ecclesiæ *Seneæ Episcopus subscripsi, &c.* — ** Syneorũ*

E *Solon Carallia Episcopus subscripsi, &c.*

Matidianus ciuitatis Coracisiorum Episcopus subscripsi, &c.

**Marianus Lyrbæ Episcopus subscripsi, &c.* — ** Taurianus, al. Cyprianus*

Theodulus Helusæ Episcopus subscripsi, &c.

Philadelphus Gratianopolitarum Episcopus subscripsi, &c.

Theoctistus Phocæorum ciuitatis Episcopus subscripsi, &c.

*Rufinus *Tabanorum ciuitatis Episcopus subscripsi, &c.* — **Taborum*

Ioan-

Ioannes Augustopolis Episcopus subscr. &c.
Romanus Raphiæ Episcopus subscripsi, &c.
Fidus Episcopus Ioppes subscripsi, &c.
Aianes Sycamazonis Episcopus subscr. &c.
Paulianus Maiumæ Episcopus subscripsi, &c.
Theodorus Arbdelorum Episcopus subscripsi, &c.
Petrus Parembolarum Episcopus subscripsi, &c.
Paulus Anthedonis Episcopus subscripsi, &c.
Netoras Episcopus Gazæ subscripsi, &c.
Saidas Episcopus Phænis subscripsi, &c.
Serenianus Myrensium Episcopus subscripsi, &c.
Cyrillus Pylarum Episcopus manu laborans, per Selenespondium presbyterum subscripsi.
Hermogenes Rhinocurorum Episcopus subscripsi, &c.
Eusebius Pelusii Episcopus subscripsi, &c.
Euoptius Episcopus Ptolemaidis subscripsi, &c.
Phœbammon Episcopus Copti subscripsi, &c.
Paulus Episcopus [x] *Phragoneæ subscripsi, cum Synodo decernens.*
Macedonius Xoënsis Episcopus subscripsi, &c.
Petrus Oxyrinchi Episcopus subscripsi, &c.
Adelphius Onuphitarum Episcopus subscripsi, &c.
Athanasius Paralij Episcopus subscripsi, &c.
[x] *Heraclides paræciæ Thyneos Episcopus subscripsi, &c.*
Siluanus Coprithis Episcopus subscripsi, &c.
Cyrus Achaorum Episcopus subscripsi, &c.
Marinus Heliopolis Episcopus subscripsi, &c.
Macarius Metelitarum Episcopus subscripsi, &c.
Adelphius Saënsis Episcopus subscripsi, &c.
Metrodorus Leontorum Episcopus subscripsi, &c.
Ioannes Hephæstiorum Episcopus subscripsi, &c.
Leontius Episcopus . . . . subscripsi, &c.
Strategius Athribitarum Episcopus subscripsi, &c.
Lampetius Cassij Episcopus subscripsi, &c.
Theopemptus Cabasorum Episcopus subscripsi, &c.
Eusebius Nilopolis Episcopus subscripsi, &c.
Chrysaorius Aphroditarum Episcopus subscripsi, &c.
Alexander Cleopatridis Episcopus subsc. &c.
Theon Herculis Sethræti Episcopus subscripsi, &c.

[x] Flauonēsis
[x] Heraclius

Theo-

A Ιωάννης, ἐπίσκοπος Αὐγουστοπόλεως, ὑπέγρ. καὶ τὰ ἑξῆς.
Ρωμανὸς ἐπίσκοπος Ραφίας, ὑπέγραψα, καὶ τὰ ἑξῆς.
Φεῖδος, ἐπίσκοπος Ιώππης, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αἰάνης, ἐπίσκοπος Συκαμαζόνος, ὑπέγραψα, καὶ τὰ ἑξῆς.
[x] Παυλιανὸς, ἐπίσκοπος Μαϊουμᾶ, ὑπέγρ. καὶ τὰ ἑξῆς.
Θεόδωρος, ἐπίσκοπος [x] Αρβδήλων, ὑπέγραψα, καὶ τὰ ἑξῆς.
Πέτρος, ἐπίσκοπος Παρεμβολῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Παῦλος, ἐπίσκοπος Ανθηδόνος, ὑπέγραψα, καὶ τὰ ἑξῆς.
Νετέρας, ἐπίσκοπος Γάζας, ὑπέγραψα, καὶ τὰ ἑξῆς.
B [x] Σαΐδας, ἐπίσκοπος Φαίνους, ὑπέγραψα, καὶ τὰ ἑξῆς.
Σερηνιανὸς, ἐπίσκοπος Μυρέων πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Κύριλλος, ἐπίσκοπος Πυλῶν, Σελήνησπόνδιος πρεσβύτερος περιοδευτὴς ὑπέγραψεν ὑπὲρ αὐτοῦ, ἐπειδὴ τὴν χεῖρα πάσχει.
Ερμογένης, ἐπίσκοπος [x] Ρινοκουρούρων, ὑπέγραψα, καὶ τὰ ἑξῆς.
Εὐσέβιος, ἐπίσκοπος Πηλουσίου, ὑπέγραψα, καὶ τὰ ἑξῆς.
Εὐόπτιος, ἐπίσκοπος Πτολεμαΐδος, ὑπέγραψα, καὶ τὰ ἑξῆς.
C Φοιβάμμων, ἐπίσκοπος Κοπτοῦ, ὑπέγραψα, καὶ τὰ ἑξῆς.
Παῦλος, ἐπίσκοπος [x] Φραγονέας, ὑπέγραψα, ἀποφηνάμενος σὺν τῇ συνόδῳ.
Μακεδόνιος, ἐπίσκοπος Ξόεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Πέτρος, ἐπίσκοπος [x] Οξυρίγχου, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αδέλφιος, ἐπίσκοπος τῆς Ονουφιτῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αθανάσιος, ἐπίσκοπος [x] Παράλου, ὑπέγραψα, καὶ τὰ ἑξῆς.
[x] Ηρακλείδης, ἐπίσκοπος παροικίας Θυνέως, ὑπέγραψα, καὶ τὰ ἑξῆς.
D Σιλουανὸς, ἐπίσκοπος Κοπριθέως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Κῦρος, ἐπίσκοπος Αχαιῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Μαρῖνος, ἐπίσκοπος Ηλιουπόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Μακάριος, ἐπίσκοπος Μετηλιτῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αδέλφιος, ἐπίσκοπος Σάεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Μητρόδωρος, ἐπίσκοπος Λεόντων, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ιωάννης, ἐπίσκοπος τῆς Ηφαιστιωτῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Λεόντιος, ἐπίσκοπος . . . . ὑπέγραψα, καὶ τὰ ἑξῆς.
E Στρατήγιος, ἐπίσκοπος τῆς Αθριβιτῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Λαμπέτιος, ἐπίσκοπος τοῦ Κασίου, ὑπέγραψα, καὶ τὰ ἑξῆς.
Θεόπεμπτος, ἐπίσκοπος [x] Καβάσων, ὑπέγραψα, καὶ τὰ ἑξῆς.
Εὐσέβιος, ἐπίσκοπος Νειλουπόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Χρυσαόριος, ἐπίσκοπος Αφροδιτῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αλέξανδρος, ἐπίσκοπος Κλεοπατρίδος, ὑπέγρ. καὶ τὰ ἑξῆς.
Θέων, ἐπίσκοπος Ηρακλέους, τοῦ Σεθροίτου, ὑπέγραψα, καὶ τὰ ἑξῆς.

[x] Παυλῖνος
[x] Αραβδήλων,
[x] Σαΐδας,
[x] Ρινοκούρων,
[x] Φλαβανίας,
[x] Οξυρύγχου,
[x] Παραλίου,
[x] Ηράκλειος ἐπίσκοπος Παρείνου,
[x] Καυάσιος

Θεω-

Θεωνᾶς, ἐπίσκοπος Ψιγχοῦς, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ηρακλείδης, ἐπίσκοπος τῆς ἄνω Ηρακλείας, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αριστόβουλος, ἐπίσκοπος Θμούεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
*Βουτεῖν Αμμὼν, ἐπίσκοπος τῆς *Βουτητῶν πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ανδρέας, ἐπίσκοπος Ερμουπόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Μακάριος, ἐπίσκοπος Αντέου, ὑπέγραψα, καὶ τὰ ἑξῆς.
Σαβῖνος, ἐπίσκοπος Πανὸς, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ηράκλειος, ἐπίσκοπος Ταμιάθεως, ὑπέγρ. καὶ τὰ ἑξῆς.
Ζηνόβιος, ἐπίσκοπος Βάρκης, τῆς κατὰ Πεντάπολιν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ισαὰκ, Ελεαρχίας ἐπίσκοπος, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ζήνων, ἐπίσκοπος Τευχείρων, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αβραὰμ, ἐπίσκοπος πόλεως Οστρακίνης, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ιερακὴς, ἐπίσκοπος Αφναϊτῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.
Σαμουὴλ, ἐπίσκοπος Δύσθεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
*Δάρνεως, Δανιὴλ, ἐπίσκοπος *Δάρνης, ὑπέγραψα, καὶ τὰ ἑξῆς.
Σωσίπατρος, ἐπίσκοπος Λιβύης Σεπτιμιακῆς, ὑπέγραψα, καὶ τὰ ἑξῆς.
*Ελεὶμ, Αλύπιος, ἐπίσκοπος *Σέλης, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αμμώνιος, ἐπίσκοπος Πανεφύσου, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ελλάδιος, ἐπίσκοπος τῆς ἁγίας τοῦ θεοῦ ἐκκλησίας, . . . ὑπέγραψα, καὶ τὰ ἑξῆς.
Βοσπόριος, ἐπίσκοπος Γαγγρῶν, τῆς μητροπόλεως ἐπαρχίας Παμφυλίας, ὑπέγραψα, ἀποφηνάμενος ἅμα τῇ ἁγίᾳ συνόδῳ. Υπάτιος πρεσβύτερος, ἐπιτραπεὶς παρ' αὐτοῦ ὑπέγραψε, διὰ τὸ ἀῤῥωστεῖν αὐτόν.
Αργῖνος, ἐπίσκοπος Πομπηϊουπόλεως τῆς Παφλαγονίας, ὑπέγραψα. Συνέσιος πρεσβύτερος ὑπέγραψεν ὑπὲρ αὐτοῦ, διὰ τὸ ἀνωμαλεῖν αὐτόν.
Ελλάδιος, ἐπίσκοπος τῆς κατὰ τὸ Αδραμύτον ἁγίας ἐκκλησίας, ὑπέγραψα, καὶ τὰ ἑξῆς.
Στέφανος, ἐπίσκοπος τῆς Τηϊτῶν πόλεως Ασίας, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ιδδούας, ἐπίσκοπος Σμύρνης, ὑπέγραψα, καὶ τὰ ἑξῆς.
Αριστόνικος, ἐλάχιστος ἐπίσκοπος τῆς Λαοδικέων μητροπόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
*Βενεάγος, *Βενεάγος, ἐπίσκοπος τῆς κατὰ Ιεράπολιν, Παῦλος πρεσβύτερος ὑπὲρ αὐτοῦ παρόντος, καὶ ἐντειλαμένου μοι ὑπέγραψα, καὶ τὰ ἑξῆς.
*Χωρετάπων Σιλουανὸς, ἐπίσκοπος *Κερατάπων, ὑπέγρ. ἀποφ. καὶ τὰ ἑξῆς.
*Διοκλητιανοπόλεως Κωνσταντῖνος, ἐπίσκοπος τῆς *Διοκλητιανῶν πόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.
Ερμόλαος, ἐπίσκοπος Σαττουδέων, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.
Ασκληπιάδης, ἐπίσκοπος τῆς κατὰ Τραπεζόπολιν ἐκκλησίας, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.
Ιωάννης, ἐπίσκοπος Λέσβου, ὑπέγρ. ἀποφ. καὶ τὰ ἑξῆς.
Πέτρος, ἐλάχιστος ἐπίσκοπος Κρούσης, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Εὐγέ-

A *Theonas Psynchi Episcopus subscripsi, &c.*
Heraclides superioris Heracleæ Episcopus subscripsi, &c.
Aristobulus Thmueos Episcopus subscr. &c.
Ammon ciuitatis Buti Episcopus subscripsi, &c.
Andreas Hermopolis Episcopus subscr. &c.
Macarius Antei Episcopus subscripsi, &c.
Sabinus Panis Episcopus subscripsi, &c.
Heraclius Episcopus Tamiathidis subscr. &c.
Zenobius Barcæ Pentapolis Episcopus subscripsi, &c.
B *Isaac Elearchiæ Episcopus subscripsi, &c.*
Zenon Teuchirorum Episcopus subscripsi, &c.
Abraam ciuitatis Ostracinæ Episcopus subscripsi, &c.
Hieraces Aphnaitarum Episcopus subsc. &c.
Samuel Dysthensis Episcopus subscripsi, &c.
Daniel Episcopus Darnensis subscripsi, &c.
Sosipater Libyæ Septimiacæ Episcopus subscripsi, &c.
Alypius Selæ Episcopus subscripsi, &c.
C *Ammonius Panephysi Episcopus subscripsi, &c.*
Helladius Episcopus sanctæ Dei Ecclesiæ . . . subscripsi, &c.
Bosphorius Episcopus ecclesiæ Gangrensium, quæ est Metropolis prouinciæ Pamphyliæ, subscripsi, decernens cum sancta Synodo. Hypatius presbyter eius iussu subscripsit, eo quòd ipse aduersa valetudine teneretur.
Arginus Pompeiopolis Paphlagoniæ Episcopus subscripsi. Synesius autem presbyter, quòd is ægre haberet, subscripsit pro ipso.
D *Helladius sanctæ ecclesiæ Adramytenæ Episcopus subscripsi, &c.*
Stephanus Episcopus ciuitatis Teitarum Asiæ subscripsi, &c.
Idduas Smyrnæ Episcopus subscripsi, &c.
Aristonicus minimus Laodiceæ metropolis Episcopus subscripsi, &c.
Beneagus Hierapolitanæ ecclesiæ Episcopus per Paulum presbyterum subscripsit, cum & præsens esset, & hoc iussisset.
E *Siluanus Cerataporum Episcopus subscr. &c.*
Constantinus Diocletianopolitanus Episcopus subscripsi, &c.
Hermolaus Sattudensium Episcopus decernens subscripsi, &c.
Asclepiades ecclesiæ Trapezopolitanæ Episcopus decernens subscripsi, &c.
Ioannes Lesbi Episcopus decernens subsc. &c.
Petrus minimus Crusæ Episcopus decernens subscripsi, &c.

Euge-

Eugenius minimus Apolloniadis Episcopus decernens subscripsi, &c.

Εὐγένιος, ἐλάχιστος ἐπίσκοπος Ἀπολλωνιάδος, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Callinicus Apamiæ Episcopus decernens subscripsi, &c.

Καλλίνικος, ἐπίσκοπος Ἀπαμείας, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Athanasius Episcopus Dueltanus, & Sozopolitanus subscripsi, &c.

Ἀθανάσιος, ἐπίσκοπος τῆς κζ' Δουελτῶν, καὶ Σωζοπόλεως, ὑπέγραψα, καὶ τὰ ἑξῆς.

Valerianus Iconij Episcopus decernens subscripsi, &c.

Οὐαλεριανὸς, ἐπίσκοπος Ἰκονίου, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Pius Pessinuntiorum Episcopus decernens subscripsi, &c.

[x] Πίος, ἐπίσκοπος Πεσσινουντίων, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς. [x] Τίος.

Thomas Episcopus Derbæ decernens subscripsi, &c.

Θωμᾶς, ἐπίσκοπος τῆς [x] Δέρβης, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς. [x] Διρβέων.

Martyrius Helistrorum Episcopus decernens subscripsi, &c.

Μαρτύριος, ἐπίσκοπος [x] Ηλιστρῶν, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς. [x] Ιλιστρῶν.

Ablauius Amorij Episcopus decernens subscripsi, &c.

Ἀβλάβιος, ἐπίσκοπος Ἀμωρίου, ὑπέγραψα, ἀποφηνάμενος, & τὰ ἑξῆς.

Letoius Libyadis Episcopus decernens subscripsi, &c.

Λητόιος, ἐπίσκοπος Λιβυάδος, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Seuerus Episcopus Synadorum, prouinciæ Phrygiæ Salutaris, subscripsi, &c.

Σεβῆρος, ἐπίσκοπος Συνάδων ἐπαρχίας Φρυγίας Σαλουταρείας, ὑπέγραψα, & τὰ ἑξῆς.

Dominus Episcopus Cotenæ, prouinciæ Phrygiæ Salutaris, decernens subscr. &c.

Δομνῖνος, ἐπίσκοπος [x] Κοτυέων, ἐπαρχίας Φρυγίας Σαλουταρείας, ὑπέγραψα, ἀποφηνάμενος, & τὰ ἑξῆς. [x] Κοτυάων.

Eustathius Episcopus Docimij Phrygiæ Salutaris, decernens subscripsi, &c.

Εὐστάθιος, ἐπίσκοπος Δοκιμίου ἐπαρχίας Φρυγίας Σαλουταρείας, ὑπέγραψα, ἀποφηνάμενος, & τὰ ἑξῆς.

Dalmatius Episcopus sanctæ Dei ecclesiæ Cyzici, decernens subscripsi, &c.

Δαλμάτιος, ἐπίσκοπος τῆς κζ' Κυζικηνῶν ἁγίας τοῦ θεοῦ ἐκκλησίας, ὑπέγραψα, ἀποφηνάμενος, & τὰ ἑξῆς.

Timotheus Episcopus . . . . . prouinciæ Scythiæ, decernens subscripsi, &c.

Τιμόθεος, ἐπίσκοπος . . . . ἐπαρχίας [x] Σκυθῶν, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς. [x] Σκυθίας.

Athanasius Episcopus ciuitatis Scepsiorum, prouinciæ Hellesponti, decernens subsc. &c.

Ἀθανάσιος, ἐπίσκοπος τῆς Σκηψίων πόλεως, ἐπαρχίας Ἑλλησπόντου, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Meonius Episcopus Sardorum ciuitatis Lydiæ subscripsi, &c.

Μεώνιος, ἐπίσκοπος τῆς Λυδίας πόλεως Σαρδέων, ὑπέγραψα, & τὰ ἑξῆς.

Theophanes Episcopus ciuitatis Philadelphiæ subscripsi, &c.

Θεοφάνης, ἐπίσκοπος πόλεως Φιλαδελφείας, ὑπέγραψα, & τὰ ἑξῆς.

Phoscus Thyatiræ Episcopus decernens subscripsi, &c.

[x] Φῶσκος, ἐπίσκοπος Θυατείρας, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς. [x] Θῶσις.

Timotheus Episcopus ciuitatis Thermanorũ, prouinciæ Hellesponti, decernẽs subsc. &c.

Τιμόθεος, ἐπίσκοπος τῆς [x] Θερμαιῶν πόλεως ἐπαρχίας Ἑλλησπόντου, ὑπέγραψα, ἀποφηνάμενος, & τὰ ἑξῆς. [x] Τερμίων

Commodus Tripolitanus Episcopus subsc. &c.

Κόμοδος, ἐπίσκοπος Τριπόλεως, ὑπέγραψα, & τὰ ἑξῆς.

Eutherius Episcopus Stratonicensium ciuitatis Lydiæ, decernens subscripsi, &c.

Εὐθήριος τῆς Στρατονικέων πόλεως Λυδίας, ὑπέγραψα, ἀποφηνάμενος, & τὰ ἑξῆς.

Paulus minimus Lydiæ Dardanorum Episcopus, aduersa valetudine laborans, mandato in scriptis, manu fratris & comministri Phosci decernens cũ sancta Synodo subscr.

Παῦλος, ἐλάχιστος ἐπίσκοπος τῆς Λυδίας [x] Δαρδάνης, ὑπέγραψα, ἀποφηνάμενος ἅμα τῇ ἁγίᾳ συνόδῳ, χρησάμενος [x] χειρὶ κατ' ἐντολὰς ἐγγράφως διὰ τοῦ ἀδελφοῦ & συλλειτουργοῦ Φώσκου, διὰ τὸ ἐν ἀῤῥωστίᾳ με καταλαβεῖν. [x] χεῖρα

Limenius Episcopus ecclesiæ sanctæ Dei apud Sellas, prouinciæ Mediæ, decernens subscripsi, &c.

Λιμένιος, ἐπίσκοπος τῆς κζ' Σέλλας ἁγίας τοῦ θεοῦ ἐκκλησίας, ἐπαρχίας [x] Μηδίας, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς. [x] Λυδίας

Theodorus minimus Atalorum Episcopus decernens subscripsi, &c.

Θεόδωρος ἐλάχιστος ἐπίσκοπος Ἀτάλων, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Paulus ecclesiæ in Thrymnis Episcopus decernens subscripsi, &c.

Παῦλος, ἐπίσκοπος τῆς ἐν [x] Θρύμνοις, ὑπέγραψα, ἀποφηνάμενος, & τὰ ἑξῆς. [x] Θρύμνοις

Timotheus Episcopus ciuitatis Termesi, & Eudociadis, subscripsi, &c.

Τιμόθεος, ἐπίσκοπος πόλεως Τερμησσοῦ, καὶ Εὐδοκιάδος, ὑπέγραψα, & τὰ ἑξῆς.

Aede-

Αἰδέσιος,

Αἰδέσιος, ἐπίσκοπος πόλεως Ισιωδῶν, ὑπέγραψα, καὶ τὰ ἑξῆς.

*Λιβένιος, *Λιβάνιος, ἐπίσκοπος Παλαιᾶς πόλεως, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

*Αὐρηλιαπόλεως, Ιωάννης, ἐλάχιστος ἐπίσκοπος *Αὐρηλιανουπόλεως ἐπαρχίας Λυδίας, ὑπέγραψα, καὶ τὰ ἑξῆς.

Θεόδωρος, ἐπίσκοπος Γαδάρων, ὑπέγραψα, ἀποφηνάμενος. Αἰθέριος διάκονος ὑπέγραψα, ἐπιτραπεὶς παρ' αὐτοῦ, ἀδυνάτου ὄντος, ἢ μὴ γράφοντος.

Δάφνος, ἐπίσκοπος Μαγνησίας Μαιάνδρου, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Θωμᾶς, ἐπίσκοπος Οὐαλεντινιανουπόλεως, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

Εὐπρέπιος, ἐπίσκοπος Βιζύης, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

*Βερρινιανὸς, ἐπ. Τέργης, *Βερηνιανὸς, ἐπίσκοπος Πέργης, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

*Παυίσκιος *Παβίσκιος, ἐπίσκοπος Απολλωνίας, ὑπέγρ. καὶ τὰ ἑξῆς.

Εὐλόγιος, ἐπίσκοπος Τερενούθεως, ὑπέγραψα, ἀποφηνάμενος, καὶ τὰ ἑξῆς.

*Ταβᾶ, Ισαὰκ, ἐπίσκοπος *Ταυλῶν, ὑπέγραψα. Αδέλφιος, ἐπίσκοπος Ονούφεως, παρακληθεὶς παρ' αὐτοῦ, ὑπέγραψα ὑπὲρ αὐτοῦ, κακουμένου ὄντος αὐτοῦ.

Εὐδόξιος, ἐπίσκοπος πόλεως Χώματος, ἐπαρχίας Λυκίας, ὑπέγραψα, ἀποφ. καὶ τὰ ἑξῆς.

Αριστόκριτος, ἐπίσκοπος Ολύμπου, ὑπέγραψα τῇ προκειμένῃ ἀποφάσει τῆς ἁγίας συνόδου, καὶ συναινῶ.

Καὶ ἕτεροι δὲ ἐπίσκοποι, προσελθόντες τῇ ἁγίᾳ συνόδῳ, μετὰ τὸ ὑπογράψαι τούτους τῇ καθαιρέσει Νεστορίου, ὑπέγραψαν τῇ προκειμένῃ ἀποφάσει. εἰσὶν οὖν, οἱ καθελόντες αὐτὸν τὸν Νεστόριον, ἐπίσκοποι ὑπὲρ τοὺς διακοσίους· ἐτοποτήρησαν γὰρ τινες ἄλλοις ἐπισκόποις, μὴ δυναμένοις παραγενέσθαι ἐν τῇ Εφεσίων μητροπόλει.

ΚΑΘΑΙΡΕΣΙΣ ΠΕΜΦΘΕΙΣΑ αὐτῷ, τῇ ἐπαύριον τοῦ καθαιρεθῆναι αὐτόν.

Η Αγία σύνοδος, ἡ χάριτι θεοῦ κατὰ τὸ θέσπισμα τῶν εὐσεβεστάτων, καὶ φιλοχρίστων ἡμῶν βασιλέων συγκροτηθεῖσα ἐν τῇ Εφεσίων μητροπόλει, ἐπιστέλλει Νεστορίῳ, νέῳ Ιούδᾳ. Γίνωσκε σεαυτὸν διὰ τὰ δυσσεβῆ σου κηρύγματα, καὶ τὴν πρὸς τοὺς κανόνας ἀπείθειαν, κατὰ τὰ δοκοῦντα τοῖς ἐκκλησιαστικοῖς θεσμοῖς, Ιουνίου μηνὸς τοῦ ἐνεστῶτος δευτέρᾳ καὶ εἰκάδι, παρὰ τῆς ἁγίας συνόδου καθῃρῆσθαι, καὶ παντὸς ἐκκλησιαστικοῦ βαθμοῦ ὑπάρχειν ἀλλότριον.

Τῇ ἑξῆς τοῦ καθαιρεθῆναι τὸν αὐτὸν Νεστόριον, ἀπεστάλη αὐτῷ τοῦτο τὸ ἐπίσταλμα παρὰ τῆς ἁγίας συνόδου.

Aedesius Isiodorum ciuitatis Episcopus subscripsi, &c.

Libanius Palaeopolis Episcopus decernens subscripsi, &c.

Ioannes minimus Episcopus Aurelianopolis, prouinciae Lydiae, subscripsi, &c.

Theodorus Gadarorum Episcopus decernens subscripsi. Aetherius diaconus subscripsi, iussus ab eo non bene valente, nec scribente.

Daphnus Magnesiae Maandri Episcopus decernens subscripsi, &c.

Thomas Valentinianopolis Episcopus decernens subscripsi, &c.

Euprepius Bizyae Episcopus decernens subscripsi, &c.

Berinianus Pergae Episcopus decernens subscripsi, &c.

Pabiscus Apolloniae Episcopus subscripsi, &c.

Eulogius Terenuthidis Episcopus decernens subscripsi, &c.

*Isaac Episcopus *Taularum subscripsi. Adelphius Episcopus Onupheos, rogatus ab ipso, subscripsi pro eo, cum male se haberet.* *Taum

Eudoxius Episcopus ciuitatis Chomatis, prouinciae Lyciae, decernens subscripsi, &c.

Aristocritus Olympi Episcopus, sanctae Synodi sententiae praemissae subscripsi, & assentior.

Posteaquã hi omnes Nestorij depositioni subscripsissent, accesserunt alij Episcopi ad sanctam Synodum, qui & ipsi quoque praepositae damnationi subscripserunt. Episcopi itaque qui ipsum Nestorium deposuerunt, plures quàm ducenti extitere. aliqui enim locum tenuerunt aliorum Episcoporum, qui ad Ephesiorum metropolim venire non potuerunt.

DEPOSITIONIS SENTENTIA missa ad Nestorium altera die damnationis eius.

SAncta Synodus iuxta religiosissimorum, Christianissimorumq. Imperatorum nostrorum praescriptum in Ephesiorum metropoli per gratiam Dei congregata, Nestorio nouo Iudae. Agnosce te propter impias praedicationes tuas, & aduersum Canones cõtumaciam, vigesimosecundo die mensis Iunij praesentis, iuxta Ecclesiasticarum sanctionum decreta, à sancta Synodo depositum, atque ab omni Ecclesiastico gradu alienum esse.

Haec epistola, die damnationem eiusdem Nestorij proxime consecuta, ad ipsum transmissa est à sancta Synodo.

EPISTOLA AD CLERICOS & œconomos eccleſiæ Conſtantinopolitanæ, eo ipſo die miſſa, quo & ad ipſum Neſtorium ⌈ damnationis ſententia ⌉ ſcripta fuerat.

Sancta Synodus iuxta religioſiſsimorum, pïſſimorumq. Imperatorum noſtrorum decretum Epheſi per Dei gratiam congregata, illuſtriſsimo Euchario, reuerendiſsimis Presbyteris, & œconomis, ceterisq. religioſiſsimis Clericis ſancta Dei Conſtantinopolitanæ Eccleſiæ Sal.

COgnoſcat reuerentia veſtra, blaſphemum illum Neſtorium propter impias ſuas prædicationes, & contra Eccleſiaſticos Canones contumaciam, heſterno die, qui fuit præſentis menſis Iunij vigeſimus ſecundus, à ſancta Synodo iuxta Eccleſiaſticas ſanctiones depoſitum, & ab omni Eccleſiaſtico gradu amotum fuiſſe. Sedulo proinde omnia quæ ad eccleſiam pertinẽt, cuſtodite; vt & rationem illi reddituri, qui Dei voluntate, pijſſimorumq. ac religioſiſſimorum Imperatorum noſtrorum nutu ordinandus eſt Conſtantinopolitanæ eccleſiæ Epiſcopus.

ΕΠΙΣΤΟΛΗ, ΠΕΜΦΘΕΙΣΑ

πρὸς τοὺς κληρικοὺς, ⸗ οἰκονόμους, ⸗ ἐκκλησίας Κωνσταντινουπόλεως, ἐν αὐτῇ τῇ ἡμέρᾳ, ᾗς ⸗ καὶ αὐτῷ Νεσορίῳ ˣ ἀπεσκλή. ˣ ἐπεσκλή.

Ἡ ἁγία συνοδος, ἡ κατὰ θεὸν ἐν Ἐφέσῳ συναχθεῖσα, ⸗ τὰ θεοσεβεστάτων, καὶ θεοφιλεστάτων ἡμῶν βασιλέων, λαμπροτάτῳ Εὐχαρίῳ, ὑπερβεβηκόσι πρεσβυτέροις, καὶ οἰκονόμοις, καὶ λοιποῖς ὑπερβεβηκόσι κληρικοῖς, τοῖς ⸗ τὴν φιλόχριστον Κωνσταντινούπολιν ἁγίας τοῦ θεοῦ ἐκκλησίας χαίρειν. ˣ καὶ Εὐχαρίῳ.

Γινωσκέτω ἡ ὑμετέρα ὑπόληψις, τὸν δύσφημον Νεστόριον, διὰ τὰ δυσεβῆ αὐτοῦ κηρύγματα, ⸗ τοὺς ἐκκλησιαστικοὺς θεσμοὺς ἀπωθησάμενα, ⸗ τῇ χθὲς ἡμέρᾳ, ἥ τις ἦν ⸗ εἰκὰς μηνὸς Ἰουνίου δευτέρα ⸗ εἶναι, ἀφωρίσθαι τῆς ἁγίας συνόδου, ⸗ καὶ τοῦ παντὸς κατὰ τοὺς ἐκκλησιαστικοὺς κανόνας, καθῃρῆσθαι, καὶ παντὸς ἐκκλησιαστικοῦ βαθμοῦ ⸗ ἀπαρχὴν ἀλλότριον. Φυλάξαι τοίνυν τὰ ἐκκλησιαστικὰ σύμπαντα, ὡς μέλλοντες καὶ λόγον ἀποδώσειν τῷ ⸗ βουλήσει θεοῦ, ⸗ καὶ τῶν θεοσεβεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων, χειροτονηθησομένῳ τῇ Κωνσταντινοπολιτῶν ἐκκλησίᾳ.

CYRILLI EPISTOLA AD quoſdam de Clero Conſtantinop.

CYRILLVS ARCHIEPISCOPVS Alexandrinus, Comario & Potamioni Epiſcopis, & domino Dalmatio monaſteriorum Archimandritæ, & Timotheo & Eulogio presbyteris, dilectis ac deſideratiſsimis, & in Chriſto ſanctificatis, plurimam ſalutem.

EXpectabamus honorabilem Neſtorium acceſſurum, ac pœnitentia ductum ob ea quæ poſt ordinationem ſuã blaſphemo ore protulit, à ſancta Synodo veniam petiturum: quamquam etiam ſic maxime periculoſum erat veniam ipſi dare. neque enim capiebat, homini, qui talibus concionibus omnem terrarum orbem peruertit, Fidemq. religioſe ab eccleſijs ſeruatam & cultam labefactauit, veniam concedere. Etenim ſi ille, qui vel vnicam infamem vocem contra pijſſimos Chriſtianiſſimosq. Imperatores depromere auſus fuerit, merito legum indignationem non euadit: quanto iuſtius eã experiri par eſt illũ penitus impium, qui ſacroſanctũ incarnationis myſterium euertere, ac diſpenſationẽ abolere conatus eſt, quã ſanctus & benignus Dei Patris Filius vnigenitus propter nos impleuit, homo fieri non dedignatus, vt omnes nos ſaluos faceret, mundumq. vniuerſum à morte & peccato liberaret? Verũ ſtupenda eſt viri huius duritia, mentisq. obſtina-

ΚΥΡΙΛΛΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ τινὰς ἐν τῷ τοῦ Κωνσταντινουπόλεως κλήρου.

ΚΥΡΙΛΛΟΣ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΛΕξανδρείας, Κομαρίῳ, καὶ ˣ Ποτάμωνι, Δαλματίῳ τῷ Ἀρχιμανδρίτῃ τῶν μοναστηρίων, τῷ κυρίῳ ᴺ Δαλματίῳ, καὶ Τιμοθέῳ, καὶ Εὐλογίῳ πρεσβυτέροις, ἀγαπητοῖς, καὶ ποθητοτάτοις, καὶ ἐν Χριστῷ ἡγιασμένοις, πλεῖστα χαίρειν.

ΠΡοσδοκῶμεν ἐλθόντα τὸν τίμιον Νεστόριον, μεταγνώναι ἐφ' οἷς δεδυσφήμηκεν, ἐφ' οὗ χειροτονήθη, καὶ συγγνώμην αἰτῆσαι ὑπὲρ τῶν ἁγίας συνόδου· εἰ καὶ ὅτι μάλιστα ἅπαν ἐπικίνδυνον τὸ χαρίσασθαι συγγνώμην αὐτῷ· εἰ γὰρ ἐπεδέχετο αὐθὶς ποιεῖν καὶ κηρύττειν πᾶσιν γὰρ διέρρεψε τὴν οἰκουμένην, καὶ τὴν θρησκευομένην τῶν ἐκκλησιῶν περίλυπον πᾶσιν, χαρίσασθαι συγγνώμην. εἰ γὰρ καὶ ἡ μίαν αἰφνίδιον δύσφημον φωνὴν τολμήσας καὶ τῶν θεοσεβεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων, δικαίως ὑπομένει τὰς ἐκ τῶν νόμων ἀπαραίτητος, εἰ μᾶλλον ὁ ἀσεβὴς τὰ σύμπαντα, ὁ τὰ δόγματα ἡμῶν ἀνατρέπων μυστήριον, καὶ αἱρῶν τὴν οἰκονομίαν· ἣν ὁ ἅγιος, καὶ φιλάνθρωπος τοῦ θεοῦ πατρὸς υἱὸς μονογενὴς, δι' ἡμᾶς ἐπλήρωσε, κατεξιώσας ἀνθρώπου γενέσθαι, ἵνα πάντας ἡμᾶς σώσῃ, καὶ ἀπαλλάξῃ τὸν ὑπὸ θάνατον ἁμαρτίας, καὶ θανάτου; πάλιν ἐθαυμάσα-

μάσιμον τὴν σπληροκαρδίαν τοῦ ἀνδρός· οὐ γὰρ με-
τενόησεν, οὐδὲ ἐκλαυσεν, ἐφ' οἷς κατὰ ἐπλημμη κῆ
τῆς δόξης τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ. ἀλλὰ
γὰρ καὶ ἐν Ἐφέσῳ παραγενόμενος, τοῖς αὐτοῖς ἐκέχρητο
λόγοις, καὶ πάλιν ἔδειξεν αὐτὸν φρονοῦντα τὰ διεστραμ-
μένα ὡς καὶ τῶν ἐπισήμων μητροπολιτῶν, καὶ θεοσεβε-
στάτων ἐπισκόπων, λόγους δικαίως πρὸς αὐτὸν κι-
νούντων, ἵνα συγκλείσαντες αὐτὸν ἀφ' ἧς τῆς θεοπνεύ-
στου γραφῆς, καὶ διδαξάντων, ὅτι θεός ἐστιν ὁ ἐκ τῆς
ἁγίας παρθένου καὶ σάρκα γεννηθείς, ἀθεμίτῳ φωνῇ
χρησάμενος, ἔφη· ἐγὼ δίμοιρον, καὶ τρίμοιρον θεὸν
οὐ λέγω, καὶ ἄλλα τοιαῦτα πρὸς τούτοις ἕτερα, αἱρῶν τὴν
ἑνοποιὸν τοῦ μονογενοῦς. Δέδοτο μὲν οὖν τῇ ἁγίᾳ
συνόδῳ προθεσμία ἡ ἁγία πεντηκοστὴ ἡμέρα τῶν θεο-
φιλεστάτων ἡμῶν βασιλέων. τὴν γὰρ πρώτην γράμμα,
δι' οὗ κεκλήμεθα, τοῦτον εἶχε τὸν τύπον. κατεπείγο-
μεν δὲ ὅτι τὴν ἐφεσίων πόλιν πρὸ τῆς ὁρισθείσης
ἡμέρας· οὐ γὰρ ἠνεχόμεθα ἐναντιοτρόπων θεσπισ-
μάτων. ἐπειδὴ δὲ ἀκηκόαμεν ἐληλακέναι τὸν βλασφέ-
στατον, καὶ θεοφιλέστατον τῆς Ἀντιοχέων ἐπισκοπῆς
Ἰωάννην, προεμείναμεν ἡμέρας ἑκκαίδεκα· καίτοι
πάσης τῆς συνόδου βοώσης, καὶ λεγούσης, ὅτι ἐκεῖ-
νος οὐ βούλεται συνεδρεύειν· δέδοικε γὰρ μὴ ἄρα
καθαίρεσιν ὑπομείνῃ ὁ ἐλαιότατος Νεστόριος, λη-
φθεὶς ἐκ τῆς ὑπ' αὐτὸν ἐκκλησίας, καὶ ἴσως τὸ
πρᾶγμα αἰσχύνῃ· ὁ καὶ ἔδοξε καὶ ἡ πρέσβις τὸ λοι-
πὸν ἀληθινῶς· ὑπερεῖδε γὰρ τοῦ ἐλθεῖν. πολλα-
βόντες γὰρ ἔνιοι τῶν σὺν αὐτῷ βλασφεστάτων ἐπισκό-
πων ἐκ τῆς ἀνατολῆς ἔφασαν· ἐντέταλται ἡμῖν ὁ κύ-
ριος Ἰωάννης ὁ ἐπίσκοπος, εἰπεῖν τῇ θεοσεβείᾳ ὑμῶν,
ὅτι ἐὰν βραδύνω, πρόσπεμψον, ἢ πρόσπεμψον. σπουδάσω
γάρ ἡ ἁγία σύνοδος τῇ κυ Ἀλεξανδρῶν ἐορτῇ τῇ *ἀναδὲ τοῦ Παυνὶ μηνὸς ἐν τῇ μεγάλῃ ἐκκλησίᾳ, τῇ
καλουμένῃ ἁγίᾳ Μαρίᾳ, ἐκάλεσεν αὐτὸν, πέμψασα
βλασφεστάτους ἐπισκόπους, ὥστε ἐλθεῖν αὐτὸν, καὶ συ-
ζῆσαι *ἑαυτῷ, καὶ ἀπολογήσασθαι, περὶ ὧν ἐδίδαξε καὶ ἔ-
γραψεν· ὁ δὲ τὸν μὲν πρώτον δρόμον ἀπεκρούσατο,
λέγων· ὅτι σκέψομαι καὶ ὄψομαι. κέκληται δὲ ὕστερον πα-
ρακαταγνωστικῷ τοῦ τῆς ἁγίας συνόδου, πάλιν πεμφθέν-
των πρὸς αὐτὸν θεοσεβεστάτων ἐπισκόπων· ὁ δὲ πρᾶγ-
μα ποιῶν ἄπιστον, ῥαπίσματα λαβὼν τοῦ μεγα-
λοπρεπεστάτου Κόμητος Κανδιδιανοῦ, ἔσπευσε πρὸ τῆς
*πόλε- εἰκόνος αὐτῆς, μετὰ ῥοπάλων *καλύων εἰσελθεῖν ἐνα-
τον πρὸς αὐτόν. ὡς δὲ ἐπέμενον οἱ πεμφθέντες ἁγιώτα-
τοι ἐπίσκοποι, λέγοντες· ὅτι οὐδὲν καλὸν ἤλθομεν
ὑπὲρ αὐτοῦ, ἡ ἀκοὴ γὰρ, ἀλλ' ἡ ἁγία σύνοδος αὐτὸν καλεῖ,
ἀφορμὴν ἐπέχειν διαφόρους, ὡς μὴ θέλων ἀπελ-
*αὐτὸν θεῖν· ἐπέστελλε γὰρ *αὐτῷ τὸ συνοδικόν. εἶτα κεχρημέ-
νοι καὶ τρίτῳ παρακαταγνωστικῷ· καὶ πάλιν πεμφθέν-
των ἐπισκόπων πρὸς αὐτὸν ἐκ διαφόρων ἐπαρ-
χιῶν, πάλιν τῇ τῶν ῥαπισμάτων ἐχρήσατο βίᾳ, καὶ
οὐκ ἠθέλησεν ἐλθεῖν. καθεσθεῖσα τοίνυν ἡ ἁγία σύ-
νοδος, καὶ ἀκολουθήσασα τοῖς τῆς ἐκκλησίας θεσ-
μοῖς, καὶ ἀναγνοῦσα τὰς ἐπιστολὰς αὐτοῦ, καὶ τὰς
ἐξηγή-

A stinatio. Neque enim pœnituit, neque ea fletu diluit, quæ contra gloriam omniũ nostrum saluatoris Christi dicere ausus fuerat: quin etiã cum venisset Ephesum, ijsdẽ rursum vsus est sermonibus, quibus ante; ac denuo certum omnibus indicium fecit, se à peruersa sententia minime alienum esse. Itaque cum quidam celebris famæ Metropolitani, pijssimiq. Episcopi, aduersus eum quæstionẽ merito mouerent, clareq. ex diuina Scriptura Deum esse illum, quẽ sancta Virgo secundum carnẽ genuerat, ostenderẽt, atque inde ipsum errare euidenter concluderent; in hanc scelleratam vo-
B cem prorupit: Ego Deum bimestrem, & trimestrem non dico. Quibus alia addidit non pauca, Vnigeniti incarnationem è medio plane tollens.

Ac terminus quidem sanctæ Synodo à pijssimis Imperatoribus præstitutus erat sacra Pentecostes dies. Primæ enim illorum litteræ, quibus ad Synodum euocabamur, ita iubebant. Hanc autẽ præstitutam diem nos nostro aduentu in ciuitatem Ephesiorum anteuertimus. neque enim decebat, vt Dominorum nostrorum edicta negligeremus. Verum posteaquam pijssimum religiosissimumq. Ioannem Episcopum Antiochenum aduentare accepissemus, adhuc sexdecim dies expe-
C ctauimus, cum tamen tota Synodus reclamaret, asserens illum confessui interesse non velle, quòd metueret, ne forte reuerendissimus Nestorius, qui ex illius ecclesia assumptus fuerat, loco suo moueretur: quæ res ipsi fortasse iustum pudorem incuteret. Quam suspicionẽ veram extitisse, ipsa postea experientia liquido ostendit. nam distulit aduentum suum. Etenim nonnulli ex Orientalibus Episcopis, qui cum ipso agunt, ab illo præmissi, hæc denuntiarunt: Præcepit nobis dominus Ioannes Episcopus, vt vestræ pietati dicamus; Si tardauero, quod facturi estis, id faciatis. Sancta itaque Synodus octauo & vigesimo die mẽsis Pau-
D ni, vt Alexandrini vocant, in ecclesia magna, quæ appellatur sancta Maria, congregata, missis quibusdã religiosissimis Episcopis, Nestorio denuntiat, vt veniat, sibiq. non desit, ac de ijs quæ scripserat & docuerat, coram rationem reddat. Ille autem primo eo congressu aliud nihil respondit, quàm vnũ hoc: Cõsiderabo, & videbo. Accersitus est ergo altera citatione per sanctissimos quosdã Episcopos, iterum à sancta Synodo ad eum missos. Ille vero rem tum commisit plane indignam. Nã milites à Candidiano magnificentissimo Comite acceptos, ante ædes in quibus versabatur, collocauit, vt fustibus arcerent, si qui forte ad il-
E lum ingredi vellent. Cum autem sanctissimi Episcopi, qui missi fuerant, perseuerarent, vnum hoc asserentes, se non adesse vt asperum quidpiam dicerent, vel audirent, sed vt iuxta sanctæ Synodi mandatum ipsum vocarent; varijs vsus est excusationibus; vt qui conscientia sua redargutus venire nollet. Vsi sumus tertia deinde citatione, ac diuersarum prouinciarum Episcopis denuo ad illum destinatis, ille rursus militum violentiam adhibuit, neque accedere voluit. Cum ergo sancta Synodus cõsedisset, necnon, Ecclesiasticis sanctionibus insistens, illius epistolas & expositiones legisset, lectasq. multis & magnis blasphemijs

plenas comperisset; & quidam præterea insignes, A pijssimiq. Episcopi metropolitani testati essent quòd in ipsa quoque Ephesiorum ciuitate cum ipsis disceptans, IESVM Deum esse aperte negasset; ipsum deposuit, ac iustam, legitimamq. sententiam in illum protulit.

Quia vero necessarium est, vt pietas vestra, hæc ipsa comperta habens, illos quoque de his cõmonefaciat, quos ea maxime scire oportet, ne vel ipse, vel alij illius fautores aliò vos abducant; operæpretium censui, vt hæc indicarem. Habemus quoque Ioannis pijssimi, religiosissimiq. Episcopi epistolam ad eum perscriptam, qua sane acriter illum increpat, tamquam qui noua & B impia dogmata in Ecclesias inuexerit, sanctorumq. Euangelistarum & Apostolorum doctrinam Ecclesijs traditam euertat. At quia nihil ad blasphemiarum suarum defensionem afferre potest, noxæ suæ velamen quærens, ait: Quattuor dierum dilationem petij, donec veniret Episcopus Antiochenus, & noluerunt concedere. cum tamen memoratus sanctissimus Episcopus Ioannes venire recusasset. Nam si adesse voluisset, quorsum pertinuit, vt per Episcopos, quos sub se habebat, significaret: Si tardauero, quæ facturi estis, facite? Noluit enim, vt dixi, interesse; sciens fore, vt sancta Synodus depositionis sententiam in Nestorium, qui aduersus omnium nostrum saluatorem Christum impia blasphemaq. verba protulerat, omnino ferret. Quoniam vero quædam, vt intellexi, relationes à magnificentissimo Comite Candidiano delatæ sunt, cauti ac vigilantes estote, ac docete, commentarios rerum in Nestorij depositione gestarum nondum perfecte conscriptos esse: vnde ne ad religiosos quidem victoresq. Imperatores nostros relationem, quæ merito mitti debuerat, adhuc mittere potuimus: at, Deo bene fauente, vna cum commentarijs mittetur, si quis tamen modo nobis obtigerit, qui perferre queat. Quòd si commentariorum & relationis series tardius ad vos deferetur, sciatis nos, quo minus mittamus, impediri. Valete.

ἐξηγήσῃς, καὶ λέγοιεν δυσφημιῶν αὐτὰς μέσας, μαρτυραμένων δὲ καὶ θεσπεσίων ἐλαβεστάτων θεοσεβεστάτων μητροπολιτῶν, ὅτι ἐν αὐτῇ τῇ Ἐφεσίων, καὶ πρὸς ἡμᾶς διαλεγόμενος, σαφῶς εἶπεν, ὅτι οὐκ ἔστι θεὸς ὁ Ἰησοῦς, καθῃλεν αὐτὸν, καὶ δικαίως, καὶ ἐννόμως τὴν ψῆφον ἐξήνεγκε κατ' αὐτοῦ. Ἐπειδὴ δὲ ἦν ἀναγκαῖον, πᾶσι αὐτὰ μαθεῖν τὰ ὑμέτερα θεοσέβειαν, διδάξαι οὓς χρὴ μάλιστα αὐτὰ μαθεῖν, ἵνα μὴ συναρπάζῃ ἢ αὐτὸς, ἢ οἱ συστασιάζοντες αὐτῷ, πᾶσι ἀναγκαίως μεμιμήμεθα. ἔχομεν δὲ καὶ τοῦ θεοσεβεστάτου, καὶ θεοφιλεστάτου ἐπισκόπου Ἰωάννου ἐπιστολὴν γεγραφότος πρὸς αὐτὸν, ἐν ᾗ σφόδρα αὐτῷ ἐπιτιμᾷ, ὡς καινὰ, καὶ ἀσεβῆ δόγματα εἰσηγουμένῳ εἰς τὰς ἐκκλησίας, καὶ καταλύοντι τὸ κήρυγμα, τὸ ἐκ τῶν ἁγίων * διαγγελιστῶν, καὶ ἀποστόλων, παραδοθὲν ταῖς ἐκκλησίαις. ἐπειδὴ δὲ οὐδὲν δυνατὸν πρὸς τὰς ἑαυτοῦ δυσφημίας εἰπεῖν, προφασίζεται ὅτι παρεκάλεσε ἡμέρας πεντεκαίδεκα ὑπομεῖναι, ἕως αὐτὸς ἔλθῃ ὁ τῆς Ἀντιοχέων ἐπίσκοπος, καὶ οὐκ ἐπεδώκαμεν· καίτοι τοῦ μνημονεύθέντος Ἰωάννου ἁγιωτάτου ἐπισκόπου παραγενομένου τὴν ταχίστην· εἰ γὰρ ἤθελε παρεῖναι, διὰ τί ἐμέλλησε διὰ τῶν ὑπὸ χεῖρα αὐτοῦ ἐπισκόπων· ὅτι ἐσπούδαζε, τί ἐστὶ τὸ σπεύδειν; ὡς γὰρ ἔφθη, οὐκ ἤθελησε παρεῖναι, εἰδὼς, ὅτι πάντως ἡ ἁγία συνόδος καταψηφίσεται Νεστορίου τὴν καθαίρεσιν, ὡς ἀσεβῆ, καὶ δύσφημα λαλήσαντος κατὰ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ. ἐπεὶ οὖν, ὡς ἔμαθον, ἀνέσχηται ἀναφορὰ πρὸς τὸ μεγαλοπρεπέστατον Κόμητα Κανδιδιανὸν, πᾶσι διδάσκοντες, ὅτι οὔπω τὰ ὑπομνήματα, τὰ πεπραγμένα ἐπὶ τῇ καθαιρέσει αὐτοῦ, ἐπληρώθησαν ὑπὸ χάρτης· διὸ οὐκ ἠθυμήσαμεν, οὔτε τὴν ἀναφορὰν πέμψαι, τὴν ὀφείλουσαν πεμφθῆναι πρὸς τοὺς θεοσεβεῖς, καὶ νικητὰς ἡμῶν βασιλεῖς σὺν θεῷ ᾧ ἐπρέπειν, καταλήψεται ἡ ἀναφορὰ μὴ τῶν ὑπομνημάτων, εἰ τάχος ἡμῖν συγχωρηθῇ πέμψαι τὸν ἀφικόμενον. εἰ δὲ τινων βεβαιώσῃ ἡ τῶν ὑπομνημάτων, καὶ τῆς ἀναφορᾶς, ἄφιξις, γενήσεται, ὅτι οὐ συγχωροῦμεν πέμψαι. ἔρρωσθε.

NESTORII, ET EPISCOPORVM, qui cum illo erant, de actis sanctæ Synodi relatio, antequam Ioannes Antiochenus Episcopus Ephesum venisset, ad Imperatores scripta.

PIetatis vestræ decreto ad Ephesiorum ciuitatem conuocati, citra vllam cunctationem eò nos contulimus. Pijs autem litteris vestris morem gerentes, voluimus pijssimorũ Episcoporũ vndecumque venientium, præcipue vero magnæ ciuitatis Antiochenæ Episcopi cum pijssimis eiusdem metropolitanis Episcopis, ceterorumq. qui ex Italia & Sicilia expectabãtur, aduentum opperiri, atque ita cõmunem omnium cõfessum instituere, communiq. suffragio sanctorum Patrum

ΑΝΑΦΟΡΑ ΝΕΣΤΟΡΙΟΥ, ΚΑΙ ΤΩΝ σὺν αὐτῷ ἐπισκόπων, πρὸς τοὺς βασιλέας περὶ τῶν πεπραγμένων ἐν τῇ ἁγίᾳ συνόδῳ, γραφεῖσα πρὸ τοῦ ἐλθεῖν εἰς ΕΦεσον τὸν Ἀντιοχείας.

ΕΙς τὴν Ἐφεσίων πόλιν συγκληθέντες ὑπὸ τῶν ὑμετέρων θεοσεβείας, καὶ αὐσπερδέτως ἐλθόμενοι, ἐβουλήθημεν τοῖς θεοσεβέσιν ὑμῶν ἐπόμενοι γράμμασιν, ἀναμεῖναι τοὺς πανταχόθεν ἀφικνουμένους θεοφιλεστάτους ἐπισκόπους, μάλιστα δὲ τὸν ἁγιώτατον τῆς Ἀντιοχέων μεγαλοπόλεως, καὶ τοὺς σὺν αὐτῷ θεοφιλεστάτους μητροπολίτας ἐπισκόπους, καὶ τοὺς ἀπὸ τῆς Ἰταλίας, καὶ Σικελίας, καὶ ἕτω κοινὸν ἁπάντων ποιῆσαι συνέδριον, καὶ κοινῇ ψήφῳ κυρῶσαι τὰ ἁγίων πατέρων, τὰ ἐν Νι-

ΕΠΙΣΤΟΛΗ ΤΗΣ ΣΥΝΟΔΟΥ πρὸς τὸν κλῆρον, καὶ τὸν λαὸν, Κωνσταντινουπόλιως.

SYNODI EPISTOLA AD Clerum, populumq. Conſtantinopolitanum.

Τῷ ἁγιωτάτῳ κλήρῳ, καὶ τῷ λαῷ Κωνσταντινουπόλεως, ἡ ἁγία σύνοδος.

Sancta Synodus religioſiſſimo Clero, populoq. Conſtantinopolitano.

Οὐδεὶς πάλαι τῷ ἰδίῳ κτίστῃ ἀνθίστασθαι, ἔφυγεν ἑαυτὸν θείας δίκης· ἀλλ' οὖν, ὅσον ἦν καὶ εἰς ἀνθρώπινον ὄψιν, ἡμείφθη μέρικως, ἀφ' ἑνὸς τοῦ πλείστου ἀμοιβὴν τῷ μέλλοντι καιρῷ κατ' αὐτοῦ φυλάττεσθαι. ὅθεν ὁ Νεστόριος, ὁ τῆς δυσσεβοῦς αἱρέσεως ἀνακαινιστὴς, φθάσας ἐν τῇ Ἐφεσίων, ἔνθα ὁ θεολόγος Ἰωάννης, καὶ ἡ θεοτόκος παρθένος, ἡ ἁγία Μαρία, τοῦ συλλόγου τῶν ἁγίων πατέρων, καὶ ἐπισκόπων, ξενώσας ἑαυτὸν, καὶ κακῷ τῷ συνειδότι ἀπαντῆσαι μὴ τολμήσας, μὴ τρίτην κλῆσιν, ψήφῳ δικαίᾳ τῆς ἁγίας τριάδος, καὶ τῆς αὐτοῦ θεοπνεύστου κρίσεως, καθαιρέτης, καὶ ἀναβεβλημένος ἐγγράφως δὴ πρᾴξεως ὑπομνήματα, πάσης ἱερατικῆς ἀξίας. χαίρετε τοίνυν ἐν κυρίῳ πάντοτε, καὶ πάλιν ἐρῶ· χαίρετε· καθῄρηται γὰρ τὸ σκάνδαλον, καὶ ἐξερρίζωται τὸ ζιζάνιον ἐκ τοῦ χωρίου τοῦ πνευματικοῦ γεωργίου. ὑμεῖς δὲ ἀναζωπυρήσατε, καὶ λαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ποσὶν ἑλάσατε τοὺς τῆς μιαρᾶς, καὶ βεβήλου, καινοφωνίας ἐρίτιμας. ἔσται γὰρ ὑμῖν ὁ μισθὸς οὐκ ἐλάττων τῶν ἐστεφθαι κεκμηκότων. πάντες ὑμᾶς ἀσπάζονται οἱ ἐστεφθαι σὺν ἡμῖν γνήσιοι ἀδελφοί.

B

C

Nemo vmquam creatori ſuo obſiſtere auſus, diuinam vindictam euaſit; ſed, quantum quidem humanus aſpectus conſequi potuit, ſtatim aliquam ſuppliciorum partem (ſiquidem plenior retributio contra ipſum in futuro ſæculo reſeruatur) dependit. Quare & Neſtorius impiæ hæreſeos inſtaurator, cum in Epheſiorum ciuitatem peruenisſet, in qua Ioannes Theologus, & Deipara Virgo ſancta Maria*, à ſanctorum Patrum & Epiſcoporum cœtu vltro ſeipſum abalienans, malæq. conſcientiæ reatu impeditus accedere non audens, poſt trinam citationem iuſta ſanctæ Trinitatis ſententia, diuinoq. Patrum iudicio condemnatus, & omni ſacerdotali dignitate priuatus eſt: atque illius condemnatio & exauctoratio ſcriptis mandata, & in actorum commentarios relata eſt. Gaudete itaque in Domino ſemper, & iterum dico, gaudete: nam offendiculum iam eſt ſublatum, zizaniaq. è ſpiritalis culturæ agro ſunt eradicata. Confortamini proinde, & refocillamini; ſcutoq. Fidei ſumpto, ſceleratę profanæq. vocum nouitatis auctores confeſtim expellite. Neque enim minorem mercedem recipietis, quàm illi qui hic deſudarunt. Sinceri fratres, qui nobiſcum hoc loco ſunt, in Domino vos omnes ſalutant.

*aliqui ſubintelligunt, aliquando habitauerũt, alij ædes habent,

Philip. 4. 4.

ΕΠΙΣΤΟΛΗ ΚΥΡΙΛΛΟΥ ΕΠΙΣΚΟΠΟΥ πρὸς τὸν κλῆρον, καὶ τὸν λαὸν Ἀλεξανδρείας.

EPISTOLA CYRILLI EPISCOPI ad Clerum, populumq. Alexandrinum.

Κύριλλος πρεσβυτέροις, καὶ διακόνοις, καὶ λαῷ Ἀλεξανδρείας, ἀγαπητοῖς, καὶ ποθητοῖς, ἐν κυρίῳ χαίρειν.

Cyrillus Presbyteris, & Diaconis, populoq. Alexandriæ, dilectis, deſideratiſſimisque, in Domino Sal.

Εἰ καὶ πλατύτερον ἔδει τὰ γεγενημένα τῇ ὑμετέρᾳ θεοσεβείᾳ γνωρίσαι, ἀλλὰ διὰ τὸ καταπίπτειν τοὺς τὰ γράμματα διακομιοῦντας, σπουδῇ ἐπέστειλα. ἴστε οὖν, ὅτι τῇ ὀγδόῃ καὶ εἰκάδι τοῦ Παυνὶ μηνὸς, ἡ ἁγία σύνοδος γέγονεν ἐν τῇ Ἐφέσῳ ἐν τῇ μεγάλῃ ἐκκλησίᾳ τῆς πόλεως, ἥ πως καλεῖται Μαρίᾳ θεοτόκος. διαπλεύσαντος τοῦ πᾶσαν τὴν ἡμέραν, πλοῦτον καταγνωσθέντα, καὶ οὐδὲ τολμήσαντα παραβαλεῖν ἐν τῇ ἁγίᾳ συνόδῳ, τὸν δύσφημον Νεστόριον καθαιρέσει ὑποβεβλήκαμεν, καὶ ἐξεβάλομεν τῆς ἐπισκοπῆς. ἦμεν δὲ οἱ συνελθόντες ἐπίσκοποι, ὡσεὶ διακόσιοι, ἢ πλείους, ἢ ὀλίγῳ πλείους. ἐπέμενε δὲ πᾶς ὁ λαὸς τῆς πόλεως ἀπὸ πρωῒ ἕως ἑσπέρας, προσμένων τὸ κρίμα τῆς ἁγίας συνόδου. ὡς δὲ ἤκουσαν, ὅτι καθῃρέθη ὁ δύσφημος, πᾶσα φωνῇ μιᾷ ἤρξαντο δοξάζειν τὸν θεὸν, ὅτι πέπτωκεν ὁ τῆς πίστεως ἐχθρός. ἐξελθόντες δὲ ἡμᾶς ἐκ τῆς ἐκκλησίας προέπεμψαν μὲ λαμπάδων ἕως τοῦ καταγωγίου· λοιπὸν

Etsi quæ acta ſunt, veſtræ pietati latius explicari debebant: attamen quòd tabellarij feſtinarent, breuitate in ſcribendo vſus ſum. Scitote itaque, ſanctam Synodũ in magna ciuitatis Epheſi eccleſia, quæ appellatur Deipara Maria, vigeſima octaua menſis Pauni fuiſſe factam. Cum autem totus dies inſumptus ibidem eſſet, tandem damnatum blaſphemum Neſtorium, nec audentẽ ad ſanctam Synodũ accedere, depoſitionis ſententiæ ſubiecimus, & ab Epiſcopatus gradu amouimus. Epiſcopi autem qui conuenimus, ducenti circiter eramus, plus, minus. Vniuerſus vero ciuitatis populus à primo diei ortu vſque ad veſperam, ſanctæ Synodi iudicium præſtolabatur. Vt autem auditum eſt, illum blaſphemiarum auctorem ſua dignitate priuatum eſſe, omnes vna voce ſanctam Synodum laudare, Deumq. glorificare cœperunt, quoniam Fidei hoſtis concidiſſet. Neque his contenti, nos quoque, vbi primũ ex eccleſia egreſſi fuimus, cum facibus & tædis vſque ad diuerſorium deduxerunt: erat enim veſpe-

E

x ἐφ' οὗ διατρίβει. ἐπίμενε

y ἐδίωκεν, ἐπίεζε

λοιπὸν

ΚΥΡΙΛΛΟΥ ΕΠΙΣΤΟΛΗ ΓΡΑΦΕΙΣΑ ἐκ τῆς Ἐφέσου, πρὸς τοὺς πατέρας τῶν μοναζόντων.

Κύριλλος, τοῖς εὐλαβεστάτοις, καὶ θεοσεβεστάτοις πατράσι μοναχοῖς, καὶ τοῖς σὺν ὑμῖν τὸν μονήρη βίον ἀσκοῦσι, καὶ ἐν πίστει θεοῦ ἱδρυμένοις ἀγαπητοῖς, καὶ ποθεινοτάτοις, ἐν κυρίῳ χαίρειν.

Ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὅτε τοῖς παρὰ τῶν οὐρανίων ἰουδαίων ὑπέμεινε πικρώτερα, λοιδορούμενος καὶ ῥαπιζόμενος, καὶ μαστιζόμενος, καὶ τὸ πλεῖστον, τῷ σταυρῷ προσηλούμενος, ὁρῶν ἅπαντας τοὺς συνεληλυθότας εἰς αὐτὸν, καὶ τοὺς αὐτοῦ B στόμασι κατ' αὐτοῦ σείοντας κεφαλὰς, ἔφασκε· καὶ ὑπέμεινα συλλυπούμενον, καὶ οὐκ ὑπῆρξε, καὶ παρακαλοῦντας, καὶ οὐχ εὗρον. πολλῷ τοίνυν πλείονα νῦν γεγονότα ὁρῶμεν· μᾶλλον δὲ, ἵνα μὴ τῶν πιστῶν, καὶ γνησίων ὑβρίζω ζῆλον, ὅτι τοῖς δυσφημίαις Νεστορίου πολλοὶ ἦσαν συλλυπούμενοι· εἰ καὶ ἠγνόησάν τινες αὐτῶν τὸν συνταραγμένον εἰς ἱερωσύνῃ, συμπεσόντες τῷ αἱρετικῷ, καὶ τοῖς αὐτοῦ πολεμοῦσιν αὐτοπαθόμενοι· ἀλλὰ καταργήσῃ Χριστὸς τοὺς τούτων ἀπαιδεύσιας· μᾶλλον δὲ ἤδη κεκατάργηκε. πάπαι γὰρ τὸ δύσφημον στόμα, καὶ σεσίγηκεν ἡ μιαρωτάτη γλῶττα, οὐκέτι τοῖς κατὰ Χριστοῦ προφέρουσα βλασφημίας ἐν ἐξουσίᾳ διδασκαλικῇ τινι, καὶ ἀρχιερατικῇ· καὶ οἱ τὴν φιλίαν αὐτοῦ δυσωπηθέντες μᾶλλον, καὶ οὐχὶ τὸ πρὸς Χριστὸν ἀγάπης πεφορτισμένοι, ἀτιμίας ἔχουσι τὰ πρόσωπα μεστά· ὅτε γὰρ αὐτοῖς ὠφείλετο. ἀλλ' εἰ καὶ νενίκηται λοιπὸν ὁ ἐχθρὸς, καὶ ἐσμὲν ἐν λειψάνοις τῆς φρενοπλήκτου, χρῄζομεν δὲ ἔτι τῶν ὑμετέρων ἱκετηρίων πρὸς τὸν θεόν· δεῖ γὰρ ἀναγκαῖον ὑμᾶς, ὡς ἁγνεύσαντας τῷ θεῷ τὴν ἑαυτῶν ζωὴν, ὁσίας ἐπαίρειν χεῖρας, καὶ εὐχῆς ἔτι προσαιτεῖν ὑπὲρ ἡμῶν. ἐννοήσατε γὰρ ὅτι Ἰησοῦς, ὁ τοῦ Ναυῆ, μετὰ τῶν ἐκλεκτῶν τοῦ Ἰσραὴλ ἀντεπρόσωπος τῷ Ἀμαλὴκ, ὁ δέ γε μακάριος Μωσῆς, τὰς χεῖρας ἐπαίρων, ἐζήτει παρὰ θεοῦ τὸ νικᾶν δωρεάσθαι τοὺς ἐν πολέμῳ, καὶ μάχῃ. σπουδάζεσθω τοίνυν ἡ θεοσέβεια ὑμῶν ἐν προσευχαῖς, καὶ ὡς τέκνα γνήσια πατράσι συμπρόπεμπε, νόσον ὥσπερ τινὰ λοιμικὴν, τὴν Νεστορίου κακοδοξίαν ἐκνήψαντες· ἵνα καὶ ἄσπιλον, καὶ ἀμώμητον, καὶ ἀδαμόθεν ἐγκεβλημένῳ ἔχοντες πίστιν, εὐαρεστῆσαι ἰσχύσωμεν τῷ τὰ πάντα δι' ἡμᾶς, καὶ ὑπὲρ ἡμῶν, ὑπομεμενηκότι Χριστῷ. δύνασθε δὲ καὶ διὰ γραμμάτων ἡμᾶς· δεξόμεθα γὰρ ὡς ἱκανωτάτην τὴν παρ' ὑμῶν εὐφρόσυνον. ἐρρῶσθαι ὑμᾶς εὔχομαι, ἀγαπητοὶ, καὶ ποθεινότατοι ἀδελφοί.

CYRILLI EPISTOLA AB EPHESO ad Patres monachorum scripta.

Religiosissimis, piissimisq. monachorum Patribus, ceterisq. qui monasticam vitam vna vobiscum exercent, & in fide Dei constanter perseuerant, dilectis ac desideratissimis, Cyrillus in Domino salutem.

DOminus noster IESVS Christus à scelestis Iudæis contumelijs affectus, illusus, colaphis ac flagellis cęsus, ac postremo propter nos & pro nobis cruci affixus, cũ omnes in ipsum delinquentes, & impia aduersum se capita mouentes cerneret, aiebat: Et sustinui qui simul contristaretur, & non fuit; & consolantes, & non inueni. Eiusmodi quidpiam nunc quoque accidisse videmus. Immo vero, ne sincere fidelium zelum iniuria afficiam, plurimos habuit, qui propter Nestorij blasphemias simul contristati fuerunt: quamquã non omnium hic sensus fuit. Nam inter eos quoque, qui sacerdotio fungũtur, comperti sunt nonnulli, qui causam ipsius desererent, vtpote cum homine hæretico conspirantes, ijsq. qui illum impugnant, sese obiectantes. Sed horum inscitiã Christus destruet, aut (vt verius dicam) iam destruxit. Compressum est enim os blasphemum, & conticuit lingua impurissima, nec amplius blasphemas contra Christum voces in pontificali & doctorali auctoritate in posterum depromet. Et qui ipsius amicitiam charitate, quæ est in Christum, potiorem ducebant, ij vultus iam nunc gerunt dedecore plenos. hoc enim iure optimo debebatur ipsis. Sed licet inimicus iam debellatus sit, attamen nõnullis curarum reliquijs adhuc distenti, vestris ad Deum precibus egemus. Et necessarium est, vt vos, qui vestram vitam Deo consecrastis, puras ad illum manus leuetis, atque hoc ipsum pro nobis sæpe faciatis. Considerate, Iesum Naue cum selectis Israëlitis contra Amalec dimicasse, beatum vero Moysen sublatis in cælum manibus victoriam his à Deo postulasse aduersus eos, quibus cum pugnabant. Viriliter itaque agat vestra pietas in precando, vestrisque, vt germani filij, adeste patribus, qui falsam Nestorij doctrinam veluti morbum quempiam pestiferum exciderunt; vt Fidem immaculatam, inculpatamque, ac nulli prorsus reprehensioni obnoxiam tenentes, Christo omnia propter nos, nostriq. causa perpesso, placere possimus. Exhilarate vero etiam nos per litteras. Illæ enim nobis maximæ erunt consolationi. Bene valere vos opto, dilecti & desideratissimi fratres.

1. Tim. 2. b. 8.

Exod. 17. e

ΡΗΓΙΝΟΥ, ΕΠΙΣΚΟΠΟΥ ΚΩΝΣΤΑΝΤΙΑΣ Κύπρου, ὁμιλία λεχθεῖσα ἐν Ἐφέσῳ μετὰ τὴν καθαίρεσιν Νεστορίου.

Ἐμοὶ μὲν ἐδόκει σιγᾶν, καὶ οὕτω τοὺς πατέρας ἡμῶν, καὶ μὴ σμικρὰν ἀπαιδευσίας κατα-λιμπάνειν τὸν λόγον. ἐπειδὴ δὲ σιγᾶν ἐθέλοντα σὲ ἐᾷς, ὦ σοφὲ, καί μοι τῶν λόγων δέκτον. εἴρηταί γὰρ πού·

HOMILIA RHEGINI, CONstantiæ Cypri Episcopi, habita Epheſi post Nestorij depositionem.

DEcreueram equidem silere, eaq. ratione patres honorare, nec orationem inscitiæ meæ monimentum relinquere. Sed quoniam, ò sapiens, silentium expetentem silere non pateris, ora-

orationis exordium mihi faciendum eſt. Dictum eſt enim alicubi: Sapiens audit conſilium. Quia ergo magnus ille ſacrorum myſteriorum doctor te dedit depingere, dum ait:

Prou.22. c.11

Eſa.14.c. 12.

Act.13.a

Deut.32. b.9.

Rom.9.a. 4.

Eſa.1.a.

Gen.4.

Gen.9.d.

Gen.19.

Ezech.16. f.52.

Eſa.1.b.6.

Matth.14

Ioan.11.

Matth.27

Heb.1.a.

Quomodo cecidit de cælo Lucifer, qui mane oriebatur? &: Quomodo Babylon cecidit? alteri te conferre non valeo, quàm Iudæis, qui Dominum occiderunt. horum namque impietatem tu exſuſcitaſti. Illi enim aliquando Dei portio extiterũt, legem q. acceperunt, & filiorum adoptione dignati ſunt, & innumeris bonis potiti fuerũt. Verum cum in beneficiorũ magnitudine ebriorum more inſanirent, Deum dicentem audierunt: Filios genui, & exaltaui, ipſi autem ſprenerunt me. Sed quo te nomine quiſpiam recte appellet? An infelicis illius Cain vocabulo te nuncupabimus? Atqui Caini commiſſa tuis minora extiterunt. An miſerabilem illum Cham te vocem, qui paternam nuditatem deriſit? Sed & Sodomitarum facta cum tuis collata blaſphemijs eiuſmodi ſunt, vt dicere nobis liceat: Sodoma iuſtificata eſt ex te. Tu enim breui temporis ſpatio terrarum orbem commouiſti, Fidemq. euertere voluiſti, & ineffabilem illam aduentus in carne Vnigeniti diſpenſationem, quantum in te fuit, penitus demoliri ſtuduiſti, ita ſane, vt recte illud dici de te poſſit: Vulnera tua malagma non admittunt, oleum & colligationem faſciæ reſpuerunt. Enimuero ad manifeſtam impietatis tuæ redargutionem dudum exiguum aliquod audaciæ tuæ pretiũ tibi & tuis caſtris, conflagratione, terræ ve hiatu conſumptis, reddi oportuerat, quò vel hac ſaltem ratione ſimplicioribus pœnas dediſſe videreris. nam apud nos iam dediſti: quandoquidem Deus Verbum, quod ex Dei para virgine Maria incarnatum prodijt, abs te diuiſum, in die iudicij ineuitabile cruciatus ſupplicium tibi decreturum eſt. Ecquid, ò tu & mari & morte inſanior dicere poteris? Etenim mare Dominum agnoſcens, dorſa illi ſubſtrauit; mors vero inſueta lege Lazarum conſanguineis ſuis reſtituit. Præterco ſolem ob Domini paſſionem præ horrore cælatum, petras ſciſſas, monumenta aperta. Quòd ſi hæc parua tibi videntur, reuerere reſuſcitatorum mortuorum teſtimonium, ianitorum inferni tremorem, veli ſciſſionem, lucis mutationem, diei tenebras. In his autem omnibus infelix, inemendabilem prauitatis conſuetudinem retinens, immobilis perſtitit. Ac illius quidem talis eſt ſtatus. Nos autem diuinis nutibus obſequentes, adoremus Deũ Verbum, quod in carne nobiſcum verſari non eſt dedignatum, quamuis per hoc à paterna ſubſtantia minime receſſerit, exiſtens ſplendor gloriæ, & figura ſubſtantiæ eius, portansq. omnia verbo oris ſui.

A γδ πυ· ὑπ ακηύει συμβουλίας σοφός. ὅπου ὦ ἐπειδήπερ τε Δαμασκηνὸν ἔδωκεν ὁ μυσταγωγὸς, λέγων· πῶς ἐξέπεσεν ἐκ τ οὐρανοῦ ὁ ἑωσφόρος, ὁ πρωῒ ἀνατέλλων; καὶ· πῶς ἔπεσε Βαβυλών; ἀναγκαίως ἑτέρῳ τινὶ ἀκ ἐᾶν συγκρίνομαι, ἢ Ἰουδαίοις τοῖς κυριοκτόνοις, ὧν τὸν δυσσέβειαν ἐξῆψας· οὗτοι γδ καὶ θεοῦ μερὶς ἐγένοντο, Ꞓ τ νόμον ἐδέξαντο, καὶ ἱερατείας ἠξιώθησαν, καὶ μυρίων ἀγαθῶν ἀπήλαυσαν, καὶ τῆς διὰ ἐργασίας ἐμπαροινήσαντες, ἤκουσαν θεοῦ λέγοντος· ἱοὺς ἐθρέψαμην, Ꞓ ὕψωσα, αὐτοὶ δέ με ἠθέτησαν. τί δ' ἂν τις προσθείη, ὀρθῶς προσείποι; τὸν ἄθλιον Καΐν; ἀλλὰ τὰ ἐκείνου μετριώτερα τῶν σῶν τὸν ἐλεεινὸν Χαμ, τὸν τῇ τοῦ πατρὸς ἀπογελάσαντα γομνώσει; ἀλλὰ τὰ σοδομιτῶν τῆς σῆς δυσφημίας ἀνημετρήτους, ὥπου δεδικαίωται σόδομα ἐκ σοῦ· σὺ γδ ἐν βραχεῖ χρόνῳ τὴν οἰκουμένην ἐσάλευσας, καὶ τὴν πίστιν ἀνατρέψαι ἠθέλησας, καὶ τὴν ἄῤῥητον οἰκονομίαν τῆς ἐνσάρκου παρουσίας τοῦ μονογενοῦς παρῆσαι ἐσπούδασας, τ γε ἦκον ὅπη σοί· ὡς τι καὶ ὠφελεῖ σοῦ λέγοντος· ἔκ ἐστι μάλαγμα ἐπιθεῖναι τοῖς σοῖς τραύμασιν, οὔτε ἔλαιον, οὔτε καταδέσμους. καὶ εἰδέ μὲν ἔκπαλαι πρὸς ἔλεγχον τῆς σῆς δυσσεβείας, μικρὰ ὢν πρόλημψις ἀποναθῆναί τι, καὶ τὴν σὴν παρεμβολὴν, ἢ πυρίφλεκτον, ἢ χασμωπαίαν γενομένην, ἵνα τοῖς ἀπλυσίοις φάρυσι δίκας δεδωκὼς· παρ' ἡμῖν γδ ἤδη δέδωκας· ὁ γδ σοῦ μεριζόμενος θεὸς λόγος, ὁ προκύψας ἐκ σπέρματος ἐκ τῆς θεοτόκου Μαρίας, ἄφυκτόν σοι τ τῆς βασάνου κολαστήριον ἐν ἡμέρᾳ κρίσεως ὁρμᾷ. ἀλλὰ τί φαίης, ὦ θαλάσσης, Ꞓ θανάτου αἰσθητήρια; θαλασσα μὲν γδ, τ δεσπότην ἰδοῦσα, τὰ νῶτα ὑπέσυρεν, θάνατος δὲ Λάζαρον ἐδίδου τοῖς ἐξ αἵματος, ἀσυνήθη ἐμοὶ. καὶ σιγῶ ἥλιον ὑπὸ δέους κρυπτόμενον, διὰ τὸ δεσποτικὸν πάθος, πέτρας ῥηγνυμένας, μνήματα ἀνοιγόμενα. Ꞓ εἰ μικρά σοι ταῦτα, αἰχμώθητι τῶν ἐγερθέντων νεκρῶν τὴν μαρτυρίαν, τῶν τοῦ ᾅδου πυλεώνων τὸν τρόμον, τὸ τοῦ καταπετάσματος σχίσμα, τοῦ φωτὸς τὴν μεταβολὴν, τῆς ἡμέρας τὸ σκότος. καὶ ὅτι τούτοις ἅπασιν ἔμεινεν ἀκαμπὴς ὁ δείλαιος, ἀνυθέτητον ἔχων τῆς κακίας τὸν τρόπον. Ꞓ οὕτως μὲν ἐν τούτοις· ἡμᾶς δὲ τῆς θείοις νεύμασιν ἑπομένους, προσκυνήσωμεν τὸν θεῖον λόγον, τὸν καταξιώσαντα μὴ ἀπρὸς πολιτεύσασθαι μεθ' ἡμῶν, ἐκ ἐκστάντα τῆς πατρικῆς οὐσίας, ὅλα ἀπαύγασμα τῆς δόξης, καὶ χαρακτῆρα τῆς ὑποστάσεως, φέροντα τε τὰ πάντα τῷ ῥήματι τοῦ σθένους αὐτοῦ.

ΚΥΡΙΛΛΟΥ ΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝδρείας ὁμιλία, λεχθεῖσα ἐν Ἐφέσῳ, συναξέων διπλουμένων, καθαιρεθέντος Νεστορίου.

CYRILLI EPISCOPI ALEXANDRINI homilia Epheſi dicta, cum ſynaxes perage-rentur, depoſito Neſtorio.

ἐν Ἐφέσῳ

Ἔδει μὲν δηπόθεν τῆς τῶν προλαβόντων διδασκάλων μυσταγωγίας, καὶ τοῖς ἱεροῖς ἐμπλασμένους νάμασι, λιμῆναι τὸν κόρον. ἐπειδὴ δὲ βλέπω πρὸς φιλακροασίαν ἀπλήστως διακειμένους, φέρε καὶ ἡμεῖς ὀλίγα λέγωμεν, τοῖς προλαβοῦσιν ἁπλῶς. ἔστι τίνων οὐδαμόθεν ἀμφίβολον, ὅτι τῆς εἰς Χριστὸν εὐφημίας ὁ λαμπρὸς τῶν ἁγίων διαπεμπώσεται χορός· καὶ καύχημα ποιεῖται τῆς εἰς αὐτὸν ἀγάπης τὸ γνήσιον. καὶ γοῦν ὁ μακάριος προφήτης Ἡσαΐας πρὸς αὐτόν που φησί· κύριε ὁ θεός μου δοξάσω σε· ὑμνήσω τὸ ὄνομά σου· ὅτι ἐποίησας θαυμαστὰ πράγματα. ὁ δέ γε μακάριος προφήτης Δαυίδ· ἡ γλῶσσά μου, φησὶ, μελετήσει τὴν δικαιοσύνην σου, ὅλην τὴν ἡμέραν τὸν ἔπαινόν σου. Ἀλλ' οὗτος μὲν τοῖς ἁγίοις ὁ σκοπός· οἱ δὲ πονηροὶ, καὶ ἀλιτήριοι, οἱ τὸ μέγα, καὶ σεπτὸν, καὶ βαθὺ, τῆς ἐνανθρωπήσεως τοῦ μονογενοῦς οὐκ εἰδότες μυστήριον, δυσφημοῦσιν ἀφυλάκτως, ἀκρατῶς, καὶ ἀπύλωτον ἀνοίγοντες στόμα. τοιγοῦν ἀκουέτωσαν λέγοντος πρὸς αὐτοὺς διὰ προφήτου Ἡσαΐου· ὑμᾶς δὲ προσκαλοῦμαι ὧδε, υἱοὶ ἄνομοι, σπέρμα μοιχῶν καὶ πόρνης· ἐν τίνι ἐτρυφήσατε, καὶ ἐπὶ τίνα ἠνοίξατε τὸ στόμα ὑμῶν; οὐχ ὑμεῖς ἐστε τέκνα ἀπωλείας, σπέρμα ἄνομον; τέκνα γὰρ ἀπωλείας καὶ ἀλήθειαν, καὶ ἄνομον σπέρμα, οἱ τὸν ἀγοραστὴν αὐτοὺς δεσπότην ἀρνησάμενοι· ἠγοράσθημεν γὰρ ὑμεῖς, καὶ οὐ φθαρτῆς, ἀργυρίου, ἢ χρυσίου, ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου, καὶ ἀσπίλου Χριστοῦ. αἷμα δὲ ἀνθρώπου κοινοῦ, καὶ ἑνὸς τῶν καθ' ἡμᾶς, πῶς ἂν ἐξήρκεσε τῆς οἰκουμένης αὐτάξιον; πῶς δὲ καὶ εἷς ὑπὲρ πάντων ἀπέθανεν, ἵνα πάντας σώσῃ; πῶς οὖν γεγόναμεν, οἱ τὸν ἀληθῆ, καὶ φύσει θεὸν ὑπερφρονοῦμενοι; πῶς αὐτῷ λατρεύομεν, οἱ τὸ προσκυνεῖν τῇ κτίσει πρὸ τοῦ κτίσαντος περαιτέρω τιθέμενοι; ἀλλὰ γὰρ, ὡς ἔφην ἀρτίως, ἠχαρίστηταί τινες τῇ τοῦ σωτῆρος ἡμῶν ἡμερότητι, δεσπότην τὸν δεσπότην, δουλείαν τῆς ἐλευθερίας τὸν ζυγόν· ἵνα καὶ περὶ αὐτῶν λέγῃ Χριστὸς διὰ φωνῆς προφήτου· οὐαὶ αὐτοῖς, ὅτι ἀπεδήμησαν ἀπ' ἐμοῦ· ὀφείλαται εἰσὶν, ὅτι ἠσέβησαν εἰς ἐμέ· ἐγὼ δὲ ἐλυτρωσάμην αὐτούς· αὐτοὶ δὲ κατελάλησαν κατ' ἐμοῦ ψευδῆ. κατεψεύσαντο γὰρ τῆς τοῦ σωτῆρος ἡμῶν ἐλευθερίας, καὶ ἐξουσίας, οἱ τῆς τῶν Φαρισαίων σκαιότητος, καὶ ἀσυστόλου μιμηταί· οἱ χριστιανὸν μὲν πρόσωπον ἀναδησάμενοι ἑαυτοῖς, Ἰουδαΐζειν δὲ τὴν διάνοιαν ἔχοντες· οἱ γλῶσσαν ἐπισκηνώσαντες πικρὰν, καὶ ἰοβόλον· ἵνα δὲ πρὸς αὐτοὺς λέγῃ Χριστὸς διὰ φωνῆς Ἱερεμίου· ἰδοὺ ἐγὼ πρὸς σὲ, τὴν ὑβρίστριαν, λέγει κύριος. ἰουδαῖοι μὲν οὖν, οἱ πάλαι, κατεπεφύκεσαν τοῦ παντὸς ἡμῶν σωτῆρος Χριστοῦ· ἐπεπήδων, ὡς θῆρες· ἐβαλλον δὲ λιθοβολοῦντες, καὶ σώζοντα. ἔτι πρὸς αὐτοὺς ἔφασκεν ὁ σωτήρ· πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρός μου, διὰ ποῖον αὐτῶν

OPortebat ſane doctorum eorum, qui ante nos dixerunt, inſtitutione contentos, ſacrisq. fluentis iam repletos, ſatietatem hanc honorare. At vero quia animaduerto, vos inſatiabili audiendi ſtudio incenſos; agedum & nos quoque pauca ijs quæ ante iam dicta ſunt, conſentanea in medium afferamus. Nullum itaque dubium eſt, quin illuſtris hic ſanctorum chorus ex Chriſti laudibus decus & ornamentum capiat, glorioſeq. exultet eo nomine, quòd ſincere illum diligat. Beatus itaque propheta Eſaias alicubi ad ipſum ait: Domine Deus meus glorificabo te, hymnum dicam nomini tuo, quoniam feciſti res admirabiles. Et beatus propheta Dauid: Lingua mea, inquit, meditabitur iuſtitiam tuam; tota die laudem tuam. Et hic quidem ſanctorum eſt ſcopus. At vero mali & ſcelerati, magnum illud, venerandumq. ac profundum incarnati Vnigeniti myſterium ignorantes, temere blaſphemant, incontinensq. ac effrænatũ os aperiunt. Quamobrem audiant hi prophetam Eſaiã hac oratione ipſos compellantem: Vos autem accedite huc, filij iniqui, ſemen adulterorum & fornicariæ; in quo oblectati eſtis, & ſuper quem aperuiſtis os veſtrum? Numquid non eſtis vos filij perditionis, ſemen iniquum? Sunt enim perditionis filij, & ſemen iniquum, qui Dominum qui illos redemit, abnegarunt. Empti enim ſumus pretio; & non corruptibilibus argento vel auro, ſed pretioſo ſanguine quaſi agni immaculati & incontaminati Chriſti. At quomodo vulgaris, nobisq. ſimilis hominis ſanguis orbis pretium exæquare potuiſſet? Quomodo vero vnus pro omnibus mortuus eſt, vt omnes ſaluaret? Quomodo illius facti ſumus, qui veri, naturalisq. Dei titulo inſignimur? Quomodo cum colimus, qui creaturæ ſeruire, & cultum adhibere potius quàm creatori, detrectamus? Verum, vt modo aiebam, quidam Saluatoris noſtri manſuetudini ingrati, Dominum negant, ſeruitutisq. iugum excutiunt; vt & de ijs dicat Chriſtus per Prophetæ vocem: Væ eis, quoniam receſſerunt à me: infelices ſunt, quoniam impie egerunt in me: & ego redemi eos, & ipſi loquuti ſunt contra me mendacia. Mentiuntur enim contra Saluatoris noſtri gloriam & excellentiam, Phariſæorum improbitatis & impietatis imitatores. Enimuero Chriſtiani hominis perſonam induunt; ſed mentem interim iudaizantem obtinent, linguamq. amaram & virulentam exercent; vt ad eam Chriſtus per Hieremiæ vocem dicat: Ecce ego contra te contumelioſam, dicit Dominus. Iudæi ſane veteres Chriſtum omnium noſtrum ſaluatorem adorabantur, perinde ac feræ in illum irruebant, lapidibusq. benefactorem ac ſaluantem appetebant. ad quos tum loquebatur Saluator: Multa bona opera oſtendi vobis ex Patre meo, propter quod eorum opus me lapida-

Eſa.25.a.
Pſal.70.d. 28.
Eſa.57.a. 3.
1.Cor.6.d. 20.
1.Petr.1. c.18.
2.Cor.5.
Oſee 9.a. 13.
Hiere. 50. c.31.
Ioan.10.f. 32.

ὀπίλιμας ὢν, εἰπέ μοι, τῆς θείοις σπέρμασιν; ἀθετεῖς τὴν οἰκονομίαν; ὀπισθοπήδεις τῆς δεσποτικῆς βουλῆς; οὕτως ἠθέλησε διορθώσασθαι τὸν οἰκουμενικὸν. μὴ σοφώτερος εἶ τῆς σοφίας; ὡς θαυμαστὸν πράγματος λύχνος ἡλίῳ φιλονεικεῖ. οἶδε τὰ εἰκείων ἔργων τὸν ὅδον ὁ τῶν ὅλων δεσπότης. περιλαβέσθω τοίνυν τὴν οἰκονομίαν· τιμάτω τῇ πίστει τὸ μυστήριον· μὴ περιεργάζου τὰ ὑπὲρ νοῦν· μὴ πολυπραγμόνει τὰ ὑπὲρ λόγον· πίστις μεθ' ἡμῶν. εἰ δὲ μένεις ἄπιστος, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται. αὐτῷ ἡ δόξα, καὶ τὸ κράτος, σὺν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

A re natus est. Tu ergo, dic mihi, diuina consilia reprehendis? tu dispensationem reijcis? tu Domini voluntatem arguis? Ad hunc ille modum orbem saluum facere voluit. Tu ne sapientia ipsa es sapientior? Orem incredibilem. lucerna cum sole contendit. Vniuersorum Dominus operum suorum rationem nouit. Amplectere itaque dispensationem, honora mysterium in fide, ne curiose perscruteris quæ mentem nostrã exceduntur: ne nimis anxie ea indages, quæ ratione comprehendi non possunt: crede nobiscum. Quòd si incredulus permanseris, ille fidelis permanet: negare enim seipsum non potest. Ipsi sit gloria & imperium cum sancto Spiritu in sæcula, Amen. B

2. Tim. 2. b. 13.

ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΝΕΣΤΟΡΙΟΝ, *ὑνίκα κατῆλθον οἱ ἑπτὰ πρὸς τὴν ἁγίαν Μαρίαν.*

EIVSDEM CYRILLI HOMILIA Ephesi in Nestorium habita, quando septem ad sanctam Mariam descenderunt.

ΦΑΙδρὸν ὁρῶ τὸ σύστημα τῶν ἁγίων, πάντων συνελθόντων προθύμως, κεκλημένων ὑπὸ τῆς ἁγίας, καὶ θεοτόκου Μαρίας, τῆς ἀειπαρθένου. ἀλλὰ γὰρ ἐν λύπῃ μοι διαγούσῃ πολλῇ, εἰς χαρὰν μετέβαλεν ἡ τῶν ἁγίων πατέρων παρουσία. νῦν ἐπληρώθη πρὸς ἡμᾶς τὸ τοῦ ὑμνογράφου Δαυὶδ γλυκερὸν ῥῆμα· ἰδοὺ δὴ τί καλὸν, ἢ τί τερπνὸν, ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό; Χαίροις τοίνυν παρ' ἡμῶν ἁγία μυστικὴ τριὰς, ἡ τούτους ἡμᾶς πάντας συγκαλεσαμένη ἐπὶ τὴνδε τὴν ἐκκλησίαν, τῆς θεοτόκου Μαρίας. χαίροις παρ' ἡμῶν Μαρία θεοτόκε, τὸ σεμνὸν κειμήλιον ἁπάσης τῆς οἰκουμένης, ἡ λαμπὰς ἡ ἄσβεστος, ὁ στέφανος τῆς παρθενίας, τὸ σκῆπτρον τῆς ὀρθοδοξίας, ὁ ναὸς ὁ ἀχωρήτου, ἡ μήτηρ, καὶ παρθένος· δι' ἣν ἐν τοῖς ἁγίοις εὐαγγελίοις εὐλογημένος, ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· χαίροις, ἡ τὸν ἀχώρητον χωρήσασα ἐν μήτρᾳ ἁγίᾳ παρθενικῇ· δι' ἣν τριὰς ἁγιάζεται· δι' ἣν σταυρὸς τίμιος ὀνομάζεται, καὶ προσκυνεῖται εἰς πᾶσαν τὴν οἰκουμένην· δι' ἣν ὁ οὐρανὸς ἀγάλλεται· δι' ἣν ἄγγελοι καὶ ἀρχάγγελοι διώκονται· δι' ἣν δαίμονες φυγαδεύονται· δι' ἣν διάβολος πεσὼν ἔπεσεν ἐξ οὐρανοῦ· δι' ἣν τὸ ἐκπεσὸν πλάσμα εἰς ὕψος ἀναλαμβάνεται· δι' ἣν πᾶσα ἡ κτίσις, εἰδωλομανίας κατοχομένη, εἰς ἐπίγνωσιν ἀληθείας ἐλήλυθε· δι' ἣς βαπτίσματος ἅγιον γίνεται τοῖς πιστεύσι· δι' ἣς ἔλαιον ἀγαλλιάσεως· δι' ἣς εἰς πᾶσαν τὴν οἰκουμένην ἐκκλησίαι ἱδρύθησαν· δι' ἣς ἔθνη ἄγονται εἰς μετάνοιαν. καὶ τί πολλὰ λέγω; δι' ἣς ὁ μονογενὴς υἱὸς τοῦ θεοῦ φῶς ἔλαμψε τοῖς ἐν σκότει, καὶ σκιᾷ θανάτου καθημένοις· δι' ἣν προφῆται προεμήνυσαν· δι' ἣς ἀπόστολοι κηρύττουσι σωτηρίαν τοῖς ἔθνεσι· δι' ἣς νεκροὶ ἐγείρονται· δι' ἣς βασιλεῖς βασιλεύουσι, διὰ τριάδος ἁγίας. καὶ τίς δυνατὸς ἀνθρώπων, λέγειν τὴν πολυύμνητον Μαρίαν, μητέρα ἅμα καὶ παρθενικήν; ὧν ἕν μόνον θαύματος. ἐκπλήττει με τὸ θαῦμα. τίς ἦν ποτὲ πώποτε οἰκοδόμος, νεὼν ἴδιον οἰκοδομήσασθαι, καὶ κωλυόμενον οἰκεῖν ἐν αὐτῷ; τίς

SAnctorum cœtũ, qui à sancta & Deipara, semperq. virgine Maria inuitati prompto animo huc confluxerunt, lætum, erectumq. conspicio. Quare licet multa premerer mœstitia, attamen hic sanctorum Patrum conspectus lætitiam mihi præbuit. Nunc dulce illud hymnographi Dauidis verbum apud nos impletum est: Ecce iam quid bonum, aut quid iucundum, nisi habitare fratres in vnum? Salue itaque à nobis sancta mystica Trinitas, quæ nos omnes in hanc sanctæ Mariæ Deiparæ ecclesiam conuocasti. Salue à nobis Deipara Maria, venerandus totius orbis thesaurus, lampas inextinguibilis, corona virginitatis, sceptrũ rectæ doctrinæ, templum inditolubile, locus eius, qui loco capi non potest, mater & virgo; per quam is benedictus in sanctis Euangelijs nominatur, qui venit in nomine Domini: salue, quæ immensum, incomprehensumq. in sancto virgineo vtero comprehendisti, per quam sancta Trinitas glorificatur, & adoratur; per quam pretiosa crux celebratur, & in vniuerso orbe adoratur; per quam cælum exultat, per quam Angeli & Archangeli lætantur, per quam dæmones fugantur, per quam tentator diabolus cælo decidit, per quam prolapsa creatura in cælum adsumitur, per quam vniuersa creatura, idolorum væsania detecta, ad veritatis agnitionem peruenit, per quam sanctum baptisma, obtingit credentibus, per quam exultationis oleum, per quam toto terrarum orbe fundatæ sunt ecclesiæ, per quam Gentes adducuntur ad pœnitentiam. & quid plura dicam? per quam vnigenitus Dei Filius ijs qui in tenebris & in vmbra mortis sedebant, lux resplenduit; per quam Prophetæ prænuntiarunt, per quam Apostoli salutem Gentibus prædicarunt, per quam mortui exsuscitantur, per quam reges regnant, per sanctam Trinitatem. Ecquis hominum laudabilissimã illam Mariam pro dignitate celebrare queat? Ipsa & mater & virgo est. ò rem admirandam. Miraculum hoc me in stuporem rapit. Quis vnquã audiuit, ædificatorem prohiberi, ne propriũ templum, quod ipse construxerit, inhabitaret? Quis ob id ignominiæ sit obnoxius, quòd propriã

Matth. 21 a.p.

Luc. 1. g. 79.

famulam in matrem adſciſcat? Ecce igitur omnia gaudent:mare,conſeruos ſuos agnoſcens,ſeſe
Pſal. 113. ſubdidit; ſanctorumq. tranſitus, ferocibus exultantibus q. fluctibus in tranquillitatem ipſum conuertit. meminit enim ſerua maris aqua, quamuis tumidi & inſurgentis, voeis Saluatoris
Marc.4.d. 39. dicentis: Tace,obmutesce. Terram vero,quam
Rom.10. v.15. latrones quondam infeſtabant, ſanctorum iter pacatam reddidit. Quàm enim ſpecioſi pedes euangelizantium pacem? Quam pacem? Dominum noſtrum IESVM Chriſtum, quem peperit Maria, ſicut ipſe voluit. Quid enim me iuuat circa Scripturam curioſius inquirere, nec potius eam humane ſuſcipere, & amice ſentire? At memorabis mihi Iudæorum negationem? Prophetæ ab initio illorum ingenia prodiderunt, nempe quòd propriæ malitiæ ſtimulis acti,necem Chriſto molituri eſſent: hoc autem facinus, abnegationis nomine iam tum deſignabant. Aut certe tetrum illum Arij morbum? Is peſtilenti deſiderio Epiſcopalis cathedræ laborabat. Aut denique obſcurum, impiumq. laſciuiæ Gentilium ſenſum? Ignorantiæ erat iſtud inſtitutum. Ecquid hæc recenſere attinet? Omnem gentem nefarijs laſciuijs & diſſolutionibus indulgentem, hic ſua malitia excellit. Gentes enim plerumque, cum Scripturas ignorent, Deum incaute imprudenterq. blaſphemant: hic autem, qui vniuerſam Scripturam tenet, & magicis quoque illuſionibus fortaſſe (auſim dicere) operam nauauit,diuinam Scripturam non ſincere inſpexit; inſpexit autem argentum & aurum. Væſania circa blaſphemiæ negotium excæcatus & infatuatus, te ipſum abalienare volens ab Epiſcopali ſede, etiam è fratrum catalogo te deleuiſti, illum qui pontificatus ſortem tibi impertitus fuerat, non agnoſcens. An non tibi perſuaſit Paulus,dicens:
Galat.1. v.8. Licet Angelus de cælo euangelizauerit præterquam quod euangelizauimus,anathema ſit? Paulus iſtam ſententiæ tuæ vanitatem non ſedauit?
Matth.1. d. 23. ex Eſa.7.c At ſedet illam Eſaias: Ecce, inquiens, virgo in vtero habebit,& pariet filium, & vocabũt nomen eius Emmanuel; quod eſt interpretatum, Nobiſcum Deus. Quòd ſi nec iſte, (mens enim tua graui malitia laborat,) audi vel dæmones clamantes: Quid, inquiunt, nobis & tibi Fili Dei?
Matth. 8. d.29. veniſti ante tempus torquere nos. Quis quæſo auctor tibi extitit, vt cogitationem hanc vilem & inanem prædicares? Quis tecum in hoc inepto morbo laborauit? Non veritus es Deum Perſico regno aſſimilare? Pro nihilo duxiſti Patrum, Euangeliſtarum, & Prophetarum traditiones euertere? Ratus te omnibus eccleſijs dominaturum, eius qui te è ſtercore ad cæleſtem ſublimitatem euexit, non meminiſti: rebusq. procreatis intendens, opificem non agnouiſti, terrarum orbem ſubuertere volens fraudulentis ſermonibus, contumeliam Dei templo inferens; & eum qui ex Maria virgine genitus eſt, diuidere volens, dogma prauum, & rabiem, quæ nec diſſoluitur, nec manifeſtatur, mundo huic excitaſti. Sed nec requiſitus, Belial ante tempus imitatus, arbitratus es iniquarum cogitationum tuarum catenis te perſuaſurum Imperatorem,

A ἰδίαν δούλην μητέρα περιπαλτόμενος, ἐνυβρίζεται; ἰδοὺ τίνων χαίρει τὰ σύμπαντα· θάλασσα μὲν ὑπεστάλη, τοὺς ἰδίους συνδούλους ἐπιγνοῦσα, καὶ σκιρτώντων κυμάτων ἀχείων, ἡ τῶν ἁγίων διάβασις εἰς γαλήνιον μετέβαλεν· ἐμέμνητο γὰρ τῆς τοῦ Σωτῆρος φωνῆς ἡ δούλη ἐπιστομένη, λέγοντος· σιώπα, πεφίμωσο. χαίρει δὲ, τὸν ποτὲ ὑπὸ λῃστῶν διοδευόμενον, ἡ τῶν πιστῶν ἀδοιπορία εἰς εἰρήνην μετέβαλεν· ὡς ὡραῖοι γὰρ οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην· ποίαν εἰρήνην; Ἰησοῦν τὸν κύριον ἡμῶν, ὃν ἔτικτε Μαρία, ὡς αὐτὸς ἠβού-
B λητο. τί μοι γὰρ πλυπραγμονεῖν, καὶ μὴ φιλοφρονῶν περὶ τοῦ γραφέως; ἀλλ' ἐρεῖς μοι ἰουδαίων τὴν ἄρνησιν; οἱ προφῆται τούτους ἀπεκύρηξαν ἐξ ἀρχῆς, οἰκεῖον τὸ χριστοκτονεῖν ἀπεδείκνυντες,* ἄρνησιν προσεκαλέσαντο· ἀλλὰ Ἀρείου τὸ πικρὸν νόσημα; φιλοκαθεδρίας λοιμικῆς τὸ ἐπιθύμημα· ἀλλ' ἑλληνικῆς ἀπαλγείας τὸ αὐώνυμον, καὶ ἄθεον φρόνημα; ἀγνοίας τὸ ἀπατήδυμα. καὶ τί δεῖ λέγειν; πᾶν ἔθνος παρόλυμενον ἀθεμίτοις κώμοις οὕτως τῇ κακίᾳ ὑπερῆρεν· ἔθη γὰρ πολλάκις ἀγνοοῦντα τὸν γρα-
C φέα, θεὸν δυσφημοῦσιν εὐχὴ ἐκόντα· οὗτος δὲ γραφέα ἅπασαν κεκτημένος· γλῶσσαν δὲ λέγω, τὴν καὶ μαγικῆς ἐμπαίγματα μελετήσας, οὐκ ἐπέκυψε γνησίως πρὸς τὴν θεόπνευστον γραφὴν, ἀλλ' ἐπέκυψεν εἰς ἄργυρον, καὶ χρυσόν. τυφλωθεὶς, καὶ κεκφωθεὶς, τῇ μανίᾳ σοῦ πεπάγμα δυσφημίας, σαυτὸν βυθόμενος ἀλλοτριῶσαι τοῦ θρόνου, καὶ τοῦ καθηγέτου τῶν ἀδελφῶν σαυτὸν ἐξήλειψας, μὴ θεηγόνους τὸν καὶ χαρισάμενον ἀρχιερέως κλῆρον. ἄρα γὰρ οὐκ ἀπι-
ὠθεῖς Παύλῳ λέγοντι· κἂν ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσηται παρ' ὃ εὐηγγελισάμεθα, ἀνάθεμα ἔστω; Παύλῳ οὐκ ἔπεισέ σου τὸ κενὸν φρόνημα· D ἀλλ' Ησαΐας εἶπεν· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὅ ἐστι μεθερμηνευόμενον, μεθ' ἡμῶν ὁ θεός; οὐδ' αὐτὸς, ἀθάνατε γὰρ ἐκτήσω δεινῆς κακοφροσύνης, ἄκουσον καὶ τῶν δαιμόνων λεγόντων· τί ἡμῖν καὶ σοὶ υἱὲ τοῦ θεοῦ; ἦλθες πρὸ καιροῦ βασανίσαι ἡμᾶς. τίς δέ σοι πότον τὸν ἀπλῆ λογισμὸν ἀνεβάλετο κηρόξαι; τίς ὁ συμπαίσας τῇ ἀκαίρῳ νοσήματι; οὐκ ἠδέσθης γὰρ ἐξομοιῶν περσικῇ βασιλείᾳ; οὐκ ἐν-
E τεῦθεν ἀθεμίτων βυλόμενος πατέρων, καὶ διαγραφέως ἀθεμίτων βυλόμενος πατέρων, καὶ διαγραφέως λιστῶν, καὶ προφητῶν ἀποδόσεις; καὶ νομίμως ἄρχειν πασῶν τῶν ἐκκλησιῶν, οὐκ ἐμνήσθης τοῦ δεῖν κατρίας εἰς ὕψος οὐρανίων ἀναγάγης σε. καὶ πῖς ἔργοις προσέσχων, οὐκ ἐπέγνως τὸν δημιουργὸν, βουλόμενος ἀκάκητον καταπῆσαι τῷ οἰκουμένῳ ἀπατηλοῖς λογισμοῖς, ἐνυβρίζων θεὸν θεοῦ, καὶ τὸν κυ-
θέντα ἐκ παρθένου Μαρίας ἀτιμάζων βουλόμενος, δόγμα πατρὸς, καὶ λύσεων τῷ χάσματι διαιρέων, μή τι λυομένῳ, μήτε φανερουμένῳ. ἀλλὰ γε μὴ ζητούμενος, πρὸ καιροῦ βελίαλ μιμησάμενος, ἐνόμισας σφραγῖς τ' τῶν ἀνόμων ἐννοιῶν πείθειν βασι-

λέα

λαφιλαὶ ὀρθοδοξίας, καὶ ὁμοουσίου τριάδος, δι' ἧς διηνεκῶς βασιλεύει, δι' ἧς ἐθνη πολέμια σωτρίβει, δι' ἧς χορὸς ἀειπαρθένων βασιλεύει, δι' ἧς κόσμον ἐν εἰρήνῃ καθίστησι· τοῦτον λόγοις σοῖς ἀποπλοῖς ἐνόμισας ἀποστάτην ἡμῖν ποιήσειν· καὶ λαὸν θεοφιλῆ πορθῆσαι ἐβουλήθης· καὶ πατέρων πλῆθος, εἰς ἀναπνοὴν τυγχάνοντας, διέσπασας· οὐκ ἠρκέσθης σαυτὸν ὀλέσαι, δυσφημήσας ἡμῖν· ἀλλὰ καὶ τὴν οἰκουμένην πᾶσαν διεφθείρησας; ἀλλ' ἰδοὺ ἐπληρώθη καὶ ἐπὶ σοί· ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ συνελήφθη ὁ ἁμαρτωλός· κλῆρον ἅγιον πρεσβυτέρων, καὶ διακόνων ἀποσυναγώγους ἐποίησας, ἐλέγχοντά σου τὴν ἄκαιρον μανίαν, μὴ τὰ Ἀρείου φρονεῖν. καὶ νεῦσόν σε τὸν πονηρὰ καταβάλλω· οὐδὲ τὸν πλοιζόμενον καταπατίζω· ἀλλὰ τὴν αὐτομάτων συμβουλιῶν κόπωσιν τὴν μανιώδη συκοφαντίαν. τίς οἶδε πλοῖον, ὃς εὔδιον λιμένα ἐν γαλήνῃ βλέπον, ναυάγιον ὑπομένον; τίς οἶδεν ἀθλητὴν ὅτι τὸ σκάμμα πονεῖ, καὶ μὴ ἀνορθούμενον; ἀλλὰ περὶ σοῦ πάντες, ἢ ναυαγήσαντες περὶ τὴν πίστιν, ἡμᾶς χεῖρα οὐκ ὠρέξαμεν; μάρτυρα δέχου τὸν τίμιον, καὶ ἅγιον ἀρχιεπίσκοπον τῆς μεγάλης Ῥώμης Κελεστῖνον, σωτηρίως γράφοντά σοι, ἀποστῆναι τοῦ ματαίου, καὶ ἀνωφελοῦς, καὶ ἀσυστάτου δόγματος, ἐπὶ μηδὲν καὶ τὴν ἡμετέραν πτωχείαν διὰ γραμμάτων βραχέων, τὸν αὐτὸν τρόπον προκαλουμένην, δέξασθαι ἡμᾶς λέγοντας περὶ θεοῦ· οὐδὲ οὐκ ἐλογίσω ἡμᾶς, ἀπαλαγχνίαν ἴνα, καὶ δόκησιν περιβεβλημένος, κακίᾳ ἐγκαυχώμενος, ὡς δυνατὸς, ἄτομα διαλογιζόμενος. καὶ ξυρὸν γέγονας κατ' σαυτοῦ ἐκπεπηκυῖαν, μέλλον ἐρεύγεσθαι θόλον. διὰ τοῦτο ὁ θεὸς, ὃν παρελογίσω, καθεῖλέ σε, καὶ ἐξέπλυνε τὴν ῥίζωμά σου ἐκ γῆς ζώντων· διότι οὐκ ἐφρόνησας περὶ θεοῦ. καὶ ταῦτα μὲν παρ' ἡμῶν δεδεικται, τὰ πρὸς τοῦτον. θεὸς ἐστι κριτὴς, καὶ ἀποδώσει ἑκάστῳ, κατὰ τὰ ἔργα αὐτοῦ. γένοιτο δέ, ἡμᾶς τρέμειν, καὶ προσκυνεῖν τὴν ἀνάτασιν, καὶ βασιλεῖ θεοφιλεστάτῳ ὑποτάσσεσθαι, καὶ ἀρχαῖς, καὶ ἐξουσίαις ὑποτάσσεσθαι, καὶ τρέμειν, καὶ σείειν τὴν ἀδιαίρετον τριάδα· ὑμνοῦντας τὴν ἀειπάρθενον Μαρίαν, δηλονότι, τὴν ἁγίαν ἐκκλησίαν, καὶ τὸν τοῦτης υἱὸν, καὶ νυμφίον ἄσπιλον, ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

torem, rectæ doctrinæ studiosum, & consubstantialis adoratorem Trinitatis, per quam constanter regnat, per quam hostiles gentes conterit, per quam semper virginum chorus triumphat, per quam mundum in pace moderatur. Hunc te putasti deceptorijs sermonibus tuis apostatam redditurum: populum quoque Deo dilectum perdere voluisti: patrumq. multitudinem, qui in respiratione degebant, tu dispoliasti. Non fuisti contentus teipsum, dum Deum blasphemas, perdidisse; sed blasphemias tuas per vniuersum quoque orbem diuulgasti. Sed ecce impletum in te etiam illud est: In operibus manuũ suarum comprehensus est peccator. Sanctum presbyterorum ac diaconorum clerum, quòd importunam insaniam tuam redarguerent, & ne cum Ario sentires, admonerent, extra ecclesiam eiecisti. Et nunc equidem te prolapsum non dejcio, neque fluctuantem demergo; sed vasanam iniquorum consiliorum sycophantiam frango. Quis nauem in sereno ac tranquillo portu constitutã, naufragium vidit perpeti? Quis, quæso, athletam ad locum certaminis prolapsum, erigi non vidit? At cum circa Fidem rueres, naufragiumq. faceres, nonne manum tibi porreximus? Testem accipe honorandum & sanctum Archiepiscopum magnæ Romæ Cælestinum, qui te per litteras continenter admonuit, vt à vano hoc atque inutili, sibiq. minime constanti, & nulla ratione nixo dogmate abstineres. Pari modo testem accipe nostram quoque tenuitatem, breuibus litteris hortatam, vt nos de Deo loquentes audires. Tu vero duritiam quamdam, stultitiamq. indutus, nullam nostri habuisti rationem, glorians in malitia, tamquam potens, & iniqua cogitans. Et factus es nouacula contra teipsum acuta, dolum machinans. Quare Deus quoque, aduersus quem cauillis es vsus, te deiecit, tuamq. radicem è terra viuentium euulsit, propterea quòd nullã Dei rationem habuisti. Et hæc hactenus à nobis dicta contra istum sint satis. Iudex est Deus, & vnicuique reddet iuxta opera sua. Contingat autem nobis, vt vnionem reuereamur, & adoremus, pijssimoq. Imperatori nostro obediamus, tum principibus & potestatibus subijciamur, ac indiuisam Trinitatem tremamus & colamus; Mariam semper virginem,* sanctum videlicet [Dei] templum, eiusdemq. Filium, & sponsum immaculatum laudibus celebrantes. Quoniam ipsi gloria in sæcula sæculorum. Amen.

Psal. 9.e. 17.

Psal. 51.

Rom. 2. 6. 6.

ΤΑ ΓΡΑΚΤΙΚΑ ΤΟΥ ΑΓΟΣΤΑΤΙΚΟΥ ΣΥΝΕΔΡΙΟΥ.

ACTA CONCILIABVLI.

COMMENTARII GESTORUM apud Orientales Episcopos, in quibus sanctissimos Cyrillum ac Memnonem deponunt, & omnes qui ad sanctam Synodum conuenerant, excommunicant.

ΥΠΟΜΝΗΜΑΤΑ ΠΑΡΑ ΤΟΙΣ ἀνατολικοῖς Ἐπισκόποις, ἐν οἷς καθαιροῦσι Κύριλλον, καὶ Μέμνονα, τοὺς ἁγιωτάτους, καὶ ἀκοινωνήτους ποιοῦσι πάντας τοὺς τῆς ἁγίας συνόδου.

Φασὶν τὸν ἐν Ἐφέσῳ ἀθροισθέντα τῶν ἀνατολικῶν ἐπισκόπων, ἐν ᾧ Κύριλλον καὶ Μέμνονα ἀκοινωνήτους ἐποίησαν.

IOANNE sanctissimo, Deoq. amabilissimo Episcopo metropolis Antiochiæ, Orientis diœcesis, in suo diuersorio manente, sanctaq. illius synodo præsente, magnificentissimus, illustrissimusq. deuotorum domesticorum Comes Candidianus dixit: Optabam equidem, pietate tua coram constituta, totaq. synodo in vnum simul coacta, Dominorum nostrorum, ac pijssimorum Imperatorum litteras exhibere, vt omnia quæ ab ipsis mandata sunt, vniuersa synodo simul, vt modo aiebam, congregata, executioni mandarentur. Ceterum, cum ante quinque proximos hosce dies reuerendissimus Episcopus Cyrillus, ac Memnon huius ciuitatis Episcopus, & qui cum ipsis sunt, reuerendissimi Episcopi in sancta ecclesia conuenissent, à me prohibiti sunt, ne contra Dominorum nostrorum, & pijssimorum Imperatorum decreta, inter se consessum facerent; atque moniti vt omnium vestrum aduentum expectarent: illi autem vt Sacram prælegerem, efflagitarunt. Cum vero id recusarem propter sanctitatis tuæ absentiam, quòdq. multi præterea alij Episcopi & Metropolitani nondum aduenissent, coëgerunt me illi, se ignorare asserentes quid à Dominis nostris perscriptum esset. Metu ergo coactus, ne turbæ cuiuspiam aut seditionis occasionem præberem, ipsis congregatis Sacram legi: verumtamen etiam discessurus, & præsens ipsos contestatus sum, ne præceps aliquid agerent; quemadmodum multi sanctissimi Episcopi, qui vna mecum ad ipsos introierant, compertum habent. Illi vero contestationem eam nihil morati, omnia pro suo arbitratu egerunt.

Comitis Candidiani coram Ioanne Antiocheno, eiusdemq. concilibulo confecta narratio.

Ioannes Episcopus Deo deuotissimus dixit: Optamus piarum litterarum tenorem audire. Oportet namque in his rebus non coniecturis niti, sed recta ad veritatem ipsam contendere, piumq. Deo dilectissimorum Imperatorum nostrorum scopum intelligere; qui nullum studium pro Christi ecclesijs detrectant, neque quidquam hoc

ΠΑΡΟΝΤΟΣ ἐν τῷ οἰκείῳ καταγωγίῳ τοῦ ἁγιωτάτου, καὶ θεοφιλεστάτου, Ἰωάννου τοῦ ἐπισκόπου τῆς Ἀντιοχέων μητροπόλεως τῆς ἀνατολικῆς διοικήσεως, καὶ τῆς σὺν αὐτῷ ἁγίας συνόδου, ὁ μεγαλοπρεπέστατος, καὶ ἐνδοξότατος Κανδιδιανὸς, ὁ Κόμης τῶν καθωσιωμένων δομεστίκων, εἶπεν· Ἐμοὶ μὲν δίχης ἔργον ἦν, καὶ τῆς σῆς θεοσεβείας παρούσης, καὶ πάσης ὁμοῦ τῆς συνόδου συναχθείσης εἰς ἓν, τὰ γράμματα τῶν δεσποτῶν ἡμῶν, καὶ δοσιβεστάτων βασιλέων, δοθῆναι, ὡς τὸ πάσης, ὡς σεσήμανται, τῆς συνόδου συναχθείσης, τὸ τελεσθῆναι τὰ σεσημασμένα παρ' αὐτῶν γενέσθαι. ἀλλὰ πρὸ τούτων ἡμερῶν ε' ὁ ἁγιώτατος ἐπίσκοπος Κύριλλος, καὶ Μέμνων, ὁ τῆσδε τῆς πόλεως ἐπίσκοπος, καὶ οἱ σὺν αὐτοῖς ἁγιώτατοι ἐπίσκοποι, συναχθέντες ἐν τῇ ἁγίᾳ ἐκκλησίᾳ, ἐκωλύοντο παρ' ἐμοῦ καθ' ἑαυτοὺς συνεδρεύειν πρὸ τῶν τεθεσπισμένων ὑπὸ τῶν δεσποτῶν ἡμῶν, καὶ δοσιβεστάτων βασιλέων, καὶ περιμένειν τὴν παρουσίαν τῶν πάντων ὑμῶν παρουσίαν· οἱ δὲ ἀπήτουν παρ' ἐμοῦ τὸ ἀναγνωσθῆναι τὴν σύνοδον· μὴ βουλόμενος δὲ πρὸ τοῦ τὸ μὴ παρεῖναι τὴν σὺν ἁγιωσύνῃ, πολλούς τε ἑτέρους ἐπισκόπους, καὶ μητροπολίτας, μηδέπω ἐληλυθέναι, ἐδεήθην παρ' αὐτῶν, πρὸ τοῦ εἰρηκέναι αὐτοὺς, ὅπερ ἀγνοοῦσι, τί ἂν εἴη τὸ γεγραφὲν ὑπὸ τῶν δεσποτῶν ἡμῶν. τοῦτο ἔνεκεν συναχθέντων αὐτῶν, ἀναγνωσθεὶς ὑπὲρ τοῦ μὴ δοῦναι πρόφασιν ἀπιστίας, ἀνέγνων αὐτοῖς τὴν σύνοδον, καὶ παρὼν, καὶ μέλλων ἐξιέναι, διεμαρτυράμην αὐτοὺς, μηδὲν προπετὲς πρᾶξαι, καθὼς καὶ πολλοὶ τῶν ἁγιωτάτων ἐπισκόπων, τῶν σὺν ἐμοὶ πρὸς αὐτοὺς εἰσελθόντων, ἴσασιν· οἱ δὲ οὐδὲ οὕτως ἀναχώρησαν, ἔπραξαν, ἅπερ αὐτοῖς ἤρεσεν.

Ο θεοφιλέστατος ἐπίσκοπος Ἰωάννης εἶπεν· Εὐχῆς ἔργον, ἐπακοῦσαι τῶν δοσιβῶν συλλαβῶν· χρὴ γὰρ μὴ καταστοχάζεσθαι τῶν πραγμάτων, ἀλλ' ἐπ' αὐτὸ βαίνειν τοῦ ἀληθοῦς, καὶ μαθεῖν τὸν δοσιβῆ σκοπὸν τῶν θεοφιλεστάτων ἡμῶν δεσποτῶν· οἵτινες πᾶσαν σπουδὴν ἔχουσιν ὑπὲρ τῆς ἁγίας ἐκκλησίας, καὶ σπεύδουσι βαιλιον τύπου

πότου οὐδέν. γνωρισάτω οὖν ἡμῖν ἡ ὑμετέρα μεγαλοπρέπεια, τίνα ἐστὶ τὰ ἀναγνωσθέντα, ἀναγνωσθέντων αὐτοῖς τῶν θεοφιλεστάτων τούτων γραμμάτων.

μεγαλοπρεπέστατος Κόμης Καυδιδιανὸς εἶπεν· Ἀναμφισκομένης τῆς αἰτίας, ἐπεφήμησαν πάντες· ὡς νομίσαι με, ὅτι ἀληθῶς εἴκουσι πᾶσι τοῖς παρὰ τῶν εὐσεβῶν ἡμῶν βασιλέων ψηφισθῆσι. καὶ ἔχαιρον ἐγὼ τούτοις. μὴ δὲ τούτων ἀναγκαιοῦντός μου εἴξαι πάντας τοῖς γράμμασιν, οὐδείς τ' ἐμοῦ ἀναχωρῆσαι ἐβούλετο, ἀλλὰ μετ' ὕβρεως τοὺς ἀλλαβεστάτους θεσπεσίους, τοὺς παρὰ τοῦ ἁγιωτάτου θεσπεσίου Νεστορίου διαπεμφθέντας, καὶ τοὺς σὺν αὐτοῖς, ἐξέωσαν· κἀμὲ δὲ πάλιν ὅτι πολὺ παρακαλοῦντα ἐξέωσαν τοῦ συνεδρίου, ὡσανεὶ οὐκ ὀφείλοντα κοινωνῆσαι τοῖς παρ' αὐτῶν τυπωμένοις. ἄλλως δὲ οὐδὲ τὸ διαπεμφθὲν αὐτοῖς παρανάγνωσιν παρὰ τῶν ἀλλαβεστάτων θεσπεσίων συνεχώρησαν ἀναγνωσθῆναι, ὡς οἱ σὺν ἐμοὶ ὄντες ἁγιώτατοι θεσπέσιοι ἴσασι, καὶ μαρτυροῦσι τοῖς παρ' ἐμοῦ ἀκριβῶς γεγραμμένοις. τοῦτο δὲ πάντα καὶ εἰς γνῶσιν τῶν θειοτάτων τῆς οἰκουμένης αὐτοκράτορα, δηλοῦντες, ὅτι τῆς σῆς ἁγιωσύνης πάρεσται, καὶ τῶν σὺν αὐτῇ ἁγιωτάτων θεσπεσίων, ἀναμένομεν.

ὁ θεοφιλέστατος ἀρχιεπίσκοπος Ἰωάννης εἶπεν· Ἀναγνωσθήτω καὶ ἡμῖν τὰ εὐσεβῆ γράμματα. τῶν δὲ ἁγιωτάτων θεσπεσίων ἀκουσάντων, ἀνέγνω ὁ μεγαλοπρεπέστατος Κόμης Καυδιδιανός. Τούτου δὲ γενομένου, καὶ ἐπαξιωμένων τῶν θεοφιλεστάτων θεσπεσίων τῷ εὐσεβεῖ αὐτῶν κράτει, ὁ θεοφιλέστατος ἀρχιεπίσκοπος Ἰωάννης εἶπεν· ἤρκει μὲν [a] αὐτὸ τοῦ εὐσεβοῦς γράμματος ἡ καλλιφωνία, πρὸς πᾶσαν αὐτοὺς ἀγαγεῖν εὐπείθειαν, εἰ καὶ [b] ἔξω ἦσαν τοῦ ἐκκλησιαστικοῦ πάγματος. ἀλλ' ἐπειδὴ, ὡς εἶπεν ὑμῶν ἡ μεγαλοπρέπεια, θεοφιλεῖς καὶ εὐπειθεῖς μετὰ μὲν τὴν ἀνάγνωσιν τῶν γραμμάτων τὰ πάντα [c] ἐπληρώσατε, καὶ ὕβρεις ἐπήγαγον τοῖς θεοφιλεστάτοις θεσπεσίοις, καὶ τῇ σῇ μεγαλοπρεπείᾳ, θεσπέσιε ἡμεῖς μὲν τῆς [d] ἐκκοπούσης εὐπειθείας, καὶ τοῦ γράμματος ἐπηκούσαμεν, καὶ τὸν σκοπὸν τῶν θεοφιλεστάτων ἡμῶν βασιλέων εἰς ἔργον ἀγαγεῖν [e] σπουδαίως ἔχομεν, θεοῦ βοηθοῦντος. παρακαλῶ δέ, καὶ εἴ τι παρ' αὐτῶν πεπραγμένον παρ' αὐτῶν, μαθεῖν παρὰ τῆς σῆς μεγαλοπρεπείας.

ὁ μεγαλοπρεπέστατος Κόμης Καυδιδιανὸς εἶπεν· Ἐπειδὴ πάντα ἀκριβῶς ζητεῖ ἡ σὴ ἁγιωσύνη, καὶ ἀκολούθως, δίκαιον καὶ τὰ λοιπὰ λέγεσθαι παρ' ἐμοῦ. τῇ γὰρ ἑξῆς ἡμέρᾳ, ἀγνοῶν πάντα τὰ πεπραγμένα, ἐξαίφνης ἤκουον, τὸν ἁγιώτατον θεσπέσιον Νεστόριον καθῃρῆσθαι παρ' αὐτῶν, καὶ πάθοι τι κράμμα, τὸ καθαιρετὸν, ἀκούσας αὐτῶν, ὅπερ ἀπέστειλα τοῖς ἀλλαβεστάτοις ἡμῶν βασιλεῦσι. μετ' ὀλίγον δὲ καὶ τῷ ἀγορᾷ ἦκουον καὶ δημοκήρυκας θεσπίζοντας, τὸν καθαίρεσιν τοῦ μνημονευθέντος ἁγιωτάτου θεσπεσίου Νεστορίου ἐκπεμφθεῖσαν. τούτοις τοίνυν γενοῦς, [f] ἐσχας ἀπέστειλα αὐτοῖς πρὸς τὸ μηδὲν πραχθῆναι τοῦ τε τὰ προσκρούοντα τοῦ τῶν εὐσεβεστάτων ἡμῶν

A hoc antiquius habent. Vestra proinde magnificentia nobis exponat, quænam, litteris his pijssimis apud illos lectis, consequuta fuerint.

Magnificentissimus Comes Candidianus dixit: Lecta Sacra omnes applausserunt, ita vt non dubitarem, quin vere omnibus quæ à pijssimis Imperatoribus nostris sancita fuerant, morem essent gesturi; & eam ob rem gaudio perfundebar. Verum cum postea rogarem, vt litteris parerent omnes, nullus audire me sustinere voluit. Sed & religiosissimos Episcopos, quos sanctissimus Nestorius miserat, ceterosq. qui comites ipsis adiuncti fuerant, non absque ignominia exegerunt: me quoque, cùm precibus iterum obnixius instarem, veluti cui cum illorum placitis nihil commune esset, è ſpo consessu expulerunt. Sed neque admonitorium, quod religiosissimi Episcopi ad illos destinauerant, legi permiserunt: quemadmodum sanctissimi Episcopi norunt, quibus mecum hisce interesse contigit; qui testantur etiam, quæ à me conuenienter gesta fuerunt. De his autem omnibus orbis Dominos certiores fecimus, significantes sanctitatis tuæ, sanctissimorumq. Episcoporum, qui tecum sunt, aduentum nos expectare.

Tota hæc Candidiani narratio, manifesta falsitatis signa præ se fert.

Ioannes Deo dilectissimus Episcopus dixit: Legantur & nobis quoque piæ litteræ. Sanctissimis autem Episcopis consurgentibus, magnificentissimus Comes Candidianus legit. Hoc autem facto, & postquam religiosissimi Episcopi piæ ipsorum maiestati bene precati essent, religiosissimus Archiepiscopus Ioannes dixit: Sufficiebat pia harum litterarum serenitas ad inducendum illos in omnem modestiam, etiam si sacerdotum catalogo adscripti non essent: sed quoniam, vt magnificentia tua retulit, post recitatas litteras tumultu & perturbatione omnia compleuerunt, & contumelijs tum religiosissimos Episcopos, tum magnificentiam tuam affecerunt; nos ea, qua par fuit, attentione ac modestia litteras excipientes, parati sumus pijssimorum Imperatorum nostrorum voluntatem, Deo nobis bene fauente, rebus ipsis exequi. Rogo autem, vt si quid aliud ab ipsis actum est, ex tua magnificentia intelligamus.

Candidianus Comes magnificentissimus dixit: Quandoquidem sanctitas tua omnia ordine & exacte perquirit, æquum est, vt à me cetera quoque in medium afferantur. Sequenti itaque die, cum penitus quid actum esset nescirem, repente sanctissimum Episcopum Nestorium ab ipsis esse depositum audiui. Refixi scripturam illam depositionis publice propositam, quam ad pijssimos Imperatores nostros misi. Paulo post & publicos quoque præcones forum obeuntes, memoratiq. sanctissimi Episcopi Nestorij depositionem solemni pompa ebuccinantes audio. Cum igitur hæc resciuissem, inhibitiones ad illos misi, ne quidquam omnino præter ea, quæ à religiosissimis Imperatoribus nostris decreta

[a] αὐτοῖς
[b] ἔξωθεν
[c] ἐπλήρωσαν
[d] ἐκκοπούσης
[e] σπουδαίως ἔχομεν,
[f] ἐσχας

creta fuerant, molirentur. Admonui nihilominus ſanctiſſimos Epiſcopos noſtros, qui illorum congregationi non interfuerant, vt veſtræ ſanctitatis aduentum præſtolarentur.

Religioſiſſimus Archiepiſcopus Ioannes dixit: Canonibusne, ſanctionibusq. Eccleſiaſticis, ac Regijs litteris in omnium præſentia conſentanee diſſerentes, congruaq. & ad rem facientia interrogantes, ac reſponſionibus auditis ad hoc deuenerunt? conuictumne, an vero indicta cauſa virum condemnarunt?

Impudentiſſimi mentitur hic Candidianus.

Magnificentiſſimus Comes Candidianus dixit: Pijſſimi Epiſcopi omnes qui mecum fuerunt, norunt quòd ſine vllo prorſus examine, & abſque aliquo iudicio hæc ab illis conſtituta ſunt.

Falſa quoque eſt hæc expoſitio Rufini.

Religioſiſſimus Archiepiſcopus Ioannes dixit: Sane etiam illa, quæ in noſtra præſentia geſſerũt, his maxime conſentanea fuerunt. Cum enim oportuiſſet, vt illos, qui è tam longa peregrinatione iam tum recens aduenerant, fraterne complecterentur, puluereq. adhuc aſperſos benigne & comiter exciperent, ac refocillarent aſſectu fraterno; tumultuario impetu ſtatim ad nos perturbandos irruerunt, conſuetamq. inſolentiam ac immodeſtiam apertis indicijs declararunt. Verumtamen ſancta Synodus, quæ mecum aderat, nec aures his adhibuit. Ea quoque ſancta Synodus in illos ſtatuet, quæ in eos decerni par erit, qui adeo illegitime, tyranniceq. omnia conturbarunt.

His ad eum modum tranſactis, & poſteaquàm magnificentiſſimus deuotorum domeſticorum Comes Candidianus exiuiſſet, piæq. litteræ recitatæ fuiſſent, & poſt depoſitionem prædictæ narrationis, religioſiſſimus Archiepiſcopus Ioannes dixit: Audiuit veſtra pietas tum piam religioſiſſimorum Imperatorum noſtrorum epiſtolam, tum magnificentiſſimi quoque Comitis Candidiani narrationem: agnouit præterea pijſſimorum Imperatorum ſcopum; quomodo omnem Eccleſiaſticæ pacis curam, ac ſanæ, conſtantisq. Fidei, Apoſtolicorumq. dogmatum rationem habentes, ſanctam Synodum hunc in locum conuocarint: rem videlicet maieſtate ſua dignam inſtituentes, id fieri mandarint, vt omnibus in vnum congregatis, ea quæ in diſceptationem veniunt, fraterne, ſacerdotaliq. modeſtiæ conuenienter, propoſitionibus & ſolutionibus, interrogationibus & reſponſionibus adhibitis, accurate diſcutiantur, citra omnem tumultuationem ac turbam. Adhæc de nulla controuerſia pecuniaria, aut criminatoria, aut alio quocumque eiuſmodi capite prius tractare licere, quàm pia Fides à ſanctis beatisq. Patribus in Nicæa Bithyniæ congregatis expoſita, diligenter perpenſa confirmetur. Quid ergo veſtra pietas in eos ſtatuendum cenſet, qui litteras adeo pias tam indignis modis contempſerunt?

Sancta Synodus dixit: Cyrillus reuerendiſſimus eccleſiæ Alexandrinæ Epiſcopus, necnon Memnon religioſiſſimus huius ciuitatis Antiſtes, qui Cyrillo in omnibus adminiſtrum ſeſe exhibuit,

A βασιλέων. ἐδόκει γὰρ ἦπον καὶ τοὺς ἀγιωτάτους ἡμῶν ἐπισκόπους ἐμεθόδιον, τοὺς μὴ συναθροισθέντας μετ' αὐτῶν, ἀναμένειν τὴν τῆς ὑμετέρας ἁγιωσύνης παρουσίαν.

Ὁ θεοφιλέστατος ἀρχιεπίσκοπος Ἰωάννης εἶπεν· Ἀκολούθως τοῖς κανόσι, καὶ τοῖς ἐκκλησιαστικοῖς ὅροις, καὶ τῷ βασιλικῷ γράμματι, ἆρα παρουσίᾳ πάντων διαλεχθέντες, καὶ ἐπερωτήσαντες τὰ πρόσωπα, καὶ τυχόντες ἀποκρίσεως, ἦλθον ἐπί τινι; ἐλέγχων γενομένων, ἢ ἐρήμῳ καταδίκασαν τὸν ἄνδρα;

Ὁ μεγαλοπρεπέστατος Κόμης Καυδιδιανὸς εἶπεν· Ἴσασι πάντες οἱ συμπαρόντες μοι θεοσεβέστατοι ἐπίσκοποι, ὡς χωρὶς λύσεως κρίσεως, καὶ ζητήσεως τὰ ἐξητασμένα παρ' αὐτῶν τετύπωται.

Ὁ θεοφιλέστατος ἀρχιεπίσκοπος Ἰωάννης εἶπεν· μᾶλλον μὲν οὖν δεῖ τὰ ἐφ' ἡμῶν αὐτῶν πραχθέντα, ἀκόλουθα εἶναι· δεῖν γὰρ αὐτοὺς, τοὺς ἄρτι ἐξ ἀποδημίας ἔτους μακρᾶς ἥκοντας, ἀδελφικῶς ἁπτεσθαι, καὶ κεκονιαμένους ἐπιφιλοφρονήσασθαι, καὶ ἀσπάσασθαι ἀδελφικῇ διαθέσει, οὕτως ἦλθον ταραχοντες ἡμᾶς, καὶ θορυβοῦντες, καὶ τὴν συνήθη ἀπαξίαν ἐπιδεικνύμενοι. ἀλλ' ὅμως φύσις ἡ συνοῦσά μοι ἁγία συνόδος οὐδὲ τὰς ἀκοὰς ὑπέσχε δέξασθαι τὰ γενόμενα· ἐγένετο γὰρ ἡ ἁγία συνόδος τὰ ἐφ' ἑκάστου καὶ τῶν οὐτως ἀθέσμως, καὶ τυραννικῶς, ἅπαντα συγχεάντων, ἀκολούθως τυπωθῆναι.

Τούτων οὕτως ἐχόντων, καὶ ἐξελθόντος τοῦ μεγαλοπρεπεστάτου Καυδιδιανοῦ, τοῦ Κόμητος τῶν καθωσιωμένων δομεστίκων, μὲ τὴν τοῦ θεοσεβοῦς γράμματος ἀνάγνωσιν, καὶ τὴν κατάθεσιν τῆς προκειμένης διηγήσεως, ὁ θεοφιλέστατος ἀρχιεπίσκοπος Ἰωάννης εἶπεν· ἀκήκοεν ἡ ὑμετέρα θεοσέβεια τοῦ τε θεοσεβοῦς γράμματος τῶν θεοφιλεστάτων ἡμῶν βασιλέων, καὶ τῶν ὧδε τοῦ μεγαλοπρεπεστάτου Κόμητος Καυδιδιανοῦ καταθέντων· καὶ ἐγὼ τὸν σκοπὸν τῶν θεοσεβεστάτων βασιλέων· ὡς πᾶσαν πρόνοιαν ποιουμένοι τῆς ἐκκλησιαστικῆς εἰρήνης, καὶ τῆς ὑγιοῦς, καὶ ἀνεπιτρέπτου πίστεως, καὶ τῶν ἀποστολικῶν δογμάτων, τὴν ἁγίαν ἐνταῦθα συνηθροισμένην σύνοδον, ἀξίως τοῦ θεοφιλοῦς αὐτῶν κράτους, τοῦτο γνῶναι προστάξαντος· ὥστε πάντας καὶ περὶ παντὸς γνωμένους, τὰ τε ζητούμενα ἀδελφικῶς, καὶ ὡς ἐπρέπει πρέπει, βασανίσαι, καὶ τὰ πρόσωπα καὶ λύσιν, καὶ πίστιν καὶ ἀποκρίσεις, ταραχῆς πάσης ἐκτὸς, καὶ θορύβου χωρὶς· μηδενὸς ἐπιφερομένου ζητουμένου, μήτε ἐγκληματικοῦ, μήτε χρηματικοῦ κεφαλαίου, περὶ τῆς ἀκριβοῦς ἐρεύνης, καὶ βεβαιώσεως τῆς θεοσεβοῦς πίστεως τῶν ἁγίων, καὶ μακαρίων πατέρων, τῶν ἐν Νικαίᾳ τῆς Βιθυνίας συνελθόντων. τί φήσω συμφορᾷ ὑμῶν ἡ θεοσέβεια, δεῖν γνῶναι διὰ τοσούτων τῶν θεοσεβῶν γραμμάτων καταφρονήσαι;

Ἡ ἁγία συνόδος εἶπεν· δῆλός ἐστιν ὁ ὑλαβέστατος ἐπίσκοπος Κύριλλος, ὁ τῆς Ἀλεξανδρέων, καὶ Μέμνων, ὁ τῆσδε τῆς πόλεως ὑλαβέστατος ἐπίσκοπος, ὁ ὡς ἅπαντα συνεργήσας αὐτῷ, ὡς ἀκριβῶς ἔχομεν

ἴσμεν πρὸ τῆς ὑμετέρας θεοσεβείας θεοφιλέστατοι θεοσεβεῖς, ἐκ πάντα, ὡς εἰπεῖν, θεασάμενοι τὰ ὑπ' αὐτοῦ τολμηθέντα· πῶς γὰρ ἁγίας ἐκκλησίας, τί τε ἅγια μαρτύρια, καὶ τὸ ἅγιον δεσπόλιον ἀπέλειπε, μὴ συγχωρήσας μηδὲ τὴν ἁγίαν πεντηκοστὴν θεοφιλεστάτων θεοσεβῶν θεοπλειθῆναι· πλῆθος τε ἀγροικικὸν συναγαγὼν, διεπίμπλα τὴν πόλιν, τοὺς οἰκείους κληρικοὺς εἰς τὰς οἰκίας τῶν θεοφιλεστάτων θεοσεβῶν πέμπων, καὶ μυρία αἰτήματα αἰτῶν, εἰ μὴ συναθροισθεῖεν εἰς τὸ ἀπίκτους ὑπ' αὐτοῦ θρυλούμενον συνέδριον· ἐπὶ καιρῷ τῷ συνόδου ἅπαντα συν-
τσγχέαν- ταράξαντος, καὶ τσ συγχέοντος, καὶ θορύβων τὰ ἐκκλη- B
τιν σιαστικὰ πληρώσαντος πράγματα, καὶ τῶν θείων γραμμάτων καταφρονήσαντος, τούς τε ἐκκλησιαστικοὺς θεσμοὺς πατήσαντος, ὡς τε τὴν αἱρετικὴν κακοδοξίαν μὴ ζητηθῆναι· ἣν ἐν τοῖς κεφαλαίοις εὕρομεν, τοῖς δεσπολείοις πρέπον εἰς τὴν βασιλίδα πόλιν ὑπὸ τοῦ ἁγιωτάτου Κυρίλλου, τοῦ θεοσόπου· ἐν τε τοῖς ἔπεσι συμβαίνει τῇ Ἀρείᾳ, καὶ Ἀπολιναρίῳ, καὶ Εὐνομίου δυσσεβείᾳ. χρὴ τοίνυν, τὴν τε σὴν ἁγιωσύνην,
τσ ὑμᾶς καὶ πάντας ἡμᾶς, ἐκθύμως ὑπερμαχῆσαι τῆς θεο- C
σεβείας, ὡς τε μὴ ὑποκρυβῆναι τισὶ τοῖς αἱρετικοῖς τὰ θεοφιλεστάτου θεοσόπου Κυρίλλου κεφάλαια· μηδὲ ἀλλοφυλίαν τῶν ἁγίων πατέρων τὴν πίστιν· καὶ τοὺς μὲν ἐξάρχους τοῦ αἱρετικοῦ φρονήματος, καὶ τῆς πάντα λόγον ὑπερβαλλούσης ἀσεβείας, τῇ ἀξίᾳ τῆς ἀθεμιτότητος ψήφῳ καταδικάσαι· τοὺς δὲ ὑπ' αὐτοὺς ὄντας αὐτοῖς, καὶ ἀθεουργήσαντας ὑπ' αὐτοῦ, ἁλισθέντας ὑποβαλεῖν.

Ὁ θεοφιλέστατος θεοσόπος Ἰωάννης εἶπε· Εὐχῆς μοι ἦρχον ἐγὼ, τὸ μηδένα τῶν τῷ θεῷ ἱερατεύειν ἀφορισθέντων ἐκτὸς γενέσθαι τοῦ ἐκκλησιαστικοῦ ζώματος. ἐπεὶ δὲ ἀναγκαία τῶν ἀπάτους ἐχόντων μελῶν ἡ τομὴ, διὰ τὸ τοῦ παντὸς ζώματος ὑγιείαν, Κύριλλον μὲν καὶ Μέμνονα, ὡς ἐξάρχους τῆς γεγενημένης παθοκοπίας, καὶ τοῦ πατηθῆναι τοὺς ἐκκλησιαστικοὺς θεσμοὺς, καὶ τὰ θεσπέσια γράμματα τῶν θεοσεβεστάτων ἡμῶν βασιλέων, καὶ διὰ τὸ αἱρετικὸν τῶν προειρημένων κεφαλαίων φρόνημα, καθαιρεῖσθαι προσήκει, τοὺς δὲ ὑπ' αὐτοὺς, ἀκοινωνήτους γενέσθαι, ἕως ἂν τὸ οἰκεῖον διηνεκὲς πληρώσαντες πλημμέλημα, τὰ τε αἱρετικὰ τοῦ Κυρίλλου κεφάλαια ἀναθεματίσωσι, καὶ τῇ ἁγιωτάτῃ πί- E
στει περὶ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ συναθροισθέντων ἐμμένειν καθομολογήσωσι, μηδὲν ἕτερον αὐτῇ, ἢ ξένον τῆς θεοσεβείας, ἐπισπώμενος, καὶ κατὰ τὰ θεοσεβῆ γράμματα τῶν θεοσεβεστάτων ἡμῶν βασιλέων σὺν ἡμῖν συνέλθωσι, καὶ τῶν τε ζητουμένων τὴν βάσανον ἀδελφικῶς ποιήσωνται, καὶ τὴν θεοσεβῆ βεβαιώσωσι πίστιν.

Ἡ ἁγία σύνοδος εἶπε· Εὐνόμως, καὶ ἐυδίκως ἡ σὴ ἀπεφήνατο ἁγιότης· δεῖ τοίνυν χράσασθαι κοινῇ Κυρίλλῳ μὲν, καὶ Μέμνονος, τὴν καθαίρεσιν, τῶν δὲ λοιπῶν

A buit, (vt certo cognouimus qui huc ante pietatis vestræ aduentum accessimus, & hisce, vt dici solet, oculis inspeximus quæ ille perpetrare ausus est: nam sanctas ecclesias, sanctasq. Martyrum ædes, ac sanctam quoque Apostoli basilicam præcluſit, & ne sacrum quidem Pentecostes diem religiosissimis Episcopis celebrare permisit: multitudine præterea agrestium hominum coacta, ciuitatem turbis repleuit: insuper clericos suos ad pijssimorum Episcoporum diuersoria mittens, vel extrema quæque, nisi confuso eorum concilio sese adiungerent, illis comminatus est) malæ nimirum conscientiæ stimulis agitati, dinoscuntur omnia conturbasse ac commiscuisse, res Ecclesiasticas tumultibus impleuisse, pias litteras paruipendisse, Ecclesiæ ritus proculcasse, ne in hæreticam, peruersamq. eorum doctrinam inquireretur. Quam quidem doctrinæ labem in capitibus quæ reuerendissimus Episcopus Cyrillus non-ita pridem ad regiam ciuitatem misit, deprehendimus. Maxima enim illorum pars Arij, & Apollinarij, & Eunomij impietati est consentanea. Necesse est ergo, vt sanctitas tua, nosq. omnes, manibus pedibusq. pro pietate decertemus, ne qui hæreticis religiosissimi Episcopi Cyrilli capitibus decipiantur, nêve sanctorum Patrum Fides corrumpatur. Et quidem hæretici dogmatis auctores, excitataeq. perturbationis, quæ maior est, quàm vt verbis vllis explicari possit, principes, digna tanto scelere sententia condemnentur; reliqui vero religiosissimi Episcopi, quos hi sibi per fraudem adiunxerunt, & in suam sententiam callide pellexerunt, Ecclesiasticæ pœnæ subijciantur oportet.

Hæc omnia vel falsa sunt, vel propter manifestam illorum hæresim audierit.

Concilabuli falsò imponit Cyrillo impietatem Apollinarij, Eunomij, & Arij.

Nestoriani & Orientales schismatis Cyrillum & Memnonem depositione dignos pronunciant.

Ioannes Deo dilectissimus Episcopus dixit; Ego quidem neminem ex ijs qui ad sacerdotium à Deo adsciti sunt, extra Ecclesiasticum corpus eijci optabam. Sed quia, cum membra quæpiam immedicabili morbo corripiũtur, ob totius corporis incolumitatem quædam ipsorum resectiones adhibeantur necesse est; cum Cyrillus & Memnon, perpetratæ illius iniquitatis auctores extiterint, atque occasionem præbuerint, vt Ecclesiasticæ sanctiones, piaq. religiosissimorum Imperatorum nostrorum decreta conculcarentur, & in prædictis capitibus hæretice senserint; æquum est, vt ipsi quidem depositionis sententia plectantur; reliqui vero, qui in ipsorum errorem abducti sunt, excommunicationis vinculis innodentur, donec proprio delicto agnito, hæretica Cyrilli capita anathematizent, & in Fide à sanctis Patribus Nicæ quondam congregatis edita plane se acquiescere profiteãtur, ita vt nihil prorsus diuersum, aut peregrinum, vel à pietate alienum superaddant, & iuxta pijssimorũ Imperatorum nostrorum litteras cœtui nostro sese adiungant, & controuersarum quæstionum examinatione fraterne agitata, piam Fidem confirment.

Ioannes Antiochenus Cyrilli anathematismos vt hæreticos condemnat.

Concilium plenam Concilij auctoritatem sibi vindicat.

Sancta Synodus dixit: Sanctitas tua legitime, iusteq. sententiam pronunciauit. Quamobrem necessarium censemus, vt communi, publicoq. scripto, & omnium nostrum subscriptionibus confirma-

Immo vero malitiose & iniustissime.

firmato, Cyrilli quidem & Memnonis depositionem, reliquorum vero excommunicationem testatam faciamus.

Ioannes Deo dilectissimus Archiepiscopus dixit: Quæ communi suffragio inter nos decreta sunt, fiant.

Ioannes Antiochiæ Episcopus pronuntiault.

SENTENTIA.

Concilium S. synodum se vocat.

SAncta Synodus per Dei gratiam, pijssimorumq. ac Christianissimorum Imperatorum nostrorum decretum in Ephesiorum ciuitate congregata, quæ hic subiunguntur, promulgauit.

Optabamus quidem, iuxta sanctorum Patrum canones, pijssimorumq. ac Christi amantium Imperatorum nostrorum litteras, synodum pacate celebrari. Quoniam vero vos hæretico sensu menteq. vsi, ac temeritate & confusione priuatum inter vos consessum celebrastis (tametsi secúdum terminum à pijssimorum Imperatorum nostrorum litteris præfinitum, præ foribus iam versaremur) omniq. turbarum genere ciuitatem, & sanctã hanc synodum impleuistis, ne videlicet in capita, quæ tum Apollinarij, & Eunomij, atque Arij impietate, ac peruersa doctrina congruunt, inquirerctur; neque religiosissimorum Episcoporum à pijssimis Imperatoribus nostris vndecunque conuocatorum, aduentum expectastis, cum tamen magnificentissimus Comes Candidianus & scripto, & verbis, ne quidquam tale auderetis, sed communem omnium sanctissimorum Episcoporum consessum expectaretis, vobis præcepisset: ideo tu Cyrille Alexandrine, & tu Memnon huius ciuitatis Episcope, scitote vos depositos, & ab Episcopatu alienos, atque ab omni Ecclesiastico ministerio & functione esse amotos; vt qui in causa fuistis, vt Patrum canones conculcarentur, & Imperatorum decreta contemnerentur, omniaq. confusione & turbis miscerẽtur, ac totius sceleris auctores & duces extitistis. At vos reliqui omnes, qui seditiose & inique contra Ecclesiasticas sanctiones, regiaq. decreta agentibus consensistis, anathemati subiacete, donec agnita culpa vestra resipiscatis, Fidemq. à sanctis Patribus in Nicæna ciuitate congregatis expositam suscipiatis, nihil illi extraneum aut peregrinum attexentes: capita præterea hæretica à Cyrillo Alexandrino exposita, quæ & Euangelicæ & Apostolicæ doctrinæ apertæ repugnant, anathematizetis: & litteris denique pijssimorũ, Christiq. amantium Imperatorum nostrorum, quæ Fidei quæstionem quiete agitari, accurateq. discuti præcipiunt, per omnia pareatis.

Episcoporum schismaticorũ nomina.

Qui autem subscripserunt, hi sunt,

Ioannes Episcopus Antiochenus,
Alexander Apamea Metropolitanus,
Ioannes Damasci Metropolitanus,
Dorotheus Marcianopolis Metropolitanus,
Alexander Hierapolis Metropolitanus,
Dexianus Seleuciæ Isauriæ Metropolitanus,
Basilius Thessaliæ Metropolitanus,

Antio-

Ο ἁγιώτατος ἀρχιεπίσκοπος Ἰωάννης εἶπε· Γενέσθω τὰ συνδόξαντα.

Ἰωάννης ἐπίσκοπος Ἀντιοχείων διελάλησε.

Ψ Η Φ Ο Σ.

Ἡ ἁγία σύνοδος, ἡ χάριτι θεοῦ συγκροτηθεῖσα ἐν Ἐφέσῳ, καὶ τὸ γράμμα τῶν εὐσεβεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων, διελάλησε τὰ ὑποτεταγμένα.

Ηὐχόμεθα μὲν κατὰ τοὺς κανόνας τῶν ἁγίων πατέρων, καὶ τὸ γράμμα τῶν εὐσεβεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων, εἰρηνικῶς γενέσθαι τὴν σύνοδον. ἐπειδὴ δὲ θρασύτητι, καὶ ἀπειρίᾳ, καὶ αἰρετικῷ φρονήματι κεχρημένοι, καθ' ἑαυτοὺς συνηλάσατε, καίτοι ἡμῶν ὄντων καὶ τὸ γράμμα τῶν εὐσεβεστάτων ἡμῶν βασιλέων, ἐπὶ πᾶσι τεταγμένης τὴν πόλιν, καὶ τὴν ἁγίαν σύνοδον ἀναπληροῦσθαι, ὑπὲρ τοῦ μὴ ζητηθῆναι τὰ κεφάλαια, ἃ συμβαίνει τῇ Ἀπολιναρίου, καὶ Ἀρείου, καὶ Εὐνομίου κακοδοξίᾳ, ἐν δυσεβείᾳ, καὶ οὐκ ἀνεμείνατε τὴν τῶν ἀπανταχόθεν ἁγιωτάτων ἐπισκόπων παρουσίαν, τῶν κληθέντων ὑπὸ τῶν εὐσεβεστάτων ἡμῶν βασιλέων· καὶ τοῦτο, τοῦ μεγαλοπρεπεστάτου Κόμητος Κανδιδιανοῦ ἐγγράφως, καὶ ἀγράφως, διαγγείλαντος ὑμῖν, μηδὲν τοιοῦτο τολμῆσαι, ἀλλὰ ἀναμεῖναι τὴν χρεωστουμένην τῶν ἁγιωτάτων ἐπισκόπων συνέλευσιν· τούτου ἕνεκεν γινώσκετε, ὡς καθῃρημένοι ἐστὲ, καὶ ἀλλότριοι τῆς ἐπισκοπῆς, σύ τε Κύριλλε, ὁ τῆς Ἀλεξανδρέων, καὶ Μέμνων, ὁ τῆσδε τῆς πόλεως, ἐν πάσῃ ἐκκλησιαστικῇ λειτουργείᾳ ἀλλότριοι, ὡς πάσης τῆς ἀσεβείας, καὶ βλασφημίας ἐξάρχοι, καὶ ἡγεμόνες, καὶ τοῦ παυθῆναι τοὺς κανόνας τῶν πατέρων, καὶ τὰ βασιλικὰ διατάγματα, αἴτιοι γεγόνατε· οἱ δὲ λοιποὶ πάντες, οἱ συμφωνήσαντες τοῖς ἠσεβηκόσι, καὶ βλασφημήσασι κατὰ τῶν κανόνων, καὶ τῶν βασιλικῶν διατάξεων, ἀκοινώνητοι ἔστωσαν ἕως ἂν ἐπιγνόντες τὸ οἰκεῖον πλημμέλημα, μετανοήσητε, καὶ τῇ πίστει τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συναθροισθέντων προσδράμητε, μηδὲν ἕτερον αὐτῇ ξένον ἐπισυνάπτοντες, καὶ ἀναθεματίσητε τὰ αἱρετικὰ κεφάλαια, τὰ ἐκτεθέντα ὑπὸ Κυρίλλου, τοῦ Ἀλεξανδρέως, τὰ ἐναντιούμενα τῇ διαγγελικῇ, καὶ ἀποστολικῇ διδασκαλίᾳ, καὶ τῷ γράμματι τῶν εὐσεβεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων ἐμμένητε, τῷ πολλοστῷ ἡσύχως, καὶ ἀκριβῶς, τὰ θεσπισθέντα ζητοῦντι.

Εἰσὶ δὲ οἱ ὑπογράψαντες,

Ἰωάννης, ἐπίσκοπος Ἀντιοχείας.
Ἀλέξανδρος, Ἀπαμείας μητροπολίτης.
Ἰωάννης, Δαμασκοῦ μητροπολίτης.
Δωρόθεος, Μαρκιανουπόλεως μητροπολίτης.
Ἀλέξανδρος, Ἱεραπόλεως μητροπολίτης.
Δεξιανὸς, Σελευκείας Ἰσαυρίας μητροπολίτης.
Βασίλειος, Θεσσαλίας μητροπολίτης.

Ἀντιο-

Αντίοχος, Βόστρων μητροπολίτης,
Παῦλος, Ἐμέσης,
Απρίγγιος, Χαλκίδος,
Πολυχρόνιος, Ηρακλείας,
Κύριλλος, Αδάνων,
Αὐσόνιος, Ιμερίας,
Μουσαῖος, Αργάδου, καὶ Ανταράδου,
Ησύχιος, Καστα βάλων,
Σαλούστιος, Κωρύκου,
Ιάκωβος, Δωροστόλου,
Ζῶσυς, Εσβουῦτος,
Εὐστάθιος, Παρνασσοῦ,
Διογένης, σελευκοβήλου,
Πλάκων, Λαοδικείας,
Πολυχρόνιος, Επιφανείας,
Φριτίλας, Ηρακλείας μητροπολίτης,
Ιμέριος, Νικομηδείας μητροπολίτης,
Ελλάδιος, Ταρσοῦ μητροπολίτης,
Εὐθήριος, Τυάνων μητροπολίτης,
Αστέριος, Αμίδης μητροπολίτης,
Θεοδώρητος, Κύρου,
Μακάριος, Λαοδικείας,
Θεοσέβιος, Κίου Βιθυνίας,
Μαξιμιανὸς, μητροπολίτης Αναζαρβοῦ,
Γερόντιος, Κλαυδιουπόλεως,
Κῦρος, Μαρκουπόλεως,
Αὐρήλιος, Εἰρηνουπόλεως,
Μελέτιος, Νεοκαισαρείας,
Ελλάδιος, Πτολεμαΐδος,
Ταριανὸς, Αὐγούστης,
Οὐαλεντῖνος, Μάλλου,
Μαρκιανὸς, Αβρύτου,
Δανιήλιος, Φαυστινουπόλεως,
Ιουλιανὸς, Λαρίσσης,
Ηλιάδης, Ζεύγματος,
Μαρκελλῖνος, Αρκης.
Ομοῦ πάντες μγ'.

A
Antiochus Bostrorum Metropolitanus,
Paulus Emesæ,
Apringius Chalcidis,
Polychronius Heracleæ,
Cyrillus Adanorum,
Ausonius Himeriæ,
Musæus Argadi, & Antaradi,
Hesychius Castabalorum,
Sallustius Coryci,
Iacobus Dorostoli,
Zosys Isbuntis,
B
Eustathius Parnasi,
Diogenes Seleucobeli,
Placon Laodiceæ,
Polychronius Epiphaniæ,
Fritilas Heracleæ Metropolitanus,
Himerius Nicomediæ Metropolitanus,
Helladius Tarsi Metropolitanus,
Eutherius Tyanensium Metropolitanus,
Asterius Amidæ Metropolitanus,
Theodoretus Cyri,
Macarius Laodiceæ,
C
Theosebius Cij Bithyniæ,
Maximianus Metropolitanus Anazarbi,
Gerontius Claudiopolis,
Cyrus Marcopolitanus,
Aurelius Irenopolitanus,
Meletius Neocæsariensis,
Helladius Ptolemaidis,
Tarianus Augustæ,
Valentinus Malli,
Marcianus Abryti,
D
Daniel Faustinopolitanus,
Iulianus Larissæ,
Heliades Zeugmatis,
Marcellinus Arcæ.
Omnes simul quadragintatres.

ΓΡΑΜΜΑ ΤΩΝ ΑΥΤΩΝ, ΤΟ τῆς ἀκοινωνησίας, σταλὲν τῇ ἁγίᾳ συνόδῳ.

Η ἁγία σύνοδος, τοῖς παρ' ἡμῶν γενομένοις ἀκοινωνήτοις, ἐπισκόποις τάδε δηλοῖ, καὶ συμβουλεύει.

Δεινὸν μὲν ὡς ἀληθῶς τὸ πλημμελεῖν, καὶ τὸν δεσπότην παροργίζειν θεόν· δεινότερον δὲ πολλῷ, καὶ χαλεπώτερον, τὸ μὴ λύειν μεταμελείᾳ τὴν πλημμέλειαν· ὅπερ ὑμεῖς μέχρι τοῦ παρόντος πεποιήκατε· σαυεργήσαντες μὲν τοῖς ἀθέσμως, καὶ ἀτάκτως, γεγενημένοις ὑπὸ Κυρίλλου, τοῦ Αλεξανδρείας, καὶ Μέμνονος, τοῦ Εφεσίου· ἀκοινώνητοι δὲ παρ' ἡμῶν τούτου χάριν γεγενημένοι, καὶ τῆς φιλανθρωπίας τὴν θύραν ἀνεῳγμένην ὑμῖν διὰ τῶν ἡμετέρων ἀποφάσεων ὁρῶντες,

LITTERAE EORVMDEM, excommunicationem significantes, ad sanctam Synodum missæ.

Episcopis à nobis excommunicatis, sancta Synodus hæc significat & suadet.

GRaue revera est peccare, & Dominum Deum ad iram prouocare; sed longe grauius & periculosius, peccatum pænitentia non diluere. Hoc autem malum vos hactenus commisistis, iniquis quidem seditiosisq. Cyrilli Alexandrini & Memnonis Ephesij studijs & machinationibus adstipulati, tum hac quoque de causa excommunicationem perpessi à nobis, cum benignitatis ostium per nostram sententiam patefactum vobis cerneretis, non accurristis, orantes vt ab

Orientales schismatici Synodum catholicorũ excommunicant ob constantem cũ Cyrillo communionem.

vt ab excommunicationis vinculis abſolueremini: immo vero hominum hæreſi contaminatorũ, ſanctorumq. Patrum canones, & Imperatorum pijſsimorum decreta conculcantium, & ſexcenta alia per iniquitatem perpetrantium, (propter quæ etiam gradu moti, ac Epiſcopali dignitate exuti ſunt) neceſſitudine & conſuetudine vſque hodie vtimini. Scitote proinde, niſi mature, quod æquum eſt, prouideritis, & à noxio illo commercio ſemoti, Fidem ſanctorum Patrum Nicænorum vos tenere profeſſi fueritis, & nobiſcum conſeſſum, iuxta religioſiſſimorum Imperatorũ noſtrorum præſcriptum, placide, ac citra vllum ſtrepitum aut tumultum celebrare velitis, fore, vt non quidem de nobis conqueraminí, ſed veſtram ſtultitiam accuſaturi ſitis.

Conciliabuli vtique nomine Concilij auctoritatē fibi arrogat.

τῆς, καὶ μὴ συσχέντες, μηδὲ συγκαλεῖσθαι τῶν τῆς ἀκοινωνησίας ἀπαλλαγῆναι δεσμῶν, ἀλλ' ἐπὶ συνόντες αὐθράσιν, αἱρετικὸν φρόνημα κεκτημένοις, καὶ τοὺς τε θεσμοὺς τ' ἁγίων πατέρων, τά τε θεσπισμάτα τῶν εὐσεβεστάτων βασιλέων πατήσαι, καὶ μυρία συγκόμματα ἐργασμένοις· καὶ τύπου χάριν ὑφ' ἡμῶν καθαιρεθῆναι, καὶ τῆς ἐπισκοπῆς ἀλλοτρίοις χωρισθέντας. γινώσκετε τοιγαροῦν, ὡς, εἰ μὴ ταχέως τὸ πρέπον συνίδοιτε, καὶ τῆς ἀσεβλαβοῦς ἑκάστης ἐκκλησίας ἀπαλλαγῆτε, τῷ τε πόθῳ τῶν μακαρίων πατέρων τ' ἐν Νικαίᾳ συναθροισθέντων κατέχειν ὁμολογήσητε, καὶ κατὰ τὰ κράσπεδα τῶν εὐσεβεστάτων ἡμῶν βασιλέων ἡσύχως, καὶ φοβούμενοι πάντως χωρεῖς, τὸ συνέδριον σὺν ἡμῖν πᾶσαν θελήσητε, ἡμᾶς μὲν σὺν αἰτιάσεσθε, ἑαυτοὺς δὲ τῆς ἀβελίας ἀπαλλάξεσθε.

EORVMDEM AD IMPERATOREM EPISTOLA, QUA ILLŨ DE SUIS ACTIS, DEQ. CAUSA, QUÆ ANTIOCHENI EPISCOPI ADUENTUM REMORATA FUERAT, CERTIOREM REDDUNT.

ΕΠΙΣΤΟΛΗ ΤΩΝ ΑΥΤΩΝ πρὸς τ̃ βασιλέα· δι' ἧς ἐμφαίνουσι τὰ παρ' αὐτοῖς γενόμενα, καὶ τ̃ αἰτίαν δι' ἣν βράδυς τ̃ ἀφίξεως τοῦ Ἀντιοχείας ἐπισκόπου.

IVxta piarum litterarum veſtrarum præſcriptum ad Epheſiorum metropolim deuenimus; & confuſionibus, inteſtinoq. bello res Eccleſiaſticas oppletas eſſe comperimus: quandoquidem Cyrillus Alexãdrinus, & Memnon Epheſius, ſatellitio comparato, magnaq. agreſtium hominum multitudine coacta, ne ſanctæ quidem Pentecoſtes feſtum celebrare, matutinave aut veſpertina officia obire permiſerunt. Ac præter hæc, ſanctas etiam eccleſias, ſanctasq. Martyrum ædes nobis præcludentes, ipſi cum quibuſdam in errorem illorum abductis, quemdam inter ſe conſeſſum inſtituerunt; ſanctorumq. Patrum canonibus, veſtrisq. decretis proculcatis, ſexcenta ſcelerum exempla ediderunt: cumtamen magnificentiſſimus Comes Candidianus, Chriſti amantis celſitudinis veſtræ nomine legatione fungẽs, & ſcripto, & verbis quoque illis denuntiaſſet, vt ſanctiſſimorum Epiſcoporum vndecunque aduenientium præſentiã expectarent; ac tum demũ iuxta pietatis veſtræ litteras communiter ſynodum celebrarent. Sed & ipſe quoque Cyrillus Alexandrinus biduo ante habitum ab ipſis conſeſſum illum, ſcripſerat ad me Antiochenum Epiſcopum, quòd vniuerſa Synodus meum aduentum præſtolabatur. Propter hæc ergo vtrumque, Cyrillum inquam, & Memnonem, exauctorauimus, & ab omni Eccleſiaſtica functione amouimus: reliquos vero huius iniquitatis eorum ſocios excommunicationi ſubiecimus, donec capita, quæ Cyrillus Apollinarij, & Eunomij, & Arij peruerſis dogmatibus plena euulgauit, abijciant & anathematizent; ac iuxta pietatis veſtræ decretum communiter nobiſcum conſeſſum celebrent; controuerſiasq. qua conuenit diligentia & quiete, vna nobiſcũ diſcutiant,

Nullum impietatis, ſed multa pietatis exempla ediderunt.

Et hoc, communitum eſt mecum.

Τοῖς εὐσεβέσιν ὑμῶν κελεύσθησι γράμμασι, καταλάβομεν τὴν Ἐφεσίων μητρόπολιν, καὶ εὕρομεν πάσης συγχύσεως καὶ ἐμφυλίου πολέμου γέμοντα τὰ ἐκκλησιαστικὰ πράγματα, Κυρίλλου τοῦ Ἀλεξανδρείας, καὶ Μέμνονος συμφεξαμένων, καὶ πολλῶν ἀγροικικῶν συναθροισμάτων, καὶ μήτε τῆς ἁγίας πεντηκοστῆς τὴν παννύχιον ἐπιτελεσθῆναι συγχωρησάντων, μήτε τὰς ἑσπερινὰς, ἢ τὰς ἑωθινὰς λειτουργίας. πρὸς δὲ τούτοις, καὶ τὰς ἁγίας ἐκκλησίας, καὶ τὰ ἅγια μαρτύρια ἀποκλεισάντων· καθ' ἑαυτοὺς δὲ σὺν τῇ ἀπατηθεῖσιν ὑπ' αὐτῶν συναθροίσαντων, καὶ μυρία κατόρθωμα ἐργασαμένων· καὶ τύπους τε τῶν ἁγίων πατέρων καινίσαι, τά τε ὑμέτερα πατησάντων θεσπίσματα· ἐξ ὧπερ, τοῦ μεγαλοπρεπεστάτου Κόμητος Καυδιδιανοῦ, τοῦ παρὰ τῆς ὑμετέρας Φιλοχρίστου κορυφῆς δεσταλέντος, παρεγγυήσαντος αὐτοῖς καὶ ἐγγράφως, καὶ ἀγράφως, ἀναμεῖναι τοὺς παραχρῆμα ἀφικνουμένους ἁγιωτάτους ἐπισκόπους, καὶ τότε κοινῇ τὸ συνέδριον ποιῆσαι, κατὰ τὰ γράμματα τ̃ ὑμετέρας εὐσεβείας· καὶ αὐτὸ δ' τοῦ Κυρίλλου, τοῦ Ἀλεξανδρείας, ἀπεστάλκατο μοι, τῷ τ̃ Ἀντιοχέων, πρὸ δύο ἡμερῶν τ̃ γραφείσης ὑπ' αὐτῶν συνόδου, ὡς ἡ σύνοδος πᾶσα ἀναμένει μου τὴν παρουσίαν. διὸ ἀμφοτέρους τοὺς προειρημένους καθείλομεν, Κύριλλον, καὶ Μέμνονα, καὶ πάσης ἐκκλησιαστικῆς λειτουργίας ἀλλοτρίους ποιήσαμεν. τοὺς δὲ λοιποὺς, τοὺς πάσης τ̃ ἀθεμίτου αὐτοῖς κοινωνήσαντας, ἀκοινωνήτους ποιήσαμεν, ἕως αὐ τὰ κεφάλαια, τὰ ὑπὸ Κυρίλλου ἐκπεμφθέντα, τ̃ Ἀπολιναρίου, καὶ Εὐνομίου, καὶ Ἀρείου κακοδοξίας γέμοντα, ἀναθέλωσι, καὶ ἀναθεματίσωσι, καὶ σὺν τ̃ τ̃ ὑμετέρας εὐσεβείας γράμμασι, κοινῇ σὺν ἡμῖν συνοδεύσαντες, ἡσύχως καὶ ἀκριβῶς, πᾶν ζητήματα

μαζα σὺν ὑμῖν ἴδωσι, καὶ τὸ ἀσεβὲς τῶν πατέρων βεβαιώσωσι δόγμα. ὡς δὲ τῆς ἐμῆς βραδυτῆτος ἴσως ὑμῶν ἡ εὐσέβεια, ὡς πρὸς τὸ χειρόγραφον διάστημα τῆς ὁδοῦ, διὰ γῆς γὰρ ἡμῶν ἡ ὁδὸς γεγένηται, σφόδρα ἐπιταχύναμεν· παραπόντια γὰρ μονὰς οὐκ ἐποιησάμεθα, μηδεμιᾶς ἀναπαύσεως χάριν τὴν περίεια ἀπολαύσαντες· ὡς ἔχειν ὑμῶν τῇ φιλοχρίστῳ βασιλείᾳ σὺν τοῖς κατὰ τὴν ὁδὸν πόλεις οἰκητόρων μαθεῖν. πρὸς δὲ τούτοις, καὶ ὁ λιμὸς κατὰ τὴν Ἀντιόχειαν γενόμενος, καὶ αἱ καθ' ἑκάστην ἡμέραν ταραχαὶ τοῦ δήμου, καὶ ἡ παρὰ τὸν καιρὸν σφοδροπάθη γενομένη ἐπομβρία, ἢ καὶ κίνδυνον ἐπ τῶν χειμάρρων ἐπήγαγε τῇ πόλει, οὐκ ὀλίγους ἡμέρας ἡμᾶς εἰς τὴν προειρημένην ἐπίσχε πόλιν.

B

tiant, & pium ſanctorum Patrum dogma confirment. Quòd vero tardius aliquanto aduenerim, aliud cauſæ fuit. Nam ſi terreſtris itineris interuallum (terra enim venimus) pietas veſtra ſpectauerit, magna profecto celeritate nos iter hoc confeciſſe comperiet: ſiquidem quadraginta mãſiones peragrauimus, nulla vmquam à progrediendo relaxatione vſi, quemadmodum Chriſto dilecta veſtra maieſtas ex earum ciuitatum incolis, per quas iter fecimus, facile intelligere poteſt. Fames præterea, quæ Antiochenam ciuitatem vehementer afflixit, & quotidianæ populi perturbationes, & ingens præter tempus vis imbrium, quæ torrentibus inundantibus in diſcrimen ciuitatem adduxerat, non paucos quoque dies in ſupradicta ciuitate nos detinuerunt.

Non tam longo diſtitimus Antiochia ab Epheſo, quantum hîc perſuadere conatur.

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΕΠΙσκόπου Ἀντιοχείας, καὶ τῶν σὺν αὐτῷ, πρὸς τὸν Κωνσταντινουπόλεως κλῆρον.

EPISTOLA IOANNIS Antiocheni, ceterorumq. qui cum ipſo erant, ad Clerum Conſtantinop.

Ἔγνω που πάντως ὑμῶν ἡ ὁλόσβεια τὰ ἀθέσμως, καὶ παρανόμως, ὑπὸ Κυρίλλου τοῦ Ἀλεξανδρέως, καὶ Μέμνονος τοῦ Ἐφεσίου, καὶ τῶν σὺν αὐτοῖς, παρὰ τὸ χάραγμα τῶν εὐσεβεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων συνῳδούντων μηχανημένα. διὸ ἀναγκαῖον ἡγήσαμεν, γνωρίσαι ὑμῶν τῇ θεοσεβείᾳ, ὡς ἐκεῖνα μὲν ἅπαντα, τὰ ὑπ' αὐτῶν πολυμηχανηθέντα, ἰσῆς ἀράχνης κατ' τὸν προφήτην ὑπάρχει· αὐτοὶ δὲ οἱ ταῦτα πολυμηχανήσαντες, ὅ τε Κύριλλος, καὶ ὁ Μέμνων, ὡς ἔξαρχοι τῆς ἀπειθείας, καὶ παρανομίας, ἡγούμενοι, ὑφ' ἡμῶν καθῃρέθησαν, καὶ ἀλλοτρίοις τῆς ἐπισκοπῆς ἐγένοντο· τοὺς δὲ σὺν αὐτοῖς συνοδεύσαντας ἑλομένους, ἀκοινωνήτους ποιήσαμεν, ἕως ἂν τὸ οἰκεῖον ἐπιγνόντες πολυμέλημα, τὰ τε αἱρετικὰ κεφάλαια Κυρίλλου τοῦ Ἀλεξανδρέως ἀναθεματίσωσι, καὶ τὴν πίστιν τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ τῆς Βιθυνίας συναθροισθέντων, ἀδόλως κατασπάζωνται. μὴ τοίνυν θορυβήσῃ τις τὴν ὑμετέραν εὐλάβειαν τὰ τοιαῦτα πάθη ἀνθρώπων· εὐδεμίαν γὰρ ἰσχύι, ὡς ἤδη ἐδηλώσαμεν, ἔχει τὰ παρανόμως ὑπ' αὐτῶν πολυμηχανήματα. τοῦτο γὰρ καὶ τῷ εὐσεβεῖ, καὶ φιλοχρίστῳ, ἡμῶν βασιλεῖ ἐγνωρίσαμεν, καὶ τοῖς μεγαλοπρεπεστάτοις, καὶ ἐνδοξοτάτοις ἄρχουσι.

C

INtellexit haud dubie pietas veſtra iniquas temerariasq. Cyrilli Alexandrini, Memnonisq. Epheſij, & ceterorum qui cum ipſis ſunt, machinationes contra omne fas & ius: qui contra pijſſimorum, Chriſtiq. amantium Imperatorum noſtrorum litteras inter ſe conſeſſum conſtituere non ſunt veriti. Quapropter neceſſarium duximus, pietatem veſtram certiorem facere, omnes illorum conatus & machinationes, iuxta Prophetæ dictum, aranex telam eſſe. Illi autem qui hæc auſi ſunt, vt temeritatis, iniquitatis, confuſionisq. auctores, Cyrillus & Memnon, à nobis exauctorati, atque Epiſcopali dignitate exuti ſunt: ceteros vero, qui eorum conſeſſui adeſſe voluerũt, excommunicationi ſubiecimus, donec proprio errore agnito, hæretica Cyrilli Alexandrini capita anathematizent, Fidemq. ſanctorum Patrum, qui in Nicæa Bithyniæ quondam conuenerunt, ſincero animo complectantur. Ne quis igitur ex eorum numero, qui ſeditiones excitare ſolent, veſtram pietatem conturbet: nam temerarij & illegitimi illorũ auſus, vt iam ſignificauimus, nullam penitus vim habent. Hoc ipſum quoque pio Chriſtiq. amanti Imperatori noſtro, ceterisq. magnificentiſſimis, celeberrimisq. Principibus indicauimus.

Non primũ, ſed publicum & legitimum inſtituerunt.

Eſa. 59. a.

Sed totum id fruſtra: nam ſchiſmatici in catholicos nullam vim obtinent.

Si nullã vim haberent, Neſtorius in exilio non periſſet.

D

E

ΕΠΙΣΤΟΛΗ ΤΩΝ ΑΥΤΩΝ, πρὸς τὴν ἁγίαν Κωνσταντινουπόλεως σύγκλητον.

EORVMDEM AD SENATVM Conſtantinopolitanum epiſtola.

Τῇ θεοφιλεῖ, καὶ φιλοχρίστῳ, συγκλήτῳ ἡ ἁγία σύνοδος ἐν κυρίῳ χαίρειν.

Pio Chriſtoq. dilecto Senatui, ſancta Synodus in Domino ſalutem.

Schiſmatici ſemper ſacra Synodis inuidere ſolent.

Λίαν ἀλγοῦμεν, οἰκείων μελῶν ἐκπτωσιν τῇ ὑμετέρᾳ μεγαλοπρεπείᾳ μηνύειν, ἀναγκαζόμενοι· εἰ γὰρ καὶ ἀναγκαῖος ὁ χωρισμὸς τῶν σεσηπότων μελῶν,

MAgno ſane animi dolore hoc ipſo afficimur, quòd membrorum noſtrorum excisionem veſtræ magnificentiæ indicare compellimur. Nam etſi putridorũ membrorum ſeparatio interdum

interdum eſt neceſſaria; attamen acerbum dolorem reliquo corpori affert. Si quid enim (ait beatus Paulus) patitur vnum membrum, compatiuntur omnia membra. Verumtamen inutilium noxiorumq. membrorum reſectio à medicis eſt adhibenda. Etenim prudens ac ſapiens corporũ curator, reliquorum membrorum ſanitatem ob oculos ponens, illud quod putredine cõſumptum erat, negligit, ad totius corporis curam & conſeruationem omne conſilium & ſtudium conferens. Hoc ipſum in præſentia & nos quoque fecimus. Comperimus enim Cyrillum Alexandrinum Epiſcopum, & Memnonem Epheſiorum, ſexcẽta grauiſſima & detrimentoſa contra ſanctam Dei Eccleſiam geſſiſſe; & ciuitatem, ſanctamq. Synodum turbis tumultibusq. compleſſe; atque ex nautis Aegyptijs, Aſiaticisq. ruſticis ſatellitio collecto, tyrannidi ſuæ miniſtros quæſiuiſſe; neque ſanctiſſimos pijſſimosq. Epiſcopos vndecunque conuocatos expectaſſe; neque litterarum pijſſimorum, Chriſtiq. amantium Imperatorum noſtrorum vllam rationem duxiſſe; neque magnificentiſſimi ac celeberrimi Comitis Candidiani admonitiones & præcepta quidquam omnino curaſſe: ſed omnia religionis ornamenta late permiſcuiſſe, omnia inique & illegitime perpetraſſe; ſacram ſanctæ Pentecoſtes ſolemnitatẽ celebrari vetuiſſe; ſacra templa, inuictiſſimorumq. Martyrum ædes præcluſiſſe, ita vt ne orare quidem volentibus licuerit; neque è locis vſque adeo remotis venientibus, ſanctorumq. ac triumphatorum Martyrũ, maxime vero beatiſſimi Ioannis Theologi ac Euangeliſtæ (quem ſummam apud Dominum noſtrum fiduciam familiaritatemq. obtinuiſſe conſtat) monumenta complectendi deſiderio flagrantibus, id facere integrum fuerit. Quapropter prædictos Cyrillum & Memnonem deponere, & epiſcopali munere exuere compulſi ſumus: reliquos vero tyrannidis ac temeritatis illorum fautores & adminiſtros, ſiue metu adacti, ſiue fraude quoque allecti fuerint, excommunicationi ſubiecimus, correctionis modum voluntaria illorum pœnitentia definientes. Nam ſi eos pœnituerit, & hæreticam illã doctrinam deſeruerint, ſanctorumq. Patrum qui Nicææ Bithyniæ conuenerunt, Fidem receperint, & noſtro confeſſui iuxta religioſiſſimorum, ac Chriſti amantium Imperatorum noſtrorũ litteras ſeſe adiunxerint, eaq. modeſtia, quæ ſacerdotes decet, quæ diſputantur perueſtigarint; excommunicationis vinculo abſoluentur, & in ſacerdotalis miniſterij locum reſtituentur.

1. Cor. 12. d. 26.

Atqui Cyrillus & Memnon, non putrida, ſed viua membra amant.

Omnia hæc impudentiſſima ſunt mendacia.

Compulſi ne vestra malitia & vafritia, nulla iuſta ratione hoc fecimus.

μελῶν, ἀλλ' ὅμως ὀδυνᾶται πικρὰν τῷ λοιπῷ σώματι καταχέαντα· εἰ πάσχει γὰρ, φησὶν ὁ μακάριος Παῦλος, ἓν μέλος, συμπάσχει πάντα τὰ μέλη. ἀλλ' ὅμως οὐ παραιτεῖται τῆς ἰατρικῆς τῶν ἀχρήστων, καὶ σηπεδόνι βλαβῶν, μελῶν ἡ τομή· ὁ γὰρ ἐχέφρων, καὶ σοφὸς, τῶν σωμάτων θεραπευτὴς, εἰς τὴν τῶν λοιπῶν μελῶν ἀφορᾷ ὑγίειαν, καταφρονεῖ τοῦ σαπέντος, πάντα τῷ σώματι τὴν σωτηρίαν πραγματευόμενος. τοῦτο δὲ ἡμεῖς δὴ τοῦ παρόντος πεποιήκαμεν· εὕρομεν γὰρ Κύριλλον τὸν Ἀλεξανδρείας δεσπότην, καὶ Μέμνονα τὸν Ἐφέσου, μυρία ἄτοπα κατὰ τῆς τοῦ θεοῦ ἐκκλησίας ἐργαζομένους δεινὰ, καὶ θορύβῳ, καὶ ταραχῇ, τὴν πόλιν, καὶ τὴν ἁγίαν σύνοδον, ἐμπλήσαντας, ναύτας τε Αἰγυπτίους, καὶ ἀγροίκοις Ἀσιανοῖς, στρατηγοῖς τῆς τυραννίδος χρησαμένους, καὶ μήτε τοὺς συγκληθέντας ἀγαπητοὺς, καὶ θεοφιλεστάτους, δεσπότους ἀναμείναντας, μήτε τῶν γραμμάτων τῶν θεοφιλεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων αἰσχομένους, μήτε τῆς εἰσηγήσεως, καὶ εὐαγγελίας, τοῦ μεγαλοπρεπεστάτου, καὶ ἐνδοξοτάτου, Κόμητος Καντιδιανοῦ παθόντας, ἀλλὰ πάντα φύρδην συγχέαντας τὰ τῆς εὐσεβείας σεμνὰ, ἀθέσμως τε, καὶ παρανόμως, πάντα ἐργαζομένους, καὶ τῆς ἁγίας πεντηκοστῆς τὴν πανήγυριν δεσπλείστην κωλύσαντας, τούς τε θείους ναοὺς, καὶ τοὺς τῶν καλλινίκων μαρτύρων οἴκους, ἀποκλείσαντας· ἵνα μηδὲ εὔξασθαι τοῖς βουλομένοις ἐξῇ, τοῖς μακρὰν μὲν πορρωτάτω πεπαιδευμένοις, ἐφιεμένοις δὲ πάσης τῶν ἁγίων, καὶ καλλινίκων, μαρτύρων θεοπροβλήτου λάρνακος, ἧς ἧκται ὁ τοῦ τρισμακαρίου Ἰωάννου, τοῦ θεολόγου, καὶ εὐαγγελιστοῦ, τοῦ πολλὴν πρὸς τὸν ἡμέτερον δεσπότην παῤῥησίαν κτησαμένου. διὸ τοὺς πεφυκότας, Κύριλλον, καὶ Μέμνονα, καθελεῖν ἠναγκάσθημεν, καὶ τῆς ἀποστασίας ἀλλοτρίας πεποιήκαμεν, τοὺς δὲ συνεργήσαντας αὐτοῖς τῇ αὐθαδείᾳ, καὶ τυραννίδι, ἢ δι' ἀπάτην, ἢ διὰ φόβον, ἀκοινωνήτους πεποιήκαμεν, συμμετρήσαντες τὴν παιδείαν τῇ τοῦ πταίσματος μεταμελείᾳ· ἐὰν γὰρ μεταμεληθῶσι τῆς πλημμελείας, καὶ τῆς αἱρετικῆς πάσωσι κακοδοξίας, τὴν τε τῶν ἁγίων πατέρων πίστιν, τὴν ἐν Νικαίᾳ τῆς Βιθυνίας συνελθόντων, ἀσπάσωνται, καὶ σὺν ἡμῖν καὶ τοῖς γράμμασι τοῦ θεοσεβεστάτου, καὶ φιλοχρίστου, ἡμῶν βασιλέως εἰς τὸ συνέδριον συνελθόντες, μεθ' ἡσυχίας ἱερᾶς πεπύσῃ τὰ ζητούμενα ἐρεύνησον, τό τε δεσμοῦ τῆς ἀκοινωνησίας ἀπαλλαγήσονται, καὶ τὴν ἱερατικὴν ἀποληψόνται λειτουργίαν.

EORVMDEM AD POPVLVM Conſtantinopolitanum epiſtola.

Synodus pijſſimo, fideliſſimoq. ac Chriſti amanti populo ſanctæ Dei eccleſiæ Conſtantinopolitanæ.

LEx eſt ſine ſcripto tradita paſtoribus, nempe vt ſedulam operam nauent, ne gregem aut fures rapiant, aut feræ deuorent, aut morbi qualeſcum-

ΕΠΙΣΤΟΛΗ ΤΩΝ ΑΥΤΩΝ πρὸς τὸν ἁγιώτατον Κωνσταντινουπόλεως λαόν.

Τῷ θεοσεβεστάτῳ, καὶ πιστοτάτῳ, καὶ φιλοχρίστῳ, λαῷ τῆς ἐν Κωνσταντινουπόλει ἁγίας τοῦ θεοῦ ἐκκλησίας ἡ σύνοδος.

ΝΟμος ἐστὶν ἄγραφος τοῖς ποιμέσι, πολλὴν τὴν περὶ βάτων ποιεῖσθαι κηδεμονίαν· ἵνα μήτε κλέπται τοῦτο

ων λητδη, μήτε θηρία καταφάγη, μήτε νόσος λυ- A
μήνηται. εἰ δὲ οἱ τῶν ἀλόγων ποιμάτων κηδεμο-
νίαν πᾶσι δυμένοι, τοσαύτην αὐτῶν πεποιῶνται προμή-
θειαν, ὡς βοᾶν τὸν μακάριον Ιακὼβ πρὸς τὸν Λά-
βαν· ἤμην συγκαιόμενος τῷ καύματι τῆς ἡμέρας,
καὶ τῷ πάγετῷ τῆς νυκτὸς, καὶ ἀφίστατο ὁ ὕπνος ἀπὸ
τῶν ὀφθαλμῶν μου, καὶ θηρίαλωτον σὺκ ἐνήνοχά
σοι· ὅσῳ χρὴ πεπεῖσθαι πρόνοιαν τῶν λογικῶν τοῦ
Σωτῆρος ἡμῶν ποιμάτων, ἃ τοῖς θείοις σφίκεται
χαρακτῆρας, βαπτισθέντα μὲν εἰς Χριστὸν, ἐνδυ-
σάμενα δὲ Χριστὸν, καὶ σημανθέντα τῷ φωτὶ τοῦ προ-
σώπου κυρίου; τούτου χάριν ἀναγκαῖον ἡγησάμεθα, τὰς B
ὑμετέρας διὰ γραμμάτων προθεραπεῦσαι ψυχάς·
ἵνα μὴ τῆς ματαίας φήμης ἐπαχθέντες ἀθυμήσητε, ἢ ταραχὴν τῇ ἀληθείᾳ εἰσδέξησθε. ἀφικό-
μεθα γὰρ εἰς τὴν Ἐφεσίων πόλιν, τοῦ κηδεμόνος τῶν
ὅλων θεοῦ τῶν διεσβεσμένων, καὶ φιλοχρίστων βα-
σιλέων ἡμῶν τὴν ἀθρόαν εἰς πόθον κινήσοντες· καὶ
εὕρομεν τὴν πόλιν θορύβῳ παντὶ πεπληρωμένην,
καὶ τὴν ἅπασαν σύνοδον οὐ μετρίως ταραττομένην,
καὶ κλύδωνα θαλάττιον τὴν ἁγίαν ἐκκλησίαν μι-
μουμένην, κυρίλλου τοῦ πρὶν Αλεξανδρείας ἐπισκό-
που, καὶ Μέμνονος τοῦ Ἐφεσίων, ὀλίγου καταγάδων, C
τὸν χαλεπὸν πόντον ἐμφύτων χειμῶνα. δείσαντες
γὰρ, ὁ μὲν Αἰγύπτιος, ἵνα μὴ τὰ κεφάλαια τῆς αἱρετι-
κῆς αὐτοῦ κακοδοξίας, τῇ Απολιναρίου δυσσεβείᾳ
συμβαίνοντα, ἐρευνήσωσιν, αἱρετικὸν αὐτὸν καταχρί-
σωμεν, ὁ δὲ τῆς ἄλλης αὐτοῦ ῥᾳθυμίας τὰ ἐν τῇ πό-
λει θρυλούμενα, συμφορήσαντες, ἐκ μίσους τοσαυτι-
κοῦ αὐαδεξάμενοι χολῆς, καὶ ὁ μὲν πεντήκοντα
Αἰγυπτίους ἐπισκόπους, ὁ δὲ Ασιανοὺς πλείους, ἢ τρια-
κοντα, συναγαγών, καὶ ἄλλους ἅμα, τοὺς μὲν ἀπάτῃ,
τοὺς δὲ φόβῳ, προσλαβόμενοι, οὐκ ἠβουλήθησαν D
μὲν ἀναμεῖναι τὸ κοινὸν τῶν πανταχόθεν ἀφικνου-
μένων ἁγιωτάτων ἐπισκόπων συνέδριον· καταφρονή-
σαντες δὲ τῶν ἐκκλησιαστικῶν θεσμῶν, καὶ πάντα
ἀτόπως, καὶ ἀθεσμότατα, διαπραξάμενοι, οἷς ἐξ ἀ-
κριβείας μὲν δυσσεβεῖν ἅπασι θεμιτὸν ἦν, τοιού-
τοις δὲ, καὶ πλεονεκτοῦσι Αἰγυπτίοις, καὶ ἀχρείους
Ασιανοὺς, οἷς τοῖς τῶν ἐπισκόπων οἰκίαις διασείλου-
σι, καὶ τὰ αὐτῶν ἁρπάζουσι, καὶ φόβον τοῖς ἀ-
θρόοις ἐπιφερομένοις, καὶ τὰς οἰκίας ἔξωθεν ἐπι-
γράφουσι, ὡς ἐπισήμους εἶναι τοὺς πολιορκηθέντας
ὀφείλοντες, ἀναγκάζουσι συντίθεσθαι τοῖς ἐπ' αὐτοῖς E
θεομάχοις γεγενημένοις. τοῦτο καταλαβόντες, καὶ
πεῖραν τῆς τοιαυτικῆς αὐτῶν ἀπονοίας μεμαθηκότες,
ὥστε μὴ ἡσυχάσειν, τοὺς οἷς ποιοῦσι κακοῖς ἑλκύσα-
κοῦσι, ἐν τῇ θείᾳ, καὶ μεγάλῃ, ἱερωσύνῃ καταλιπεῖν.
διὸ τούτους μὲν, ὡς τῶν κακῶν ἡγεμόνας, καθελεῖν
ἀναγκάσθημεν, καὶ τῆς ἐπισκοπῆς ἀλλοτρίας πε-
ποιήκαμεν, τοὺς δὲ τούτοις συνεργήσαντας τῷ τὰ ἀκοι-
νωνήτως ἐπιβάλλομεν δεσμῷ· σὺν ἀπαραδόξοις τὴν μετάνοιαν, ἀλλὰ τὴν τῆς φιλανθρωπίας αὐτοῖς ὑπε-
ροίξαντες θύραν· ἵνα γὰρ ἐθέλωσιν, οἷς πάσχειν ἀναθεματίσαι μὲν τὰ ὑπὸ Κυρίλλου δυσσεβῶς πεφάλαια,
τὰ δὲ δυσσεβείας, καὶ ἀναγκαίας ἀλλοτριότητα, εἰς ἣν τὴν πίστιν τῶν ἁγίων πατέρων ἐπανελθεῖν, τὸν ἐν

leſcumque lædant. Quòd ſi illi qui pecudum curam ſuſceperunt, tantam prouidentiam, tãtamq. ſollicitudinem illis impendunt, vt beatus Iacob ad Laban clamet: Diei æſtu vrebar, & noctis gelu, fugiebatq. ſomnus ab oculis meis; captum à beſtia tibi non attuli: quantam ratione præditis Saluatoris noſtri gregibus curam impẽdere par erit, qui greges diuinis characteribus inſigniti ſunt, in Chriſtũ quidẽ baptizati, & Chriſtum induti, & Dominici vultus lumine ſignati? Quamobrem, ne vanis rumoribus ſeducti, mœrore tabeſcatis, turbarumve fluctibus exagitemini; operæpretium duximus, his noſtris litteris animas veſtras præmunire. Nos enim, vniuerſorum curatore Deo mentes religioſiſſimorum, Chriſtiq. amantium Imperatorum noſtrorum ad hoc inſtigante, Epheſum aduenimus, ac ciuitatem quidem omni tumultuationis genere plenam, vniuerſam vero Synodum non mediocriter turbis agitatam, ſanctam autem eccleſiam, velut mare, ſæua quadã tempeſtate iactatam reperimus, Cyrillo Alexãdriæ antea Epiſcopo, & Memnone Epheſino, inſtar procellæ tetram hanc tempeſtatem concitantibus. Ambo enim metuentes; Aegyptius quidem, ne in hæreticę doctrinæ ipſius capita, cum Apollinarij impietate conuenientia, inquireremus, ipſumq. hæreſeos condemnaremus; alter vero cauſa alterius ignauæ ſuæ adminiſtrationis, quæ tota ciuitate percrebuerat, inter ſe conſpirantes, & vnam tyrannicã mentem præ ſe ferentes; & ille quidem quinquaginta Epiſcopos Aegyptios; alter vero pluſquam triginta Aſiaticos, & aliquos alios, hos quidem aſtu circumuentos, illos vero metu inductos, congregãs, noluerunt quidem commune ſanctiſſimorum Epiſcoporum vndecunque aduentantium expectare concilium; contemptis autem Eccleſiaſticis legibus, omniaq. abſurde & ſcelerate gerentes, tamquam ex arce omnes ad impietatem adhortabantur: nautas vero, clericosq. Aegyptios, & agreſtes Aſianos ad Epiſcoporum domos mittentes, extremaq. interminantes, ac infirmiores perterrefacientes, & domos forinſecus inſcribentes; quò nimirum oppugnandi conſpicui eſſent; iniquis ipſorum actis aſſentiri compellebant. Hæc autem cum animaduertiſſemus, experientiaq. tyrannidem illorum comperiſſemus, indignum iudicauimus, ſi eos, qui in tantum progreſſi ſunt improbitatis, in diuina & magna illa ſacerdotali functione relinqueremus. Quare hos quidem tamquam malorum auctores deponere coacti fuimus, & ab epiſcopatu omnino amouimus; ceteros autem, qui horum adiutores & adminiſtri fuerunt, excommunicationis vinculo ſubiecimus, pœnitentiam non denegantes; quin potius clementiæ oſtiũ ſubapertum eis reliquimus. Nam ſi capita à Cyrillo emiſſa, quæ ab Apoſtolica & Euangelica doctrina aliena ſunt, quàmprimum anathematizare voluerint, & ad ſanctorum Patrum, qui in Nicæa Bithyniæ

Aut nulla per id tempus erant turbæ, aut ea ſolum, quæ Neſtoriani conciebant.

Omnia hæc vana, commentitia, & calumnioſa ſui ſe parti ex alio Concilio.

Quàm impudenter iſti mentiantur!

Sed hæc omnia occidet, iniqui, & temerarii.

thyniæ conuenerunt, Fidem redire, & iuxta pientissimorum ac Christi amantium Imperatorum nostrorum litteras, ea quæ proposita sunt, sine tumultu ac exacte nobiscum disquirere, piumq. dogma confirmare; mox illos, veluti propria membra, suscipiemus, sedesq. sacerdotales ipsis restituemus.

A Νικαίᾳ τῆς Βιθυνίας συνελθόντων, καὶ τὸ γράμμα τῶν θεοσεβεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων, ἀθρόως, καὶ ἀκριβῶς, τὰ τε προκείμενα συζητῆσαι, καὶ τὸ θεοσεβὲς δόγμα κυρῶσαι, περαυτὰ αὐτοὺς, ὡς οἰκεῖα μέλη, δεξόμεθα, καὶ τοὺς ἱερατικοὺς αὐτοῖς ἀποδώσομεν θρόνους.

EORVMDEM AD REGINAS relatio.

Animo vestro in Cyrillum furenti ei adiutor extiterunt & intelligamus.

B COntraria ijs quæ sperabamus, vestræ pietati significare compulsi sumus; tyrannica Cyrilli Alexandrini, & Memnonis Ephesini petulantia ad eam necessitatem nos perurgente. Nam cum propter Ecclesiasticarum sanctionum ordinem, piaq. Christi amantium Imperatorum nostrorum decreta, religiosissimorum Episcoporum aduentantium præsentiam cos opperiri, communiterq. quæ sanctæ Fidei sunt, expendere, & controuersias in medium propositas simul examinare, atque Apostolicum dogma exacte discussum confirmare oporteret; nobis se nostrum aduentum præstolari cum scripsissent, didicissentq. tridui itinere nos abesse; tyrannico inter se consessu constituto, res flagitiosas, illegitimas, omniq. absurditate plenas ausi sunt: cum tamen magnificentissimus Comes Candidianus, ordinis seruandi causa à religiosissimis, Christiq. amantibus Imperatoribus nostris missus, & verbo & scripto illis denuntiasset, vt pijssimorum Episcoporũ qui cõuocati fuerãt, aduentum expectarent, neque quidquã circa piam Fidem innouarent; sed illis quæ à piæ mentis Imperatoribus nostris decreta essent, insisterent. Verum tum litteris Imperialibus, tum etiã magnificentissimi Comitis Candidiani consilijs auditis, ordinem & decorum paruipendentes, aspidum oua fregerunt, & telam, sicuti Propheta loquitur, aranæ texunt. Sed qui de ouis eorum comedere voluerit, conterens inueniet putridum, & in ipso regulus. Proinde confidenter clamamus: Tela eorum non erit in vestimentum, neque operientur à manuum suarum operibus. Cum ergo illorum temeritates, & ineptias multas aduertissemus, (nam & sanctas ecclesias, & Martyrum ædes occluserunt; & ne sanctæ Pentecostes solemnitatem celebraremus, impedimento fuerunt; & tyrannicæ præterea insolentiæ suæ ministros ad Episcoporum domos mittentes, ac extrema quæque minantes, iniquis suis studijs conatibusq. illos subscribere compulerũt) prædictos Cyrillum & Memnonem deposuimus, & ab episcopali munere amouimus; reliquos autem insolentiæ illorum socios, vel metu, vel adulatione adactos, excommunicationi subdidimus, donec vulnera sua sentientes, ex animo resipiscant, & hæretica Cyrilli capita, Apollinarij, & Arij, & Eunomij impietati consentanea, anathe-

Omnia nouissime falsa sunt.

Esa. 59. 4. 5.

Omnia hæc in illorum capita conuenientissime retorqueri possunt, vt postea fraude comperta, ne ipsa recusasse sunt.

Eandem cum insolentiam impudenter vbique exercent, eademq. mendacia semper ingeminant.

ΕΤερα γνωρίζειν τῇ ὑμετέρᾳ προσδοκήσεως θεοσεβείᾳ, τὰ ἐναντία δηλῶσαι ἠναγκάσθημεν, τῆς τυραννικῆς ἀπαξίας Κυρίλλου τοῦ Ἀλεξανδρέως, καὶ Μέμνονος τοῦ Ἐφεσίου, πάσῃ παῤῥησίᾳ βιαζομένης· δέον γὰρ, ἀφ' ὧν τῶν ἐκκλησιαστικῶν θεσμῶν ἀκολουθῆσαι, καὶ ἀφ' ὧν τὰ θεσπίσματα τῶν φιλοχρίστων ἡμῶν βασιλέων θεσπίσματα, ἀναμεῖναι μὲν τῶν ἀφικνουμένων θεοφιλεστάτων ἐπισκόπων τὴν παρουσίαν, κοινῇ τε διασκέψασθαι τὰ περὶ τῆς θεσβοδς πίστεως, καὶ τὰ προκείμενα ζητήματα σαφῶς, καὶ ἀκριβῶς τὸ δόξαν ἡμῖν ἐρευνήσαντας βεβαιῶσαι δόγμα, γράψαντες ἡμῖν, ὡς τὴν ἡμετέραν ἀναμένουσι παρουσίαν, καὶ μαθόντες, ὡς δὶς τρισὶν μησὶν ὑπολειπόμεθα, καθ' ἑαυτοὺς τυραννικὸν συνέδριον συγκροτήσαντες, ἄθεσμα, καὶ παράνομα, καὶ πάσης ἀτοπίας γέμοντα, ἐτόλμησαν πράγματα· καὶ τῶν τοῦ μεγαλοπρεπεστάτου Κόμητος Κανδιδιανοῦ, τοῦ ἀπαξίας χάριν ἐκτὸς τῶν θεοσεβεστάτων, καὶ φιλοχρίστων, ἡμῶν βασιλέων ἀποσταλέντος, καὶ ἀγράφως αὐτοῖς, ἐγγράφως, παρεγγυήσαντος, ἀναμεῖναι τοὺς συγκληθέντας θεοφιλεστάτους ἐπισκόπους, καὶ μηδὲν νεωτερίσαι περὶ τὴν θεσβῆ πίστιν, ἀλλὰ ἐμμεῖναι τοῖς θεσπισθεῖσι παρὰ τῶν θείων φρονούντων βασιλέων ἡμῶν. ἀλλ' ὅμως γε τοῦ βασιλικοῦ γράμματος ἐπιλαθόμενοι, καὶ τῶν συμβουλιῶν τοῦ μεγαλοπρεπεστάτου Κόμητος Κανδιδιανοῦ, σμικρὸν τὴν ἀπαξίας φροντίσαντες, ὰ ἀπαιδεύτως ἐθρήξαν, καὶ ἰὸν δρέπανης, κατὰ τὸν Προφήτην, ὑφήνασιν· ἀλλ' ὁ μέλλων τῶν ὠῶν αὐτῶν φαγεῖν, συντρίψας, εὕρεσιν εὑρε, καὶ ἐν αὐτῷ βασιλίσκος. διὸ θαῤῥαλέως βοῶμεν· ὁ ἰὸς αὐτῶν οὐκ ἔσται εἰς ἱμάτιον, οὐδὲ μὴ περιβάλωνται ἀπὸ τῶν ἔργων τῶν χειρῶν αὐτῶν. Τὸ πῦ χάριν τὰς πολλὰς ἀτοπίας αὐτῶν θεασάμενοι, πῶς τε δὲ ἐκκλησίας, καὶ τὰ ἅγια μαρτύρια ἀπέκλεισαν, τῆς τε ἁγίας πεντηκοστῆς τὴν σεπτὴν ἑορτὴν ἀπολέσαι σὺν ἔσασαν, καὶ πρὸς τούτοις τοὺς τῆς τυραννικῆς αὐτῶν ἀπαξίας ὑπηρέτας εἰς τοὺς τῶν θεσπεσίων οἰκίους ἀποστέλλοντες, καὶ τὰ αὐτῶν ἀπαλλάττειν ἀπειλοῦντες, ὑποχείριά τοῖς ὑπ' αὐτῶν παρανόμως πολεμηθεῖσιν ἠναγκάσαν· οὐ χάριν τοὺς πρωτεργάτους Κύριλλον καὶ Μέμνονα καθείλομεν, καὶ τῆς ἐπισκοπῆς ἀλλοτρίους πεποιήκαμεν· τοὺς δὲ συνεργήσαντας αὐτῶν τῇ ἀπαξίᾳ, καὶ ἔτι χολικείᾳ, ἔτι φόβῳ ὑποστρέψαντας, ἀκοινωνήτους πεποιήκαμεν, ἕως ἂν εἰς ἄῤῥησιν τὰ οἰκεῖα ἐλθόντες πταίσματα, καὶ μεταμεληθῶσι γνησίως, καὶ τὰ αἱρετικὰ Κυρίλλου κεφάλαια, τὰ τῷ Ἀπολιναρίου, καὶ Ἀρείου, καὶ Εὐνομίου δυσσεβείᾳ συμ-

ΑΝΑΦΟΡΑ ΤΩΝ ΑΥΤΩΝ, πρὸς τὰς βασιλίδας.

συμβαίνοντα, ἀναθεματίσαντες, τὴν τῶν ἁγίων πατέρων, τῶν ἐν Νικαίᾳ συναθροισθέντων, ἀνακτήσωνται πίστιν, καὶ κατὰ τὰ εὐσεβῆ τῶν φιλοχρίστων ἡμῶν βασιλέων θεσπίσματα, ἡσύχως, καὶ δίχα θορύβου τινὸς, εἰς τὸ συνέδριον συνελθόντες, ἀκριβῶς τά τε ζητούμενα συνιδεῖν ἐθελήσωσι, καὶ τῆς εὐαγγελικῆς πίστεως τὸ εἰλικρινὲς ἀδόλως φυλάξωσι.

A matizent, & sanctorum Patrum Nicænorum Fidem recipiant, & iuxta pia Christi amantium Imperatorum nostrorum edicta, quiete & absque omni tumultuatione in concilium conueniant, propositasq. quæstiones accurate simul dispicere velint, & Euangelicæ Fidei sinceritatem sine fuco custodiant.

ΠΡΑΞΙΣ ΔΕΥΤΕΡΑ.

ΙΣΟΝ ΥΠΟΜΝΗΜΑΤΟΣ πραχθέντος ἐπὶ τῇ παρουσίᾳ τῶν ἀπὸ Ῥώμης ἐλθόντων ἐπισκόπων, καὶ πρεσβυτέρων.

ΤΟΙΣ μετὰ τὴν ὑπατείαν τῶν δεσποτῶν ἡμῶν, Φλαυίου Θεοδοσίου, τὸ τρισκαιδέκατον, καὶ Φλαυίου Οὐαλεντινιανοῦ τὸ τρίτον, τῶν αἰωνίων Αὐγούστων, πρὸ ἓξ εἰδῶν Ἰουλίων, ἥ τις ἐστὶ κατ' Αἰγυπτίους Επιφὶ ιϛ'. συνόδου συγκροτηθείσης ἐν τῇ Εφεσίων μητροπόλει, ἐκ θεσπίσματος τῶν εὐσεβεστάτων, καὶ φιλοχρίστων βασιλέων, καὶ καθεσθέντων ἐν τῷ ἐπισκοπείῳ τοῦ θεοφιλεστάτου ἐπισκόπου Μέμνονος τῶν θεοφιλεστάτων ἐπισκόπων, Κυρίλλου Αλεξανδρείας, διέποντος καὶ τὸν τόπον τοῦ ἁγιωτάτου, καὶ ὁσιωτάτου, ἀρχιεπισκόπου τῆς Ῥωμαίων ἐκκλησίας Κελεστίνου, καὶ Ἰουβεναλίου Ἱεροσολύμων, καὶ Μέμνονος τῆς Εφεσίων, καὶ Φλαυιανοῦ Φιλίππων, ἐπέχοντος καὶ τὸν τόπον Ῥούφου τοῦ εὐλαβεστάτου ἐπισκόπου Θεσσαλονικέων, καὶ Θεοδότου Αγκύρας Γαλατίας πρώτης, καὶ Φίρμου Καισαρείας Καππαδοκίας πρώτης, καὶ πάντων τῶν προταγέντων ἐπισκόπων ἐν τῇ στάσει τῶν ὑπομνημάτων, καὶ Βεσουλᾶ διακόνου Καρθαγένης, εἰσελθόντων τε, καὶ συνεδρευσάντων ἀπὸ τῆς ἑσπέρας θεοφιλεστάτων, καὶ θεοσεβεστάτων, ἐπισκόπων, καὶ πρεσβευτῶν, Αρκαδίου, καὶ Προϊέκτου, καὶ τοῦ θεοφιλεστάτου πρεσβυτέρου Φιλίππου τοῦ ἀποστολικοῦ θρόνου, καὶ λεγάτου.

Λωπῶν ἐπισκόπων, καὶ Βεσουλᾶ

Ερμηνεία τῆς καταθέσεως.

Φίλιππος, τοῦ ἀποστολικοῦ θρόνου πρεσβύτερος, καὶ πρεσβευτὴς, εἶπεν· Εὐχαριστοῦμεν τῇ ἁγίᾳ, καὶ σεπτῇ τριάδι, ὅτι ἡμᾶς, τοὺς εὐτελεῖς, τοῦ ἁγίου ὑμῶν συλλόγου ἠξίωσε. πάλαι μὲν οὖν ὁ ἁγιώτατος, καὶ μακαριώτατος, Πάπας ἡμῶν Κελεστῖνος, ὁ τῆς ἀποστολικῆς καθέδρας ἐπίσκοπος, περὶ τῆς παρούσης ὑποθέσεως, δι' ἐπιστολῶν ἑαυτοῦ πρὸς τὸν ἅγιον καὶ εὐλαβέστατον ἄνδρα, τῆς Αλεξανδρέων ἐπίσκοπον ἐκκλησίας, Κύριλλον ὥρισεν· ἅ τινα γράμματα τῷ ἁγίῳ ὑμῶν συλλόγῳ πεπόρισται· καὶ νῦν δὲ πρὸς βεβαίωσιν τῆς καθολικῆς πίστεως πρὸς τὴν πάντων ὑμῶν εὐλάβειαν δι' ἡμῶν γράμματα ἐξέπεμψεν· ἅ τινα παρ' ἡμῶν ὑποδειχθέντα πρεπόντως τῇ ἁγίᾳ συνόδῳ ἀναγνωσθῆναι κελεύσατε, καὶ τοῖς ἐκκλησιαστικοῖς ὑπομνήμασιν ἐνταγῆναι.

ACTIO SECVNDA.

EXEMPLVM COMMENTARij rerum, quæ actæ sunt in præsentia Episcoporum & presbyterorum, qui ex vrbe Roma venerant.

POST Consulatum Dominorum nostrorum semper Augustorum, Flauij quidem Theodosij XIII. Valentiniani vero III. sexto Idus Iulij, qui dies iuxta Aegyptios est Epiphi sextusdecimus, Synodo congregata in Ephesiorũ metropoli ex decreto religiosissimorum Christianissimorumq. Imperatorum, ac sedentibus in religiosissimi Episcopi Memnonis episcopali æde pijssimis Episcopis, Cyrillo Alexandrino, qui & Cælestini quoque sanctissimi ac beatissimi Romanorum Ecclesiæ Archiepiscopi locum regebat; & Iuuenali Hierosolymorum, & Memnone Ephesiorum, & Flauiano Philippensiũ, qui & Rufi quoque reuerendissimi Thessalonicensium Episcopi locum tenebat, & Theodoto Ancyræ Galatiæ primæ, & Firmo Cæsareæ Cappadociæ primæ, ac omnibus qui in commentariorum ordine supra recensiti sunt, & Besula diacono Carthaginis; ingressisq. ac considentibus qui ex Occidente venerant, Arcadio & Proiecto, pijssimis, Deoq. dilectissimis Episcopis & Legatis, necnon Dei amantissimo Philippo, Apostolicæ Sedis presbytero & Legato.

Interpretatio depositionis.

Philippus Apostolicæ Sedis presbyter & Legatus dixit: Gratias agimus sanctæ & adorandæ Trinitati, quòd nos humiles sancto vestro conuentu dignata est. Dudum quidem sanctissimus beatissimusq. Papa noster Cælestinus, Sedis Apostolicæ Episcopus, per suas epistolas ad Cyrillum sanctum virum, ac pijssimum ecclesiæ Alexandrinæ Episcopum, de præsenti hac causa & negotio definiuit; quæ litteræ sacro vestro cœtui sunt exhibitæ. Et nunc alias rursum ad corroborationem Fidei catholicæ, ad vestram omnium pietatem per nos misit litteras, quas à nobis exhibitas decenter sanctæ Synodo iubete legi, ac inter Ecclesiasticos commentarios referri.

Inter-

Interpretatio depoſitionis.

Arcadius Epiſcopus, & Romanæ Eccleſiæ Legatus dixit: Præcipiat veſtra beatitudo, ſancti, & omni cum veneratione nominandi, Papæ Cæleſtini Apoſtolicæ Sedis Epiſcopi litteras vobis allatas recitari, ex quibus veſtra beatitudo agnoſcere poterit, qualem omnium eccleſiarum curam gerat.

Interpretatio depoſitionis.

Proiectus Epiſcopus, & Romanæ Eccleſiæ Legatus dixit: Præcipiat veſtra beatitudo, ſancti, & omni cum veneratione nominandi, Papæ Cæleſtini Apoſtolicæ Sedis Epiſcopi litteras vobis allatas recitari, ex quibus veſtra beatitudo agnoſcere poterit, qualem omnium eccleſiarum curam gerat.

Et poſtquam ſanctiſſimus, ac Deo amabiliſſimus eccleſiæ Alexandrinæ Epiſcopus Cyrillus interlocutus eſt, ſicut deinceps continetur; Siricius notarius ſanctæ catholicæ Eccleſiæ vrbis Romæ recitauit.

Cyrillus Epiſcopus Alexandrinus dixit: Suſcepta epiſtola ſanctiſſimi, & per omnia beatiſſimi ſanctæ Apoſtolicæ Sedis Romanæ Epiſcopi Cæleſtini, ſanctæ Synodo cum congruo honore recitetur.

Siricius ſanctæ catholicæ Eccleſiæ vrbis Romæ notarius recitauit.

Et poſtquam Latine lecta eſt, Iuuenalis Hieroſolymorum Epiſcopus dixit: Cum litteræ Cæleſtini ſanctiſſimi beatiſſimiq. magnæ Romæ Epiſcopi iam lectæ, piam orthodoxamq. ſententiam complectantur, referantur in actorum commentarios.

Vniuerſi reuerendiſſimi Epiſcopi petiuerunt, vt litteræ Græce reddantur, & recitentur.

Interpretatio depoſitionis.

Philippus presbyter Apoſtolicæ Sedis, & Legatus dixit: Veteri conſuetudini ſatisfactum eſt, vt Apoſtolicæ Sedis litteræ Latine in primis legantur. Nunc vero itidem, quoniam beatitudo veſtra efflagitat, vt Græce etiam legantur, neceſſarium eſt, vt ſanctitatis veſtræ deſiderio ſatisfiat: id quod faciendum curauimus, vt Romana oratio in Græcam conuerteretur. Iubete igitur ſuſcipi, & ſanctis veſtris auribus inſinuari.

Interpretatio depoſitionis.

Arcadius & Proiectus Epiſcopi & Legati dixerunt: Sicut iuſſit beatitudo veſtra, vt allatæ litteræ in omnium notitiam veniant; quia ſanctorum fratrum Epiſcoporum noſtrorum non pauci ſunt, qui Latine neſciunt, propterea allata epiſtola, Græce quoque reddita eſt, &, ſi iuſſeritis, legetur.

Fla-

A

Ερμηνεία της καθαιρέσεως.

Αρκάδιος ἐπίσκοπος, ὁ πρεσβευτὴς της Ρωμαίων ἐκκλησίας, εἶπε· Κελευσάτω ἡ ὑμετέρα μακαριότης, τὰ παρεσταλμένα ὑμῖν γράμματα τοῦ ἁγίου, καὶ μετὰ πάσης προσηνείας ὀνομαζομένου, Πάπα Κελεστίνου, της ἀποστολικης καθέδρας ἐπισκόπου, ἀναγνωσθῆναι· ἐξ ὧν γνῶναι δυνήσεται ἡ ὑμετέρα μακαριότης, οἵαν ἔχει φροντίδα πασῶν τῶν ἐκκλησιῶν.

Ερμηνεία της καθαιρέσεως.

Προίεκτος ἐπίσκοπος, ὁ πρεσβευτὴς τῶν Ρωμαίων ἐκκλησίας, εἶπε· Κελευσάτω ἡ ὑμετέρα μακαριότης, τὰ παρεσταλμένα ὑμῖν γράμματα τοῦ ἁγίου, ὁ μετὰ πάσης προσηνείας ὀνομαζομένου, Πάπα Κελεστίνου, τοῦ ἀποστολικης καθέδρας ἐπισκόπου, ἀναγνωσθῆναι· ἐξ ὧν γνῶναι δυνήσεται ἡ ὑμετέρα μακαριότης, οἵαν ἔχει φροντίδα πασῶν τῶν ἐκκλησιῶν.

Καὶ μετὰ τὸ διαλαλῆσαι τὸν ἁγιώτατον, καὶ θεοφιλέστατον, ἀρχιεπίσκοπον τῶν Αλεξανδρέων ἐκκλησίας, Κύριλλον, καθὼς ἐξῆς περιέχει, Σιρίκιος, notarius τῆς ἁγίας καθολικῆς ἐκκλησίας πόλεως Ρωμαίων, ἀνέγνω. [x Συείσης]

Κύριλλος, ἐπίσκοπος Αλεξανδρείας, εἶπεν· Τὸ δεχθὲν τὸ γράμμα τοῦ ἁγιωτάτου, καὶ [x τὰ πάντα ὅσιωτάτου, τῆς ἁγίας ἀποστολικῆς [x καθέδρας ἐπισκόπου [x ἰδιώτου τῆς Ρωμαίων Κελεστίνου, μετὰ τοῦ θεοφόρου ἡμῶν αἱρεσιαρχοσεβάσθω τῇ ἁγίᾳ συνόδῳ. [x τὰ πάντα ὅσιωτάτου] [x καθέδρας ἐπισκόπου] [x ἰδιώτου]

[x Σιρίκιος, notarius τῆς ἁγίας καθολικῆς ἐκκλησίας πόλεως Ρωμαίων, ἀνέγνω. [x Συείσης]

Καὶ μετὰ τὸ ἀναγνωσθῆναι Ρωμαϊστὶ, Ιουβενάλιος ἐπίσκοπος Ιεροσολύμων, εἶπε· Τὰ ἀναγνωσθέντα τοῦ ἁγιωτάτου, καὶ ὁσιωτάτου, ἐπισκόπου της μεγάλης Ρώμης Κελεστίνου γράμματα, δίκαιά, καὶ ὀρθοδόξως ἔχοντα, ἐμφερέσθω τοῖς [x ὑπομνήμασι. [x ὑπομνήμασι]

Πάντες οἱ διαβέβαιοι ἐπίσκοποι ἤτησαν ἑρμηνευθῆναι τὸν ἐπιστολὴν, καὶ ἀναγνωσθῆναι.

Ερμηνεία της καθαιρέσεως.

Φίλιππος πρεσβύτερος τῆς ἀποστολικης καθέδρας, καὶ πρεσβευτὴς, εἶπε· Τὸ ἱκανὸν ἐχώρει τῇ συνηθείᾳ, ἵνα τὰ γράμματα τῆς ἀποστολικης καθέδρας ἐν πρώτοις Ρωμαϊστὶ ἀναγνωσθῶσι, νυνὶ δὲ ὁμοίως, ἐπειδὴ ἡ ὑμετέρα ἁπάντων μακαριότης, ὅπως καὶ ἑλληνιστὶ ἀναγνωσθῶσιν, ἀναγκαῖόν ἐστι τῷ πάθῳ της ὑμετέρας ἁγιότητος χωρεῖν τὸ ἱκανὸν· ὅπερ πρᾶξαι ἐφροντίσαμεν· ἵνα ἡ Ρωμαϊκὴ ὁμιλία ἑλληνιστὶ μεταβληθεῖσα, καλῶς ὑπὸ συνοδεχθῆναι, καὶ της ἁγίας ὑμῶν ἀκοαῖς ἐγκαταθῆται.

Ερμηνεία της καθαιρέσεως.

Αρκάδιος, καὶ Προίεκτος, οἱ διαβέβαιοι ἐπίσκοποι, καὶ πρεσβευταὶ, εἶπον· Καθὼς ἐκέλευσεν ἡ ὑμετέρα μακαριότης, ἵνα εἰς τὸν πάντων γνῶσιν ἔλθῃ τὰ γράμματα, τὰ παρεσταλμένα, ἐπειδὴ πολλοί εἰσι τῶν ἀγίων ἀδελφῶν, καὶ ἐπισκόπων ἡμῶν, οἵτινες Ρωμαϊστὶ οὐκ οἴδασι, [x διὰ τὸ ἐμπειρον] Ἑλληνιστὶ δὲ μεταβέβληται· καὶ ἐκέλευσεν, ἀναγνωσθῆναι.

Fla-

Φλαυιανὸς, ἐπίσκοπος Φιλίππων, εἶπεν· Ἡ τοσουτοσθεῖσα ἑρμηνεία τῆς ἐπιστολῆς τοῦ θεοφιλεστάτου, καὶ ἁγιωτάτου ἐπισκόπου τῆς Ρωμαίων ἁγιωτάτης ἐκκλησίας, ἐπιδεχθείσα, ἀναγινωσκέσθω.

Πέτρος, πρεσβύτερος Ἀλεξανδρέων, καὶ πρωτοκήρυξ ἐπελεγεν.

ΚΕΛΕΣΤΙΝΟΣ ΤΗ ΑΓΙΑ ΣΥΝΟΔΩ, τῇ ἐν Ἐφέσῳ συναχθείσῃ, ἀγαπητοῖς, καὶ ποθεινοτάτοις, ἐν κυρίῳ χαίρειν.

Τοῦ ἁγίου πνεύματος ἐμφανίζει τὴν παρουσίαν τῶν ἱερέων ἡ σύνοδος· ἀληθὲς γάρ ἐστι τὸ γεγραμμένον· ἐπεὶ δὴ καὶ οὐ δύναται ἡ ἀλήθεια ψεύσασθαι· ὅτι δὲ ἐν εὐαγγελίῳ τοιαύτη ἐγκειται φωνή· ὅπου δύο, ἢ τρεῖς εἰσὶ συνηγμένοι ἐπὶ τῷ ἐμῷ ὀνόματι, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν. τούτου οὕτως ἔχοντος, εἰ μικροῦ τοῦ οὕτω βραχέος ἀριθμοῦ τὸ πνεῦμα τὸ ἅγιον ἀπολείπει, πόσῳ μᾶλλον αὐτὸ νῦν μεστοῦσιν πεφύκαμεν, ὅπου οὐκ ἐν συνόχῃ τοσούτου πλήθους ἁγίων ἐσμέν, καὶ γὰρ ἅγιόν ἐστι τὸ οἰκεῖον σέβας συνέδριον· ἐν ᾧ, καθάπερ ἐκείνης τῆς μεγάλης τῶν ἀποστόλων συνόδου, ὡς αὐτάγγωμεν, ἔστιν ὁρᾶν τὴν ἀλλάβειαν. οὐδεπώποτε πύτων ἀπολείπει ὁ παρ' αὐτῶν κηρυχθεὶς διδάσκαλος. παρῶν αὐτοῖς αἰεὶ ὁ κύριος ὁ διδάσκαλος. ἀλλ' οὐδὲ διδασκόμενοι πρὸ τοῦ παρ' οἰκείῳ διδασκάλῳ πώποτε κατελείφθησαν. ὁ πέμψας, ἐδίδασκεν· ὁ εἰπών, τί διδάξουσιν, ἐδίδασκεν, ὁ τοῖς οἰκείοις ἀποστόλοις ἑαυτὸν ἐμφανίζων. ἀκουέσθω πᾶσι καὶ πρὸ πάντων εἰς τὸ κοινὸν, κύριοι ἀδελφοί· ἃ τῆς παραπρεπείας διδασκαλίας ἡ φροντὶς παρέπεμψε δικαίως κληρονομίαν εἰς ἡμᾶς. ἐν ταύτῃ τῇ φροντίδι σφιγγόμεθα οἱ παντάχοθ', καὶ ἀνὰ πᾶσαν τὴν οἰκουμένην, τῇ ἐκείνων διαδοχῇ τὸ ὄνομα κυρίου κηρύττοντες, ὡς ἐκείνοις παρεπόμενοι παραδόντες μαθητεύσατε πάντα τὰ ἔθνη. παρέχειν ἡ ὑμετέρα ἀδελφότης ὀφείλει· ὅπερ παραδέξασθε χαρᾷ ἑκουσίῳ· καὶ ἡμᾶς αὐτοὺς πάντας τοῦτο πράττειν ἠξίωσεν, ὅς τις πᾶσιν ἐκείνοις περὶ τὴν κοινὴν ἐπιτέλεσε πίστεως, καὶ λειτουργίας. ἀναγκαῖον ἐστιν, ὅπως παρεσκευάσθαι τοῖς ἑαυτῶν πατράσιν ἀκολουθήσωμεν, ὑπεισελθόντες πάντες αὐτῶν τὰ κάμματα· καὶ οἱ τῶν τούτων διαδεξάμενοι τιμὴν, χορηγήσωμεν τῷ ὑπομένειαν τοῖς τούτων διδάγμασιν· μεθ' ἃ, ὑπομιμνήσκοντες τοῦ ἀποστόλου, οὐδεμίαν διδασκαλίαν παραδίδοναι κελεύομεν. οὐκ ἔστιν ἐλάττων τιμὴ τῆς ὑπηρεσίας τῷ διδάσκοντι ἢ τῆ τῶν διδασκομένων φυλακή. ἐκεῖνοι ἑαυτοῖς ἐφ' ὧν τὴν πίστεως τὰ ἀσέρματα· οὕτω ἡ ὑμετέρα φροντὶς ἀσφαλιζέσθω, ὅπως ἀδιάφθορον, καὶ πολυωφελεστάτην εὕρῃ· ᾧ μόνῳ ἡ ὡραιότης τῶν ἀποστόλων ἐμφανίζεται· καὶ γὰρ λαλῶν τοῖς ἑαυτοῦ ἐκλεκτοῖς Παῦλος, ἑαυτὸν φυτεύειν, καὶ ποτίζειν, οὐκ ἐπαρκεῖν, ἔφη, εἰ μὴ θεὸς τὸ αὐξάνειν, καὶ πληθύνειν, ἐχαρίσατο. πιστεύω σεβασμιώτατοι ἐστι, καὶ πρακτὸν, ὅπως καθ' ἑκάστῳ κοινῷ τὸ ἐμπεσθέντα, καὶ διὰ τῆς ἀποστολικῆς διαδοχῆς ἕως ἐμοῦ συνεχθέντα, φυλάξωμεν· ἐκεῖνο γὰρ παρ' ἡμῶν αἰτοῦμεν, ἵνα τοὺς ἀποστόλους ἐπακολουθήσωμεν· οὕτω γὰρ ἐμοῦ πρόσωπόν τι, ἀλλ' ἡ ἡμετέρα πίστις καλεῖται πρὸς δίκην. ὅσα πράγματα θορυβῆσαι δεῖ, ἐπὶ δὲ πάλε-

A Flauianus Philippenſium Epiſcopus dixit: Allata interpretatio litterarum ſanctiſſimi, Deoq. dilectiſſimi Epiſcopi ſanctiſſimæ Eccleſiæ Romanæ ſuſcepta legatur.

Petrus presbyter Alexandrinus, & notariorum primicerius legit.

CAELESTINVS EPISCOPVS SANCTæ Synodo apud Epheſum congregatæ, dilectis & deſideratiſsimis fratribus, in Domino ſalutẽ.

B Spiritus ſancti teſtatur præſentiam congregatio ſacerdotum. Verum eſt enim quod legimus, quia nec poteſt veritas mentiri, cuius in Euangelio iſta ſententia eſt: Vbi duo vel tres congregati fuerint in nomine meo, ibi & ego ſum in medio eorum. Quod cum ita ſit, ſi nec huic tam breui numero Spiritus ſanctus deeſt, quanto magis eum nunc intereſſe credimus, quando in vnum conuenit tanta turba ſanctorum? Sanctũ namque eſt pro debita ſibi veneratione conciliũ; in quo vtique nunc Apoſtolorum frequentiſſimæ illius, quam legimus, congregationis aſpicienda reuerentia eſt. Numquam his defuit magiſter, quem receperant prædicandum. adfuit his ſemper Dominus & magiſter: ſed nec docentes à ſuo doctore deſerti ſunt vnquã. Docebat ille qui miſerat; docebat qui dixerat quid docerent; docebat qui in Apoſtolis ſuis ſe confirmat audiri, Hæc ad omnes in commune, Domini ſacerdotes, mandatæ prædicationis cura peruenit: hereditario iu hanc ſollicitudinem iure conſtringimur, quicumque per diuerſa terrarum, eorum vice nomen Domini prædicamus, dum illis dicitur: Ite, docete omnes gentes. Aduertere debet vęſtra fraternitas, quia accepimus generale mãdatum: omnes etiã nos id agere voluit, qui illis ſic omnibus in commune mandauit officiũ. neceſſe eſt vt competenter noſtros ſequamur auctores. Subeamus omnes eorum labores, quibus omnes ſucceſſimus in honore. Præſtemus eorum diligentiam prædicatis, poſt quæ, monente Apoſtolo, nullam prædicationẽ iubemur adijcere. Non eſt minor tradentis officio cuſtodia traditorum. Illi iecerunt fidei ſemen; noſtra hæc ſollicitudo cuſtodiat, vt incorruptum & multiplicem fructum noſtri patrisfamilias aduentus inueniat, cui ſoli vtique Apoſtolorum aſſignatur vbertas. Loquente namque electionis vaſe, plantare & rigare non ſufficit, niſi Deus dederit incrementum. Agendum igitur eſt labore communi, vt credita, & per Apoſtolicam ſucceſſionem hucuſque detenta ſeruemus. Illud enim à nobis petitur, vt ſecundum Apoſtolũ ambulemus. Non enim nũc ſpecies, ſed fides noſtra vocatur ad cauſam. Spiritalia arma ſumenda ſunt, quia bella ſunt mentium, & tela ver-

Matth.18. c.20.

Act.15.

Matth.18.

Luc.10. c. 16.

Matth.28. d.19.

Galat.1.a

Ioan.15.

1.Cor.3.b.

Rom.8. a. 4.

verborũ; vt in noſtri regis fide perduremus. Omnes nunc ibi poſitos beatus Paulus Apoſtolus mo
1.Tim.1. net, vbi Timotheum remanere mandauit. Idem
6.3. igitur locus, eadem cauſa etiam modo ipſum requirit officium. Nos quoque nunc agamus & ſtudeamus illud, quod agendum tunc ille ſuſcepit.
1.Tim.1. ne quis aliter ſentiat, & quæſtiones præſtanti-
& 4. bus maxime fabulis ne quis intendat, vt ipſe
Philip.2.2 præcepit: ſimus vnanimes, vnum, quia ſic expedit, ſentientes: nihil per contentionem, nihil per inanem gloriam agere geſtiamus: vna anima cum vno corde ſit cunctis, quandoquidem fides, quæ eſt vna, pulſatur. Doleat, immo & lugeat hoc nobiſcum in commune omne collegium. Vocatur in iudicium, qui iudicaturus eſt mundum; diſcutitur, qui diſcuſſurus eſt omnes; & calumniam patitur, qui redemit. Accingatur armis Dei veſtra fraternitas. Scitis quæ galea ca-
Epheſ.6. put noſtrum muniat, quæ lorica pectus includat. Non vos nunc demum Eccleſiaſtica rectores caſtra ceperunt. Nemo dubitet fauente Domino,
Epheſ.2.v. qui facit vtraque vnum, depoſitis armis pacem
14. futuram, quando ſe cauſa ipſa defendit. Reſpiciamus rurſus etiam illa noſtri verba doctoris, quibus proprie apud Epiſcopos vtitur, iſta prædicens: Attendite, inquit, vobis & vniuerſo gre-
Act.20.v. 28. gi, in quo vos Spiritus ſanctus poſuit epiſcopos regere Eccleſiam Dei, quam adquiſiuit ſanguine ſuo. Inde aduocatos hos legimus, qui iſtud audirent, quò nunc ſanctitas veſtra conuenit. Epheſijs ergo, quibus eſt nota fidei prædicatio,
* veſtra ſit nunc erga hanc etiam * noſtra nota defenſio. Exhibeamus his noſtræ mentis illa veneratione conſtantiam, qua ſunt digna quæ magna ſunt; quæ pio ſenſu tranquillitas diuturna ſeruauit. Annuntientur vobis quæ ab Apoſtolis intemerata regnarunt: quia numquam contra regem regum verba tyrannicę dominationis admiſſa ſunt, nec opprimi per falſitatem potuit negotium veritatis. Vos hortor, fratres beatiſſimi, reſpicia-
Ioan.15.b tur illa ſola dilectio, in qua vtique, ſecundum vo-
1.Ioan.4.c cem Ioannis Apoſtoli, cuius reliquias præſentes veneramini, manere debemus. Sit oratio communis ad Dominum. Scimus quæ vis diuinæ illius præſentiæ ſit futura ſupplicante concorditer tanta multitudine ſacerdotum, quando locus ille
Act.4.f mouerí potuit, in quo vnanimiter duodecim legimus ſupplicaſſe. Quæ tamen fuit Apoſtolorum petitio deprecantum? Nempe vt acciperẽt, verbum Dei loqui cum fiducia, & per eius virtutem agere, quorum præſtante Chriſto Deo noſtro acceperant poteſtatem. Et veſtro nunc ſancto conuentui quid eſt aliud poſtulandum, quàm vt cum fiducia loquamini verbum Domini? quàm ea ſeruare, quæ & prædicare conceſſit? vt repleti ſanIbid. cto Spiritu, ſicut ſcriptum eſt, licet ore diuerſo, vnum tamen quod ipſe Spiritus docuit, proferatis.

A μει κινοῦντα ψυχῶν, καὶ βέλη ῥημάτων ὅπως ἐν τῇ πίστει τοῦ βασιλέως ἡμῶν ὑπομείνωμεν. πάντας νῦν τοὺς ἐκεῖσε ὁ μακάριος Παῦλος ὑπομιμήσκει, ἔνθα * Τιμόθεον μένειν ἐκελεύσατο. ὁ αὐτὸς παραιτεῖται σκοπός, ἡ αὐτὴ ὑποθήκη, τὴν αὐτὴν ἀγωνίαν καὶ νῦν ἀπαιτεῖ· ἡμᾶς τι νῦν πράξωμεν, καὶ σπουδάσωμεν εἰς τοῦτο, ὃ * ἐκεῖνος πρᾶξαι προσετάξατο· ἵνα μὴ * ἄλλο τις φρονῇ, καὶ ζητήσῃ * ἐκ τῆς παρούσης μάλιστα μακρολογίας μηδεὶς ὑστερέτω· ὡς αὐτὸς προέτρεψε· μένωμεν ὁμόψυχοι, ἓν, καὶ τὸ αὐτὸ, φρονοῦντες· ἐπιδὴ τοῦτο συμφέρει· μηδὲν διὰ φιλονεικίαν, μηδὲν πράττειν διὰ ματαίαν κενοδοξίαν, διὰ χόμενοι μία ψυχὴ, καὶ καρδία μία, ἴσα τῆς πᾶσιν, ὅτι ἡ πίστις, ἣ τις μία ἐστὶ, συνεχαράξατο. συνέστω, μᾶλλον δὲ θρηνείτω τοῦτο μεθ' ἡμῶν ἡσυχῇ πᾶν τὸ σωτήριον. εἰς * κεντήριον καλεῖται ὁ κείμενος πᾶσιν τὴν οἰκουμένην· δύνεται ὁ σταυρὸς πᾶσιν τὴν γῆν· καὶ ὁ λυτρωτὴς συνοφαντίαν ὑπομένει. θωρηχάσθω τὴν παντοκράτορα τοῦ θεοῦ ἡ ὑμετέρα ἀδελφότης· οἶδατε τὴν περικεφαλαίαν, ἣ τις τὴν ἡμετέραν ἀσφαλίζεται κεφαλὴν, πῶς θώραξ τὸ ἡμέτερον σῶμα τηρεῖ. ὑπὲρ νῦν πρῶτον ὑμᾶς οἱ ἐκκλησιαστικοὶ θεσμοὶ διδασκάλους ἐδέξαντο. ἴδοις ἂν μὲν βάλοι, τοῦ θεοῦ σωτηρικῶς, ὃς πρὸ τῶν ἀμφοτέρων ἦν· ὅπλον, δοκησίσοφον ἐκκλίνει· ἐπιδὴ αὐτὴ ἡ ὑποθήκη ἑαυτὴν ἐκδικεῖ. ἀναπληρώσωμεν πάλιν κἀκεῖνα τὰ ῥήματα ἃ ἡμέτερον διατόπου, εἰς ἰδικῶς ἐχρήσατο διὰ τῶν οἰκείων ὑπηκόων, τοῦτο προσέχειν φησὶν ἑαυτοῖς, καὶ πάσῃ τῇ ἀγέλῃ, ἧς ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔταξεν ἐπισκόπους, διοικεῖν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο τῷ ἰδίῳ αἵματι· ὅθεν * πιστοὺς κληρικοὺς ἀνέγνωμεν τοὺς παρὰ ἀκούσαντας ἐν Ἐφέσου ἐκείνου ἡμῶν ὑμετέρα ἀγαπητὸς συνελήλυθε. παραινῶ οἷς ἔστι γνώσεως καὶ διδασκαλίας τῆς πίστεως, ἔστω γνῶσις καὶ ὑμετέρα ἐκδίκησις ἀναζωπυρεῖν αὐτοῖς διὰ τὴν ἡμετέραν διανοίας ἐκείνης τῆς προσκυνήσεως τὴν ἰσχύν, ἧς εἶσιν ἄξιοι· * καὶ μείνῃ καθαλαλιᾶς ὑψηλότερα, ἃ δύσβατα διανοίας ἡ διανεκὴς ἐφύλαξεν αἰρέσις. ἀπαγγελλέσθω παρ' ὑμῶν τὰ φθάσαντα τῶν ἀποστόλων προκηρυχθέντα· ὅτι ἐδέσποσε τοῦ βασιλέως τῶν βασιλευόντων ῥήματα τυραννικῆς ὑπερηφάνου ἠλάττωται· οὐδὲ καμνειν ἠδυνήθη διὰ * πλασταλογίαν. ἡ δύναμις τῆς ἀληθείας ὑμᾶς * προπεμπέτω ἀδελφοὶ τιμιώτατοι· ἐκείνη μόνη * εὐεκκοπιάσθω ἡ γνώμη καὶ τὴν φωνὴν Ἰωάννου τοῦ εὐαγγελιστοῦ· οὗ τὰ λείψανα παρόντα τετιμήκατε. ἔστω καινὴ δύχη πρὸς τὸν κύριον· εἴδομεν πία δυνάμις τῆς θείας αὐτοῦ, καὶ ἐπιμένῃς παρουσίας ἔσαι, προκαλούσης ἐμοψύχως τῆς τοσούτου τῶν ἱερέων πληθύος· ἐπιδὴ τούτους ἐκεῖνος κινεῖν δύναται, ἐν ᾧ ὁμογνωμόνως τοὺς δώδεκα ἀνέγνωμεν. τίς τὸ * ἀποστόλων δώδεκα ἡ αἴτησις δεομένων ἐγένετο; δηλαδὴ, ἵνα δέξωνται τὸν λόγον τοῦ θεοῦ λαλεῖν μετὰ παῤῥησίας, καὶ διὰ τοῦ αὐτοῦ δυνάμεως ἐνεργεῖν· ὧν, διόντος Χριστοῦ τοῦ θεοῦ ἡμῶν, εἰλήφασιν τὴν ἐξουσίαν. καὶ τῇ ἡμετέρᾳ νεῦ ἀγέλῃ συνόδῳ τί ἐστιν ἄλλο αἰτεῖν; ἢ γὰρ ὅπως μετὰ παῤῥησίας λαλήσωσι τὸν λόγον τοῦ Χριστοῦ· καὶ πᾶσι δέδωκε φυλάττειν, ὧντινες καὶ κηρύττειν ἐκλέξαιτο. καὶ πεπληρωμένοι πνεύματος ἁγίου, καθὰ μάλιστα, εἰ καὶ διαφόρῳ τόπῳ, ἐν ὅμως, ὅπερ αὐτὸ

* Τιμοθέῳ
* ἐκείνος
* ἄλλος
* τῆς μάλιστα παρούσης μακρολογίας
* ἐχόμενοι μιᾷ ψυχῇ
* πλασταλογίας.
* εὐεκκοπιάσθω
* ἱστορικὸν σύστημα
* ἀποστόλων

αὐτὸ τὸ πνεῦμα ἐδίδαξε, καὶ [x] προσέσπευ. πάντες πάσι συντόνως [x] ἐνδυομένοις, ἐπιδὴ, καθώς φησιν ὁ ἀπόστολος, οἶδα λαλῶ, καὶ λαλῶ σοφίαν ἐν τοῖς τελείοις, ἐπαγωνίσασθε καθολικῇ πίστει, καὶ τῇ τῶν ἐκκλησιῶν εἰρήνῃ, σπουδάσατε, ἐπιδὴ οὕτως εἴρηται ἐκ τοῖς πάλαι, καὶ τοῖς νῦν, καὶ τοῖς μέλλουσι· ἀγαπῶντες, καὶ σώζοντες, τὰ περὶ εἰρήνης τῆ Ἱερουσαλήμ. ἀπεστείλαμεν, τὸν ἡμέτερον ἀναδεχόμενοι Φρουτίδα, τοὺς ἁγίους ἀδελφοὺς, καὶ συλλειτουργοὺς ἡμῶν, ὁμοψύχους ἡμῖν, καὶ δεδοκιμασμένους, Ἀρκάδιον, καὶ Πρόκλον, ἐπισκόπους, καὶ Φίλιππον, τὸν ἡμέτερον πρεσβύτερον, οἷς τοῖς παραπομένοις παρέσονται, καὶ τὰ παρ' ἡμῶν [x] πάλαι ὁρισθέντα, ἐκβιβάσουσιν· οἷς ἀναχθῆναι ἀπὸ τῆς ὑμετέρας ἁγιότητος οὐκ ἀμφιβάλλομεν συγκαταθέσιν· ἐπιδὴ τοῦτο, ὅπερ [x] ἀπὸ γνώμης, δοκεῖ [x] ὑπὲρ ἁπάντων τῶν ἐκκλησιῶν ἀμεμψίας κεκρίκασι.

Πάντες οἱ ἁγιώτατοι ἐπίσκοποι ἅμα ἀνεβόησαν· Αὕτη δικαία κρίσις· νέῳ Παύλῳ Κελεστίνῳ, νέῳ Παύλῳ Κυρίλλῳ, Κελεστίνῳ τῷ Φύλακι τῆς πίστεως, Κελεστίνῳ τῷ ὁμοψύχῳ τῆς συνόδου, Κελεστίνῳ δικαίως πᾶσα ἡ σύνοδος· εἷς Κελεστῖνος· εἷς Κύριλλος· μία πίστις τῆς συνόδου· μία πίστις τῆς οἰκουμένης.

Ερμηνεία τῆς καθαιρέσεως.

Προέκτος, ὁ ἁγιώτατος ἐπίσκοπος, καὶ πρεσβύτης εἶπε· Καταγινώσκοι ἡ ὑμετέρα ἁγιότης τὸν τύπον τῶν γραμμάτων τοῦ ἁγίου, καὶ οἰκουμενικοῦ, Πάπα Κελεστίνου, τοῦ ἐπισκόπου, ὃς προτρέψατο τὴν ὑμετέραν ἁγιωσύνην, οὐχ ὡς ἀγνοοῦσαν διδάσκων, ἀλλ' ὡς γινώσκουσαν ὑπομιμνήσκων· ἵνα τοῦτο, ἃ καὶ πάλαι ὥρισε, καὶ νῦν ὑπομνήσας κατέχωσιν, εἰς πᾶσαν κατὰ πάντα πληρέστατον ἄγνοιαν, καὶ τὸ κανόνα τῆς κοινῆς πίστεως, καὶ τὸ χρήσιμον τῆς καθολικῆς ἐκκλησίας.

Φίρμος, ἐπίσκοπος Καισαρείας Καππαδοκίας, εἶπε· Καὶ πρότερον ψῆφον ἐπέχε, καὶ τύπον τῷ πράγματι ὁ ἀποστολικὸς, καὶ ἅγιος, θρόνος ὁ ἁγιωτάτου ἐπισκόπου Κελεστίνου, διὰ γραμμάτων, τῶν πρὸς τοὺς θεοφιλεστάτους ἐπισκόπους, ἡμᾶς δὴ Κύριλλον, τὸν τῆς Ἀλεξανδρείας, καὶ Ἰουβεναλίον, τὸν Ἱεροσολύμων, καὶ Ῥῆφον, τὸν τῆς Θεσσαλονικέων, καὶ πρὸς τὰς ἁγίας ἐκκλησίας, τήν τε Κωνσταντινοπόλεως, καὶ τὴν Ἀντιοχέων· ἃ ἀναλαβόντες καὶ ἡμεῖς, πάλαι τῆς προθεσμίας, τῆς δεδομένης Νεστορίῳ εἰς διόρθωσιν, παρελθούσης, καὶ πολλῶν διαχρόνων γρόνων, ἐπιδὴ τὴν Ἐφεσίων πόλιν κατέβημεν, πρὸ τοῦ δευτέρου βασιλέως προσελθεῖν, καὶ ἐντεῦθεν διατρίψαντες χρόνον οὐκ ὀλίγον, ὥστε τὴν προθεσμίαν τοῦ βασιλέως παρελθεῖν προθεσμίαν, ἐπιδὴ προσκαλεσαμένων ἡμῶν Νεστόριον, οὐκ ὑπήκουσε, τὸν τύπον ἐκβιβάσαμεν, κανονικῶν, καὶ ἀποστολικῶν, αὐτοῦ καταγνόντες κρίσιν.

Ερμηνεία τῆς καθαιρέσεως.

Ἀρκάδιος, ὁ ἁγιώτατος ἐπίσκοπος, καὶ πρεσβύτης εἶπεν· Εἰ δὲ τὸ μᾶλλον ἡμᾶς τὸ βεβαίως τοῦ [x] πόλεως, καὶ τοῦ χειμῶνος ἡ ἀναγκαιότης, κατέσχεν, ἵνα εἰς τὸν τεταγμένον τόπον, ὅπερ ἠλπίζομεν, ἀφίχθωμεν, ὅρους κυβερνῶντος θεοῦ, καὶ τῆς ὑμετέρας μακαριότητος,

A tis. His omnibus breuiter animati, (quia, sicut ait Apostolus, scientibus legem loquor, & loquor sapientiam inter perfectos) adestote catholicæ Fidei, & ecclesiarum quieti: defendite, quia sic dictum est & præteritis & præsentibus & futuris, rogantes atque seruantes quæ ad pacem sunt Hierusalem. Direximus pro nostra sollicitudine sanctos fratres & consacerdotes nostros, vnanimes nobis, & probatissimos viros, Arcadium & Proiectum Episcopos, & Philippum presbyterũ nostrum, qui ijs quæ aguntur, intersint, & quæ à nobis antea statuta sunt exequantur. Quibus præstandum à vestra sanctitate non dubitamus B assensum, quando id quod agitur, videatur pro vniuersalis Ecclesiæ securitate decretum.
Data viij. Idus Maij, Basso & Antiocho Conss.

Rom. 7. a. 1. Cor. 2. a. Psal. 121. b

Omnes reuerendissimi Episcopi simul acclamauerunt: Hoc iustum iudicium. Nouo Paulo Cælestino, nouo Paulo Cyrillo, Cælestino custodi Fidei, Cælestino cum Synodo concordi, Cælestino vniuersa Synodus gratias agit. Vnus Cælestinus, vnus Cyrillus, vna Fides Synodi, vna Fides orbis terrarum.

Interpretatio depositionis.

C Proiectus reuerendissimus Episcopus & Legatus dixit: Litterarum sancti venerandiq. Papæ Cælestini Episcopi formam vestra sanctitas consideret: qui sanctitatem vestram hortatus est, non quasi ignorantem docens, sed tamquam gnaram commonefaciens, vt ea quæ & dudum ante definire, & nunc in memoriam reuocare dignatus est, iuxta communis Fidei regulam, catholicæq. Ecclesiæ vtilitatem, ad finem numeris omnibus absolutum deduci iubeatis.

D Firmus Cæsareæ Cappadociæ Episcopus dixit: Apostolica & sancta Sedes Cælestini sanctissimi Episcopi, per litteras, quas ad religiosissimos Episcopos, ad Cyrillum, inquam, Alexandrinum, & Iuuenalem Hierosolymitanum, & Rufum Thessalonicensem, necnon ad sanctas Constantinopolis & Antiochiæ ecclesias misit, etiam ante de præsenti negotio sententiam regulamq. præscripsit, quam nos quoque sequuti (cum terminus Nestorio ad emendationem datus dudum iam præterijsset, multumq. præterea temporis post nostrum, iuxta religiosissimi Imperatoris decretũ, in Ephesiorum ciuitatem aduentum fluxisset, atque hic non parum temporis commorati essemus, vt dies ab Imperatore præfinitus, elapsus iam esset; quoniam Nestorius à nobis citatus E non paruit) formam illam executioni mandauimus, canonicum Apostolicumq. iudicium in illum proferentes.

Interpretatio depositionis.

Arcadius reuerendissimus Episcopus & Legatus dixit: Etsi tardus nauigationis progressus, aduersaq. tempestas nos maxime detinuerit, ita vt, sicuti spes erat, ad destinatum locum venire nequiuerimus; attamen Dei gubernatione, ve-

stræq.

ſtræq. beatitudinis, noſtra mediocritas huc applicuit; ipſiq. gratias agimus, quòd beatitudinem veſtram vno in loco, & vna in fide manentem, & pro Eccleſia Dei, quam Dominus noſter
Act.20.f. IESVS Chriſtus ſanguine ſuo acquiſiuit, ſollicitam inuenerimus. Quapropter veſtram beatitudinem rogatam cupimus, vt quæ à veſtra ſanctitate decreta ſunt, ea nobis exponi iubeatis.

Interpretatio depoſitionis.

Philippus presbyter, & Apoſtolicæ Sedis Legatus dixit: Gratias agimus ſanctæ venerandæq. Synodo, quòd litteris ſancti beatiq. Papæ noſtri vobis recitatis, ſanctos cantus ſanctis veſtris vocibus, ſancto capiti veſtro, ſanctis etiam veſtris exclamationibus, exhibueritis. Non enim ignorat veſtra beatitudo, totius Fidei, vel etiam Apoſtolorum caput eſſe beatum Apoſtolum Petrum. Proinde cum noſtra mediocritas multis tempeſtatibus iactata & vexata, ſerius acceſſerit, rogamus vt ea nobis patefieri mandetis, quæ ante aduentum noſtrum in ſancta hac Synodo acta ſunt; quò iuxta beati Papæ noſtri, præſentisq. huius ſancti cœtus ſententiam, nos quoque confirmemus, conformiter eorum depoſitioni.

Theodotus Ancyræ Epiſcopus dixit: Iuſtam eſſe ſanctæ Synodi ſententiam demonſtrauit vniuerſorum Deus per litteras Cæleſtini religioſiſſimi Epiſcopi huc allatas, & per veſtræ pietatis aduentum. Nam Cæleſtini Epiſcopi ſanctiſſimi & beatiſſimi zelum, & in piam Fidem ſtudium demonſtraſtis. Quoniam vero iuſta ratione permota veſtra beatitudo, ex ipſis actorum commentarijs intelligere quæſiuit de Neſtorij depoſitione; iuſtam ſententiam, ſanctæq. Synodi zelum & conſenſum in Fide, quam pijſſimus & ſanctiſſimus Epiſcopus Cæleſtinus magna voce deprædicat, veſtra reuerentia plane certoq. cognoſcet tum è plena fide, quam nos faciemus, tum è reliquis, quæ præſenti adduntur Actioni.

Α τητος, ἐνταῦθα τὸ ἡμῶν μέτριον [a] παρεζήτει· καὶ διὰ τοῦτο [a] ἐζητήσαμεν
χαριζόμεθα αὐτῷ· ἐπειδὴ τὴν μακαριότητα τὴν ὑμετέραν εἰς ἕνα τόπον, καὶ εἰς μίαν πίστιν, μένουσαν εὕρομεν, μεριμνῶντάς τε ὑπὲρ τῆς ἐκκλησίας τοῦ θεοῦ, ἣν ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς τῷ ἰδίῳ αἵματι [b] περιεποιήσατο. Διὰ τοῦτο αἰτούμεθα τὴν μακαριότητα τὴν ὑμετέραν, ὅπως τὰ πεπραγμένα ὑφὸ τῆς ὑμετέρας μακαριότητος, ἡμᾶς διδάσκεσθαι κελεύητε.

[a] ζητήσαμεν
[b] περιεποιήσατο

Ερμηνεία τῆς καθαιρέσεως.

Φίλιππος πρεσβύτερος, καὶ πρεσβευτὴς τῆς ἁγιωτάτης καθέδρας, εἶπε· Χάριτας ὁμολογοῦμεν τῇ ἁγίᾳ, καὶ σεβασμίᾳ συνόδῳ, ὅτι ἀναγινωσκομένων ὑμῖν τῶν γραμμάτων τοῦ ἁγίου, καὶ μακαρίου Πάπα ἡμῶν, τὰ ἅγια μέλη τῆς ἁγίας [a] ἡμῶν φωναῖς τῇ ἁγίᾳ κεφαλῇ καὶ τῆς ἁγίας ὑμῶν ἐκβοήσατε συνεχάρητε· ἐ γὰρ ἀγνοεῖ ὑμῶν ἡ μακαριότης, ὅτι ἡ κεφαλὴ ὅλης τῆς πίστεως, ἡ ἐ τῶν ἀποστόλων, ὁ μακάριος Πέτρος, ὁ ἀπόστολος. καὶ ἐπειδὴ νῦν τὸ μέτριον, τὸ ἡμέτερον, πολλοῖς χειμῶσι, καὶ [a] σκυλμῷ βεβαρύτερον περιῆν, διὰ τοῦτο ἐζητήσαμεν, τὰ ἐν τῇ ἁγίᾳ συνόδῳ ὑπὲρ τῶν ἡμῶν ἀφίξεως πεπραγμένα ἡμῖν φανερωθῆναι, κελεύσατε· ἵνα καὶ τῷ γνησίῳ ἐ μακαρίῳ Πάπα ἡμῶν, ἔτι γε μᾶλλον ἐ ὃ πρόντος ἁγίᾳ συνόδῳ, καὶ ἡμεῖς ὁμοίως τῇ αὐτῶν καθέδρᾳ βεβαιώσωμεν.

[a] ἠζητήσαμεν
[a] σκύλμῳ

Θεόδοτος, ἐπίσκοπος Ἀγκύρας, εἶπε· Δικαίαν τῆς ἁγίας συνόδου τὴν ψῆφον [a] ἔδειξεν ὁ τῶν ὅλων θεὸς, τῇ ἀπροφυτεύτῳ τῶν γραμμάτων ἐ θεοσεβεστάτου ἐπισκόπου Κελεστίνου, ἐ τῇ παρουσίᾳ τῶν ὑμῶν θεοσεβείας· τόν τε γὰρ ζῆλον τοῦ ἁγιωτάτου, καὶ ὁσιωτάτου, Κελεστίνου ἐπισκόπου ἐδείξατε, καὶ τὸν περὶ τὴν ἁγίαν πίστιν αὐτοῦ ζῆλον. ἐπειδὴ οὖν τὰ πεπραγμένα ἐπιζητήσαι ἐλόγως καθαιρεθῆναι ἡ ὑμετέρα θεοσέβεια, ἐξ αὐτῶν τῶν πεπραγμένων ὑπομνημάτων ὅτι τῷ καθημένῳ Νεστορίῳ πληροφορηθήσεται ὑμῶν ἡ ἐλλάβεια τῆς ψήφου τὸ δίκαιον, καὶ τῆς ἁγίας συνόδου τὸν περὶ ζῆλον, καὶ τὴν συμφωνίαν τῆς πίστεως, διὰ καὶ ὁ θεοσεβέστατος ἐ ἁγιώτατος ἐπίσκοπος Κελεστῖνος μεγάλῃ κηρύσσει τῇ φωνῇ, δηλαδὴ μὴ [a] τῶν ὑμῶν πληροφορίαν, [a] ἵνα καὶ τῶν λοιπῶν τῇ πρᾴξει τῇ νῦν ἀποσταλέντων.

[a] ἔδειξε
[a] ἵνα καὶ τὴν

EPISTOLA CAELESTINI Papæ ad Theodoſium Imperatorem.

Cæleſtinus Epiſcopus Theodoſio Aug.

SVfficiat licet, quòd ſollicitudo veſtræ clementiæ circa Fidei catholicæ defenſionem, cui pro Chriſti Dei noſtri amore, qui veſtri Imperij rector eſt, adeſſe modis omnibus feſtinatis, integram immaculatamq. eã, prauorum dogmatum damnato errore, ſeruatis; in hoc ſemper munimen veſtri conſtituentes Imperij, ſcientes regnũ veſtrum ſanctæ religionis obſeruantia communitum firmius duraturum: ſed huic cæleſti curæ vel gloriæ vnuſquiſque noſtrum pro ſacerdotali officio operam noſtram, in quantum valemus, impendimus, & huic Synodo, quam eſſe iuſſiſtis, noſtrã præſentiam in his quos miſimus, exhibemus, pietatem veſtram ſub diuini obſecrantes obteſtatione iudicij, nequid turbidæ nouitati licere veſtra manſuetudo permittat, neve facultas aliqua his qui diuinæ maieſtatis potentiam in humanæ diſputationis rationem artare contendunt, quo perturbetur pax Eccleſiaſtica, tribuatur. Maior vobis Fidei cauſa debet eſſe, quàm regni: ampliusq. pro pace eccleſiarum clementia veſtra debet eſſe ſollicita, quàm pro omnium ſecuritate terrarum. Subſequuntur enim omnia proſpera, ſi primitus quæ Deo ſunt cariora ſeruentur. Abraham fide floruit, omnemq. orbem gloria ſuæ proſperitatis impleuit. Moyſes populi liberator,

rator,zelo*Domini contra eos,si quos à Dei cultu receſſiſſe probarat, armauit. Dauid regem ſua præcepta ſeruantem, in regno, vt ille inimicos ſuos ſubderet, Dominus cuſtodiuit. His rogo exemplorum vallati præſidio, fide, obſeruatione, virtute, vniuerſalis Eccleſiæ in Deum noſtrum piiſſimum cultum, ne ſibi aliquid diſſenſio vindicet,cuſtodite. Pro veſtri enim Imperij *geritur,quidquid pro quiete Eccleſię,vel ſanctæ religionis reuerentia laboratur. Hæc glorioſiſſime & trãquilliſſime Imperator Auguſte, *quæ in veſtro corde eſſe nouimus, Deum illic ineſſe non dubij, auguſtis etiã auribus per fratres & coëpiſcopos meos Arcadiũ & Proiectum, & compreſbyterum meum Philippum, quos miſimus, intimamus; hoc à pietate veſtra ſuppliciter depoſcentes, quod vos habere credamus in votis; vt quod à Deo petitis, hoc in fide ipſius cauſa præſtetis. Data Idibus Maiarum,Baſſo & Antiocho Conss.

f. ſalute

*f. quia

EIVSDEM CAELESTINI Papæ ad Cyrillum Epiſcopum Alexandrinum epiſtola.

Celeſtinus Epiſcopus,Cyrillo Epiſcopo Alexãdrino.

INtelligo ſententiam ſapientiſſimi Salomonis impletam. Non enim aliter quàm ſitiens aquam frigidam, de terra longinqua iteratum nuntium per litteras tuæ dilectionis accepi, quæ nos inuicem noſtri conſilij participatione coniungunt. Indifficulter eſt eccleſiarum & catholicæ Fidei ſperanda tranquillitas, quando pro hac elaborare Chriſtianiſſimos Principes ſic videmus. Non eſt inefficax in diuinis maxime cauſis cura regalis,quæ pertinet ad Deum, qui fideliter tenet corda regnantium. Itaque breuiter reſpon-

Prouer.25 d.25.

Prouer.21 d.1.

ſum tuæ reddimus ſanctitati. Etenim quæris, vtrum ſancta Synodus recipere debeat hominem à ſe prædicata damnantem: an, quia induciarum tempus emenſum eſt, ſententia dudum lata perduret? Super hæc vtrique conſultatione communi communem Dominũ conſulamus. Nonne nobis reſpondet ilico per Prophetam, mortem ſe nolle morientis: & per Apoſtolum Paulum, omnem hominem velle ſaluum fieri, & venire ad ſcientiam veritatis? Numquam diſplicet Deo accelerata in quocumque correctio. Tuæ ſit hoc ſanctitatis cum venerando fratrum Concilio, vt orti in Eccleſia ſtrepitus comprimantur, & finitum Deo *iuuante negotium votiua correctione diſcamus. Conuentui autem nos deeſſe non dicimus:neque enim ab his abſentes eſſe poſſumus, quibus nos vbicumque *poſitis, fides tamen vna coniungit. Nolo nos corporeiſto cenſeri,cuius præſentiam Apoſtolus adſignat infirmam. Illic ſumus, quidquid illic pro omnibus agitur cogitamus; ſpiritaliter agimus quod corporaliter agere non videmur. Studeo quieti catholicæ, ſtudeo pereuntis ſaluti; ſi tamen voluerit ægritudinem confiteri. Quod ideo dicimus,ne volenti ſe corrigere,forſitan deeſſe videamur. Nam ſi & nobis ſuſtinentibus vuam, ſpinas ſibi addiderit; impleatur,manentibus ſtatutis prioribus,ſui fructu iudicij; colligat quod ſulco diabolico ſeminauit,non noſtro conſilio,ſed ſe periturus auctore. Probet nos veloces pedes ad effundendum ſanguinem non habere,quando ſibi etiam remedium cognoſcat oblatum. His autem, quos erga catholicam Fidem tua fraternitas dicit ſe habere ſuſpectos,ſi ſcripta direxerint,pro qualitate rerum eis nos reſpondere neceſſe eſt: in quo negotio nemo *ſubripiet, quia tota cautione tractatur. Datum Nonis Maiarum, Baſſo & Antiocho VV. CC. Conss.

*Exod.18. f.32. 1.Tim.2. d.4.

*annuẽte

*poſitos,

2.Cor.12. b.10.

Eſa.5.

Pſal.93.d.

*f. ſubrepet,

ΠΡΑΞΙΣ ΤΡΙΤΗ.

ΤΟΙΣ μὲν τὴν ὑπατείαν τῶν δεσποτῶν ἡμῶν, Φλαυίου Θεοδοσίου τὸ τρισκαιδέκατον, καὶ Φλαυίου Οὐαλεντινιανοῦ τὸ τρίτον, τῶν αἰωνίων Αὐγούστων, τῇ πρὸ πέντε εἰδῶν Ἰουλίων, ἥ τις ἐστὶ κατ' Αἰγυπτίους Ἐπιφὶ ιζ'. τῇ ἐπαύριον τῆς αὐτῆς ἁγίας συνόδου συνελθούσης ἐν τῷ αὐτῷ τόπῳ, καὶ καθεσθέντων τῶν θεοφιλεστάτων, καὶ θεοσεβεστάτων, ἁγιωτάτων, ἱερέων τῶν ἁγίων ἐπισκόπων, Ἰουβενάλιος ἐπίσκοπος Ἱεροσολύμων Ἀρκαδίῳ, καὶ Προιέκτῳ, θεοσεβεστάτοις ἐπισκόποις, καὶ Φιλίππῳ θεοσεβεστάτῳ πρεσβυτέρῳ, εἶπε· Κατὰ τὴν χθὲς ἡμέραν συνεδρεύουσης τῆς ἁγίας ταύτης, καὶ μεγάλης, συνόδου, ἡ θεοσέβεια ὑμῶν παρέδοσε, μὲν τὴν ἀνάγνωσιν τῶν γραμμάτων τοῦ ἁγιωτάτου, καὶ οἰκουμενικοῦ, ἐπισκόπου τῆς μεγάλης Ῥώμης Κελεστίνου, ἅτινα τὰ ὑπομνήματα, τὰ περιχθέντα ἐπὶ τῇ καθαιρέσει τοῦ αἱρετικοῦ Νεστορίου, ἀναγνωσθῆναι· ἀκολούθως ἡ ἁγία σύνοδος ἔστω γνώσεως ἐπίπαση· εἰ δὲν αἴσχρα, καὶ μεμαθηκε τὴν ἐν αὐτοῖς δύναμιν, ἡ ὑμετέρα ἁγιότης, ἔστι διδάξαι καταξιώσῃ.

ACTIO TERTIA.

POST Conſulatum Dominorum noſtrorum ſemper Auguſtorum, Flauij Theodoſij XIII. & Valentiniani III. quinto Idus Iulias, qui Aegyptijs eſt decimusſeptimus Epiphi, poſtero die eadem ſancta Synodo ad eumdem locum conueniente, pijſſimisq. ac Deo dilectiſſimis Epiſcopis conſidentibus, Iuuenalis Hieroſolymorum Epiſcopus Arcadio & Proiecto reuerendiſſimis Epiſcopis, & Philippo reuerendiſſimo presbytero dixit: Heſterno die conſidente ſancta hac & magna Synodo, cum veſtra pietas adeſſet, poſt lectas litteras ſanctiſſimi ac beatiſſimi magnæ Romæ Epiſcopi Cæleſtini, poſtulauit, vt commentarij acti in depoſitione hæretici Neſtorij legerentur: idq. conſequenter ſancta Synodus fieri præcepit. Sanctitas igitur veſtra docere dignetur,num legerit, ac perceperit vim eorum.

Philip-

φίλιππος

Philippus presbyter, & Legatus Apostolicæ Sedis dixit: Ex actorum lectione cognouimus quæ in Nestorium constituta sunt in sancto vestro Concilio. In quibus commentarijs intelleximus, omnia canonice, & ex Ecclesiastica disciplina iudicata esse. Ac nunc quoque petimus à corona vestra, quamuis superuacaneum sit, vt quæ in vestra Synodo lecta sunt, rursum nobis etiam eadem legantur; vt obtemperantes formulæ sanctissimi Papæ Cælestini, qui hanc curam nobis commisit, vestræ etiam sanctitatis iudicia confirmare possimus.

Interpretatio depositionis.

Arcadius reuerendissimus Episcopus, & Legatus Sedis Apostolicæ dixit: Beatitudini vestræ gratias agimus, quòd nostro desiderio ac postulato satis ex actis feceritis. Ac nunc vestra beatitudo iubeat, quo pacto sequentes sanctitatis vestræ formulam, edoceri possimus quæ à vobis definita sunt.

Memnon Episcopus Ephesiorum dixit: Nihil prohibet, quo minus ex postulato sanctissimorum Episcoporum Arcadij & Proiecti, & reuerendissimi, ac Deo amabilissimi presbyteri Philippi, Legatorum Apostolicæ Sedis magnæ Romæ, iterum etiam legantur acta in Nestorij hæretici depositione. Rursus ergo legantur.

Petrus presbyter Alexandrinus, & primicerius notariorum legit.

Post Consulatum Dominorum nostrorum Flauij Theodosij XIII. & Flauij Valentiniani III. semper Augustorum, decimo kalend. Iulij, vigesimo octauo die Pauni iuxta Aegyptios, Synodo in Ephesiorum metropoli congregata ex decreto Deo amabilissimorum, & Christi amantium Imperatorum, sedentibus in sanctissima ecclesia, quæ appellatur Maria, reuerendissimis & sanctissimis Episcopis, Cyrillo Alexandriæ, qui etiam locum obtinebat sanctissimi ac beatissimi Cælestini Archiepiscopi Romanæ Ecclesiæ, & Iuuenali Hierosolymorum, & Memnone Ephesiorum, & Flauiano Philippensium, qui etiam locum tenebat Rufi reuerendissimi Episcopi Thessalonicensium, & Theodoto Ancyræ Galatiæ primæ.

Post cetera sancta Synodus dixit: Cum præter alia, impijssimus Nestorius neque nostræ citationi obedire, neque sanctissimos religiosissimosq. Episcopos à nobis destinatos admittere voluerit, ad examinandam impiam eius doctrinam necessario deuenimus. Deprehendẽtes itaque partim ex litteris commentarijsq. ipsius hic publice lectis; partim ex sermonibus, quos paulo ante in hac metropoli habuerat, quiq. testimonijs comperti sunt, ipsum impie sapere & prædicare: coacti per sacros Canones, & epistolã sanctissimi patris nostri & comministri Cælestini Romanæ Ecclesiæ Episcopi, lacrymis subinde perfusi, ad lugubrem

A Φίλιππος πρεσβύτερος, καὶ πρεσβευτὴς, τῆς ἀποστολικῆς καθέδρας, εἶπε· Πεφανέρωται μὲν ἡμῖν ἀπὸ τῆς ἀναγνώσεως τῶν πεπραγμένων τὰ κατὰ Νεστορίου ὁρισθέντα ἐν τῷ ἁγίῳ συλλόγῳ ὑμῶν· ἐν οἷς ὑπομνήμασιν ἔγνωμεν, πάντα κανονικῶς, καὶ κατὰ τὴν ἐκκλησιαστικὴν ἐπιστήμην, κεκρίσθαι. ἀλλὰ καὶ νῦν αἰτοῦμεν τὸν ὑμέτερον στέφανον, εἰ καὶ ἐκ περιττοῦ, τὰ αὐτὰ καὶ ἀναγνωσθέντα ἐν τῇ ὑμετέρᾳ σανόδῳ, αὖθις ἡμῖν ἀναγνωσθῆναι· ὅπως ἡμεῖς ἀκολουθήσαντες τῷ τύπῳ τοῦ ἁγιωτάτου Πάπα Κελεστίνου, τοῦ ταύτην ἡμῖν τὴν φροντίδα ἐγχειρίσαντος, ἔτι γε μὴν καὶ τῆς ὑμετέρας

B ἁγιωσύνης, δυνηθῶμεν τὰ κεκριμένα βεβαιῶσαι.

Ερμηνεία τῆς καταθέσεως.

Αρκάδιος, ὁ εὐλαβέστατος ἐπίσκοπος, καὶ πρεσβευτὴς τῆς ἀποστολικῆς καθέδρας, εἶπε· Χάριτας ὁμολογοῦμεν τῇ ὑμετέρᾳ μακαριότητι, ὅτι τῇ ἡμετέρᾳ ἐπιθυμίᾳ, καὶ τῇ αἰτήσει, τὸ ἱκανὸν ἐποιήσατε ἀπὸ τῶν πεπραγμένων· καὶ νῦν ὁρισάτω ἡ ὑμετέρα μακαριότης, ὅπως ἀκολουθήσαντες τῷ τύπῳ τῆς ὑμετέρας ἁγιότητος, διδαχθῆναι δυνηθῶμεν τὰ ὁρισθέντα παρ' ὑμῶν.

Μέμνων, ἐπίσκοπος Εφεσίων, εἶπεν· Οὐδὲν κωλύει κατὰ τὴν αἴτησιν τῶν ἁγιωτάτων, καὶ ὁσιωτάτων, ἐπισκόπων, Αρκαδίου, καὶ Προϊέκτου, καὶ τοῦ εὐλαβεστάτου, καὶ θεοφιλεστάτου, πρεσβυτέρου Φιλίππου τῆς ἀποστολικῆς καθέδρας τῆς μεγάλης Ρώμης, καὶ δεύτερον πάλιν ἀναγνωσθῆναι τὰ πεπραγμένα ἐπὶ τῇ καθαιρέσει Νεστορίου, τοῦ αἱρετικοῦ, ὅθεν καὶ αὖθις ἀναγινωσκέσθωσαν.

Πέτρος, πρεσβύτερος Αλεξανδρείας, καὶ πριμμικήριος νοταρίων, ἀνέγνω.

Τοῖς μετὰ τὴν ὑπατείαν τῶν δεσποτῶν ἡμῶν, Φλαυίου Θεοδοσίου τὸ τρισκαιδέκατον, καὶ Φλαυίου Οὐαλεντινιανοῦ τὸ τρίτον, τῶν αἰωνίων Αὐγούστων, τῇ

D πρὸ δέκα καλανδῶν Ιουλίων, Παυνὶ εἰκάδι ὀγδόῃ κατ' Αἰγυπτίους, σανόδου συγκροτηθείσης ἐν τῇ Εφεσίων μητροπόλει, ἐκ θεσπίσματος τῶν θεοφιλεστάτων, καὶ φιλοχρίστων, βασιλέων, καθεσθέντων ἐν τῇ ἁγιωτάτῃ ἐκκλησίᾳ, τῇ καλουμένῃ Μαρίᾳ, τῶν θεοσεβεστάτων, καὶ θεοφιλεστάτων, ἐπισκόπων, Κυρίλλου Αλεξανδρείας, διέποντος καὶ τὸν τόπον τοῦ ἁγιωτάτου, καὶ ὁσιωτάτου, ἀρχιεπισκόπου τῆς Ρωμαίων ἐκκλησίας Κελεστίνου, καὶ Ιουβεναλίου Ιεροσολύμων, καὶ Μέμνονος τῆς Εφεσίων, καὶ Φλαυιανοῦ Φιλίππων, ἐπέχοντος καὶ τὸν τόπον Ρούφου, τοῦ εὐλαβεστάτου ἐπισκόπου

E Θεσσαλονικέων, καὶ Θεοδότου Αγκύρας Γαλατίας πρώτης.

Μετὰ τὰ ἑξῆς, ἡ ἁγία σύνοδος εἶπε· Πρὸς τοῖς ἄλλοις, μήτε ὑπακοῦσαι βουληθέντος τοῦ ἀσεβεστάτου Νεστορίου τῇ παρ' ἡμῶν κλήσει, μήτε μὴν τοὺς παρ' ἡμῶν ἀποσταλέντας ἁγιωτάτους, καὶ θεοφιλεστάτους ἐπισκόπους προσδεξαμένου, ἀναγκαίως ἐχωρήσαμεν ἐπὶ τὴν ἐξέτασιν τῶν δυσσεβῶς λεχθέντων παρ' αὐτοῦ· καὶ φωράσαντες αὐτὸν ἔκ τε τῶν ἐπιστολῶν αὐτοῦ, καὶ ἐκ τῶν συγγραμμάτων, τῶν ἀναγνωσθέντων, καὶ ἐκ τῶν ἀρτίως παρ' αὐτοῦ ῥηθέντων κατὰ τήνδε τὴν μητρόπολιν, καὶ προσμαρτυρηθέντων, δυσσεβῶς φρονοῦντα, καὶ κηρύττοντα, ἀναγκαίως κινηθέντες ἀπό τε τῶν κανόνων, καὶ ἐκ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου πατρὸς ἡμῶν, καὶ συλλειτουργοῦ, Κελεστίνου, τοῦ ἐπισκόπου τῆς Ρωμαίων ἐκκλησίας, δακρύσαντες πολλάκις,

* τιμωτάτου

πλάκις, διὰ τοῦτο τὴν συνοδικὴν κατ' αὐτοῦ ἐχωρίσαμεν ἀποφασιν. ὁ βλασφημηθεὶς τοίνυν παρ' αὐτοῦ κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὥριστο διὰ τῆς παρούσης ἁγιωτάτης συνόδου, ἀλλότριον εἶναι τὸν αὐτὸν Νεστόριον, τοῦ ἐπισκοπικοῦ ἀξιώματος, καὶ παντὸς συλλόγου ἱερατικοῦ.

Καὶ ἐξῆς αἱ ὑπογραφαὶ τῶν ἁγιωτάτων ἐπισκόπων.

Ἑρμηνεία τῆς καταθέσεως.

Φίλιππος πρεσβύτερος, καὶ πρεσβευτὴς τῆς ἀποστολικῆς καθέδρας, εἶπε· Οὐδενὶ ἀμφίβολόν ἐστι, μᾶλλον δὲ πᾶσι τοῖς αἰῶσιν ἐγνώσθη, ὅτι ὁ ἅγιος, καὶ μακαριώτατος Πέτρος, ὁ ἔξαρχος, καὶ κεφαλὴ τῶν ἀποστόλων, ὁ κίων τῆς πίστεως, ὁ θεμέλιος τῆς καθολικῆς ἐκκλησίας, ἔλαβε παρὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ σωτῆρος, καὶ λυτρωτοῦ τοῦ γένους τοῦ ἀνθρωπίνου, τὰς κλεῖς τῆς βασιλείας· καὶ αὐτῷ δέδοται ἐξουσία παρὰ τοῦ δεσμεῖν, καὶ λύειν ἁμαρτίας· ὃς καὶ ἕως τοῦ νῦν, καὶ ἀεὶ, ἐν τοῖς αὐτοῦ διαδόχοις καὶ ζῇ, καὶ δικάζει. τύπου τοιγαροῦν τοῦ τοίνυν ὁ μακάριος Πάπας, καὶ πατριάρχης, ὁ ἅγιος, καὶ μακαριώτατος Πάπας ἡμῶν Κελεστῖνος, ὁ ἐπίσκοπος, εἰς ταύτην τὴν ἁγίαν συνόδον διαδόχους ἡμᾶς τῆς ἑαυτοῦ παρουσίας ἀπέστειλεν· ἵνα τὸ τῆς συνόδου οἰκεῖον σκοπῶμεν, καὶ φιλανθρώπῳ βασιλεῖ ὦμεν· μιμνῄσκοντες, καὶ εἰς τὸ ἀδιαπτώτους φυλάττοντες τὴν καθολικὴν πίστιν· εἰ καὶ τὴν διὰ σπουδαίων τὴν δοθεῖσαν τῶν ἁγίων, καὶ φιλανθρωπότατον τῆς ἁγίας μνήμης πάπαν, καὶ πατέρων αὐτῶν, ἕως νῦν αὐτῆς σῴζεσθαι δεδομένην ἐφύλαξαν, καὶ φυλάττουσι. φροντίζοντες τοίνυν, ὡς πεποιήκαμεν, σύνοδον ὦμεν· ἵνα ἡ πίστις, ἡ καθολικὴ, ἡ τῆς δοθεῖσα τῶν ἁγίων ἕως νῦν πεφύλακται, οὕτω καὶ εἰς τὸ ἀδιαπτώτους ἀσάλευτος διαμένοι. Νεστόριος τοίνυν, ὁ τῆς καινῆς διαστροφῆς ἀρχηγὸς, καὶ κεφαλὴ τῶν κακῶν, κλητὸς, καὶ ἐξεμυηθεὶς, καθὼς ἐκ τῶν πεπραγμένων συνοδικῶν ἡμῖν πεφανέρωται, καὶ τοὺς τύπους τῶν πατέρων, ἤτοι καὶ τοῦ τῶν κανόνων θεσπίσματος, εἰς τὸ ἀκόλουθον ἐλθεῖν καταφρόνησας· ὃς αὐθαιρέτως ἑαυτὸν ἀπεστέρηκεν ὄφελε τῷ τοιούτῳ ἁγίῳ συλλόγῳ· ἵνα τῇ πολυμερεστάτῃ θεραπείᾳ τοῦ ὑγιὲς δέξηται· ἀλλὰ κεκαινοτομημένον ἔχων τὸ φρόνημα, εἰς τὸ ἁγίαν σύνοδον, ὑπομνηθεὶς, ὡς πεποίηκα, κανονικῶς, καὶ κατὰ τοὺς τῶν κανόνων θεσπίσματα, παρῆναι οὐκ ἠθέλησε· καὶ τὸ ὑπάρξαν οὐ μόνον τὸ δοθὲν τῆς ἀποστολικῆς καθέδρας ἐγκεχειρῆσθαι, ἀλλὰ καὶ καιρῶν πολλὰ διαστήματα παρεληλυθέναι. ἀσφαλὲς ἐστι τοιγαροῦν τὸ ἐξετασθὲν κατ' ἐκείνου, ὃς τῇ πολυμαθείᾳ πολεμίᾳ, καὶ σέβεσθαι οὐ βεβαίᾳ, καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίστευσεν ἀνεγκλήτῳ βλασφημίαν, καὶ τοὺς τύπους παντὸς τῶν ἐκκλησιῶν, ἐπιδεῖξαι σπουδάσαι ἐν τούτῳ τῷ ἱερατικῷ συλλόγῳ διά τε τῶν παρόντων, διά τε τῶν πρεσβευτῶν, τῶν δοθεὶς τῆς ἀποστολικῆς τε, καὶ δυτικῆς, ἐκκλησίας οἱ παρόντες ἱερεῖς· διά τε τοῦ τὸν τῶν πατέρων καὶ ἡ παροῦσα ἁγία σύνοδος, ὥρισε κατὰ τοῦ βλασφήμου, καὶ πεπτωκότος, πεφανέρωται δόγματος· ὡς τε τὸν μὴ αἰδεσθέντα τὰ διορθωσιν, μετ' ἐκείνου τὸ μερίδα ἔχειν, ὧν οὐ μέτεστιν· τὸν

A gubrem hanc contra eum ſententiam neceſſario venimus. Igitur Dominus noſter Iesvs Chriſtus blaſphemis illius vocibus impetitus, per ſanctiſſimam hanc Synodum eumdem Neſtorium epiſcopali dignitate priuatum, & ab vniuerſo ſacerdotum conſortio & cœtu alienum eſſe definit.

Sequuntur deinceps ſubſcriptiones reuerendiſſimorum Epiſcoporum.

Interpretatio depoſitionis.

Philippus presbyter, & Apoſtolicæ Sedis Legatus dixit: Nulli dubium, immo ſæculis omnibus notum eſt, quòd ſanctus, beatiſſimusq. Petrus B Apoſtolorum princeps & caput, Fideiq. columna, & Eccleſiæ catholicæ fundamentum, à Domino noſtro Iesv Chriſto, ſaluatore humani generis ac redemptore, claues regni accepit, ſoluendiq. ac ligandi peccata, poteſtas ipſi data eſt: qui ad hoc vſque tempus, & ſemper in ſuis ſucceſſoribus viuit, & iudicium exercet. Huius itaque ſecundum ordinem ſucceſſor & locum tenens, ſanctus beatiſſimusq. Papa noſter Cæleſtinus Epiſcopus, nos ipſius præſentiam ſupplentes, ad hanc ſanctam Synodum miſit: quam quidem Synodum conuenire iuſſerunt humaniſſimi, Chriſtianiſſimiq. Imperatores, memoria retinentes, & perpetuo cuſtodientes Fidem catholicam; qui & Apoſtolicam doctrinam à pijſſimis, humaniſſimisq. ſanctæ memoriæ auis & patribus ipſorum traditam ſibi hucuſque cuſtodierunt, & cuſtodiunt. Synodum ergo, vt ſupra diximus, indixerunt, id vnum ſpectantes ac ſatagentes, vt Fides catholica, à ſæculis hactenus conſeruata, ſic perpetuo immota perſeueret. Neſtorius itaque nouæ peruerſitatis auctor, atque malorum caput, ſicuti è ſynodalibus actis accepimus, vocatus, ac admonitus ſecundum Patrum decreta, videlicet ſecundum Canonum diſciplinam, iudicio D ſe ſiſtere contempſit, cum tamen, vt ſpiritali remedio ſanitatem recipèret, tam ſancto cœtui vltro ſeſe offerre debuiſſet: ſed cauteriatam habens conſcientiam, quamuis legitime, & ſecundum Canonum diſciplinam, vt ante dixi, commonefactus, ad ſanctam hanc Synodum accedere recuſauit: neque terminum tantum ab Apoſtolica Sede ſibi conceſſum, ſed alia præterea multa temporum interualla fluere permiſit. Firmum ergo eſt iuxta omnium Eccleſiarum decretum (omnes namque Orientalis & Occidentalis Eccleſiæ ſacerdotes vel per ſe, vel certe per ſuos legatos, ſacerdotali huic conſeſſui interſunt) quod in ipſum pronuntiatum eſt, qui impio ore & hoſtili ſpiritu E blaſphemas voces depromere contra Dominum noſtrũ Iesvm Chriſtũ non eſt veritus: propterea Patrum ſanctiones ſecuta præſens ſancta Synodus, aduerſus impium temerariumq. Neſtorium lata ſententia definiuit, vt is, quem emendationis puduit, cum eo partem habeat, de quo ſcriptum eſt:

χοῦ καθολικῆς ἐκκλησίας ἐβεβαιώθη, τὸν Δημοσθένη τὸ ἰδιωτικὸν αἱρέσεως εἰσηνεγκόν· διὸ κἀγὼ ἐμμένω ἐξ αὐθεντίας τῆς ἁγίας ἀποστολικῆς καθέδρας πρεσβείας, μετὰ τῶν ἀδελφῶν τὴν ἀποφάσεως ἐκβιβαστὴς ὑπάρχων, τὸν μνημονευθέντα Νεστόριον, τὸν τῆς ἀληθείας ἐχθρὸν, τὸν φθορέα τῆς πίστεως, ὡσανεὶ πάντων ὑπόδικον, ἐκπεπτωκέναι τῆς ἐπισκοπικῆς τιμῆς, καὶ τῆς κοινωνίας πάντων τῶν ὀρθοδόξων ἱερέων.

Κύριλλος, ἐπίσκοπος Ἀλεξανδρείας, εἶπεν· Αἱ καθηκούσης, αἱ γεγενημέναι παρά τε τῶν ὁσιωτάτων, καὶ θεοσεβεστάτων ἐπισκόπων, Ἀρκαδίου, καὶ Προέκτου, ἔτι γε μὴν καὶ τοῦ θεοσεβεστάτου πρεσβυτέρου Φιλίππου, δῆλαι τῇ ἁγίᾳ συνόδῳ καθεστήκασι· καὶ πάντων δὲ, τῶν τόπον ἀναπληρούντων τῆς ἀποστολικῆς καθέδρας, καὶ ἁπάσης τῆς κατὰ τὴν θείαν ἁγίαν συνόδου τῶν θεοφιλεστάτων, καὶ ὁμοδόξων ἐπισκόπων· ὅθεν καὶ τὰ ἤδη ἐφεξῆς ἐναργῆ παρὰ τοῦ ὁμοδόξου, καὶ θεοφιλεστάτου ἐπισκόπου Κελεστίνου ἐξεβίβασται· συμφέρεται δὲ καὶ τῇ ψήφῳ, τῇ ἐξενεχθείσῃ κατὰ τοῦ αἱρετικοῦ Νεστορίου παρὰ τῆς ἁγίας συνόδου, τῆς συναχθείσης ἐφεξῆς κατὰ τὴν Ἐφεσίων μητρόπολιν. διὸ συναπέσθωσαν τοῖς ἤδη πεπραγμένοις καὶ κατὰ τὴν χθὲς, καὶ σήμερον, πραχθέντα ὑπομνήματα. συναινῶ δὲ τῇ θεοσεβείᾳ ὑμῶν, ὥστε καὶ ἰδίᾳ ὑπομνήσει κατὰ τὸ συνῆθες Φαρισαίων καταχῆσαι τὴν πρὸς ἅπαντας ἡμᾶς κανονικὴν συναίνεσιν.

Ἑρμηνεία τῆς καθέδρας.

Ἀρκάδιος, ὁ ἐλαχίστης ἐπίσκοπος, καὶ πρεσβευτὴς τῆς τῶν Ῥωμαίων ἐκκλησίας, εἶπε· Κατὰ τὰ πεπραγμένα ἐν ταύτῃ τῇ ἁγίᾳ συνόδῳ, ἀναγκαίως τὰς ἑαυτῶν διδασκαλίας τῆς ἑαυτῶν ὑποσχαφὰς βεβαιῶμεν.

Ἡ ἁγία σύνοδος εἶπεν· Ἀκολούθως δεδηλωμένων τῶν ἐλαχιστάτων, καὶ θεοσεβεστάτων, ἐπισκόπων, καὶ πρεσβυτῶν, Ἀρκαδίου, καὶ Προέκτου, καὶ Φιλίππου τοῦ πρεσβυτέρου, καὶ πρεσβυτοῦ τῆς ἀποστολικῆς καθέδρας, ἐπόμενόν ἐστι, τῇ οἰκείᾳ ὑποσχέσει τὸ ἱκανὸν ποιοῦντας, καὶ δι' ὑπομνήσεως βεβαιῶσαι τὰ πεπραγμένα. συναινοῦμεν οὖν αὐτοῖς τὰ πεπραγμένα ὑπομνήματα.

Ἑρμηνεία τῆς καθέδρας.

Φίλιππος πρεσβύτερος, καὶ πρεσβευτὴς τῆς ἀποστολικῆς καθέδρας, τοῖς ὑπομνήμασιν ὑπέγραψα.

Ἀρκάδιος ἐπίσκοπος, καὶ πρεσβευτὴς τῆς ἀποστολικῆς καθέδρας, τῇ ἐξενεχθείσῃ ἀποφάσει κατὰ Νεστορίου, τοῦ αὐθέντου τοῦ σχίσματος, καὶ αἱρέσεως, ἁπάσης βλασφημίας, καὶ ἀσεβείας, ὑπέγραψα.

Προέκτος ἐπίσκοπος, καὶ πρεσβευτὴς τῆς ἀποστολικῆς καθέδρας, τῇ δικαίᾳ κρίσει τῆς ἁγίας ταύτης, καὶ οἰκουμενικῆς, συνόδου, καθὼς ἐν τῶν πεπραγμένων ἐμάθομεν, κατὰ πάντα ἐξακολουθῶν, τῇ καθαιρέσει τοῦ ἀσεβοῦς Νεστορίου ὑπέγραψα.

A tholicam confirmata est, suæ hæreseos peruersitatem inuehere ausus fuerit; propterea & ego quoque auctoritate legationis Apostolicæ Sedis, vna cum fratribus sententiæ executor existens, definio memoratum Nestorium, veritatis inimicum, Fideiq. corruptorem, tamquam ijs, de quibus accusatus est, obnoxium, à gradu Episcopalis honoris, & ab omnium præterea sacerdotum orthodoxorum communione remotum esse.

Cyrillus Episcopus Alexandriæ dixit: Quæ Arcadius & Proiectus, sanctissimi pijssimiq. Episcopi, necnon Philippus religiosissimus Romanæ Ecclesiæ presbyter deposuerint, perspicue sancta Synodus percepit. Deposuerunt enim, supplentes locum Sedis Apostolicæ, totiusq. Synodi sanctissimorum, Deoq. dilectissimorum Occidentalium Episcoporum. Quare cum ea, quæ à Cælestino sanctissimo, Deoq. dilectissimo Episcopo decreta iam fuerant, executi sint, sanctæq. Synodi, quæ in hac Ephesiorum metropoli conuenit, sententiæ contra hæreticum Nestorium latæ adstipulati sint; consequens est, vt eorum quæ hesterno, hodiernoq. die acta sunt, commentarij superioribus actis attexantur, ipsorumq. pietati offerantur, quò propria obsignatione, vt moris est, planam faciant ac manifestam cum omnibus nobis canonicam assensionem.

Interpretatio depositionis.

Arcadius reuerendissimus Episcopus, & Romanæ Ecclesiæ Legatus dixit: Iuxta sanctæ huius Synodi acta, non possumus eorum doctrinam nostris subscriptionibus non confirmare.

Sancta Synodus dixit: Cum Arcadius & Proiectus reuerendissimi, religiosissimiq. Episcopi & Legati, & Philippus presbyter & Apostolicæ Sedis Legatus, consentanea sint loquuti, consequens est, vt promissis suis satisfacientes, etiam subscribendo acta confirment. Proinde actorum commentarij ipsis exhibeantur.

Interpretatio depositionis.

Philippus presbyter, & Apostolicæ Sedis Legatus, commentarijs subscripsi.

Arcadius Episcopus, & Apostolicæ Sedis Legatus, sententiæ in Nestorium, schismatis & hæresis, omnisq. blasphemiæ & impietatis auctorem pronuntiatæ subscripsi.

Proiectus Episcopus, & Apostolicæ Sedis Legatus, iusto sanctæ huius & œcumenicæ Synodi iudicio, prout ex actis edocti sumus, per omnia assentiens, impij Nestorij depositioni subscripsi.

EXEMPLVM RELATIONIS de Episcopis & Legatis, qui ab vrbe Roma venerunt, quam sancta Synodus per Eutychen diaconum ad pijssimos Imperatores misit.

Pijssimis, Deoq. dilectissimis Theodosio & Valentiniano, victoribus, triumphatoribus, semper Augustis, sancta Synodus, quæ gratia Christi, vestræq. maiestatis nutu in Ephesiorum metropoli congregata est.

VEstram, Christianissimi Imperatores, erga pietatem curam & studium, vniuersorum Deus gratum acceptumq. habens, etiam sanctorum Occidentalium Episcoporum animos zelo, vt Christum contumelia affectum vindicarent, excitauit. Nam licet maximum itineris spatium vniuersam illam sanctissimorum Episcoporum multitudinem ad nos peruenire prohibuerit; attamen illis in locis simul congregati, Cælestino sanctissimo pijssimoq. magnæ Romæ Episcopo etiam præsente, & nunc nostram de Fide sententiam magno consensu prædicarunt, eosq. qui diuersa sentiunt, ab omni prorsus sacerdotij sorte, graduq. alienos esse definierunt. Et hæc quidem etiam antequam sanctissima hæc Synodus conueniret, Cælestinus sanctissimus magnæ Romæ Episcopus per litteras suas indicauerat, Cyrilloq. sanctissimo, Deoq. dilectissimo magnæ ciuitatis Alexandrinæ Episcopo, vt suas vices subiret, commiserat. Sed & nunc denuo alijs etiam litteris, sanctæ Synodo, quam vestra maiestas in Ephesiorum metropoli conuenire præcepit, hæc significauit. Misit autem has litteras per Arcadium & Proiectum sanctissimos Episcopos, & Philippum religiosissimum presbyterum magnæ Romæ, qui Cælestini sanctissimi, Deoq. dilectissimi Episcopi præsentiam supplent. Quia ergo viri isti qui venerunt, totius Occidentalis sanctæ Synodi sententiam nostræ huic Synodo per litteras exposuerunt, sensumq. de Fide & pietate nobis consonum declararunt, & eadem quæ nos, decreuerunt, tum per litteras, tum per ea quæ in mandatis acceperant, quæ & in scriptis deposuerunt; necessario, quod officij ratio postulabat, de consensu illorum nobiscum ad maiestatem vestram retulimus; vt pietati vestræ certo constet, iudicium quod paulo ante à nobis exijt, esse vnam communemq. totius terrarum orbis sententiam: quam quoque vester circa Fidem & pietatem zelus aperte docendam ac patefaciendam curauit. Cum itaque negotium hoc, finem maiestati vestræ peroptatum, ecclesijsq. omnibus tutissimum, & Fidei firmitatem afferentem, iam acceperit; rogamus vestram pietatem, vt ab hac cura & peregrinatione nos tandem

ΙΣΟΝ ΑΝΑΦΟΡΑΣ ΠΡΟΣ ΤΟΥΣ εὐσεβεστάτους βασιλέας περὶ τῶν ἀπὸ Ρώμης ἐλθόντων ἐπισκόπων, καὶ πρεσβευτῶν, διὰ τοῦ διακόνου Εὐτυχοῦς παρὰ τῆς ἁγίας συνόδου.

Τοῖς εὐσεβεστάτοις, καὶ θεοφιλεστάτοις, Θεοδοσίῳ, καὶ Οὐαλεντινιανῷ, νικηταῖς τροπαιούχοις, ἀεὶ Αὐγούστοις, ἡ ἁγία σύνοδος, ἡ χάριτι Χριστοῦ, καὶ νεύματι τοῦ ὑμετέρου κράτους, συναχθεῖσα ἐν τῇ Εφεσίων μητροπόλει.

ΤΗν περὶ τὴν εὐσέβειαν ὑμῶν φροντίδα τε, καὶ σπουδὴν, φιλόχριστοι βασιλεῖς, ἀποδεξάμενος ὁ τῶν ὅλων θεὸς, καὶ τῶν ἁγίων ἐπισκόπων, τῶν κατὰ δύσιν, τῷ ζήλῳ τὰς ψυχὰς ἀνεπτέρωσεν εἰς ἐκδίκησιν τοῦ ὑβρισμένου Χριστοῦ· εἰ γὰρ καὶ τὸ πλεῖστον τῆς ὁδοῦ διάστημα φθάσαι πρὸς ἡμᾶς εἶρξε πᾶν τὸ πλῆθος ἐκεῖνο τῶν ἁγιωτάτων ἐπισκόπων, ἀλλὰ αὐτόθι συναχθέντες, παρόντες καὶ τοῦ τῆς μεγάλης Ρώμης ὁσιωτάτου, καὶ θεοφιλεστάτου, ἐπισκόπου Κελεστίνου, καὶ νῦν, τὸ ἡμέτερον φρόνημα τῆς πίστεως μετὰ πολλῆς ἀνεκήρυξαν τῆς συμφωνίας, καὶ τοὺς ἔξω τούτου φρονήσαντας, ἀλλοτρίους εἶναι παντελῶς ὥρισαν παντὸς ἱερατικοῦ κλήρου, καὶ βαθμοῦ. ταῦτα μὲν δὴ καὶ πρότερον καὶ ὁ τῆς μεγάλης Ρώμης ἁγιώτατος ἐπίσκοπος Κελεστῖνος, πρὶν συλλεγῆναι τὴν ἁγιωτάτην ταύτην σύνοδον, διὰ τῶν ἑαυτοῦ γραμμάτων ἐμήνυσεν, ἐπιτρέψας τῷ ἁγιωτάτῳ, καὶ θεοφιλεστάτῳ, ἐπισκόπῳ Κυρίλλῳ, τῷ τῆς Αλεξανδρέων μεγαλοπόλεως, καὶ τὸν αὐτοῦ ἐπέχειν τόπον, καὶ νῦν δὲ αὖθις, καὶ δι' ἑτέρων γραμμάτων, ταῦτα δῆλα τῇ ἁγίᾳ συνόδῳ κατέστησεν· ἣν συναχθῆναι τὸ ὑμέτερον κράτος προσέταξεν ἐπὶ τῆς Εφεσίων μητροπόλεως· ἃ καὶ ἀπέστειλε διά τε τῶν ἁγιωτάτων ἐπισκόπων, Αρκαδίου, καὶ Προϊέκτου, καὶ τοῦ θεοφιλεστάτου πρεσβυτέρου Φιλίππου, τοῦ τῆς μεγάλης Ρώμης, ἀναπληρούντων τὴν παρουσίαν τοῦ ἁγιωτάτου, καὶ θεοφιλεστάτου ἐπισκόπου Κελεστίνου. ἐπεὶ οὖν οἱ ἄνδρες παραγενόμενοι τὴν γνώμην πάσης τῆς κατὰ δύσιν ἁγίας συνόδου φανερὰν τῇ ἐνταῦθα γενομένῃ συνόδῳ πεποιήκασι διὰ τῶν γραμμάτων, σύμφωνόν τε ἡμῖν τὸ φρόνημα καὶ τῆς εὐσεβείας, καὶ τῆς πίστεως, ἔδειξαν, καὶ ἡμῖν *ὁμόψυχοι, διά τε τῶν ἐπιστολῶν, καὶ τῶν ἐντεταλμένων αὐτοῖς, ἃ καὶ ἐγγράφως κατέθεντο, γεγένηται, ἀναγκαίως καὶ περὶ τῆς αὐτῶν πρὸς ἡμᾶς συμφωνίας, πράξαντες τὰ εἰκότα, ἐπὶ τὸ ὑμέτερον ἀνηνέγκαμεν κράτος· ὡς εἰδέναι ἔχοι ἡ ὑμῶν εὐσέβεια, ὅτι μία, καὶ κοινὴ ψῆφος ἁπάσης τῆς οἰκουμένης, ἡ παρ' ἡμῶν ἔναγχος ἐξενεχθεῖσα κρίσις γεγένηται· ἣν ἀναδιδαχθῆναι, καὶ φανερὰν γενέσθαι, ὁ περὶ τὴν πίστιν, καὶ τὴν εὐσέβειαν, ὑμῶν ζῆλος παρεσκεύασεν. ἐπεὶ οὖν τὰ τῆς ὑποθέσεως πέρας εἴληφεν εὐκταῖόν τε τῷ ὑμετέρῳ κράτει, καὶ ταῖς ἐκκλησίαις ἁπάσαις ἀσφαλέστατον, καὶ τῇ πίστει τὸ βέβαιον παρέχον, δεόμεθα τῆς ὑμῶν εὐσεβείας, ἀνεῖναι λοιπὸν ἡμᾶς τῆς τε φρον-

*ὁμόψυχοι

Φρονπίδος, καὶ τὸ ἐν τῇ ξένῃ διαγωγῆς, τοὺς μὲν πενίᾳ ἐνοχλουμένους, τοὺς δὲ νόσῳ συνεχομένους, τοὺς δὲ ἤδη γήρᾳ καμπτομένους, καὶ τὸν ὅλον τὸ ξένης διαγεγενῆσθαι χρόνον ἀδύνατον φέρειν· ὡς καὶ τινας ἐξ ἡμῶν ἐπισκόπους καὶ κληρικοὺς, τοῦτο πεπονθέναι· ἵνα λοιπὸν τοιαύτης μεριμνίας ἀπαλλαγέντες, Φρονπίδα τῆς κατὰ τὴν μεγαλόπολιν ἐκκλησίας ποιήσασθαι· καὶ λύσεως δὲ καθικετεύομεν, καὶ τὰ τοῖς κατὰ τόπον ἄρχουσιν ἡμῶν γράμματα πέμπεσθαι, ὡς μή τινα πάλιν ἐπίσχειν δυσχέρειαν ἐπιφῆναι τῇ ἐκκλησίᾳ, καὶ θλῖψιν ἐπενεγκεῖν ἐν τοῖς ἑαυτῶν χώραις τοῖς ἁγιωτάτοις ἐπισκόποις· καὶ γὰρ εὐσεβείας ἀκόλουθον, καὶ πᾶσι τοῖς οἰκουμένης σύμφωνον ἐπ' αὐτῇ ψῆφον ἐξενηνέχθαι, πάλιν ὀλίγων τῶν τῆς εὐσεβείας ἀσπασμένων τὴν Νεστορίου φιλίαν, δικαίαν αἰτούμεθα χάριν, δεόμενοι ὑμετέρας κράτους, ἀπολῦσαι λοιπὸν ἡμᾶς τῆς Φρονπίδος, καὶ ἐχέσθαι τῆς χειροτονίας ἑτέρου μέλλοντας, καὶ εὐσεβῶς τὴν βεβαιωθεῖσαν πίστιν, καὶ εὐσεβείᾳ, καθαρῶς, καὶ πάλιν ἀπροσκόπως τὸν ὑπὲρ ὑμετέρου κράτους αἰωνίμνηστον εὐδοξίαν τῷ ὅλων κρατοῦντι.

Κύριλλος ἐπίσκοπος Ἀλεξανδρείας, ἀπέδωκα. Καὶ ὑπέγραψαν πάντες οἱ ἐν τῇ τάξει τῶν ὑπομνημάτων ἐπιλαβέσθαι ἐπίσκοποι.

A dem absoluat; (quorum alij paupertate premuntur, alij morbo detinentur, alij senectute grauantur, nec diutius in externa regione possunt hærere, adeo vt è nobis Episcopi nonnulli & clerici vita defuncti sint) quò post hac tali sollicitudine leuati, magnæ illius ciuitatis ecclesiæ curam suscipiamus. Supplicamus etiam, vt caueatur, & vt comminatoriæ litteræ ad singulorum locorum præfectos celeriter mittantur, ne aliqua rursum difficultas ecclesijs ingeratur; neve afflictio sanctissimos Episcopos in suis ipsorũ regionibus inuadat. Enimuero pietate iam declarata, totoq. terrarum orbe consonam de illa sententiam proB ferente, paucis tãtum exceptis, qui Nestorij amicitiam pietate potiorem ducunt, iustam hãc gratiam petimus, supplicantes maiestati vestræ, vt hac cura in posterum nos relaxet; liceatq. nobis & futuri [Episcopi] ordinationi incumbere, & deinceps ex confirmata Fide & religione voluptatem capere, & pure sincereq. preces pro vestro Imperio ad Christum vniuersorum Dominum dirigere.

Cyrillus Episcopus Alexandriæ retuli. Subscripserunt autem omnes reuerendissimi Episcopi in commentariorum serie recensiti.

C

ΙΣΟΝ ΕΠΙΣΤΟΛΗΣ ΓΡΑΦΕΙΣΗΣ ΠΑΡΑ ΤΗΣ ἁγίας συνόδου πρὸς τὸν κλῆρον, καὶ τὸν λαὸν, Κωνσταντινουπόλεως περὶ τῆς καθαιρέσεως Νεστορίου.

EXEMPLVM EPISTOLAE sacræ Synodi ad Clerum, populumq. Constantinopolitanum, de Nestorij depositione.

Ἡ ἁγία, καὶ μεγάλη σύνοδος, καὶ οἰκουμενικὴ, ἡ χάριτι θεοῦ συναχθεῖσα ἐν τῇ Ἐφεσίων μητροπόλει, τοῖς θεοσεβεστάτοις, καὶ ὁλαβεστάτοις, συμπρεσβυτέροις, καὶ διακόνοις, καὶ παντὶ τῷ κλήρῳ, καὶ τῷ λαῷ, τῆς ἁγίας τοῦ θεοῦ ἐκκλησίας τῆς ἐν Κωνσταντινουπόλει, ἐν κυρίῳ χαίρειν.

D *Sancta & magna & œcumenica Synodus, Dei gratia in Ephesiorum metropoli congregata, pijssimis & reuerendissimis compresbyteris, ac diaconis, & vniuerso Clero ac populo sanctæ Dei ecclesiæ Constantinopolitanæ, in Domino salutem.*

Ἐπὶ τὸ πλυσιέστατον ἤλθομεν μιάσμα, πρότερον μὲν ὀδυρόμενοι τῷ γεγονότι δακρύοντες, ὑπὸ τῆς ἀνάγκης αὐτῆς, καὶ τοῦ μὴ πολλοὺς ἁλῶναι τῷ τῆς ἀσεβείας λοιμῷ, βιασθέντες ἐκκόψαι τὸν αἴτιον τῆς νόσου τούτης· πέπωκε γὰρ τῆς ἱερωσύνης Νεστόριος, περίεργον τῆς ἑαυτοῦ ἀσεβείας γενόμενος· ἧς μάρτυρες ὑμεῖς ἐκ τῶν πρὸς ὑμᾶς πολυπραγμοσυνῶν πολλάκις περὶ αὐτοῦ διαλέξεων· προσέθηκε δὲ τοῖς κακοῖς καὶ ἡ ἐσπέρα βλασφημία· οὔτε γὰρ ἡ ἁγία σύνοδος ἐπεγγελθεῖσα, οὔτε τὸ πλῆθος τῶν εἰς εὐσέβειαν συνειλεγμένων, ἔπεσχεν αὐτὸν τῆς ὁρμῆς· ἀλλὰ προσέθηκε βλασφημίας χαλεπωτέρας, διὰ μιαιφονίαν, καὶ χαλκοτυφθείαν, μὴ ἀναχθεὶς προσκυνῶν, καὶ τὸν εἰς Αἴγυπτον φυγόντα μὴ ὀνομάζων θεόν· ὡς ἐντεῦθεν πᾶσαν τὴν δι' ἡμᾶς τοῦ θεοῦ τοῦ σωτῆρος γενομένην οἰκονομίαν, μικροῦ γενέσθαι τῆς ἀπολου-

E *Hvc deuenimus, vt rem apprime luctuosam vobis indicare cogamur. Primo sane, quod factum est, defleuimus; tum vero necessitas eo nos adegit, ne videlicet plures impietatis luem corriperentur, vt ipsam morbi huius causam excindere compelleremur. Amotus est enim à sacerdotio Nestorius, propriæ impietatis damnationi adiunctus, eiusq. parergon factus. Cuius quidem impietatis vos testes estis ex ijs quæ sæpenumero ausus est apud vos disserere. Adhæc mala accesserunt illa quoque, quæ hic itidem blasphemo ore profudit. Nam neque indicta sancta Synodus, neque multitudo, quæ pietatis gratia congregata est, illius impetũ compescuit; verum grauiores blasphemias adiecit, dicens nolle se bimestrem, aut lacte nutritum adorare; neque illum, qui fugit in Aegyptum, Deum nominare. Vnde fit, vt vniuersa Saluatoris dispensatio, nostri causa suscepta, simplicioribus dubia*

χείρων, Βασιλέων ἡμῶν ἐν τῇδε τῇ μητροπόλει τῇ Ἐφεσίων συγκροτηθείσῃ· οὗ μὴ χεῖρας ἔχοντες, εἰ κελεύσειεν ἡ ὑμετέρα ἁγιότης, ἀναγνωσόμεθα.

Ἰουβενάλιος, ἐπίσκοπος Ἱεροσολύμων, εἶπεν· Ἀναγνωσθήτω ὁ ἐπιδοθεὶς λίβελλος παρὰ τῶν ἁγιωτάτων, καὶ θεοσεβεστάτων, ἐπισκόπων, Κυρίλλου τῆς Ἀλεξανδρέων, καὶ Μέμνονος τῆς Ἐφεσίων, καὶ ἐπιτελεσθήτω τὰς ἀναφερομένας.

Ησύχιος διάκονος ἀνέγνω.

ΤΗ ΑΓΙΑ ΣΥΝΟΔΩ ΤΗ ΚΑΤΑ ΘΕΟΥ χάριν, καὶ διάταγμα τῶν θεοφιλεστάτων, καὶ φιλοχρίστων, Βασιλέων συναχθείσῃ ἐν τῇδε τῇ Ἐφεσίων μητροπόλει, Κύριλλος ἐπίσκοπος Ἀλεξανδρέων, καὶ Μέμνων τῆς Ἐφεσίων.

ΕΤυχὸς διάταγμα ἐν τῇδε τῇ Ἐφεσίων μητροπόλει, καὶ ἡμᾶς, καὶ τὴν ὑμῶν ὁσιότητα, συνδραμεῖν ἐκέλευσεν· ὥστε τὸν ὁρθὸν τῆς ἀποστολικῆς πίστεως ὅρον κοινῇ ψήφῳ κεκυρωθῆναι, δοκιμασθῆναι δὲ καὶ τὴν καινοτομηθεῖσαν αἵρεσιν παρὰ Νεστορίου. ἀλλὰ μὲν ἁγία ὑμῶν συνοδος ὀρθῶς, καὶ κανονικῶς, πάντα πεπράπουσι, συνήρθησαν μὲν ἐν τῇ ἁγίᾳ ἐκκλησίᾳ, τῇ κατὰ τήνδε τὴν μητρόπολιν, ἐκέλευσε δὲ τὸν μνημονευθέντα Νεστόριον εἰσελθεῖν εἰς τὸ συνέδριον, καὶ δοτολογήσασθαι, ὑπὲρ ὧν ὧν τι ἐξητήσατο δεδυσφήμηκε, καὶ ἐν ἰδίαις βλασφημίαις, ἀσεβῆ, καὶ ἀληθεῖς, ἀφιεὶς φωνὰς κατὰ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ. τρίτον δὲ αὐτὸν κληθέντα, καὶ μὴ ἀπαντήσαντα ἀπεκρίθη, διὰ τὸ κακῷ συνειδότι ἁλῶναι, τοῖς τῆς ἐκκλησίας ἐπιμελείᾳ θεσμοῖς, καθαιρέσει ὑπέβαλε, πάντα ἀκριβῶς ἐξετάσασα τὰ κατ' αὐτὸν, καὶ πληροφορηθεῖσα, ὅτι δ' αἱρετικὸς, καὶ δύσφημός ἐστι. τούτων οὕτω πεπραγθέντων, καὶ ἀνενεχθέντων εἰς γνῶσιν τῶν θεοσεβεστάτων, καὶ καλλινίκων, ἡμῶν Βασιλέων, ὀψὲ, καὶ μόλις, καὶ ὅτι ἐβούλετο, τῶν Ἐφεσίων καταλαβὼν ὁ τῆς Ἀντιοχέων Ἰωάννης, συναγαγὼν, οὓς ἐμάθομεν, τινὰς τῶν τὰ Νεστορίου φρονούντων, ὧν οἱ μὲν εἰσι πάλαι καθῃρημένοι, οἱ δὲ οὐδὲ πόλεις ἔχουσιν, ἀλλ' εἰσὶν ὀνόματι μόνῳ ἐπίσκοποι, ὥσπερ ἀγνοοῦμεν, ὅπη δεδόξασαι χρεὼν, καθαίρεσιν ὑπομείναντες δικαίαν τοῦ βλασφημοῦντος εἰς αὐτὸν, οὐκ ἴσμεν ὅπως, εἴ γε ὅλως ἐστὶν ἀληθὲς τὸ θρυλούμενον, πάντα πεπρᾶσθαι ἐκκλησιαστικὰ, καὶ πᾶσαν ὑβρίσθαι ἀκολουθίαν ἐκκλησιαστικὴν, ἀσεβῆ, καὶ ἀθέμιτον, συνέπαξε χαρτίον· καὶ ἡμᾶς τῷ τῆς καθαιρέσεως ὀνόματι δικάσαι πλήθει νομίσας, ὑβρίσαν οὐ φορητῶς· καὶ πᾶσαν τῆς ἁγίας συνόδου, τῆς Νεστορίου καθαιρέσεως, ὑπὲρ τοὺς δισχιλίους τὸν ἀριθμὸν ἁγίους ἐπισκόπους ἐχούσης, ἐκείνου δὲ συλλέξαντος αἱρετικοὺς, καὶ δισβεβλημένους ἑπτὰ, τριακοντά που τὸν ἀριθμόν. καίτοι οὔτε ὑπὸ θεσμῶν ἐκκλησιαστικῶν, οὔτε ὑπὸ διατάξεως βασιλικῆς, ἐξουσίαν ἔχων, ἢ δικάσαι τινὰ ἡμῶν, ἢ γοῦν ὅλως ἐπιχειρῆσαί τι τοιοῦτο, μάλιστα κατὰ μείζονος θρόνου, ὁπότε, εἰ καὶ ἐξῆν αὐτῷ δικάσαι,

A rumq. Imperatorum noſtrorum edictum in hac Epheſiorum metropoli conuenit, libellum exhibuerunt: quem cum in manibus habeamus, ſi veſtra ſanctitas iuſſerit, recitabimus.

Iuuenalis Hieroſolymorum Epiſcopus dixit: Libellus à ſanctiſſimis ſacratiſſimisq. Epiſcopis Cyrillo Alexandrino, & Memnone Epheſino oblatus recitetur, & inter acta referatur.

Heſychius diaconus legit.

SANCTAE SYNODO GRATIA DEI, pientiſſimorumq. & Chriſtianiſſimorum Imperatorum decreto in hac Epheſiorum metropoli congregatae, Cyrillus Alexandrinorum, & Memnon Epheſiorum Epiſcopi.

PIum [Imperatorum noſtrorum] edictum & nos & veſtram ſanctitatem in hanc Epheſiorum metropolim ea de cauſa conuenire iuſſit, vt & rectum Apoſtolicæ Fidei decretum communi ſententia confirmetur, & hæreſis à Neſtorio recens inuecta diſcutiatur. Veſtra autem ſancta Synodus recte canoniceq. omnia gerens, in ſancta huius metropolis eccleſia conſedit. Vocauit autem prædictum Neſtorium, vt ad conſeſſum ingrederetur, & eorum quæ in expoſitionibus, epiſtolisq. ſuis blaſpheme protulerat, impias ac ſceleratas emittens voces contra Chriſtum omnium noſtrum ſaluatorem, rationem redderet. Quoniam vero tertio vocatus, ſiſtere ſe recuſauit, eo quòd mala conſcientia perculſus eſſet; omnibus quæ ad illius cauſam pertinebãt, diligenter diſcuſſis & examinatis, certoq. cõperto, quòd hæreticus & blaſphemus eſſet; Eccleſiaſticas ſequuta ſanctiones, depoſitionis ſententiã in ipſum tulit. His ad eum modum tranſactis, & ad pijſſimorum, inuictiſſimorumq. Imperatorum noſtrorum notitiam relatis; vix tandẽ, & quando ipſi placuit, Ioannes Antiochenus Epheſum venit, & quoſdam, ſicuti intelleximus, qui cum Neſtorio ſentiebant, collegit; (ex his alij iam olim depoſiti fuerunt, alij vero ſolo nomine ſunt Epiſcopi, vtpote nullas ciuitates obtinẽtes) quaſi indignatus, Chriſtum fuiſſe glorificatum, eo qui blaſphemus in illum fuerat, iuſta depoſitione damnato, neſcimus quomodo (ſi tamen quæ vulgo feruntur, certa veritate nituntur,) omni Eccleſiaſtica lege proculcata, omniq. Eccleſiarum ordine & ritu per iniuriam violato, impiam illegitimamq. chartam concinnauit; ratusq. depoſitionis ſententia ferire nos poſſe, intolerabili contumelia affecit: idq. cum ſancta Synodus, quæ Neſtoriũ depoſuit, ſanctos Epiſcopos ſupra ducentos habuerit; ille vero ad triginta alios numero collegiſſet, vel hæreticos, vel de criminibus delatos. Et quidem nec per leges Eccleſiaſticas, nec per Imperiale decretum poteſtatem habuit, qua fultus vel quempiam ex nobis iudicare, vel omnino ſimile quidpiam attentare poſſet, præſertim vero contra maiorem Sedem: quandoquidem, etiam ſi illi eſſet poteſtas iudicium exer-

 cui,

exercendi, tamen canones Eccleſiaſticos ſequi debuerat,& nos,quos iniuria affecit,commonefacere, necnō vna cum hac vniuerſa noſtra Synodo ad reddendam rationē vocare. Nunc vero nihil horum curans, neque timoris Dei cogitationem ſuſcipiens, ea ipſa hora qua in Epheſiorum ciuitatem ingreſſus eſt occulte,nulloq. noſtrum quid per audaciam moliretur, omnino intelligente, ſuum caput deluſit, ne dicamus Eccleſiaſticas ſanctiones,eosq. depoſitionis ſententia contumelioſe petit, qui in hodiernum vſque diem prorſus ignorāt, quamnam, vt id faceret,cauſam habuerit. Quia ergo indignum eſt, Eccleſiaſticas leges ita proteri,auſuq. temerario contra maiores ſeſe efferre, vel etiam ea clanculum audere, quæ in aliquem vel poſtremum in Eccleſijs gradum ſortitum,ac ſub eius manu & poteſtate degentem, committere non auderet; & quia hic cum ijs degit,qui vna cum ipſo iſtud facinus commiſerunt; non potuimus pietati veſtræ libellos hos non offerre, per ſanctam & conſubſtantialem Trinitatē obteſtantes,vt ipſum Ioannem,eiusq. in excitanda hac tragœdia ſocios accerſat; quò in ſanctam hanc veſtram Synodum venientes, temeritatis ſuæ rationem reddant. Nos enim parati ſumus euidenter oſtendere, ipſum impie & illegitime hanc nobis contumeliam inferre molitum eſſe,

Acacius Meliteneæ Epiſcopus dixit: Superuacanea de accuſatis eſt ſuſpicio, etiamſi ea vera ſit;ac ſuperuacaneum eſt poſtulatum Cyrilli Alexandrini, & Memnonis Epheſini, ſanctiſſimorum pientiſſimorumq. Epiſcoporum. Fieri enim non poteſt,vt hi,qui à ſancta hac Synodo deſciuerunt, & prauæ Neſtorij opinioni ſe adiunxerunt, taliq. ac tanto crimine obſtricti tenentur, quidquam contra œcumenicæ huius Synodi præſides audeant efficere, cum nullam omnino habeant auctoritatem. Quoniam vero ſanctitati veſtræ placuit,illos ea de cauſa iudicio ſiſti oportere; Ioannes Epiſcopus Antiochenus defectionis huius præſes,per Paulum & Petrum & Archelaum Epiſcopos reuerendiſſimos admonitus, de obiectis criminibus,cur hæc ſit auſus, reſpondebit.

Cum itaque Archelaus Myndi Cariæ Epiſcopus,& Paulus Lampæ Cretæ Epiſcopus,& Petrus Parembolarum Palæſtinæ Epiſcopus abijſſent, & reuerſi eſſent;Firmus Cæſareæ Cappadociæ Epiſcopus dixit: Doceant religioſiſſimi Epiſcopi, quibus iniunctum fuit vt mandatum perferrent ad reuerendiſſimum Epiſcopum Ioannem,quodnam reſponſum ab illo tulerint.

Paulus Lampæ Epiſcopus dixit: Miſſi à ſancta veſtra Synodo ad reuerendiſſimum Epiſcopum Ioannem Antiochenum, ædibusq. in quibus diuerſabatur,appropinquantes, militum, & aliorū quorumdam,arma gladioſq. inferentium,multitudinem conſpeximus; qui ne ad ianuam propius accederemus, impedimento nobis erant. Aegre tandem acceſſimus prope, & multis inſtitimus

A σιν, ἐχρῆν τοῖς καινοῖσιν ἐξακολουθῆσαι, τοῖς ἐκκλησιαστικοῖς, καὶ ὑπομνῆσαι τοὺς ὑβρισμένους ἡμᾶς, μὴ τῆς ἁγίας ἀπειλῆς ἁγίας ἡμῶν συνόδου καλεσαι πρὸς ἀπολογίαν· νυνὶ δὲ πάντων μηδὲν ὑπολογιζόμενος, μή τι τὸν τοῦ θεοῦ φόβον εἰς νοῦν βαλών, κατ' αὐτὴν τὴν ὥραν, καθ' ἣν εἰσῆλθεν εἰς τὴν ΕΦεσίων λελησότως, καὶ οὐδενὸς εἰδότος τὸ συμπαν ἡμῶν τὸ πτολμημένον, κατέπαιξε τῆς ἑαυτοῦ κεφαλῆς, ἵνα μὴ λέγωμεν τὰ τῆς ἐκκλησίας θεσμῶν, καὶ βεβέζει ψήφῳ καθαιρέσεως τοὺς μηδὲν εἰδότας μέχρι σήμερον. καὶ γοῦν ποίαν ἴσχυεν εἰς τοῦτο προφάσιν; B ἐπρὸ τίνων ἀκόλαστον ἐστι, μὴ οὕτω παιδεῦσαι τοὺς τὰ ἐκκλησίας θεσμοὺς, μὴ ὃ εἰκὸς φέρεσθαι κατὰ μειζόνων, ἢ καὶ λελησότως τοιαῦτα τολμᾶν, ἅπερ οὐκ αὐ ἐφρασεν οὐδὲ εἷς ἕνα τῶν τὸν πλοῦτον ἐν ἐκκλησίαις ἐχόντων βαθμὸν, καὶ ὑπὸ χεῖρα πεπτώκοντων τῷ ἑαυτοῦ, ἐνταῦθα δέ ἐστι μὴ τῶν τοῦτο συνεφρασάτων αὐτῷ, ἀναγκαίως προσίεμεν τῇ ὑμετέρᾳ θεοσεβείᾳ τόδε τὸ βιβλίον, ὁρκίζοντες κατὰ τῆς ἁγίας καὶ ὁμοουσίου τριάδος, μεταπεμφθῆναι κατ' αὐτὸν τὸν Ἰωάννην, καὶ τοὺς συνεφαπτουργήσαντας αὐτῷ· ὥστε ἐλθόντας εἰς τὴν ἁγίαν συνόδον, ἀπολογήσασθαι ὑπὲρ C ἰδίων τολμήματος· ἑτοίμως γὰρ ἔχομεν ἀποδεῖξαι, αὐτὸν αὐόσιον, καὶ παράνομον, τῆς καθ' ἡμῶν ὕβρεως πεποιημένον ἐγχείρημα.

Ἀκάκιος, ἐπίσκοπος Μελιτινῆς, εἶπε· Περὶ μὲν καὶ ἡ περὶ τῶν αἰτιαθέντων ὑποψία, εἰ γε καὶ μὴ τῇ ἀληθείᾳ ἐστὶ· καὶ περιττὴ ἡ αἴτησις τῶν ἁγιωτάτων, καὶ θεοφιλεστάτων, ἐπισκόπων Κυρίλλου τῆς Ἀλεξανδρείας, καὶ Μέμνονος τῆς ΕΦεσίων· οὐκ ἀδίκως οἶόν τε, τοὺς ἀποστησαντας ἀπὸ τῆς ἁγίας συνόδου, καὶ προσθέντας τῇ καινοδοξίᾳ Νεστορίου, καὶ ἑαυτοὺς συναίψαντας, καὶ τὸ ἔγκλημα πάσχειν, καὶ τιθέναι, χωμένους τολμᾶν τι κατ' τῶν προέδρων τῆς οἰκουμενικῆς ταύτης συνόδου ἀφοβότερον, μηδὲ ὅλως ἔχοντας αἰδημοσύνην· ἐπειδὴ δὲ ἤρεσε τῇ ὑμετέρᾳ ὁσιότητι, ὥστε καὶ περὶ αὐτῶν τούτων εἰς κρίσιν ἐλθεῖν, κομισθεὶς ἀφ' ἑκάστων ἐπισκόπων, Ἀρχελάου, καὶ Παύλου, καὶ Πέτρου, ὁ πρόεδρος τῆς ταυτης διοικήσεως, καὶ τῆς Ἀντιοχέων ἐπίσκοπος, Ἰωάννης, περὶ ὧν ἠπατήθη διαλεγήσεται, τίνι λόγῳ τοιαῦτα ἐτόλμησε.

Καὶ ἀπελθόντων, Ἀρχελάου ἐπισκόπου Μυνδέων Καρίας, καὶ Παύλου ἐπισκόπου Λάμπης τῆς Κρήτης, καὶ Πέτρου ἐπισκόπου Παρεμβολῶν τῆς Παλαιστίνης, καὶ ἐπανελθόντων, Φίρμος ἐπίσκοπος Καισαρείας Καππαδοκίας εἶπε· Διδασκέτωσαν οἱ θεοσεβέστατοι ἐπίσκοποι· οἱ τὸ δήλωμα διακονῆσαι πρὸς τὸν μακαριώτατον ἐπίσκοπον Ἰωάννην ἀπελθόντες, τίνος ἐτύχομεν παρ' αὐτοῦ ἀποκρίσεως.

Παῦλος, ἐπίσκοπος Λάμπης, εἶπε· Πεμφθέντες παρὰ τῆς ἁγίας ὑμῶν συνόδου πρὸς τὸν μακαριώτατον ἐπίσκοπον Ἰωάννην τῆς Ἀντιοχέων, πλησιάζοντες δὲ τῇ τούτου οἰκίᾳ, ἐθεασάμεθα πλῆθος στρατιωτῶν, καὶ ἑτέρων τινῶν, ὅπλα καὶ ξίφη φερόντων· οἳ οὐδὲ συνεχώρουν ἡμῖν πλησιάσαι τῷ πυλῶνι· μόλις δὲ πλησίον ἐγενόμεθα, καὶ πολλὰ ἐβιάσαντο παρ' η-

* ἴσως, τῇ μῇ

* πατάσσει τῆς ἑαυτοῦ κυλίσει, ἵνα μὴ

* καὶ γοῦν φάσκει.

* πρὸς,

* ἀπὸ ἀσίας

nis rumoribus aures non accommodat, ſed rei naturam conſiderat, dignetur ea quæ impie temereq. contra nos intentauit, legitimis vel maxime ſententijs abolere, & quæ videbuntur, in eum decernere, qui talem nobis ignominiam auſus eſt inferre.

Iuuenalis Hieroſolymorum Epiſcopus dixit: Oportebat quidem Ioannem reuerendiſſimum Antiochiæ Epiſcopum, hac ſancta & magna & œcumenica Synodo conſiderata, confeſtim accurrere, vt de ijs quæ illi obijciuntur, ſe purgaret; & ad Apoſtolicam Sedem magnæ Romæ nobiſcũ conſidentem; & obedientiam ac honorem deferre Apoſtolico ſanctæ Dei eccleſiæ Hieroſolymorum, apud quem maxime mos eſt ex Apoſtolico ordine & traditione, vt ipſa ſedes Antiochena dirigatur, & apud eũ iudicetur: ſed quoniam ſolita ſuperbia vſus, domum ſuam armatis militibus, ac priuatis hominibus circumuallauit, quemadmodum pijſſimi Epiſcopi à ſancta hac Synodo ad illũ miſſi, in ſua depoſitione nobis retulerunt; nos Canones ſequentes, & ordinẽ ſeruantes, ſecundo iterum illum monendum decernimus. Quare alij Epiſcopi pijſſimi illò tranſeant, ipſumq. eadem, qua prius, moderatione & lenitate commoneſaciant, vt ad ſanctam Synodum accedat, ac de ſibi obiectis rationem reddat.

Poſteaquam ergo Timotheus Termeſi, Eudociadisq. Epiſcopus, & Euſtathius Docimij, & Eudoxius Chomatis Lyciæ Epiſcopus abijſſent, ac reuerſi eſſent, Eudoxius Epiſcopus Chomatis prouinciæ Lyciæ dixit: Cum iuxta pietatis veſtræ iuſſionem ad Ioannis reuerendiſſimi Epiſcopi Antiocheni domum veniſſemus, inuenimus milites circa domum eius euaginatis gladijs inſtructos, & quoſdam quoque clericos. Rogauimus autem clericos illos eiuſmodi verbis: Miſſi ſumus à ſancta Synodo, vt ad reuerendiſſimum Ioannem Epiſcopum mandata quædam deferamus; quare dignemini de aduentu noſtro illum certiorem facere. Illi vero ingreſſi, cum hæc nuntiaſſent, reuerſi huiuſmodi ad nos reſponſum attulerunt: Epiſcopus Ioannes dixit: Nos hominibus per nos depoſitis & excommunicatis reſponſum nullum damus. Cum autem interrogaremus, à quo exauctorati & excommunicati eſſemus; reſponderunt: A Ioanne Epiſcopo Antiocheno. Cũ vero iterum miſiſſemus, vt exactius aliquanto de illius ſenſu nobis conſtaret, dixerunt: Vel coram tabellionibus hæc dicere non recuſamus.

Timotheus Termeſi & Eudociadis Epiſcopus dixit: Sicut pietas veſtra mandarat, ad reuerendiſſimi Epiſcopi Ioannis domum nos contulimus. Cumq. clericos præ foribus conſiſtentes comperiſſemus, aduentus noſtri cauſa indicata, vt nos intromitterent, coramq. ea quæ in mandatis habebamus, exponere liceret, rogauimus. Ingreſſi clerici hoc nobis reſponſum dederunt: Nos hominibus excommunicatis & depoſitis reſponſum non damus: ne ſe fatigent crebra citatione nos interpellantes.

Euſta-

A νάρπαγεν τὴν ἀκρόλιν ἔχοντα, καὶ τῇ Φύσει τοῦ πράγματος ἐνορῶντα, τὰ μὲν καθ' ἡμῶν αἰσίως παρ' ἐκείνου πεπλημμελημένα, πᾶσι ἐναργεστάτοις ἀφανίσαι ψήφοις, ἐρέσθαι δὲ τὰ δοκοῦντα κατ' αὐτοῦ, πιεστέον ὕβριν ἐπενεγκεῖν ἡμῖν πεπλημμέλητας.

Ἰουβεναλίος, ἐπίσκοπος Ἱεροσολύμων, εἶπεν· Ἐχρῆν μὲν Ἰωάννην τὸν μακαριώτατον ἐπίσκοπον Ἀντιοχείας, ἐορτυμένον τῇ ἁγίᾳ καὶ μεγάλῃ καὶ οἰκουμενικῇ συνόδῳ ταύτῃ, ἀθρόως εἰς ἀπολογίαν τῶν ἐπαγομένων αὐτῷ ἁμαρτιῶν, καὶ τὸν ἀποστολικὸν θρόνον ἐνορῶντα ἡμῖν τῆς μεγάλης Ρώμης, καὶ τῷ ἀποστολικῷ τῆς Ἱεροσολύμων ἁγίας καὶ θεοῦ ἐκκλησίας ὑπακούσαι, καὶ τιμῆσαι· παρ' ᾧ μάλιστα ἔθος αὐτὸν τῶν Ἀντιοχέων θρόνου ἐξ ἀποστολικῆς ἀκριβείας, καὶ παραδόσεως, ἰθύνεσθαι, καὶ παρ' αὐτῷ δικάζεσθαι· ἐπιδὴ δὲ τῇ σωφρονεστάτῃ ὑπεροψίᾳ χρώμενος, τὸν ἑαυτοῦ οἶκον ὁπλοις περιέφραξε μᾶλλον στρατιωτῶν, καὶ ἰδιωτῶν, ὡς οἱ κατεψηφισμένοι θεοσεβεστάτῳ ἐπισκόπῳ, παρὰ τῆς ἁγίας ταύτης συνόδου πεμφθέντες, ἐγνωρίσαμεν ἡμῖν, τῆς καθ' ἡμᾶς ἐπιμενοι, καὶ τὸν ἀκριβῆ φυλάττοντες, ἐπὶ δὲ πάλιν αὐτὸν ὑπομνησθῆναι ἠξιοῦμεν. Μᾶλλον οὖν ἐπὶ θεοσεβεστάτῳ ἐπισκόπῳ, μὴ τῆς αὐτῆς τῆς πρότερον ἐπιεικείας ὑπομνήσαντες αὐτὸν παραγενέσθαι εἰς τὴν ἁγίαν συνόδον, καὶ ἀποκρίνασθαι τοῖς αὐτῷ ἐπαγομένοις.

Καὶ ἀπελθόντων, Τιμοθέου, ἐπισκόπου Τερμέων, καὶ Εὐδοκιάδος, καὶ Εὐσταθίου, ἐπισκόπου Δοκιμίου, καὶ Εὐδοξίου, ἐπισκόπου Χώματος τῆς Λυκίας, καὶ εἰπόντων· Κατὰ τὴν κέλευσιν τῆς ὑμετέρας θεοσεβείας παραγενόμενοι εἰς τὴν οἰκίαν τοῦ ἁγιωτάτου ἐπισκόπου Ἰωάννου τῆς Ἀντιοχέων, εὕρομεν στρατιώτας περὶ τὴν οἰκίαν αὐτοῦ μὲν ξιφῶν γυμνῶν, καὶ κληρικοὺς τινας· παρεκαλέσαμεν δὲ τοὺς κληρικοὺς, λέγοντες· ἀπεσταλμεν ὑφ' ἡμῶν τῆς ἁγίας συνόδου, ἀπαγγεῖλαί τινα ῥήματα τῷ ἁγιωτάτῳ ἐπισκόπῳ Ἰωάννῃ, καὶ καταξιώσαι μηνύσαι ἡμᾶς· οἱ δὲ εἰσελθόντες, καὶ μηνύσαντες ταῦτα, ἀποκρίσιν ἡμῖν ἀπέδωκαν, λέγοντες· ὅτι εἶπεν ὁ ἐπίσκοπος Ἰωάννης· ὅτι ἡμᾶς ἀνθρώπους καθῃρεθέντας ἀφ' ἡμῶν, καὶ ἀκοινωνήτους ὄντας, ἀποκρίσεως οὐδεμίας ποιούμεθα· ὡς δὲ ἠρωτήσαμεν, τίνος καθῃρέθημεν, καὶ ἀκοινώνητοι ἐσμεν; εἰρήκασιν ἡμῖν· ὅτι ὑπὸ τοῦ ἐπισκόπου τῆς Ἀντιοχέων Ἰωάννου. ὡς δὲ ἐπεμψάμεθα ἀπελθεῖν μαθεῖν, ἵνα εἴπωσιν· ὅτι καὶ ὑπὸ Γαβαλαρίων πεπραγματεύμεθα εἰπεῖν.

Τιμόθεος, ἐπίσκοπος Τερμέων, καὶ Εὐδοκιάδος, εἶπεν· Ὡς ἐκάλεσεν ἡ θεοσέβεια ὑμῶν, παρεγενόμεθα ἐν τῇ οἰκίᾳ τοῦ ἁγιωτάτου ἐπισκόπου Ἰωάννου· καὶ εὑρόντες περὶ τῶν θυρῶν κληρικοὺς ἑστῶτας, ἐμηνύσαμεν, ἀξιοῦντες δεχθῆναι, καὶ εἰ σχοίημεν εἰπεῖν τὰ ἐσταλμένα ἡμῖν· οἱ δὲ εἰσελθόντες, τοῦτο ἡμῖν τὸν ἀποκρίσιν ἐδώκασιν· ὅτι ἡμεῖς ἀκοινώνητοι, καὶ καθῃρημένοις, ἀποκρίσιν οὐ ποιοῦμεν· μὴ καμνέτωσαν καλοῦντες ἡμᾶς συνεχῶς.

Euſta-

Εὐστάθιος, ἐπίσκοπος Δοκιμίας, εἶπε· Κατὰ τὴν κέλευσιν τῆς ὑμετέρας ὁσιότητος παρεγενόμεθα ἐν τῇ οἰκίᾳ, ἐν ᾗ μένει ὁ ἁγιώτατος ἐπίσκοπος Ἰωάννης τῆς Ἀντιοχέων· καὶ τοὺς ἐκεῖσε κληρικοὺς ἐρεσθαι παρεκαλέσαμεν μηνυθῆναι· ὡς δὲ ἡμᾶς συντυχεῖν τῷ αὐτῷ ἁγιωτάτῳ ἐπισκόπῳ Ἰωάννῃ, καὶ εἰπεῖν τὰ ὑφ' ἧς τῆς ἁγίας ταύτης συνόδου δηλωθέντα αὐτῷ· οἱ ὑπελθόντες, καὶ ἐπαναστάντες πρὸς ἡμᾶς, ἔφησαν· ἔασατε ἡμᾶς καὶ καθείλομεν, καὶ ἀκοινωνήτους πεποιήκαμεν, ἵνα μὴ καμνέτωσαν, καλοῦντες ἡμᾶς. ἐπερωμένων δὲ μαθεῖν τὰ ὀνόματα τῶν εἰσελθόντων μηνύσαι, καὶ εἰπεῖν οὐκ ἠβουλήθησαν, οὐδὲ μηνύσαι, λέγοντες· κληρικοί ἐσμεν, καὶ οὐ ταβελλάριοι.

Κύριλλος, ἐπίσκοπος Ἀλεξανδρείας, εἶπε· Ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ καὶ νῦν τῇ ἁγίᾳ συνόδῳ παρὼν, τὰς τῶν πραγμάτων φύσεις ἐναργεῖς ἡμῖν κατέδειξεν, εἰπών· ἅπας ὁ τὰ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· πεσόντα καὶ νῦν τὸν ἁγιώτατον Ἰωάννην τῆς Ἀντιοχέων ἐπίσκοπον, ἡ ὑμετέρα πανταχοῦ ὁσιότης, καὶ νῆψις, ὁρᾷ· εἰ γὰρ ἑαυτῷ συνῄδει πεπραχώς τι καθ' ἡμῶν παρανόμως, ἢ δρᾶσαι μηχανῷτο, πῶς οὐκ ἂν ἔσπευδεν αὐτὸς αὐθορμήτως εἰς τὴν ἁγίαν ταύτην, καὶ οἰκουμενικὴν συνοδον, ἵνα καὶ ψήφῳ τῇ παρ' ὑμῶν ἀποφερομένῃ κατ' αὐτοῦ τὸν ἔγκλημα, μᾶλλον ἰσχύσῃ καθ' ἡμῶν, ἅπερ ἐπράξατο κατ' ἀσμένως συκοφαντούσης ἀλλ' ἐπεὶ δῆλός ἐστι τὸ μισόπονηρον τῆς ἁγίας ταύτης, καὶ μεγάλης συνόδου, καὶ εἰδὸς δυναμένη, καὶ θεσμούς, εὐσεβεῖς ἡμᾶς, παραιτεῖται τὴν ἀφιξιν, ἵνα μὴ τὴν ἑαυτῷ πρεπώδη ἐπιτίθη τιμωρίαν, καὶ ἀκοσμίαν· κρύπτει δὲ ἃ πεπλημμέληκε, καὶ αἰσχύνῃ ἔδωκε τοῖς ὑμῖν ἐμφανίσαι τὴν ἑαυτοῦ ἀθανμίαν. ὅθεν καὶ ἀθρόως καλοῦμεν, ἀποφήνασθαι τὴν ἁγίαν ταύτην σύνοδον, ἐπιδὴν ἤδη μηδεμίαν μὲν ἰσχὺν τὰ παρ' ἐκείνου πεπλημμέλητα καθ' ἡμῶν ἔχειν, κληθέντα δὲ καὶ εἰσιόντα, ἐπὶ ᾧ ὧν δεδράκασιν αἰσχίστοις, ἐνόμῳ, καὶ δικαιοπίτῃ, ἀποφάσει τῇ παρ' ὑμῶν, καὶ ἀπὸ τῶν κανόνων, ὑπενεχθῆναι.

Μέμνων, ἐπίσκοπος Ἐφέσου, εἶπε· Ἡ ἀκαινίσης γνώμη τοῦ ἁγιωτάτου ἐπισκόπου Ἰωάννου τῆς Ἀντιοχέων, καὶ τῶν ἅμα αὐτῷ ἀριθμήτων τινῶν, ἀφ' ὧν ἐνεωτέρισε, καὶ κατὰ τῶν ἱσμῶν τῶν ἐκκλησιαστικῶν ἐτόλμησε, δῆλα τῇ ὑμετέρᾳ γέγονεν ὁσιότητι· ὅθεν καὶ ἡμᾶς τὰ ἐκείνου πεπλημμεληκότα καθ' ἡμῶν ἀφ' ἑαυτοῦ βεβλαβῆ αὐτοδιδάξαμεν τὴν ὑμετέραν ὁσιότητα· καὶ κανονικῶς κινήσεσι κεκλήκασι δι' ἑτεροπίστων ἐπισκόπων συζῆναι αὐτὸν τοῖς παρ' αὐτοῦ καθαιρεθεῖσι τοὺς ἱσμοὺς τοὺς ἐκκλησιαστικοὺς, μᾶλλον δὲ καὶ τῆς ἐκκλησιαστικῆς ἀκριβείας, ἡμαρτημένοις, καὶ ἀπολογήσασθαι ἐφ' οἷς κατὰ τῶν κανόνων ἐθρασύνετο· ἀλλὰ σωθρῷ τῷ συνοδικῇ κεχρημένος, ὑπακοῦσαι οὐκ ἠβουλήθη κλήσεις. τύπου χάριν τὴν ἁγίαν σύνοδον ὑμῶν, καὶ οἰκουμενικὴν, παρεκαλέσαμεν, τὰ μὲν παρ' ἐκείνου ἀθέσμως πεπραγμένα, καὶ τὰ ἅμα αὐτῷ ἀριθμήτων ὄντων, ὧν τινες μὲν αἱρετικοὶ τυγχάνουσι, τινὲς δὲ μηδὲ πόλεις ἔχοντες, καὶ τὰ-

A Eustathius Docimij Episcopus dixit: Secundum iussionem sanctitatis vestræ deuenimus ad domum, in qua manet reuerendissimus Episcopus Ioannes Antiochenus; ibiq. clericos inuenimus, quos rogauimus, vt nuntiarent, oportere nos eumdem reuerendissimum Ioannem conuenire, eaq. quæ à sancta hac Synodo ipsi significabantur, exponere. Cum autem ad illum introissent, & ad nos reuersi fuissent, hæc dixerũt: Illi à nobis sunt depositi & excommunicati, & ne laborent, vocantes nos. Ceterum cum eorum nomina, qui internuntij extiterant, dignoscere conaremur, nec dicere voluerunt, nec indicare: B hoc solum aiebant; Clerici sumus, non tabelliones.

Cyrillus Episcopus Alexandriæ dixit: Dominus noster Iesvs Christus, qui & nunc quoque sanctæ Synodo præsens est, rerum naturas manifesto indicio nobis prodidit, dicens: Omnis qui *Ioan. 3.* mala agit, odit lucem, & non venit ad lucem, vt *20.* non arguantur opera eius. Hoc Ioanni reuerendissimo Antiochiæ Episcopo nunc accidisse, vestra vtique sanctitas & vigilantia perspicit. Nam si conscientia teste aliquid canonicum, Deoq. gratum in nos egisse cognoscit, qui fieri potuit, C vt non alacriter ad hanc sanctam & œcumenicam Synodum se conferret, vt eius conatus, si quidem Ecclesiasticis sanctionibus consentaneus esset, vestra quoque sententia comprobatus, maius robur aduersum nos sortiretur? Quoniã vero timet sanctæ & magnæ huius Synodi aduersus improbitatem odium, impiaq. & iniusta contumelia se nos affeciisse non ignorat, recusat venire, ne conuenientissimam sibi pœnam & indignationem patiatur. Cælat enim quæ peccauit, & erubescit, vobis iudicibus, suam patefacere iniquitatem. Quamobrem rogamus, vt sancta hæc Synodus pronuntiet, ea nullius momenti in posterum esse censenda, quæ ille in nos per audaciam D machinatus est: ipse vero denuo citatus, propter ea quæ impie patrauit, legitimæ iustissimæq. vestræ, sacrorumq. Canonum sententiæ subijciatur.

Memnon Ephesi Episcopus dixit: Illegitima Ioannis reuerendissimi Episcopi Antiocheni, & paucorum quorumdam cum eo conspirantium sententia, è nouis rebus, quas gessit, & ex Ecclesiasticarum sanctionum perturbatione, vestræ sanctitati manifesta euasit. Vnde etiam ea, quæ is aduersum nos per temeritatẽ machinatus est, libello vestræ sanctitati oblato aperuimus; vosq. iure permoti, illum per sanctissimos Episcopos E accersistis, vt quæ contra leges Ecclesiasticas, immo vero contra ordinem Ecclesiasticum deliquerat, defenderet; rationemq. de his, quæ temere contra Canones molitus fuerat, redderet: sed ille putrida conscientia detentus, citationi parere recusauit. Quamobrem sanctam & œcumenicam vestram Synodum rogauimus, vt illa quæ ab ipso, paucisq. ipsius socijs (quorum aliqui sunt hæretici, aliqui nec ciuitates habent, nonnulli

τῶν τολμήματων σὺν ἔχοντες ἐφαρμόσαι λόγους, ὅτι μὲν ἀπολογίας αὐδ' εἰσπονῆσαι τρόπους· ἢ γὰρ αὖ ἔφαμεν ἄλυς ὅλη τινὰ τῶν αἰτίων, καὶ μεγάλων συνόδων, οἷς ἔφασαν συνεπόμενοι· πρᾶγμα πεποιήκασιν αἰσχρόν τε καὶ ἀγυρτῶδες, καὶ τῆς ἐν ἱερεῦσι πρέπον· δέον, εἴπερ ἐβούλοντό τι τῇ μεγάλῃ ταύτῃ συνόδῳ καταθέσθαι φανερὸν, ἀφικέσθαι μᾶλλον μετ' εὐταξίας, καὶ τῆς πρεπούσης χριστιανοῖς εὐκοσμίας, εἰπεῖν τε ἃ δεῖ, καὶ ἀκοῦσαι· καὶ τι μηδενὸς τοῦ κωλύοντος ὄντος αὐτούς· εἰ γὰρ ἐσπείσαντο γραπῶσαι περὶ τῆς ἁγίας συνόδου, καθὰ καὶ ἄλλη τῶν οἰκημάτων, ἐν οἷς εἰσι, χαρτίον σωτηρίας, διανοίας τε, καὶ ἁγιάδος μεστὸν, πρὸς θεοῦ δημοσίᾳ, πᾶσιν εἰς θορύβους, μᾶλλον ἢ εἰς κατάγνωσιν τῶν ἑαυτῶν δυσβουλίας ἀφορίσαντες τὴν πόλιν· εἰ μὲν οὖν τοῦτο πεποιήκασιν, ἵνα λυπώμεθα, θεωροῦντες ἀχημονοῦσαν ὑπόληψιν ἀδελφῶν, καὶ γελωμένην ὑφ' ἁπάντων, δεχομένους τὰ λελυπήμεθα πολυτρόπως γὰρ, πρὸ θρασυνθέντες, ἐγελάσθημεν· εἰ δὲ τῷ ὄντι ἀληθῶς, ὡς ἐν τῷ παρ' αὐτῶ περιφέρεται χαρτίῳ πεπεῖχε, ὡς ἐξαίρετος ἡμᾶς τῆς Ἀπολιναρίου γεγονότας αἱρέσεως, ἤτοι τὰ ἐκείνου πεφρονηκότας πώποτε, διελέγχειν ἔχουσι, καὶ νῦν ἡκέτωσαν· διελεγχέτωσαν αἱρετικοὺς, εἰ δύνανται, καὶ μὴ ῥήμασιν ἀπλῶς ψευδεπιζέτωσαν κενοῖς, ὑποκεῖσθαι τὴν θείαν ἀγανάκτησιν· ἔφη γὰρ ὁ θεὸς τῶν ὅλων κριτὴς· ὅτι μάρτυς ψευδὴς οὐκ ἀτιμωρητος ἔσται· καὶ διὰ φωνῆς τοῦ μακαρίου Δαυὶδ· καθήμενος κατὰ τοῦ ἀδελφοῦ σου λαλεῖς. ἡμεῖς γὰρ οὔτε τὰ Ἀπολιναρίου πεφρονήκαμεν πώποτε, οὔτε τὰ Ἀρείου, οὔτε τὰ Εὐνομίου, ἀλλ' ἐκ παιδὸς ἡλικίας τὰ ἱερὰ γράμματα μεμαθήκαμεν, καὶ εἰς χεῖρας πατέρων παθόμεθα ὀρθοδόξων, καὶ ἁγίων· ἀναθεματίζομεν δὲ καὶ Ἀπολινάριον, καὶ Ἄρειον, καὶ Εὐνόμιον, καὶ Μακεδόνιον, Σαβέλλιον, Φωτεινὸν, Παῦλον, καὶ Μανιχαίους, καὶ ἑτέραν δὲ πᾶσαν αἵρεσιν, καὶ πρὸς τούτοις ἐπὶ τὸν τῶν νέων βλασφημιῶν εὑρετὴν Νεστόριον, καὶ τοὺς τούτου κοινωνοὺς, καὶ ὁμοφρονας, καὶ τοὺς φρονοῦντα τὰ Κελεστίου, ἤτοι Πελαγίου, οὐ πεφρονηκότας τὰ ἐκείνων πώποτε· οὐδὲ νῦν ἐκ μετανοίας εἰς τὸ θέλειν τὰ ὀρθὰ φρονεῖν ἀφιγμένοι· ἀλλ', ὡς ἔφην, ἐπιθεμένοι τοῖς ὀρθοῖς, καὶ ἀπροσκλήτοις, τῆς ἐκκλησίας δόγμασι. ἐπρεπε δὲ χρὴ τοὺς ἅπαξ πεπιεσμένους εἰς ἱερωσύνην, ἀληθεῖς ὁρᾶσθαι, κἀκεῖνα λαλεῖν, ἅπερ ἴσασιν οὕτως ἔχειν, καὶ νῦν συγκαλοῦμεν τοῦτο τὸ μεγάλιον, καὶ ἁγίαν σύνοδον, μετεπίμψασθαι κανονικῶς αὐτὸν τὸν ἁγιώτατον Ἰωάννην Ἀντιοχέων ἐπίσκοπον, καὶ τοὺς σὺν αὐτῷ τὸ καθ' ἡμῶν συνθέντας συκοφαντίαν· ἔστι γὰρ ἀκόλουθον αὐτοὺς, καὶ ἀναγκαῖον, παρόντας ἢ αἱρετικοὺς ἡμᾶς δεῖξαι, καὶ τὰ Ἀπολιναρίου πεφρονηκότας, καθὰ φασιν, ἢ γοῦν ἀναισθήτους τὸ ἄφιξιν, καὶ ὑπόδικους πρὸς τοὺς ἐλέγχους, αὐτόθι καταγνώσεσθαι, μάλιστα ὅτι, καθὰ πάλιν ἐν τῷ συνθέντι παρ' αὐτῶν χαρτίῳ γέγραπται, ψυχὰς, καὶ ἑώλους, συκοφαντίας εἰς τὰς

A ro, cum temeritatem ſuam nullis rationibus tueri, nec vllas iuſtæ excuſationis vias inuenire poſſent, (nam citra vllam cunctationem ad hanc ſanctam & magnam Synodum, acta ſua defenſuri, procul dubio accurriſſent) rem fœdam, & circulatoribus ac circumforaneis dignam commiſerunt. Cum enim, ſi quid magnæ huic Synodo palã facere voluiſſent, illos potius accedere modeſte, & cum decoro, quod Chriſtianos homines decet, coram exponere quæ conueniunt, reſponſaq. audire oportuiſſet, ac profecto nihil obſtaret, quo minus id illis facere licuerit, (nec enim ante ſanctam Synodum milites conſtiterunt, ſicut ante illorum domos;) chartulam arrogantia, inſcitiaq. plenam concinnantes, eaq. publice propoſita, totam hanc ciuitatem non tam ad tumultuationem, quàm ad inconſultæ temeritatis ipſorum condemnationem concitarunt. Quòd ſi eo animo hoc fecerunt, vt nos fratrum exiſtimationem fœde commaculatam, & ab omnibus deriſam cernentes, contriſtaremur; ſatis vtique contriſtati iam ſumus. Nam cum hoc egerint, ſæpiſſime deriſi ſunt. Si vero, vt in ſcripto quod propoſuerunt, continetur, tamquam hæreſeos Apollinarij principes nos extitiſſe, aut illius opinionibus imbutos quandoque fuiſſe, vere conuincere queunt, veniant nunc, redarguant, hæreſi infectos eſſe oſtendant, ſi poſſunt, nec perperam verbis inanibus contumeliam irrogent, diuinam indignationem ante mentis oculos habentes. Dicit namque quodam in loco vniuerſorum iudex Deus: Teſtis mendax non erit inultus. & per vocem beati Dauid: Sedens, aduerſus fratrem tuum loquebaris. Etenim nos nullo vmquam tempore Apollinarij, aut Arij, aut Eunomij doctrinam probauimus; ſed ab ineunte ætate ſacras litteras didicimus, & in ſanctorum & orthodoxorum Patrum manibus educati ſumus: anathematizamus autem & Apollinarium, & Arium, & Eunomium, & Macedonium, Sabellium, Photinum, Paulum, & Manichæos, & quamcumque aliam hæreſim, & præter hos inſuper nouarum blaſphemiarum inuentorem Neſtorium, & qui ei communicant & conſentiunt, & eos qui Celeſtij, vel Pelagij placita ſequuntur; quorum dogmata numquam ſuſcepimus: neque nunc per pœnitentiam mutata voluntate nos recipimus ad recte ſentiendum; ſed, vt dixi, in rectis & Apoſtolicis Eccleſiæ dogmatibus enutriti ſumus. Quoniam vero par eſt, vt illi qui in ſacerdotalem ordinem cooptati ſunt, veritatis appareant ſtudioſi, & ea quæ certo norunt, depromant; etiamnum ſanctam, magnamq. hanc veſtram Synodum vehementer rogamus, vt ipſum Ioannem reuerendiſſimum eccleſiæ Antiochenæ Epiſcopum, reliquosq. qui vna cum ipſo calumniam in nos compoſuerunt, canonice citari curet: ſiquidem rationi conſonum eſt, atque adeo neceſſarium, vt vel corã, hæreſeos labe contaminatos, Apollinarijq. ſectatores, vt aiunt, nos fuiſſe doceãt: vel certe, ſi venire recuſant, nec cõfidunt probationibus, hoc ipſo condemnationis ſententiæ ſubiaceant: maxime vero quia, ſicut rurſus ex propoſita ab illis chartula cõſtat, vanas ac futiles illas calum-

Prou. 21. d. 28. Pſal. 49. d. 20.

ΙΣΟΝ ΑΝΑΦΟΡΑΣ ΠΑΡΑ ΤΗΣ ἁγίας συνόδου πρὸς τοὺς εὐσεβεστάτους βασιλεῖς περὶ τῶν ἀνατολικῶν.

EXEMPLVM RELATIONIS quã ſancta Synodus ad pijſſimos Imperatores de Orientalibus tranſmiſit.

Τοῖς εὐσεβεστάτοις, καὶ θεοφιλεστάτοις, Θεοδοσίῳ, καὶ Οὐαλεντινιανῷ, νικηταῖς, τροπαιούχοις, ἀεὶ Αὐγούστοις, ἡ ἁγία συνόδος, ἡ χάριτι θεοῦ, καὶ νεύματι τοῦ ὑμετέρου κράτους, συναχθεῖσα ἐν τῇ Ἐφεσίων μητροπόλει.

Pijſſimis ac religioſiſſimis Imperatoribus, Theodoſio & Valentiniano, victoribus, triumphatoribus, ſemper Auguſtis, ſancta Synodus gratia Dei, veſtraq. maieſtatis nutu in Epheſiorum metropoli congregata.

Τὰ μὲν προσπεφαγμένα τῇ ἁγίᾳ συνόδῳ παρὰ τοῦ ὑμετέρου κράτους, καὶ εἰς πέρας ἤχθη τὸ προσῆκον, καὶ τοῦτο γνώριμον τῇ ὑμετέρᾳ καταστήσαμεν εὐσεβείᾳ· τὴν ἱερατικὴν πίστιν, ἣν καὶ οἱ ὑπὸ τῆς Νικαίας τριακόσιοι δέκα καὶ ἑπτὰ συναχθέντες ἐξέθεντο, φανερὰν καταστήσαμεν τῇ ὑμῶν εὐσεβείᾳ· καὶ τὸν ἑαυτῶν τοῦτον φρονήματος Νεστόριον, καθαίλομεν τῆς ἱερατικῆς λειτουργίας τε, καὶ παῤῥησίας τοῦ κηρύττειν τὸν ἑαυτοῦ δυσσέβειαν. ἱκανοὶ δὲ ὀλίγοι συνῆλθον ὀλίγοι προσθαφθέντες τῷ [a] γνώμῃ, ἐκ τοῦ τῆς διαβολῆς Νεστορίου, προσμένοντες αὐτῷ, καὶ τοὺς ἐπὶ αἰτίαν ὄντας μεθ' ἑαυτῶν προσλαβόντες, προσθεμένου αὐτῷ καὶ τοῦ θεοφιλεστάτου Ἰωάννου, ἐπισκόπου Ἀντιοχείας, ἢ διὰ φιλονεικίαν, ἢ διὰ τὴν πρὸς ἀνθρώπους φιλίαν, οἱ πάντες ὑφόμενοι τριάκοντα μόνοι, πρὶν διαλογήσασθαι περὶ ὧν ἔκαστος ἐγκαλεῖτο πλασμάτων, ἑαυτοὺς προσηγόρευσαν συνόδου· ὡς τῆς ὑμῶν εὐσεβείας δύο συνόδους καθολικὰς συγχροτηθῆναι, ἀλλ' οὐχὶ μίαν, ὀφείλουσαν τὴν περὶ πίστεως κρατοῦσαν τὸν διαγγελικὸν, καὶ τοὺς τὰ διεφθαρμένα φρονοῦντας ἐκβάλλειν τῆς ἐκκλησιαστικῆς λειτουργίας, ἀλλ', ὡς ἔφημεν, οἱ μεμονωμένοι πρὶν διαλογήσασθαι, περὶ ὧν ἐγκαλοῦντο, ὀλίγοι συγκροτήσαντες ἑαυτοὺς, καὶ συλλήβδην τῆς δόξης προσλαβόντες τὸν εἰλαβέστατον ἐπίσκοπον Ἰωάννην τῆς Ἀντιοχείας, καὶ αὐτὸν διδοικότα περὶ τῆς βεβαιότητος δόξης ἔσεσθαι, ὡς ἐμάθομεν ὑποθρυλλούντων τινῶν, ἐτόλμησαν ἴδιαν πᾶσαν ἀκολουθίαν ἐκκλησιαστικὴν, καὶ κανόνων ἐκτὸς, καὶ τῆς ἐκκλησιαστικῆς [b] ἁγίας συνόδου, καὶ τῆς κεφαλῆς τῶν [c] ἐπηγγελμένων ἁγιωτάτων [d] ἀρχιεπισκόπων, Κυρίλλου φαμὲν τοῦ ἁγιωτάτου ἀρχιεπισκόπου, ἔτι γε μὴν καὶ τοῦ θεοφιλεστάτου ἐπισκόπου Μέμνονος, ἐξενεγκεῖν βλασφημίαν, ὡς ἐνόμιζον, ὕβριν ἔχουσαν καθαιρέσεως· οὔτε κατηγορίαν ἀνδρός τινος δεδεγμένοι, οὔτε κατήγορον ἀναμείναντες, οὔτε μὴν προσκαλεσάμενοι εἰς κρίσιν τινά· ἀλλὰ περὶ δίκης, καὶ ἐξετάσεως, τὴν ὕβριν ταύτην ἐξεμίσησαν ἐγγράφως, τῷ ὑμετέρῳ κράτει ἀναφέρειν ἐτόλμησαν τὰ οὕτω πεφρόντικότα· ὡς τῆς ὑμῶν εὐσεβείας ἀγνοούσης, ὅτι μία συνόδος ἡ τῆς οἰκουμένης ἐστὶ· καὶ οὐκ ἂν ῥᾳδίᾳ συνόδος ἡ τὸ ἐπ' αἰτίαν τινὰ πεπλόντων ὀλίγων συστροφὴ, καὶ ἑαυτοὺς μᾶλλον φόβου ἀπαιτήσεως ἀπορρήξαντων τῆς ἁγίας συνόδου. ὑφ' ᾗ καταγνωσθέντες πλάσματος, τὴν ὕβριν ἐτόλμησαν· ἀλλὰ

Quæ quidem ſanctæ Synodo à veſtra maieſtate præſcripta fuerant, ea iam finem conuenientem ſortita ſunt; veſtræq. pietati id indicauimus. Quin & Apoſtolicam Fidem, quam trecenti decem & octo Patres Nicææ olim congregati expoſuerũt, manifeſtam veſtræ pietati exhibuimus, & Neſtorium illi contraria ſentientem à ſacerdotali functione amouimus, & à licentia prædicandi ſuam impietatem. Quoniam vero pauci quidam Neſtorio adhærentes, doctrina illius iam ante deprauati, alios quoque criminibus obnoxios ſibi adſciuerunt, adiuncto etiam ipſis reuerendiſſimo Ioanne Epiſcopo Antiocheno, vel propter cõtentionis ſtudium, vel propter humanam amicitiam; omnesq. triginta tantum; prius ſeſe ſynodum appellarunt, quàm de ijs criminibus ſe expurgaſſent, de quibus quiſque accuſabatur; (quaſi vero veſtra pietas duas, & non vnam Synodum, quæ & Euangelicam Fidem confirmaret, & eos qui peruerſa ſentirent, ab Eccleſiaſticis miniſterijs amoueret, conuenire iuſſiſſet) ſed, vt diximus, pauci illi ſupradicti antequã rationem de ijs, de quibus accuſabantur, redderent, ſeſeq. expurgarent, inter ſe coëuntes, inſaniæq. ſuæ Ioannem reuerendiſſimum Antiochenę eccleſiæ Epiſcopum adiutorem adſciſcentes (qui & ipſe quoque propter cunctationem ſuam, ſicut ex quorumdam rumore accepimus, metuebat, ne reus ageretur;) præter omnem Eccleſiaſticum ordinem, præterq. Canones, contra eccleſiaſticam & ſanctam Synodum, & contra caput ſanctiſſimorum Epiſcoporum hic congregatorum, Cyrillum ſcilicet, ſanctiſſimum Alexandriæ Archiepiſcopum, & Memnonem Epiſcopum Deo dilectiſſimum, blaſphemiam, depoſitionis contumeliam, vt exiſtimant, in ſe continentem, per audaciam protulerunt; cum nemo illos antea apud eos accuſaſſet; neque accuſatorem expectaſſent, nec ad iudicium vocaſſent: ſed cũ contumeliam hanc ante iudicium, & cauſæ examinationem ſcripto comprehenſam euomuiſſent, rationi adeo diſſentanea ad maieſtatem veſtram auſi ſunt referre; quaſi vero pietas veſtra vnam tantum œcumenicam Synodum eſſe neſciret; neque paucorum criminoſorũ hominum factioſam coitionem, quiq. pœnarum metu à ſancta Synodo ſe diſtraxerint, ſynodi nomine appellari non poſſe intellexiſſet. Neque enim id contumeliæ auſi ſunt, poſtquam illos ſceleris iam condemnaſſent: ſed

[a] γνώμῃ ἀπὸ τοῦ
[b] συνελεύσεως ἁγίας
[c] ἁγιωτάτων
[d] ἀρχιεπισκόπων

ſed cum forſitan deeſſet, quo ſe, de quibus inſimulabantur, purgarent, paucosq. numero ſe eſſe animaduerterent, veriti, ne conuicti pœnam ſubirẽt, anteuertentes inſolenter egerunt, illudq. facere cenſuerunt, quod ſeſe, ſi rei deprehenderentur, perpeſſuros non dubitabant. At hoc veluti ſtolidum, ac rationi diſſentaneum, viſum eſt nobis deſpicientia dignum. Sed quia ſuam illam abſurdiſſimam veſaniam ad maieſtatem vſque veſtram referre auſi ſunt, idq. quod contra leges & Canones, omnemq. Eccleſiaſticum ordinem perpetrarunt, veſtræ pietati ſignificare veriti non ſunt: propterea inſanum illorum impetum amplius non diſſimulauimus; verum, Canonum formam iterum ſequentes, reuerendiſſimum Antiochiæ Epiſcopum Ioannem, qui vna cum alijs in prædictos [Epiſcopos] tanta auſus fuit, accerſiuimus. Neque enim illi, cum & pauci, & criminibus obnoxij eſſent, in tantam vecordiam procedere auſi eſſent, niſi reuerendiſſimi eccleſiæ Antiochenæ Epiſcopi Ioannis temeritate confiſi fuiſſent. Cum itaque conueniſſemus, ac libelli à Cyrillo ſanctiſſimo, Deoq. dilectiſſimo Archiepiſcopo, & Memnone pijſſimo coepiſcopo nobis oblati fuiſſent, memoratum Ioannem accerſiuimus, quò vel nũc ſaltem querelam proferret, qua motus, in tantam contra primos ſanctæ Synodi contumeliam prolapſus eſſet. Atqui ſemel & iterum, & tertio itidem, vt cauſam diceret, accerſitus (quòd probabilem rationem non haberet, qua temeritatem ſuam tueri poſſet) Synodo ſe ſiſtere detrectauit; militibus vero & armis domum, in qua diuerſabatur, circumſepiẽs, neque ſanctiſſimos Epiſcopos à Synodo miſſos ſuſcepit, neque ſanctiſſimã Synodum congregatam reſponſo competenti dignatus eſt. Vnde cum animaduerteremus, ipſum cauſæ ſuæ defenſioni diffidere; quæ temere, vaneq. fuerant nugati, & contra omnem Canonum ordinem aduerſus Cyrillum ſanctiſſimũ Archiepiſcopum, & aduerſus Memnonem pijſſimum coëpiſcopum noſtrum ſcripto mandauerant, ea irrita, & prorſus vana eſſe iudicauimus. Etenim iudicium, quod lege & iuſtitia nulla ex parte nititur, aliud nihil eſt, niſi merũ conuicium. Quam ob rem cũ & ipſe, & reliqui quoque, quos ſecum habet, vſqueadeo illegitime inordinateque, & præter omnem Eccleſiaſticum ſtylum egerint, decreuimus eos tantiſper excommunicationi ſubiacere, (abſurdam eorum temeritatem coërcentes) donec comparentes, de his quæ temerarie & inſolenter admiſerunt, ſe purgent coram ſancta Synodo.

Hæc autem noſtra decreta ad veſtram pietatem neceſſario perſcripſimus; quam obnixe quoque rogamus, ne hominum criminibus obnoxiorum conuenticulum, ſynodus eſſe iudicetur. (nam & olim in ſancto & magno illo trecentorum decem & octo apud Nicæam congregatorum Concilio nonnulli reperti ſunt, qui cum pœnas ab illo irrogandas vererentur, ſe à ſancta & magna illa Synodo ſeparauerunt: nec tamen illi à magno & ſancto Imperatore Conſtantino Synodi loco habiti

A ἀλλὰ περὶ ὧν ἐκαλοῦντο, ἴσως ἀπολογίαν οὐκ ἔχοντες, καὶ ἑαυτοὺς ὄντας ὀλίγους ὁρῶντες, δεδοικότες, ὡς μέλλουσι μὴ τοὺς ἐλέγχους τὸ ἀπτῶμενον ὑποδέχεσθαι, παραβάντες ἐθεραπώευτο. Ἐ τοῦτο ἐποίουν εἰδότες, ὅπερ ἦλπιζον ὑπομένειν μὴ τὸν ἔλεγχον. ἀλλὰ τοῦτο, ὡς ἄλογον, ἔδοξεν ἡμῖν καταφρονήσεως ἄξιον. ἐπειδὴ δὲ καὶ μέχρι τοῦ ὑμετέρου κεφαλῆς αὐτοὶ ἐτόλμησαν τὴν ἀλογωτάτην ἑαυτῶν ἀπόνοιαν, καὶ τὸ τῶν θεσμοὺς, καὶ κανόνας, ἢ πᾶσαν ἀκολουθίαν ἐκκλησιαστικὴν αὐτοῖς πεπαγμένον δηλῶσαι πετολμήκασι τῇ ὑμετέρᾳ Ὁσιβείᾳ, οὐκ ἐπαρείδομεν τὴν ἄλογον ἐκείνων ὁρμὴν, ἀλλ' ἐπέμενε πάλιν τῷ τύπῳ τῶν κανόνων, προσκαλεσάμεθα τὸν Ὁλαβέστατον Ἐπίσκοπον Ἰωάννην, τὸν τὰ τηλικαῦτα μὴ τῶν ἄλλων ἢ τῶν προειρημένων πετολμηκότα. οὐδὲ γὰρ ἐθέραπευν ἐκεῖνοι τοὺς ἑαυτῶν δόκησιν χωρῆσαι, οἱ ὑπὸ αἰτίας ὄντες ὀλίγοι, εἰ μὴ τῇ θρασύτητι τοῦ Ὁλαβεστάτου Ἐπισκόπου Ἰωάννου τοῦ τῆς Ἀντιοχέων ἐθάρρησαν. συναχθέντες οὖν ἡμεῖς, προσδοκήσαντων ἡμῶν λιβέλλων παρ' αὐτοῦ, καὶ θεοφιλεστάτου ἀρχιεπισκόπου Κυρίλλου, καὶ θεοφιλεστάτου συνεπισκόπου Μέμνονος, μετεκαλεσάμεθα τὸν μνημονευθέντα θεοφιλέστατον Ἐπίσκοπον Ἰωάννην· ὥστε καὶ τοῦτο μὲν τὸ μέμψιν αἰτεῖν, διὰ τὸ εἰς τοῦτο ὕβρεως ἐξοκεῖλαι καὶ τῶν πρώτων τῆς ἁγίας συνόδου· ὃς ἅπαξ, καὶ δεύτερον, καὶ τρίτον μετακληθεὶς, ὥστε τὴν αἰτίαν εἰπεῖν, παρῃτεῖτο μὲν ἐν τῇ συνόδῳ σὺν ἰσχύι, σὺν ἔχων εἰπεῖν εὔλογον ἀπολογίαν, ὧν ἐτόλμησε. στρατιώτας δὲ, καὶ ὅπλοις περιφράξας τὸν ἑαυτοῦ οἶκον, οὐδὲ τοὺς ἀποστελλομένους παρὰ τῆς ἁγίας συνόδου ἁγιωτάτους Ἐπισκόπους ἐδέξατο, οὐδὲ ἀπομείνασαν τῆς θείας ἠξίωσε τὸν συναχθῆναι ἁγιωτάτην συνόδον. ὅθεν γνόντες αὐτὸν μὴ διαῤῥοῦντα ἀπολογίας, τὰ μὲν ὑπ' αὐτῶν εἰκῇ, καὶ μάτην φλυαρηθέντα, καὶ παρὰ πᾶσαν τὸν τῶν κανόνων ἀκολουθίαν γεγραμμένα κατ' αὐτοῦ ἁγιωτάτου ἀρχιεπισκόπου Κυρίλλου, καὶ τοῦ Ὁσιβεστάτου συνεπισκόπου ἡμῶν Μέμνονος, ἄκυρά τε, καὶ μάταια πάντα πάσιν εἶναι ἐδικαιώσαμεν· κρίσις γὰρ, ἣ μηθ' ἑαυτῆς ἔχουσά τι κανονικὸν, μήτε δίκαιον, λοιδορίας δὲν ἔχει τέλος. οὕτως οὖν ἀκανονίστως αὐτόν τε, καὶ τοὺς μετ' αὐτοῦ ἀπέκτως πράττοντας, καὶ ἕως πάσης ἀκολουθίας ἐκκλησιαστικῆς, ἀκοινωνήτους τέως εἶναι ἐδικαιώσαμεν, ἐκβαίνοντες αὐτῶν τὴν ἄλογον ἀταξίαν, ἕως αὖ ἐλθόντες, περὶ ὧν πεπειράσαντο ἀπολογήσασθαι τῇ ἁγίᾳ συνόδῳ. τὰ γοῦν τυπωθέντα ἀναγκαίως ὑπὸ τὴν ὑμετέραν Ὁσιβείαν ἀνεγνώκαμεν, δεόμενοι, ὥστε μὴ συνόδου κρίνεσθαι τὴν ἀσεφρίαν τῶν * ὑπ' αἰτίαν γεγενημένων· ἀφ' οὗ καὶ * ὑπ' αἰτίας πάλιν ὑπὸ τῆς ἁγίας, καὶ μεγάλης συνόδου τῶν * πλειόνων δέκα καὶ ὀκτὼ ὑπὸ τῆς Νικαίας συναλεγμένων, ἵνας οὕτως ἀποσῶνται τῆς μεγάλης ἐκείνης συνόδου, δεδοικότες τὸ ἐξ αὐτῆς ὑπτιμον· καὶ μήτι κρίνηται συνόδου τύπους ὑπὸ τοῦ μεγάλου, καὶ ἐν ἁγίοις, Βασιλέως Κωνσταντίνου· ἀλλὰ

* μνημονευθέντα

* ὑπ' αἰτίαν

* πλειόνων

τῶν ἁγίων μητροπολιτῶν ἐπισκόπων, ἀνδρῶν οὐκ A
ἀδήμων, ἀλλ' ἐλλογίμων, καὶ θεοσεβεστάτων, τολμῆσαί
τι εἰπεῖν· ὅτι ἐγὼ τὸν δημόσιον, καὶ τριμηνιαῖον, θεὸν
οὐχ ὁμολογῶ. καὶ ἕτερα δὲ πρὸς τούτοις εἶπε χαλε-
πώτερα. οἷς οὐδ' ἀνοσίαν, καὶ μιαροπάτην αἵρεσιν, ἢ
ἀνατρέπουσαν τὴν ὁσιοθεστάτην ἡμῶν θρησκείαν, καὶ
ὅλην ἐκ βάθρων τοῦ μυστηρίου τὴν οἰκονομίαν ἀφα-
ρούσαν, καθεῖλομεν, ὡς ἤδη φθάσαντες εἴπομεν.
ἀλλ' οὖν ἴσως, ὡς ἔοικε, τῆς εἰς Χριστὸν ἀγάπης τὸ γνή-
σιον ἔχοντες, καὶ ζηλώσαντες τῷ κυρίῳ, μὴ πολλῶν
πιεσθῆναι πραγμάτων προσεδοκήσαμεν· ὃ γὰρ τὸν εὐ- B
λαβέστατον ἡμῶν Ἀντιοχείων ἐπίσκοπον Ἰωάννην, τὴν τε
ἀκριβεστάτην τῆς συνόδου, καὶ τὴν εὐσέβειαν ἐπαινέσαι,
καὶ τάχα που καὶ μέμψασθαι τὸ δόξαν τῇ καθαιρέσει
βεβαίως. μεταπέπλωκε δὲ εἰς πᾶν τἀναντίον τὰ τῆς
προσδοκίας ἡμῖν. εὕρηται γὰρ ἐχθρὸς, καὶ πολεμιώ-
τατος τῇ τε ἁγίᾳ συνόδῳ, καὶ αὐτῇ δὲ τῇ ὀρθῇ πίστει
τῶν ἐκκλησιῶν, ὡς αὐτὰ μαίνεται τὰ πράγματα· ἅμα
τε γὰρ εἰσῆλθεν εἰς τὴν Ἐφεσίων πόλιν, πρὶν ἀποπλυ-
νάσθαι τὴν ἐκ τῆς ὁδοιπορίας κόνιν, πρὶν ἀποδύ-
σασθαι τὸ ἱμάτιον, συναγαγών τινας τῶν τῷ Νεστορίῳ
συναπεπλευκότων, ἐβλασφήμα λαλούντων κατὰ C
τῆς ἑαυτῶν κεφαλῆς, καὶ μονονουχὶ καταπαίζοντων
τῆς δόξης τοῦ Χριστοῦ, ἐσυλλέξας ὥσπερ κολλήγιον
ἑαυτῷ περὶ ἑκατὸν που τὸν ἀριθμὸν, ἀνδρῶν ἀπο-
στόλων ἐχόντων ὄνομα, ὧν οἱ μὲν εἰσιν ἀποστολικοὶ,
σχολάζοντες δὲ, καὶ ἐκκλησίας μὴ ἔχοντες, ἕτεροι δὲ
καὶ πρὸ πολλῶν ἐτῶν διὰ δεινὰς αἰτίας καθῃρημέ-
νοι τῶν ἰδίων μητροπολιτῶν, σὺν αὐτοῖς δὲ καὶ
Πελαγιανοὶ, καὶ Κελεστιανοὶ, καὶ τῶν ἀπὸ Θεσσαλίας
ἐκβεβλημένων τινὲς, πρᾶγμα τετόλμηκεν ἀσε-
βέστατον, ὃ μηδεὶς πώποτε τῶν πρὸ αὐτοῦ· συνέπλασε γὰρ
καταμώνας χαρτίον· καὶ δὴ καθαιρέσεως ὄνομα, καὶ D
ὕβριν προσηρήσατο τῷ ἁγιωτάτῳ, καὶ θεοσεβεστάτῳ
τῆς Ἀλεξανδρέων ἐπισκόπῳ Κυρίλλῳ, καὶ τῷ θεοσε-
βεστάτῳ ἡμῶν ἀδελφῷ, καὶ συλλειτουργῷ, ἐπισκόπῳ
Μέμνονι, τῷ τῆς Ἐφεσίων, οὐδενὸς ἡμῶν εἰδότος· ἀλλ'
οὐδὲ τῶν ὑβρισθέντων ἐγνωκότων τι δρώμενον, ἢ
διὰ ποίαν αἰτίαν τοῦτο πεπλημμέλησαν, ἀλλ' ὥσπερ οὐκ
ἀμαθεστάτους ὄντας τοὺς θεοὺς, ὡς οὐκ ὄντων
κανόνων ἐκκλησιαστικῶν, ἢ ὡς οὐ μελόντων κινδυ-
νεύειν αὐτῶν διὰ τὸ δόξαι τούτοις θεάσασθαι· ὑβρίζουσι
τῷ τῆς ἀκοινωνησίας ὀνόματι καὶ πάσῃ τῇ συνόδῳ,
καὶ δὴ καὶ δημοσίᾳ χαρτίῳ τοῦτο ἐπέγραψαν, περιῆσαν E
εἰς ἀναγνωσιν τοῖς ἐθέλουσι, τοῖς τοῦ θεάτρου τοίχοις
προσαρτήσαντες, ἵνα τὴν αὐτῶν ἀσέβειαν θεατρίσωσι.
καὶ μέχρι τούτων γέγονεν αὐτοῖς τὰ τολμήματα· ἀλ-
λὰ γὰρ καὶ πεφρόνηκασιν, ὡς δράσαντές τι κανονικὸν, καὶ
εἰς ἀκοὰς τῶν ὁσιοθεστάτων, καὶ φιλοχρίστων βασιλέων
φθάσαι τὸ πταῖσμα. τούτων οὕτω γεγενότων, ὅ, τε
ἁγιώτατος, καὶ θεοφιλέστατος ἐπίσκοπος τῆς Ἀλεξαν-
δρέων Κύριλλος, καὶ μὲν καὶ ὁ θεοφιλέστατος τῶν Ἐφεσίων
πόλεως ἐπίσκοπος Μέμνων, βιβλία συνθέντες, καὶ αἰ-
τησάμενοι αὐτόν τε τὸν Ἀλεξανδρείας ἐπίσκοπον Ἰωάννην, καὶ τοὺς σὺν αὐτῷ ὅτι δράσαντες, προσήγαγον, ὁρκωμότους
ἡμῶν

sanctis metropolitanis Episcopis, viris sane illustribus, maximaq. pietate & eruditione præditis differens, ausus sit dicere: Equidem bimestrem, aut trimestrem Deum non confiteor: aliaq. his multo deteriora dixit.

Hæresim igitur vt impiam ac scelestissimam, quæq. sanctissimam nostram religionem euerteret, vniuersamq. mysterij dispensationem vel ab ipsis fundamentis dirueret, ad eum quem iam diximus modum demoliti sumus. Ceterum fieri non potuit, vt par erat, quin illi, qui Christum ex animo diligebant, & pro Domino zelabantur, multas experirentur difficultates. Etenim fore sperabamus, vt reuerendissimus Ioannes Episcopus Antiochenus Synodi diligentiam & pietatem laudaret; tardamq. Nestorij depositionem vitio fortasse nobis verteret. Verum hæc spes longe nos & omnino fefellit: secus enim euenit. Compertus est namque aduersarius & infensissimus tum sanctæ Synodo, tum rectæ Ecclesiarum Fidei, sicuti res ipsæ declarant. Nam simulatque Ephesum ingressus est, antequam puluerem ex itinere contractum excussisset, pallio nondum exutus, congregatis quibusdam, qui cum Nestorio simul recesserant, & blasphema verba in suum caput loquebantur, & gloriæ Christi tantum non illudebant, ac veluti collecto collegio hominum circiter triginta numero, qui nomen habebant Episcoporum (ex quibus alij erant extorres, otiosi, ecclesijsq. carentes: alij quoque ante multos annos ob graues culpas à suis Metropolitanis depositi: cum ipsis etiam Pelagiani, & Celestiani, ac nonnulli de ijs, qui ex Thessalia eiecti fuerunt;) rem ausus est impiam, qualem nemo ante illum ausus est vmquam. Etenim priuatim scriptum quoddam confecit, depositionisq. nomen & contumeliam impegit sanctissimo ac religiosissimo Cyrillo Alexandrinorum Episcopo, & pientissimo fratri nostro & comministro Memnoni Ephesiorum Episcopo; idq. nobis omnibus insciis, immo ne ipsis quidem, qui iniuriam hanc perpessi sunt, quid ageretur, aut quam ob causam hoc ausi essent, intelligentibus: sed, perinde ac si Deus non indigneturur ob ista, neque sint Ecclesiastici canones, neque futurum sit, vt propter hanc audaciam periculum subeant; excommunicationis nomine etiam vniuersæ Synodo contumeliam faciunt. Neque his contenti, hæc scripto publico mandata proposuerunt legenda quibuslibet, theatri parietibus affigentes, vt suæ impietatis spectaculũ exhiberent. Sed nondum his finibus constitit ipsorum audacia; sed præterea, quasi canonicum quiddam gessissent, ad pijssimorum, Christiq. amantium Imperatorum aures talia deferre non dubitarunt.

His ita transactis, sanctissimus, Deoq. dilectissimus Cyrillus Alexandrinus Episcopus, & pijssimus Memnon Ephesiorum ciuitatis Episcopus, libellos composuerunt, compositosq. [Concilio] obtulerũt, quibus reuerendissimum Antiochenorum Episcopum Ioannem, eiusq. adiutores, ac in ea re gerenda socios accusabant, adiurantes sanctam

τὴν πᾶσαν ἀναπληροῦτας. ἀγανακτησάτω πάντως A
σωφρόνως ἐπὶ τοῖς γεγενημένοις ἡ σὴ ὁσιότης. εἰ γὰρ
δοθείη τοῖς ἐθέλουσιν ἄδεια, καὶ τοὺς μείζονας ὑβρί-
ζειν θρόνους, καὶ καθ' ὧν ἂν ἔχωσιν ἐξουσίαν, ἐπιφο-
νόμους οὕτω, καὶ ἀκανονίστους, ἐκφέρειν ψήφους, μᾶλ-
λον δ' ὕβρεις, καὶ τοῖς ὑπὲρ τῆς εὐσεβείας τοσούτοις
ἆθλοις ὑπομεμενηκόσιν, ὧν ἕνεκεν καὶ νῦν ἡ εὐσέ-
βεια διὰ τῶν εὐχῶν τῆς σῆς ὁσιότητος ἀναλαμψιν·
οἰχήσεται πρὸς ἐλαττώσεις ἀπειρίαν τὰ τῆς ἐκκλησίας
πράγματα. σωφρονισθέντων δὲ καθ' ὃν πεποίηκε
τρόπον τῶν τοιαῦτα τετολμηκότων, δεήσει πᾶς θόρυ-
βος, καὶ ἡ πρέπουσα τοῖς κανόσιν αἰδὼς διὰ πάντων B
σωθήσεται. ἀναγνωσθέντων δὲ ἐν τῇ ἁγίᾳ συνόδῳ τῶν
ὑπομνημάτων τῶν πεπραγμένων ἐπὶ τῇ καθαιρέ-
σει τῶν ἀσεβῶν Πελαγιανῶν, καὶ Κελεστιανῶν, Κελε-
στίου, Πελαγίου, Ἰουλιανοῦ, Περσιδίου, Φλώρου, Μαρκελ-
λίνου, Ὀρεντίου, καὶ τῶν τὰ αὐτὰ τούτοις φρονούντων,
ἐδικαιώσαμεν καὶ ἡμεῖς ἰσχυρὰ, καὶ βέβαια μένειν τὰ
ἐπ' αὐτοῖς ὡρισμένα διὰ τῆς σῆς θεοσεβείας· καὶ
σύμψηφοι πάντες ἐσμὲν, καθηρημένους ἔχοντες αὐ-
τούς. ὑπὲρ δὲ ἀκριβοῦς ἁπάντων τῶν
πεπραγμένων, ἀπεστάλαμεν καὶ τὰ ὑπομνήματα, C
εἰς τὸ ὑποσχεθὲν τῆς συνόδου. ἐρρῶσθαί σε, καὶ μεμνῆ-
σθαι ἡμῶν, τῷ κυρίῳ εὐχόμεθα, ἀγαπητὲ, καὶ πο-
θεινότατε.

Conuenientem proinde ſanctitas tua propter ea quæ acta ſunt, indignationem concipiat. Nam ſi quibuſlibet poteſtas fiat, maioribus ſedibus contumeliam inferendi, & in illos, in quos nihil iuris habent, ſententias pronuntiandi vſque adeo iniquas, & à Canonibus diſcrepantes, vel potius contumelias, etiam in eos qui tanta pro pietate certamina ſuſtinuerunt, & per quos nunc quoque, adiumento precũ ſanctitatis tuæ, pietas ſplendorem recepit; in extremam confuſionem res Eccleſiaſticæ dilabentur. Si vero, qui talia ſunt auſi, competenti modo in ordinem redacti fuerint, ſedabitur è veſtigio omnis tumultus, debitaq. Canonum reuerentia ab omnibus conſeruabitur. Porro autem perlectis in ſancta Synodo commentarijs actorum in depoſitione impiorum Pelagianorum, & Celeſtianorum, Celeſtij, Pelagij, Iuliani, Perſidij, Flori, Marcellini, Orentij, & eadem cum illis ſentientium, quæ à pietate tua de ipſis decreta & conſtituta ſunt, iudicauimus & nos ea ſolida firmaq. permanere debere, & idem omnes tecum ſtatuimus, eos pro depoſitis habentes. Vt autem omnia quæ geſta ſunt, clare cognoſcas, etiam commentarios miſimus, & Synodi ſubſcriptiones. Valere te, & noſtri memorem eſſe, oramus Dominum, dilecte & deſideratiſſime.

ΚΥΡΙΛΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ Ἀλεξανδρείας ΚΑΤΑ Ἰωάννου τοῦ Ἀντιοχείας, ἀποδόσεντος.

CYRILLI ARCHIEPISCOPI Alexandrini in Ioannem Epiſcopum Antiochenum ſchiſmaticum [homilia Epheſi habita.

Τῆς πρὸς τὸν ἀγάπης τὴν δύναμιν αὐτὸς τῆς θείας ἐδιδάγμεθα γραφῆς· οὐδὲν ἧττον καὶ αὐτὸς ἡμᾶς ὁ σωτὴρ ἐδίδαξε, λέγων· ὁ ἐμὲ ἀγαπῶν, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται. δεῖ γὰρ ἡμᾶς ἀεὶ σὺν αὐτῷ εἶναι, καὶ φιλεῖν ἀκολουθεῖν τῷ πάντων ἡμῶν σωτῆρι Χριστῷ, καὶ μηδένα τρόπον αὐτοῦ χωρίζεσθαι· καὶ ἵν' τηρήσωμεν διὰ τοῦ βουλεύματος τὸ αὐτό. τοῦτο πεπλήρωκεν ὁ λαμπρὸς οὗτος, καὶ μέγας, τῶν ἱερέων χορός· περὶ ὧν αὐτὸ λέγοιτο σφόδρα δικαίως, τὸ διὰ τῆς τοῦ Προφήτου φωνῆς· ἐκεῖ ἐλάφοι συνέντησαν, καὶ εἶδον τὸ πρόσωπον ἀλλήλων· ἀριθμῷ παρῆλθον, καὶ μία αὐτῶν οὐκ ἀπώλετο· ἑτέρα τὸν ἑτέραν οὐκ ἐζήτησεν, ὅτι κύριος ἐνετείλατο αὐτοῖς, καὶ τὸ πνεῦμα αὐτοῦ συνήγαγεν αὐτούς. οὐ γὰρ καινοῦ τινος ἕνεκα πράγματος, ἢ ἀπροόπτου τυχὸν, ἢ τῶν ἀγνώτων ἐλάφων γέγονεν εὐθὺς ἐκείνη συνδρομή· ἀλλ' ἐπειδὴ, καθάπερ ἐν κήπῳ καλῷ, καὶ ἀνθηροτάτῳ, φημὶ δὴ τῇ τοῦ σωτῆρος ἡμῶν ἐκκλησίᾳ, δεινὸς, καὶ παγχάλεπος, ὤφθη δράκων, οὐ μίαν ἔχων, ἀλλὰ πολλὰς ἐν ἑνὶ σώματι κεφαλὰς, χρῆσιμον ἦν, καὶ ἀναγκαῖα γέγονεν ἡ τῶν ἁγίων ἐλάφων ἄθροισις τε, καὶ παρουσία· ἵνα τῆς τῶν ἰοβόλων σκαιότητος τὸ δεινότατον ἀπαλλάξῃ χωρίον. ἔχουσι γὰρ τοῦ θηρὸς τὰ πνεύματα συνήχηθεν αὐτοῖς, καὶ

Qvæ dilectionis in Chriſtum vis ſit, à diuina Scriptura edocti ſumus: nihilominus autẽ & ipſe Saluator edocuit, dicens: Qui me diligit, me ſequatur; & vbi ſum ego, illic & miniſter meus erit. Oportet enim nos cum illo ſemper eſſe, & amare ſequi Saluatorem omniũ noſtrum IESVM Chriſtum; nulloq. modo ab eo ſeparari. Hoc autem ſeruabimus, ſi quæ illius ſunt, voluerimus. Hoc impleuit illuſtris iſte & magnus ſacerdotum chorus; de quibus valde merito dixerit quiſpiã, quod Prophetæ voce proditum extat: Illic ceruæ obuiauerunt ſibi, & viderunt alternos vultus: numero tranſierunt, & vna ipſarum non perijt: altera alteram non quæſiuit; quia Dominus mandauit eis, & ſpiritus illius cõgregauit eas. Neque enim cauſa vulgaris cuiuſpiam rei, vel fortaſſe terrenæ, hic ſpiritalium ceruarum concurſus contigit: ſed quoniam perinde ac in pulchro florentiſſimoq. horto, in Eccleſiam inquam Saluatoris noſtri, ſæuus immanisq. draco apparuit, nõ vnum, ſed multa habens in vno corpore capita; ſaluberrima ac neceſſaria inſtituta eſt hæc ſpiritalium ceruarum congregatio, & præſentia, vt agrum Dominicum à virulentarum beſtiarum feritate liberet. Spiritus itaque Dei congregauit

Ioan. 12. d. 26.

Eſai. 34. d. 15.

Apoc. 12.

καὶ

ἐσκα" τῷ δικαιοσύνῃ, τῷ πνεύματος ἀλείμματι, τῷ μαχαίρᾳ τοῦ πνεύματος· ὥστε κἂν ἐπέρχῃ θρασὺς καὶ δεινὸς, καὶ πολλῷ ἔχων τὸν ὑπερόφρυα, καὶ κατὰ τὸν ἀλαζόνα Γολιὰθ, βαρβαρικαῖς ἀπειλαῖς, καὶ ἀμαθίαις, καθ' ἡμῶν ἐξογκούμενος, ἀλλὰ νικήσῃ Χριστός· νικήσει δὲ διὰ τῶν ἰδίων ὑπασπιστῶν. πῶς νενίκηκεν ὁ Δαυίδ; πέντε λίθους ἔχων ἐν τῇ καδδίῳ· λεῖοι δὲ ἦσαν οἱ λίθοι· καὶ τοῦτο διὰ τὸν τύπον Χριστοῦ. τίνων γὰρ ἐστι τὸ τοῦ Χριστοῦ καδδίον; ἢ δῆλον ὅτι γῆς ἐκκλησία, πολλοὺς ἔχουσα λίθους τιμίους, καὶ ἐκλεκτούς· περὶ ὧν καὶ ὁ Προφήτης φησὶ· λίθοι τίμιοι, καὶ ἅγιοι κυλίονται ἐπὶ τῆς γῆς. διὰ τούτων τῶν ἁγίων λίθων παρέσται Χριστός. λεῖοι δὲ ἦσαν οἱ λίθοι, ὡς εἶπον. ἢ γὰρ τῶν λίθων λειότης τὸ ἀληπτον ὑπογράφει τινά· ἀληπτον γάρ πως αἰεὶ τὸ λεῖον· ἀπερίληπτος γὰρ αἰεὶ τῶν ἁγίων ἡ πολιτεία. οὕτω νικήσῃ Χριστός· κἂν ἰσχύσῃς" σφεῖραι, ἐὰν ὅτω νενίκηκα κἂν ἀδικήσῃς ἐκ πανουργίας, ἐστραίωσας ἐμέ ἐκ εἰκῆ. ἡμῖν γὰρ ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· ὁ γὰρ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται. ὅτι αὐτῷ πρέπει δόξα, κράτος, τιμὴ, καὶ προσκύνησις, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

thoracem, habent ſalutis galeam, ſpiritus gladiũ. Quare licet inſurgas terribilis & audax, multoq. cum faſtu inuadas, & inſtar iactabundi Goliath barbaricis furoribus & inſolentijs intumeſcas; vincet tamen Chriſtus: vincet autem per ſuos milites. Quomodo vicit Dauid? Quinque lapides in pera habens. Erant autem lapides illi læues, idq. in typum Chriſti. Quæ eſt enim Chriſti pera? Quæ in terris eſt Eccleſia, quæ multos pretioſos & ſelectos lapides continet; de quibus Propheta dicit: Lapides pretioſi & ſancti voluuntur in terra. Per hos ſanctos lapides ſuperabit Chriſtus. Erant autem lapides, vt dixi, læues: læuitas vero iſta lapidum ſubindicat non posſe capi. quod enim læue eſt, ſemper quodammodo apprehenſionem fugit. Sanctorum autem conuerſatio reprehenſioni non eſt obnoxia. Vincet igitur Chriſtus: & vt maxime vulnus infligere queas, adhuc ita vincet. Quòd ſi per aſtutiam iniuriam feceris, nolens coronaſti. Donatum eſt enim nobis à Chriſto, non ſolum vt in eum credamus, ſed vt etiam pro illo patiamur. Qui enim credit in illum, non iudicatur: qui vero non credit, iam iudicatus eſt. Quoniam ipſum decet gloria, imperium, honor, & adoratio, nunc & ſemper, & in ſæcula ſæculorum, Amen.

1. Reg. 17.

Zach. 9. d. 16.

Philip. 1. d. 29.

Ioan. 3. d. 18.

ΓΡΑΞΙΣ ΕΚΤΗ.

ACTIO SEXTA.

Ex codice antiquo.

POST Conſulatum Dominorum noſtrorum Flauij Theodoſij XIII. & Flauij Valentiniani III. ſemper Auguſtorum, xj. kal. Auguſti, qui dies ſecundũ Aegyptios eſt xxviij. Epiphij, Synodo in Epheſiorum metropoli congregata iuxta ſanctionem Deo amantiſſimorum Principum noſtrorum, ac reſidentibus in Epiſcopali ęde Memnonis, religioſiſſimis Epiſcopis Cyrillo Alexandriæ, qui & Cæleſtini quoque ſacratiſſimi Romanorum Eccleſiæ Archiepiſcopi locum obtinebat, & Arcadio Epiſcopo & Legato, & Philippo Presbytero & Legato, ceterisq. qui ſupra recenſiti ſunt ſecundum ſuperiorem ſeſſionem; Petrus presbyter Alexandriæ, & primicerius notariorum dixit: Sancta & magna veſtra Synodus omnem habens prouidentiam rectæ Apoſtolicæq. Fidei, & dogmatum veritatis, proſpiciens quoque diſciplinæ & ordini Eccleſiarũ, definitionem protulit, quam præ manibus habentes, ſi placet ſanctitati veſtræ, legemus. Sancta Synodus dixit: Prolata definitio à ſancto hoc & vniuerſali Concilio legatur, & actorum monumentis inſeratur.

ΗΕΝ ΝΙΚΑΙΑ ΣΥΝΟΔΟΣ πίστιν ἐξέθετο ταύτην.

Πιστεύομεν εἰς ἕνα θεὸν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ θεοῦ, γεννη-

NICAENA SYNODVS hanc expoſuit Fidem.

CRedimus in vnum Deum, Patrem omnipotentem, omnium viſibilium & inuiſibilium factorem. Et in vnum Dominum IESVM Chriſtum,

τὴν ἁγίαν, καὶ ὁμοούσιον τριάδα, καὶ τὴν εὐσέβειαν, καὶ νίκην τῶν δεσποτῶν τῆς οἰκουμένης, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων· εἰ δέ τι τούτων παρασαλεύσω ποτὲ, ὑποκεῖσθαί με τῇ τῶν νόμων αὐστηρίᾳ· καὶ ὑπαναγνωσθείσης μοι τῆς ἐκθέσεως, ὑπέγραψα διὰ Ησυχίου Φλαυίου βουλευτοῦ, διὰ τὸ γράμματά με μὴ εἰδέναι.

Ησύχιος Κερδανεπίου Φλαύιος βουλευτὴς, τεσσαρεσκαιδεκατίτης, ἐπιγνοὺς τὴν ἀληθῆ πίστιν τῆς ὀρθοδοξίας, καὶ παρακαλέσας, προσῆλθον τῇ ἁγιωτάτῃ, καὶ καθολικῇ ἐκκλησίᾳ· καὶ ἀναθεματίζω πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν, καὶ συντίθεμαι τῇ προγεγραμμένῃ ἐκθέσει τῆς ὀρθοδόξου πίστεως, ἀναθεματίζων καὶ τοὺς μὴ ποιοῦντας τὴν ἁγίαν ἡμέραν τοῦ πάσχα, καθὼς ἡ ἁγία, καὶ ἀποστολικὴ ἐκκλησία ποιεῖ· ἐπομνύμενος τὴν ἁγίαν τριάδα, καὶ τὴν εὐσέβειαν, καὶ νίκην τῶν Φιλοχρίστων βασιλέων, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων· εἰ δέ τι τούτων παρασαλεύσω ποτὲ, ὑποκεῖσθαί με τῇ τῶν νόμων αὐστηρίᾳ· καὶ ὑπέγραψα τῇ ἐμῇ χειρί.

Ρουφῖνος Φιλαδελφεὺς, τεσσαρεσκαιδεκατίτης, ἐπιγνοὺς τὴν ἀληθῆ πίστιν τῆς ὀρθοδοξίας, παρεκάλεσα προσπίπτων τῇ ἁγιωτάτῃ καθολικῇ ἐκκλησίᾳ, καὶ ἀναθεματίζω πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν· συντίθεμαι δὲ μετὰ παντὸς τοῦ οἴκου μου τῇ προγεγραμμένῃ ἐκθέσει τῆς ὀρθοδόξου πίστεως· ἀναθεματίζω καὶ τοὺς μὴ ποιοῦντας τὴν ἁγίαν ἡμέραν τοῦ πάσχα, καθὼς ἡ ἁγία, καὶ καθολικὴ ἐκκλησία ποιεῖ, ἐπομνύμενος τὴν ἁγίαν, καὶ ὁμοούσιον τριάδα, καὶ τὴν εὐσέβειαν, καὶ νίκην τῶν Φιλοχρίστων βασιλέων, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων· εἰ δέ τι τούτων παρασαλεύσω ποτὲ, ὑποκεῖσθαί με τῇ τῶν νόμων αὐστηρίᾳ, μετὰ παντὸς τοῦ οἴκου μου· καὶ ὑπαναγνωσθείσης μοι τῆς ἐκθέσεως, καὶ ἀρεσάσης μοι, ὑπέγραψα οἰκείᾳ μου χειρὶ, τῇ ἐμαυτοῦ γνώμῃ, καὶ προαιρέσει.

Εὐγένιος Φιλαδελφεὺς, τεσσαρεσκαιδεκατίτης, ἐπιγνοὺς μετὰ παντὸς τοῦ οἴκου μου τὴν ἀληθῆ τῆς ὀρθοδοξίας πίστιν, παρακαλέσας τὸν ἁγιώτατον ἐπίσκοπον Θεοφάνην, προσῆλθον τῇ ἁγιωτάτῃ καθολικῇ ἐκκλησίᾳ· καὶ ἀναθεματίζω πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν· καὶ τοὺς μὴ ποιοῦντας τὴν ἡμέραν τοῦ πάσχα, καθὼς καὶ ἡ ἁγία καὶ καθολικὴ ἐκκλησία ποιεῖ. συντίθεμαι δὲ μετὰ παντὸς τοῦ οἴκου μου τῇ προγεγραμμένῃ ἐκθέσει τῆς ὀρθοδόξου πίστεως, ἐπομνύμενος τὴν ἁγίαν, καὶ ὁμοούσιον τριάδα, καὶ τὴν εὐσέβειαν, καὶ νίκην τῶν Φιλοχρίστων βασιλέων, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων· εἰ δέ τι τούτων παρασαλεύσω ποτὲ, ὑποκεῖσθαί μετὰ παντὸς τοῦ οἴκου μου τῇ τῶν νόμων αὐστηρίᾳ, καὶ ὑπαναγνωσθείσης μοι τῆς ἐκθέσεως, καὶ ἀρεσάσης μοι, οἰκείᾳ χειρὶ ὑπέγραψα.

Φαυστῖνος λαϊκὸς Φιλαδελφεὺς, τεσσαρεσκαιδεκατίτης, ἐπιγνοὺς τὴν ἀληθῆ πίστιν τῆς ὀρθοδοξίας, καὶ παρακαλέσας τὸν ἁγιώτατον ἐπίσκοπον Θεοφάνην, προσῆλθον τῇ καθολικῇ ἐκκλησίᾳ· καὶ ἀναθεμα-

A sanctam & consubstantialem Trinitatem, & Flauij Theodosij, Flauijq. Valentiniani, orbis terrarum dominorum, & semper Augustorum, pietatem ac victoriam. Si quid autem istorum vmquã violauero, legum austeritati subiacebo. Prælectæ expositioni, quòd litterarum rudis essem, per Hesychium Flauium Senatorem subscripsi.

Hesychius Cerdanepij, Flauius senator, Quartodecimanus, vera orthodoxaq. Fide cognita, ad sanctissimam & catholicam Ecclesiam supplex accessi: omnemq. hæresim, & eam potissimum, quæ est Quartodecimanorum, anathematizo, præscriptæq. orthodoxæ Fidei expositioni adstipulor. Eos præterea, qui sanctum Paschatis diem iuxta sanctæ catholicæ & Apostolicæ Ecclesiæ ritum non celebrant, anathematizo; per sanctam & consubstantialem Trinitatẽ, & per Flauij Theodosij, & Flauij Valentiniani, Christianissimorum Imperatorum, semper Augustorum, pietatem ac victoriam iurans. Quòd si quid vmquam istorum violauero, legum seueritati subiacebo. Et manu mea subscripsi.

Rufinus Philadelphius, Quartodecimanus, vera & orthodoxa Fide agnita, sanctissimæ catholicæ Ecclesiæ suppliciter aduolutus, omnem hæresim, & eam pręcipue quæ est Quartodecimanorũ, detestor, & cum vniuersa domo mea præscriptæ orthodoxæ Fidei expositioni assentior. Illos quoque qui sanctum Paschatis diem secus celebrant, quàm sancta & Apostolica Ecclesia, anathematizo; per sanctam & consubstantialem Trinitatem, & per Christianissimorum Flauij Theodosij, & Flauij Valentiniani semper Augustorum, pietatem & victoriam iurans: ac si quid vmquam istorum præuaricatus fuero, me legum seueritati cũ tota mea domo subiectum fore. Et lectæ mihi huic Fidei expositioni, vt quæ mihi placet, mea manu, meoq. iudicio ac voluntate subscripsi.

Eugenius Philadelphius, Quartodecimanus, cognoscens cum omni domo mea veram & orthodoxam Fidem, obsecrans sanctissimum Episcopum Theophanem, accessi ad sanctissimam catholicam Ecclesiam: & anathematizo omnem hæresim, præcipue vero Quartodecimanorum, & eos qui non celebrant sanctum diem Paschæ, sicut sancta & catholica Ecclesia celebrat. Consentio vero cum omni domo mea præscriptæ expositioni orthodoxæ Fidei, iurans per sanctam & consubstantialem Trinitatem, & per pietatem & victoriam Christianissimorum Imperatorum, Flauij Theodosij, & Flauij Valentiniani semper Augustorum: si vero aliquid eorum præuaricatus fuero quandoque, subiacere me cum omni domo mea legum seueritati. Et lectæ mihi expositioni, quæ & placuit, subscripsi manu mea.

Faustinus laicus Philadelphius, Quartodecimanus, cognoscẽs veram & orthodoxam Fidem, obsecrans sanctissimum Episcopum Theophanẽ, accessi ad catholicam Ecclesiam: & anathematizo

Philadelphium

Philadelphius

tizo omnem hæresim, præcipue vero Quartodecimanorum, in qua prius erraueram: & consentio præscriptæ expositioni orthodoxæ Fidei, anathematizans & eos qui non celebrant diem sanctum Paschæ, quemadmodum sancta & Apostolica Ecclesia celebrat; iurans per sanctam & consubstantialem Trinitatem, & per pietatem & victoriam Dominorum orbis terræ, Flauij Theodosij, & Flauij Valentiniani semper Augustorum: si vero aliquid horum præuaricatus fuero quandoque, subiacere me legum seueritati. Et relecta mihi expositione, accedens cum omni domo mea huic piæ Fidei, subscripsi manu mea.

* Damalius

* Dalmatius & Alexander, manu vsi Eutropij filij Theodori reuerendissimi Diaconi, agnoscentes orthodoxam Fidem, & obsecrantes sanctissimum Episcopum Theophanem, accessimus ad catholicam Ecclesiam, anathematizantes omnem hæresim, præcipue vero Quartodecimanorum, in qua erraueramus; & eos qui non celebrāt diem Paschæ quemadmodum orthodoxi. Et relecta nobis expositione, iurauimus venerabile iuramentum sanctæ Trinitatis, & victoriam & salutem Dominorum orbis terræ, Flauij Theodosij, & Flauij Valentiniani semper Augustorum, non transgredi aliquid præscriptorum: & credentes cum domibus nostris subscripsimus.

Flauianus Nymphidianus Philadelphius, scholasticus, omnibus dogmatibus & consuetudinibus Quartodecimanorum hæreseos, quæ ab orthodoxa Fide non recipiuntur, abrenuntio, profitens communicare rectæ Fidei in omnibus, & hanc suscipere.

Polychronius Tatiani, Flauius, Philadelphius Senator, manu vsus Flauij Hesychij Cerdanepij, propterea quòd tarde scriberem, agnoscens orthodoxam Fidem, & obsecrans reuerendissimum Episcopum Theophanem, accessi catholicæ Ecclesiæ, anathematizans omnem hæresim, præcipue vero Quartodecimanorum, in qua errauerā; & eos qui non celebrant sanctum diem Paschæ quemadmodum orthodoxi. Et lecta mihi hac expositione, iuraui venerabile iuramentum sanctæ Trinitatis, ac victoriam & salutem Dominorum orbis terræ, Flauij Theodosij, & Flauij Valentiniani semper Augustorum, non trāsgredi aliquid præscriptorum: & credens cum omni domo mea, assentior omnibus supra scriptis.

Eustathius Marcelli Philadelphius, aurifex, Quartodecimanus, cognoscens orthodoxam Fidem, & obsecrās sanctissimum Episcopum Theophanem, accessi propria mea voluntate & proposito ad sanctam Dei Ecclesiam catholicam: & anathematizo omnem hæresim, præcipue vero Quartodecimanorum, & eorum qui non celebrāt sanctum diem Paschæ quemadmodum & orthodoxi: & iuraui per sanctam Trinitatem, & per pietatem Christianissimorum Imperatorum, Flauij Theodosij, & Flauij Valentiniani semper Augusto-

A τίζω πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν, εἰς ἣν πρότερον ἐπλανώμην· καὶ συντίθεμαι τῇ προγεγραμμένῃ ἐκθέσει τῆς ὀρθοδόξου πίστεως· ἀναθεματίζω καὶ τοὺς μὴ ποιοῦντας τὴν ἁγίαν ἡμέραν τοῦ πάσχα, καθὼς ἡ ἁγία, καὶ ἀποστολικὴ ἐκκλησία ποιεῖ· ἐπομνύμενος τὴν ἁγίαν, καὶ ὁμοούσιον τριάδα, καὶ τὴν εὐσέβειαν, καὶ νίκην τῶν δεσποτῶν τῆς οἰκουμένης, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων· εἰ δέ τι τούτων παρασαλεύσω, ὑποκεῖσθαί με τῇ τῶν νόμων αὐστηρίᾳ. καὶ ὑπαναγνωσθείσης μοι τῆς ἐκθέσεως, προ-
B σελθὼν μετὰ παντὸς τοῦ οἴκου μου, τῇ εὐσεβεῖ ταύτῃ πίστει ὑπέγραψα χειρὶ ἐμῇ.

Δαλμάτιος, καὶ Ἀλέξανδρος, χειρὶ χρησάμενοι παρὰ Εὐτροπίου υἱοῦ Θεοδώρου τοῦ εὐλαβεστάτου διακόνου, ἐπιγνόντες τὴν ὀρθοδοξίαν, καὶ παρακαλέσαντες τὸν εὐλαβέστατον ἐπίσκοπον Θεοφάνην, προσήλθομεν τῇ καθολικῇ ἐκκλησίᾳ, ἀναθεματίζοντες πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν, ἐν ᾗ ἐπλανώμεθα, καὶ τοὺς μὴ ποιοῦντας τὴν ἡμέραν τοῦ πάσχα, καθὼς καὶ οἱ ὀρθόδοξοι. καὶ ὑπα-
C ναγνωσθείσης ἡμῖν τῆς ἐκθέσεως, ἐξωμόσαμεν τὸν σεβάσμιον ὅρκον τῆς ἁγίας τριάδος, καὶ τὴν νίκην, καὶ σωτηρίαν τῶν δεσποτῶν τῆς οἰκουμένης, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων, μὴ παρασαλεῦσαί τι τῶν προγεγραμμένων, καὶ πιστεύσαντες μετὰ τῶν οἴκων ἡμῶν, ὑπεγράψαμεν.

Φλαυιανὸς Νυμφιδιανὸς, Φιλαδελφεὺς, σχολαστικὸς, πᾶσι τοῖς δόγμασι, καὶ τοῖς ἔθεσι, τοῖς οὖσι μὲν τῆς τῶν τεσσαρεσκαιδεκατιτῶν αἱρέσεως, μὴ προσδεχομένοις δὲ παρὰ τῆς ὀρθοδόξου πίστεως, ἀποτάσσομαι, ὁμολογῶν κοινωνεῖν τῇ ὀρθοδόξῳ πίστει ἐν πᾶσι, καὶ
D ταύτην προσδέχεσθαι.

Πολυχρόνιος * Τατιανὸς, Φλαύιος, χειρὶ χρησάμενος παρὰ Φλαυίου Ἡσυχίου Κερδανεπίου, Φιλαδελφεὺς, βουλευτὴς, διὰ τὸ βραδέως με γράφειν, ἐπιγνοὺς τὴν ὀρθοδοξίαν, καὶ παρακαλέσας τὸν εὐλαβέστατον ἐπίσκοπον Θεοφάνην, προσῆλθον τῇ καθολικῇ ἐκκλησίᾳ, ἀναθεματίσας πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν, ἐν ᾗ ἐπλανώμην, καὶ τοὺς μὴ ποιοῦντας τὴν ἁγίαν ἡμέραν τοῦ πάσχα, καθὼς οἱ ὀρθόδοξοι· καὶ ὑπαναγνωσθείσης τῆς ἐκθέσεως, ἐπωμοσάμην τὸν σεβάσμιον ὅρκον τῆς ἁγίας
E τριάδος, καὶ τὴν νίκην, καὶ σωτηρίαν τῶν δεσποτῶν τῆς οἰκουμένης, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων, μὴ παρασαλεῦσαί τι τῶν προγεγραμμένων· καὶ πιστεύσας μετὰ παντὸς τοῦ οἴκου μου, συμφωνῶ πάντα τὰ προγεγραμμένα.

* ἴσως, Τατιανοῦ.

Εὐστάθιος Μαρκέλλου, Φιλαδελφεὺς, χρυσοχόος, τεσσαρεσκαιδεκατίτης, ἐπιγνοὺς τὴν ὀρθοδοξίαν, καὶ παρακαλέσας τὸν ἁγιώτατον ἐπίσκοπον Θεοφάνην, προσῆλθον οἰκείᾳ μου τῇ γνώμῃ, καὶ προαιρέσει τῇ ἁγίᾳ τοῦ θεοῦ καθολικῇ ἐκκλησίᾳ, καὶ ἀναθεματίζω πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν, καὶ τοὺς μὴ ποιοῦντας τὴν ἁγίαν ἡμέραν τοῦ πάσχα, καθὼς καὶ οἱ ὀρθόδοξοι· καὶ ἐξωμοσάμην τὴν ἁγίαν τριάδα, καὶ τὴν εὐσέβειαν τῶν φιλοχρίστων βασιλέων, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων.

γούστων, εἰ παρασαλεύσω τι τῶν προγεγραμμένων, ὑπεύθυνον εἶναί με τῇ τῶν νόμων αὐστηρίᾳ, καὶ ὑπέγραψα τῇ ἐμῇ χειρί.

Εὐτύχιος, διὰ Φιλαδέλφου, ἐπιγνοὺς τὴν ὀρθοδοξίαν, καὶ παρακαλέσας τὸν ἁγιώτατον ἐπίσκοπον Θεοφάνην, προσῆλθον οἰκείᾳ μου τῇ γνώμῃ, καὶ προαιρέσει τῇ ἁγίᾳ τοῦ θεοῦ, καὶ καθολικῇ ἐκκλησίᾳ· καὶ ἀναθεματίζω μὲν πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν, καὶ τοὺς μὴ ποιοῦντας τὴν ἁγίαν ἡμέραν τοῦ πάσχα, καθὼς οἱ ὀρθόδοξοι· καὶ ἐξωμοσάμην τὴν ἁγίαν τριάδα, καὶ τὴν εὐσέβειαν τῶν φιλοχρίστων βασιλέων, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων, εἰ παρασαλεύσω τι τῶν προγεγραμμένων, ὑποκεῖσθαί με τῇ τῶν νόμων αὐστηρίᾳ. καὶ ὑπέγραψα χειρὶ ἐμῇ.

Παδίκιος Φιλαδελφεὺς, ἐπιγνοὺς τὴν ὀρθοδοξίαν, καὶ παρακαλέσας τὸν ὀρθόδοξον, καὶ ἁγιώτατον ἐπίσκοπον Θεοφάνην, προσῆλθον τῇ ἁγίᾳ τοῦ θεοῦ καθολικῇ, καὶ ἀποστολικῇ ἐκκλησίᾳ· καὶ ἀναθεματίζω πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν· καὶ ἐπόμνυμι τὸν σεβάσμιον ὅρκον, καὶ τὴν εὐσέβειαν τῶν φιλοχρίστων βασιλέων, εἰ παρασαλεύσω τι τῶν προγεγραμμένων, ὑποκεῖσθαί με τῇ τῶν νόμων αὐστηρίᾳ· καὶ ἀρεσθεὶς ὑπέγραψα διὰ Μαρτυρίου ἀναγνώστου.

Εὐτύχιος χωρίου Αὔλακος, ἔξαρχος τῆς τῶν τεσσαρεσκαιδεκατιτῶν αἱρέσεως, ἐπιγνοὺς τὴν ἀληθῆ πίστιν τῆς ὀρθοδοξίας, καὶ παρακαλέσας τὸν ἁγιώτατον ἐπίσκοπον Θεοφάνην, καὶ τὸν εὐλαβέστατον ἐπίσκοπον Ιάκωβον, καὶ τὸν εὐλαβέστατον πρεσβύτερον Χαρίσιον, καὶ οἰκονόμον, προσῆλθον τῇ ἁγιωτάτῃ τοῦ θεοῦ καθολικῇ ἐκκλησίᾳ· καὶ ἀναθεματίζω πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν, εἰς ἣν τὸ πρότερον ἐπλανώμην· καὶ συντίθεμαι τῇ προγεγραμμένῃ ἐκθέσει τῆς ὀρθοδόξου πίστεως, ἀναθεματίζων καὶ τοὺς μὴ ποιοῦντας τὴν ἁγίαν ἡμέραν τοῦ πάσχα, καθὰ ἡ ἁγία καθολικὴ, καὶ ἀποστολικὴ ἐκκλησία ποιεῖ, ἐξομνύμενος τὴν ἁγίαν καὶ ὁμοούσιον τριάδα, καὶ τὴν εὐσέβειαν, καὶ νίκην τῶν δεσποτῶν τῆς οἰκουμένης, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων· εἰ δὲ τούτων τι παρασαλεύσω, ὑποκεῖσθαί με τῇ τῶν νόμων αὐστηρίᾳ.

Πατρίκιος δεύτερος πρεσβύτερος κώμης Παραδιοξύλου, χειρὶ χρησάμενος παρὰ Μαξίμου τοῦ συμπρεσβυτέρου μου, διὰ τὸ *γράμματά με μὴ εἰδέναι, ἐπιγνοὺς τὴν ἀληθῆ πίστιν τῆς ὀρθοδοξίας, καὶ παρακαλέσας τὸν θεοφιλέστατον ἐπίσκοπον Θεοφάνην, καὶ τὸν εὐλαβέστατον πρεσβύτερον, καὶ οἰκονόμον Χαρίσιον ἀξιώσας, προσῆλθον τοῦ κοινωνῆσαι τῇ ἁγίᾳ τοῦ θεοῦ ἐκκλησίᾳ τῆς τῶν ὀρθοδόξων πίστεως· καὶ ἀναθεματίζω πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ τὴν τῶν τεσσαρεσκαιδεκατιτῶν, καὶ τοὺς μὴ ποιοῦντας τὴν ἡμέραν τὴν ἁγίαν τοῦ πάσχα, καθὼς ἡ καθολικὴ τοῦ θεοῦ καὶ ἀποστολικὴ ἐκκλησία· καὶ ἐξωμοσάμην τὴν ἁγίαν, καὶ ζωοποιὸν τριάδα, καὶ τὴν εὐσέβειαν, καὶ νίκην τῶν δεσποτῶν τῆς οἰκουμένης, Φλαυίου Θεοδοσίου, καὶ Φλαυίου Οὐαλεντινιανοῦ, τῶν αἰωνίων Αὐγούστων· εἰ δέ τι τούτων παρασαλεύσω, ὑποκείσομαι τῇ τῶν νόμων αὐστηρίᾳ.

*ἴσως, γράφειν με

A gustorum: si quid autem transgressus fuero ex præscriptis, reum me fore legum seueritatis. Et subscripsi manu mea.

Eutychius, per Philadelphum, cognoscens orthodoxam Fidem, & obsecrans sanctissimum Episcopum Theophanem, accessi propria mea voluntate & proposito ad sanctam Dei & catholicam Ecclesiam: & anathematizo quidem omnem hæresim, præcipue vero Quartodecimanorum, & eos qui non celebrant sanctum diem Paschæ sicut orthodoxi: & iuraui per sanctam Trinitatem, & per pietatem Christianissimorum Imperatorum, Flauij Theodosij, & Flauij Valentiniani semper B Augustorũ, si quid transgressus fuero de his quæ præscripta sunt, subiacere me legum austeritati. Et subscripsi manu mea.

* Padicius Philadelphius, cognoscens orthodoxam Fidem, & obsecrans orthodoxum & sanctissimum Episcopum Theophanem, accessi ad sanctam catholicam & Apostolicam Ecclesiam Dei: & anathematizo omnem hæresim, præcipue vero Quartodecimanorum; iurans venerabile iusiurandum, & pietatem Christianissimorum Imperatorũ, si quid transgressus fuero de his quæ præscripta sunt, subiacere me legum seueritati. Et hæc probãs, subscripsi per Martyrium lectorẽ. *Placidius

C Eutychius villæ Aulacis, princeps Quartodecimanorum hæreseos, cognoscens veram orthodoxamq. Fidem, & obsecrans sanctissimum Episcopum Theophanem, & reuerendissimum Episcopum Iacobum, & reuerendissimum presbyterum & œconomum Charisium, accessi ad sanctissimam Dei catholicã Ecclesiam: & anathematizo omnẽ hæresim, pręcipue vero Quartodecimanorum, in qua prius erraui: & consentio præscriptæ expositioni orthodoxæ Fidei, anathematizans & eos, qui non celebrant sanctum diẽ Paschæ, sicut sancta catholica & Apostolica Ecclesia celebrat; iurans per sanctã & consubstantialẽ Trinitatem, D & per pietatem & victoriam Dominorũ orbis terræ, Flauij Theodosij, & Flauij Valẽtiniani semper Augustorum: si vero aliquid de his præuaricatus vmquam fuero, subiacere me legum austeritati.

Patricius secundus presbyter de vico Paradioxylo, manu vtens Maximi compresbyteri, eo quòd * litteras ignorarẽ, cognoscens verã Fidem orthodoxorum, & obsecrans Dei amantissimum Episcopum Theophanem, & reuerendissimum presbyterum & œconomum Charisium rogans, accessi communicare cum sancta Dei Ecclesia orthodoxorum Fidei: & anathematizo omnem hæresim, præcipue vero Quartodecimanorum, & E eos qui non celebrant sanctum diem Paschæ sicut catholica Dei & Apostolica Ecclesia: iurans per sanctam & viuificam Trinitatem, & per pietatem & victoriam Dominorum orbis terræ, Flauij Theodosij, & Flauij Valentiniani semper Augustorum: si vero de his aliquid præuaricatus fuero, subiacebo legum seueritati. *f. scribere

Stra-

ἀπεχθήτων ἢ γοῦν συναλθόντων σὺν ἀλλήλῳ πλήθει· τοὺς δὲ τολμῶντας, ἢ συνθήκην πίστιν ἑτέραν, ἢ λόγων προσθήκην ποιεῖσθαι, ἢ προσφέρειν τοῖς ἐθέλουσιν ἐπιστρέφειν εἰς ἐπίγνωσιν τῆς ἀληθείας, ἢ ἐξ ἑλληνισμοῦ, ἢ ἐξ ἰουδαϊσμοῦ, ἢ ἐξ αἱρέσεως οἱασδηποτοῦν, τούτους, εἰ μὲν εἶεν ἐπίσκοποι, ἢ κληρικοὶ, ἀλλοτρίους εἶναι τοὺς ἐπισκόπους τῆς ἐπισκοπῆς, καὶ τοὺς κληρικοὺς τοῦ κλήρου· εἰ δὲ λαϊκοὶ εἶεν, ἀναθεματίζεσθαι.

Καὶ τὸ ἴσον δὲ τόδε, εἰ φωραθεῖεν τινὲς, εἴτε ἐπίσκοποι, εἴτε κληρικοὶ, φρονοῦντες, ἢ διδάσκοντες τὰ ἐν τῇ προσκομισθείσῃ ἐκθέσει περὶ τῆς ἐνανθρωπήσεως τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ, τουτέστι τὰ μιαρὰ, καὶ διεστραμμένα Νεστορίου δόγματα, ἃ καὶ ὑποτέτακται, ὑποκείσθωσαν τῇ ἀποφάσει τῆς ἁγίας ταύτης, καὶ οἰκουμενικῆς συνόδου· ὥστε δηλονότι τὸν μὲν ἐπίσκοπον ἀλλοτριοῦσθαι τῆς ἐπισκοπῆς, καὶ εἶναι καθῃρημένον, τὸν δὲ κληρικὸν ὁμοίως ἐκπίπτειν τοῦ κλήρου. εἰ δὲ λαϊκός τις εἴη, καὶ οὗτος ἀναθεματιζέσθωσαν, καθὼς προείρηται.

Postea lecta sunt exempla ex codice Nestorij, quæ supra in gestis damnationis eius habentur. Quibus exemplis subiunctum est.

Petrus presbyter Alexandriæ,& notariorum primicerius dixit: Ecce palam in his ait, quia ante eum nullus doctorum hoc loquutus est populis.

Et subscripserunt omnes.

Cyrillus Episcopus Alexandriæ subscripsi, pronuntians cum sancta Synodo.

Arcadius Episcopus,& Legatus Sedis Apostolicæ subscripsi,pronuntians cum sancta Synodo.

Iuuenalis Episcopus Hierosolymitanus subscripsi, pronuntians cum sancta Synodo.

Proiectus Episcopus, & Legatus Sedis Apostolicæ subscripsi,pronuntians cum sancta Synodo.

Flauianus Episcopus Philippensium subscripsi, pronuntians simul cum sancta Synodo.

Philippus presbyter Sedis Apostolicæ & Legatus subscripsi, pronuntians cum sancta Synodo.

Firmus Episcopus Cæsareæ subscripsi,pronuntians simul cum sancta Synodo.

Memnon Episcopus Ephesi subscripsi,pronuntians simul cum sancta Synodo.

Acacius misericordia Dei Episcopus Melitinorum,consentiens sanctæ Synodo in supradicta sententia, subscripsi.

Theodotus Episcopus Ancyræ,consentiens sanctæ Synodo, subscripsi.

Palladius gratia Christi Episcopus Amasenorum, consentiens sanctæ Synodo in suprascripta sententia,subscripsi.

Amphilochius Episcopus Sydæ subscripsi, pronuntians simul cum sancta Synodo.

Iconius Episcopus Gortynæ Cretæ subscripsi,pronuntians simul cum sancta Synodo.

Daniel Coloniæ subscripsi simul cum sancta Synodo.

Perigenes Episcopus Corinthi subscripsi, pronuntians simul cum sancta Synodo.

Berinianus Episcopus Pergæ metropolis subscripsi per

A congregati fuerunt. Qui vero ausi fuerint aut componere Fidem alteram, aut proferre, vel offerre conuerti volentibus in agnitionem veritatis,siue ex Gentilitate,siue ex Iudaismo,siue ex qualicumque hæresi; hos quidem, si sunt Episcopi,aut Clerici, alienos esse Episcopos ab episcopatu,& Clericos à clericatu decreuit: si vero laici fuerint,anathemati subijci.

Simili etiam modo si qui inuenti fuerint, vel Episcopi, vel Clerici, vel laici, siue sentire, siue docere ea quæ continentur in oblata expositione à Charisio presbytero de vnigeniti Filij Dei incarnatione, siue scelerata & peruersa Nestorij B dogmata, quæ & subnexa sunt; subiaceant sententiæ sanctæ huius & vniuersalis Synodi:vt videlicet Episcopus quidem remoueatur ab episcopatu, & sit depositus; Clericus vero similiter excidat à clericatu: si vero laicus quis sit, & ipse anathematizetur,sicut superius dictum est.

Timotheum presbyterum.

Seuerus Episcopus Synnadorum subscripsi.

Rheginus Episcopus Constantiæ Cypri subscripsi.

** Herennianus Episcopus Myron subscripsi.* *Serenianus Episc. Myrenliũ

Valerianus Episcopus Iconij subscripsi.

C *Tius Episcopus Pisinuntorum metropolis subscripsi.*

Cyrus minimus Episcopus Aphrodisiadis subscripsi.

Meonius Episcopus ecclesiæ quæ est Sardibus Lydiæ,subscripsi.

Hellanicus Episcopus Rhodi subscripsi.

Dalmatius Episcopus Cyzici subscripsi.

Aristonicus Episcopus Laodiciæ subscripsi.

Paralius Episcopus Andraporum subscripsi.

Olympius Episcopus Claudiopolis subscripsi per Episcopum Epiphanium & Theosebium.

** Dinatus Episcopus Nicopolis Epiri subscripsi.* * Donatus

Domninus Episcopus ciuitatis Cotiæ subscripsi.

Eustathius Episcopus ciuitatis Docimi subscripsi.

D *Epiphanius Episcopus ciuitatis Cratiæ subscripsi.*

Gregorius Episcopus ciuitatis Cerasuntis subscripsi.

Helladius Episcopus Adramyti subscripsi.

Anysius Episcopus ciuitatis Thebarum Græciæ subscripsi.

Domninus Episcopus ciuitatis Opuntis subscripsi.

Callicrates Episcopus ciuitatis Naupacti subscripsi.

Nicias Episcopus ciuitatis Megarensium subscripsi.

Callinicus Episcopus Apamiæ subscripsi.

*Petrus Episcopus minimus ciuitatis * Pruseos subscripsi.* *Cruſæ

** Eutrepius Episcopus Vizes subscripsi.* * Eupreprius Episc. Bizyæ

Dion Episcopus ciuitatis Thebarum subscripsi.

E *Perrebius Episcopus Saltuum Thessalonicensium subscripsi.*

Paulus Episcopus ciuitatis Anthedonis subscripsi.

Theodorus Episcopus ciuitatis Aninysiorum subscripsi.

Eusebius Episcopus Heracleæ subscripsi.

Ioannes Episcopus Lesboselenensis subscripsi.

Senecion Episcopus Codrinæ ciuitatis subscripsi.

Tribonianus Episcopus ecclesiæ quæ est Primopolis, subscripsi.

Martyrius Episcopus ciuitatis Helystrorum subscripsi.

Nestus Episcopus Corybrassi subscripsi.

Acacius Episcopus Cotenorum subscripsi.

Ablauius Episcopus ciuitatis Amorij subscripsi.

Hera-

Athanasius Episcopus ciuitatis Scotiscorum subscripsi.
Philumenus Episcopus Cinnæ subscripsi.
Felix Episcopus ciuitatis Apolloniæ subscripsi.
Timotheus Episcopus prouinciæ Scythiæ ciuitatis Tomorum subscripsi.
Zenobius Episcopus ciuitatis Gnossi subscripsi.
Paulianus Episcopus Maiumæ subscripsi.
Phœbammon Episcopus Copti subscripsi.
Pabiscus Episcopus Apollonis subscripsi.
Andreas Episcopus Hermopolis subscripsi.
Phaniæ minimus Episcopus ciuitatis Arpasorum subscripsi.
Theosebius Episcopus ciuitatis Prienes subscripsi.
Maximus Episcopus Assi Asiæ subscripsi.
Theoctistus Episcopus Phocæorum subscripsi.
[a] Sattudēsis *Hermolaus minimus Episcopus [a] Attudæorum subscr.*

Theodorus Episcopus Gadarorum subscripsi manu Actherij Archidiaconi.
Athanasius Episcopus [a] Pari insulæ subscripsi. [a] Parosiethi
Paulus Episcopus [a] Orymnorum subscripsi. [a] Thrymnis
Timotheus Episcopus Briulorum subscripsi.
Daniel Episcopus Coloniæ Cappadociæ subscripsi.
Asclepiades Episcopus Trapezopolitarum subscripsi.
Theodorus Episcopus ciuitatis Echinæi subscripsi.
Cæsarius Episcopus ciuitatis Sartæ subscripsi.
Stephanus Episcopus Gaiopoleos Asiæ subscripsi.
Theodulus Episcopus Heluſæ subscripsi.
Theodorus Episcopus Aribdilæ subscripsi.
Letoius Episcopus Libyadis subscripsi.
Aristocrates Episcopus Olympi subscripsi.
Bessula Diaconus Ecclesiæ Carthaginiensis subscripsi.

ΚΥΡΙΛΛΟΥ ΕΠΙΣΚΟΠΟΥ ΑΛΕξανδρείας ὁμιλία, λεχθεῖσα ἐν Ἐφέσῳ, πρὶν συνεχθῆναι ὑπὸ τοῦ κόμητος, καὶ ὑπὸ στρατιωτῶν φυλαχθῆναι.

CYRILLI EPISCOPI ALExandrini homilia Ephesi habita priusquam à Comite comprehenderetur, militibusq. asseruandus traderetur.

Ὁ μακάριος προφήτης Δαυὶδ τοὺς ἐπὶ θεῷ πεποιθότας, [a] διπλοκάρδιους ὀνομάζει, λέγων· ἀνδρίζεσθε, καὶ κραταιούσθω ἡ καρδία ὑμῶν, πάντες οἱ ἐλπίζοντες ἐπὶ κύριον. τὰ μὲν γὰρ ἐν τοῖς ἀγαθείοις φυτὰ τῆς ἀφθονωτάτης τῶν ὑδάτων ἐπιῤῥοαῖς αὔξεται, καὶ τίθηλε, καὶ εἰς ὕψος αἴρεται μέγα· ψυχὴ δὲ ἀνδρὸς τῆς τοῦ ἁγίου πνεύματος ἀγαθαῖς παρακλήσεσιν [a] ἀνδρίζεται πρὸς ἀρετὴν· βεβαιοῦται πρὸς πίστιν· ἄθραυστον δέχεται τὴν ὑπομονήν· διὸ δὴ μάλιστα πασῶν τῶν ἄλλων ἀρετῶν ὁ μακάριος Παῦλος πρωτεύειν αὐτὴν φησίν· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες, ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται· ἡ δὲ ὑπομονὴ δοκιμήν· ἡ δὲ δοκιμὴ ἐλπίδα· ἡ δὲ ἐλπὶς οὐ καταισχύνει. ἔστι τοίνυν ἡ ὑπομονὴ πάντας ἡμῖν ἀγαθοῦ παρέχεσθαι, καὶ παρασκευάζειν, ὁδὸς οὖσα εἰς δοκίμησιν, τροφὸς ἐλπίδος, τῆς εἰς αἰῶνα τὸν μέλλοντα. κατορθώσωμεν δὲ τὴν ὑπομονὴν τίνα τρόπον; ἡ θεία διδάσκει λέγουσα γραφή· τέκνον, εἰ προσέρχῃ δουλεύειν τῷ κυρίῳ, ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν· εὔθυνον τὴν καρδίαν σου, καὶ καρτέρησον. ἀλλ' ἴσως ἐρεῖ τις· οὐ γὰρ ἦν ἑτέρως δοκιμῆσαι τὸν ἄνθρωπον; οὐκ ἦν δίχα πόνου κατορθοῦν δυνατὸν τὸ ἀγαθόν; οὐδαμῶς, φησὶ· καὶ διὰ ποίαν αἰτίαν; πολλοὶ γὰρ λῃσταὶ οἱ τῆς ἁγίους ἐπιβουλεύοντες, καὶ δεινὸς ὠρὲ αὐτοὺς ὁ πόλεμος. διὰ τοῦτο καὶ αὐτὸς ἔλεγεν ὁ σωτήρ· θλῖψιν ἕξετε ἐν τῷ κόσμῳ, ἀλλὰ θαρσεῖτε· ἐγὼ νενίκηκα τὸν κόσμον. οὕτως, ἐπειδήπερ πολὺς πανταχόθεν τῶν ἁγίων ὁ πόλεμος, ἀντιφέρεσθαι γενναίως ἀναγκαῖον αὐτοὺς ταῖς τῶν πειρασμῶν ἐφόδοις, διαμεμνῆσθαι δὲ τοῦ λέγοντος μακαρίου· μακάριος ἀνήρ, ὃς ὑπομένει θλῖψιν, ἐν πειρασμῷ· ὅτι δόκιμος γενόμενος, λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. βάλλομαι

[a] διπλοκάρδιους

BEatus propheta Dauid eos qui spem suam in Deum defixam habent, animosissimos ostendit, dicens: Viriliter agite, & confortetur cor vestrum, omnes sperantes in Dominum. Etenim plãtæ, quæ in amœnissimis hortis sunt, vberrimis aquarum fluentis irrigatæ crescunt, ac virescunt, & in magnam proceritatem erigũtur: animus autem humanus Spiritus sancti consolationibus augescit ad pietatem, cõfirmatur ad fidem, & infractam acquirit patientiam, quam beatus Paulus inter omnes alias virtutes potissimum demiratur, ita dicens: Non solum autem, sed & gloriamur in tribulationibus; scientes quòd tribulatio patientiam operatur, patientia autem probationem, probatio vero spem, spes autem non confundit. Omne itaque bonum patientia nobis suppeditat atque conciliat; via est ad probationem, speiq. futuræ vitæ nutrix. At quibus rationibus comparetur, id diuina nos Scriptura edocet. Fili (inquit illa) accedens ad seruitutem Dei, prępara animam tuam ad tentationem; dirige cor tuum; & constans esto. Sed dixerit forte quispiam: Poterat ne homo alia via ad vitam probatam peruenire? poterat ne absque labore bonum consequi? Nequaquam, ait. Cur ita? Nam sancti quàmplurimorum patent insidijs, & atrox vbique bellum eos infestat. Hinc & Saluator quoque aiebat: In mundo tribulationem habebitis: sed confidite, ego vici mundum. Quia ergo multa vndecunque bella aduersus sanctos insurgunt, operæpretium est vt viriliter tentationum insultibus resistant, & discipuli dictum in memoria semper habeant: Beatus, ait, vir qui suffert tentationem; quoniam cum probatus fuerit, accipiet coronam vitæ, quã repromisit Deus diligentibus se. Lubet autem ex

Psal.30.d. 25.
Rom.5.a. 3.
Eccli.2.a.
Ioan.16. d.33.
Iacob.1.b. 12.

ex antiquorum geſtis aliquod vobis exemplum recenſere, vt ſpiritalis fortitudinis finem pernoſcatis. Babyloniorum tyranni, & qui apud illam gentem regni adminiſtrationem obtinebant, ſemper quodammodo ad crudelitatem, atque ad faſtum & ſuperbiam propenſiores extiterunt: quare humanæ condicionis limites egreſſi, dignitatem, quæ ſummo ſoliq. Deo debetur, ad ſeipſos rapere non dubitabant. Itaque deteſtandus ille Nabuchodonoſor auream ſtatuam erexit: hæc autem cum bene ſonantium inſtrumentorũ clangore celebraretur, mandauit ſubditis populis vt illam proni adorarent. Illi vero (quippe quibus vſitatum eſſet creaturam potius quàm creatorem Deum colere) promptiſſime ad id proruerunt, & mutauerunt gloriam incorruptibilis Dei in ſimilitudinem imaginis corruptibilis hominis. Poſteaquam vero Babylonij Hebræorum filios, Ananiam videlicet, Azariam & Miſaëlem, in medium produxiſſent, auream ſtatuam adorare iuſſerunt; genusq. illud nobiliſſimum, ac Deo amabile ad eamdem impietatem, qua ipſi tenebantur, delabi compellebant, nempe ad aureæ ſtatuæ adorationem. Sed nihil quidem promouerunt. At vero illorum pietate victi ac ſuperati, incendij cruciatum illis intulerunt. Crimen autem, quod violenter circumuentis imponebatur, erat firmitas in fide, conſtantia in pietate, humanæ culturæ deteſtatio, denique ea nolle ſapere, quæ diuinam naturam iniuria afficerent. At poſteaquam in caminum ignis proiecti ſunt, tunc ſane, tunc magna ineffabilis potentiæ accidit demonſtratio. Etenim elementi vis demutata eſt in id quod præter ſuam naturam erat; ignisq. creatoris nutui ceſſit, & flamma in ventum roris ſibilantem conuerſa eſt. Cum autem adoleſcentuli illi cæleſtis auxilij præſentiam animaduertiſſent, in ignis camino pſallebant, diuinisq. laudibus flammarum æſtum ſedabant. Caminus ille figura erat Eccleſiæ, quæ ſanctos habet choris tripudijsq. exultantes; nec homines tantum, verum etiam Angelos. Virorum iſtorum obſtupuiſti virtutem, laudaſti patientiam, pietatis magnitudinem commendaſti: ſpectemus nunc quo loco res noſtræ ſint conſtitutæ. Illi quidem ſub tyrannis barbaris degebant: nos vero ſub pij imperij ſceptris, illos pijſſime affectos habentes, qui omnium rerum obtinent principatum; quomodo inimicis noſtris cedemus? Nam etſi illi inſidiarum caminum accendunt, peruerſitatisq. flammas exſuſcitant, hominis culturam nobis inducentes: attamen Deum habemus in cælo; ipſum colemus, proniq. adorabimus. etenim cum Deus natura ſit, factus eſt homo nobis ſimilis; non quidem diuinitatem amittens, ſed humanam naturam honore eucheus; potens eſt eripere nos. Nos enim pijſſimorum Imperatorum noſtrorum fidem ſequuti, ingentiq. ipſorum manſuetudine freti, aduerſariorum improbitatem non feremus, & Emmanuelem Deum eſſe natura profitebimur. Quandoquidem ſi id prædicauerimus, enumq. in modum affecti fuerimus, plurimam conſequemur remunerationem. Et qualis hæc eſt? Ipſemet Chriſtus nos edocet. Ait enim: Omnis ergo quicum-

Daniel 3.

Rom. 1. d. 23.

Ibid. c. 25.

Matth. 10 d. 32.

A δέ τι τῶν ἀρχαιοτέρων ἀφηγήσασθαι πραγμάτων· ἵνα μάθητε τῆς πνευματικῆς ἀνδρείας τὸ τέλος. οἱ Βαβυλωνίων τύραννοι, ὃ τοὺς τῆς παρ' αὐτοῖς βασιλείας διέποντες θρόνους, ἐπιμόνῳ πως αἰεὶ γεγένηντο πρὸς ὠμότητα, καὶ ὑπερηφάνειαν· καὶ τοὺς τῆς ἀνθρωπότητος ὑπερβαίνοντες ὅρους, τὸ μόνῳ πρέπον ἀξίωμα τῷ ὄντι πάντων θεῷ, εἰς ἑαυτοὺς ἁρπάζειν ἤθελον. καὶ σαφῶς ὁ ἐπάρατος Ναβυχοδονόσορ εἰκόνα μὲν εἰκόνα χρυσῆν· ὑπηχούντων ᾗ αὐτῇ τῶν δι' ὅλου πάντων ὀργάνων, προσκυνεῖν ἐκέλευε τοῖς ὑπὸ χεῖρα λαοῖς· οἱ ᾗ οὐκ ἀμελέτητον ἔχοντες τὸ λατρεύειν τῇ κτίσει παρὰ τὸν κτίσαντα θεόν, ἐπιμόνως μὲν πρὸς ἅπαν ἐβάδιζον. ἤλλαξαν ᾗ τὴν δόξαν ἃ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου. ἐπειδὴ ᾗ τοὺς Ἑβραίων παῖδας ἤγαγον εἰς μέσον οἱ Βαβυλώνιοι· Ἀνανίαν ᾗ λέγω, καὶ Ἀζαρίαν, καὶ Μισαήλ, προσκυνεῖν ἐκέλευον τῇ εἰκόνι τῇ χρυσῇ· ἃ δὴ παρανόμως ἠνάγκαζον, καὶ φιλόθεον καταβιάζοντο θεὸς εἰς τὴν ἴσην αὐτοῖς καταλιθῆναι ἁμαρτίαν, καὶ προσκυνῆσαι τῇ εἰκόνι τῇ χρυσῇ. ἀλλ' ἦνυον οὐδέν· ἡττώμενοι δὲ τῆς ἐκείνων φιλοθεΐας, τῷ δεῖν πυρὸς αὐτοῖς ἐπήγαγον κόλασιν. ἔγκλημα δὲ ἦν τοῖς περιεστοιχισμένοις τὸ βέβαιον εἰς πίστιν, τὸ πεπηγὸς εἰς εὐσέβειαν, ἀνθρωπαρεσκείας παραίτησις, καὶ τὸ μὴ βούλεσθαι φρονεῖν, ἅπερ τῷ θείῳ προσβλάπτει φύσιν. ἐπειδὴ δὲ ἐνεβλήθησαν εἰς τὸν κάμινον τοῦ πυρὸς, τότε δὴ, τότε τῆς ἀῤῥήτου δυνάμεως μεγάλη γέγονεν ἡ ἐπίδειξις. μετεσκευάζετο γὰρ τῶν στοιχείων ἡ δύναμις εἰς τὸ παρὰ φύσιν· καὶ τῆς τοῦ κτίσαντος νεύμασι παρεχώρει τὸ πῦρ· καὶ εἰς πνεῦμα θρόου διασυρίζον ἡ φλὸξ μετεπλάττετο. αἰσθόμενοι δὲ τῆς ἀνωθεν ἐπικουρίας οἱ νεανίαι, ἦδον ἐν τῇ καμίνῳ τοῦ πυρὸς, τῆς εἰς θεὸν ὑμνῳδίας ἐξημερεῦντες τὸ πῦρ. ἐκκλησίας τύπος ἡ κάμινος ἦν, ἀγίους ἔχουσα χορεύτας, οὐκ ἀνθρώπους μόνον, ἀλλὰ καὶ ἀγγέλους. πεφώνακας τῶν ἀνδρῶν τὴν ἀρετὴν· ἐστήνεσας τὴν ὑπομονὴν, τῆς φιλοθεΐας τὸ μέγεθος. ἴδωμεν, ἐν τίσι τὰ καθ' ἡμᾶς. ἐκεῖνοι μὲν γὰρ ὑπὸ τυράννοις ἦσαν βαρβάροις· ἡμᾶς ᾗ ὑπὸ σκήπτροις ἔχουσι βίοις, ἐυσεβεστάτους ἔχοντας τοὺς τῶν ὅλων κρατοῦντας πραγμάτων, πῶς ἐνδώσομεν τοῖς ἐχθροῖς; εἰ γὰρ καὶ κάμινον αἰθάπτουσιν ἐπιβουλοὶ, ἀλλὰ φλόγας ἐμέρισαι δυσεροπίας, ἀνθρωπαρεσκείαν ἡμῖν εἰσφέροντες· ἀλλ' ἡμεῖς ἔχομεν θεὸν ἐν οὐρανῷ, οὗπερ προσκυνήσομεν. θεὸς γὰρ ὢν φύσει, γέγονε καθ' ἡμᾶς, οὐκ ἀποβεβληκὼς τὸ εἶναι θεὸς· πρόσεστι ᾗ τῷ τῶν ἀνθρώπων φύσει· δυνατὸς ἐστιν ἐξελέσθαι ἡμᾶς. ἡμεῖς γὰρ τῇ πίστει τῶν εὐσεβεστάτων ἐσμὲν βασιλέων, καὶ τῆς ἐνούσης αὐτοῖς ἡμερότητος εἰδότες τὸ μέγεθος, τῆς τῶν ἐναντίων σκαιότητα οὐκ αἰτιώμεθα. ὁμολογοῦμεν ᾗ, ὅτι θεὸς κατὰ φύσιν ἐστὶν ὁ Ἐμμανουὴλ· καὶ τοῦτο λέγοντες, οὕτω τι ᾠκειωμένοι, τελείαν ἔσαν ἀπεκδεχόμεθα τὴν ἀντιμισθίαν· καὶ πόθεν τοῦτο; αὐτὸς ἡμᾶς διδάσκει λέγων· πᾶς οὖν ὅς τις ὁμολογήσει ἐν ἐμοὶ

κ. ἴσως, μεταλήψεται.

κ. ἀνθρωπαρεσκείαν

κ. ἀφιστᾶσα

κ. ἀφιστάνομεν.

κ. ἀλλοῖον

ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς. ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. ὁμολογεῖ δὲ αὐτὸν ὁ λέγων, ὅτι θεός ἐστιν ἀληθινὸς, καὶ τοῖς ἀπιστοῦσιν ἐπιτιμᾷ· ἀρνεῖται δὲ πάλιν ὁ μὴ λέγων, ὅτι θεός ἐστιν ἀληθινὸς, ἀλλὰ καὶ τοῖς ὁμολογοῦσι μαχόμενος. οὐκοῦν ἀρνήσεται μὲν ἐκείνους, ὁμολογήσει δὲ ἡμᾶς ὁ πάντων σωτήρ. δι' οὗ καὶ μεθ' οὗ τῷ θεῷ, καὶ πατρὶ ἡ δόξα καὶ τὸ κράτος, εἰς τοὺς αἰῶνας. ἀμήν.

A cumque me confitebitur corã hominibus, & ego cõfitebor eum coram Patre meo, qui est in cælis. Quicumque autem negauerit me coram hominibus, negabo & ego eum coram Patre meo, qui in cælis est. Ille autem Christum confitetur, qui verũ illum Deum esse dicit; eosq. qui non credunt, reprehendit. Christum rursum negat, qui ipsum verum esse Deum non affirmat, sed & eos quoque qui id confitentur, impugnat. Itaque negabit quidem illos, confitebitur autem nos omnium Saluator: per quem, & cum quo Deo & Patri cum Spiritu sancto est gloria & potestas in sæcula. Amen.

ΤΑ ΠΡΑΚΤΙΚΑ ΤΟΥ ΑΠΟΣΤΑΤΙΚΟΥ ΣΥΝΕΔΡΙΟΥ.

ACTA CONCILIABVLI.

ΑΝΑΦΟΡΑ ΤΩΝ ΑΝΑΤΟΛΙΚΩΝ πρὸς τὸν βασιλέα· ἧς προέταξαν τὸ σύμβολον τῶν ἐν Νικαίᾳ ἁγίων πατέρων, ἀναγαγόντες τὰ ἀπὸ τῆς ἁγίας, καὶ οἰκουμενικῆς συνόδου τυπωθέντα ἐπὶ τοῖς προδοθεῖσιν αὐτῇ λιβέλλοις παρὰ Κυρίλλου, καὶ Μέμνονος, τῶν ἁγιωτάτων· ἥτις ἐστάλη Εἰρηναίῳ κόμητι, καὶ δι' αὐτοῦ ἀπεδόθη.

RELATIO ORIENTALIVM ad Imperatorem, cui Symbolum sanctorum Nicænorum Patrum præposuerunt, referentes de sanctæ & œcumenicæ Synodi decretis super libellis, quos sanctissimi Cyrillus & Memnon ipsi obtulerunt. Fuit autem relatio hæc ad Irenæum Comitem missa, & per ipsum Imperatori exhibita.

Ὀρήνων ὡς ἀληθῶς, καὶ δακρύων, καὶ ὀδυρμῶν ἄξια τὰ ὑπὸ τῶν λεγομένων ἐπισκόπων τολμώμενα· ὡς ἐν σκηνῇ καὶ θεάτρῳ, καὶ τὰ μεγάλα, καὶ ἄρρητα τῆς ἐκκλησίας μυστήρια παίζουσι. καθαιρεθέντες γὰρ ὑφ' ἡμῶν, διὰ τὰς πολλὰς αὐτῶν παρανομίας, Κύριλλος, καὶ Μέμνων, καὶ διὰ τὸ δυσσεβὲς Απολιναρίου φρόνημα, ὃ ἐν τοῖς κεφαλαίοις τοῖς ὑπ' αὐτοῦ πεμφθεῖσιν εὑρήκαμεν, λιβέλλους, ὡς ἔγνωμεν ἐπὶ τοῦ παρόντος, ἔδοσαν τοῖς λοιποῖς, τὰ ἄθεσμα ἐκεῖνα πεποιηκόσι, καὶ τοῖς κεφαλαίοις ἐκείνοις τοῖς αἱρετικοῖς, καθυπογράψασιν, καὶ διὰ τοῦτο παρ' ἡμῶν τῷ τῆς ἀκοινωνησίας ὑποβληθέντες ἐπιτιμίῳ, ὡς παρ' ἡμῶν ἀδικηθέντες, καὶ δικαστᾶις χρησάμενοι τοῖς ὑπευθύνοις οὖσι, καὶ τοῖς ἴσοις ἐγκλήμασιν ὑποκειμένοις, ἐκάλεσαν ἡμᾶς εἰς κριτήριον, τοὺς ἀκήρατον τῆς ὀρθοδοξίας τὴν πίστιν διαφυλάττειν προαιρουμένους. εἶτα ἡμῶν ἀκολούθως ἀποκριναμένων, ὡς χρὴ ἀναμεῖναι τὰ παρὰ τῆς ὑμετέρας εὐσεβείας τυπούμενα,

NAE temerarij eorum conatus qui Episcopi dicuntur, lamentatione, lacrymis & luctu sunt digni: siquidem etiam magna illa, secretaq. Ecclesiæ mysteria, tamquam in scena ac theatro, ludibrio exponunt. Etenim Cyrillus & Memnon propter multa scelera, impiumq. Apollinarismum, quem ex capitibus, quæ ipse [Cyrillus] emisit, deprehendimus, à nobis exauctorati, libellos quosdã, vt in præsentia accepimus, reliquis qui illa scelera perpetrauerant, & illis hæreticis capitibus subscripserant, exhibuerunt, atque ob id excõmunicationis censuræ à nobis subiecti, tamquã iniuria fuissent à nobis affecti, iudicibusq. vsi præuaricatę legis reis, ijsdemq. criminibus implicatis, nos, quibus propositum fuit orthodoxam Fidem integram conseruare, in iudicium vocauerunt. Postea vero, cum competenter respondissemus, pietatis vestræ placitum hac de re expectari oportere, atque hæc etiam bis

Innocentium absolutionem id fuisse indicare videntur.

Omnia hæc mera mendacia sunt, & calumniosa impostura.

Schismatici ad Synodum citati, comparere non sunt ausi, vt ipsimet fatentur.

bis & ter dixiſſemus; pietatis ſanctiones pro nihilo ducentes, functionem ſacerdotalem, vt ſibi perſuadent, illis reſtituerunt: idem moliti, ac ſi quis, cum ipſe ſit ligatus, neque ſemetipſum à vinculis expedire valeat, alium tamen ſoluere conetur. Nam ſi Memnonis & Cyrilli depoſitio à nobis facta, valida non fuiſſet; nec libellos exhiberi, nec depoſitos abſolui, quod ipſi putant, oportebat. Sin autem ea exauctoratio vere iuſta legitimaq. fuit, vt revera fuit; horum quoque excommunicatio, perinde ac depoſitio, iuſta validaq. exiſtet. ab ijſdem enim hæc & illa manauit. Hæc cum ita ſe habeant, quomodo excommunicationis vinculis innodati, & omni ſacerdotali functione priuati, depoſitis ſacerdotij miniſterium reſtituere potuerunt? idq. maioribus quoque ſeſe inuoluentes criminibus? Quippe excommunicati cum eſſent, communionem temere attentarunt, & cum depoſitis, etiam ante ridiculam illam abſolutionem, contra iura communicauerunt. Rogamus itaque Maieſtatem veſtram, ne Eccleſiaſticas leges proculcatas neglectui habeat; ſed vt Fidem impugnatã, quàm celerrime vindicet; nobisq. inſidijs appetitis (nã ſexcenta mala, eaq. extrema, minantur) ſuccurrat, & hinc liberatos ad regiam ciuitatem euocet; vt corã pietate veſtra illorum iniquitatem & impietatem redarguamus. Perſuaſum enim habemus, fieri non poſſe, vt legitimo ordine, quæ propoſita ſunt, conſtituantur, niſi veſtræ Maieſtatis auctoritas intercedat. Quòd ſi hoc ſerenitati veſtræ non probatur, ſupplicamus Nicomediam accerſiri, vt expedite, quæ acta ſunt, dominationi veſtræ ſignificemus, veſtræq. pietatis ſanctiones accipiamus. Obſecramus etiam celſitudinem veſtram Chriſto dilectã, vt cum quolibet Metropolitano duo dumtaxat religioſiſſimi Epiſcopi conuocentur. Nam multitudo ad dogmatum quidem inquiſitionem ſuperflua eſt, ſolum vero nouit excitare tumultus. Quamobrem & ſupra memorati multitudine ſtipati venerunt, hac ſola cõfidentes, non autem veritate, aut dogmatum rectitudine: atque hoc vnum ſtudẽt, vt hominum turba quod volunt efficiant, ſubſcriptionumq. multitudine animos fallaciter occupent. Nos vero veſtro edicto obſequentes, & paucos quoſdam ad dogmatũ examinationem plus ſatis futuros arbitrantes, tres tantũ ex qualibet prouincia huc acceſſimus, veſtræq. pietatis decreta perpetuo obſeruantes, pijſſimos Epiſcopos iſtuc non amandauimus, vt fecerũt illi, qui omnia facile audẽt; ſed quæ oportuit, per litteras ſignificauimus: hoc vnum ob oculos verſantes, ne pijs veſtris decretis obſiſtamus. Ad hæc pietatem veſtram obnixe obteſtamur, vt omnibus præcipiat, vt Fidei in ciuitate Nicæna expoſitæ (quam huic quoque epiſtolæ noſtræ præpoſuimus) ſubſcribant; nihilq. peregrinum ipſi adſuant, neque Dominũ noſtrum IESVM Chriſtum purum hominem eſſe dicant: nam & Deus perfectus eſt, & homo perfectus: neque Chriſti Deitatem patibilem inducant: vtrumque enim æque temerarium eſt.

Schiſmatici Synodũ Conſtantinopolim aut Nicomediam dolo ſe transferri effingunt.

Schiſmatici damnatorum ſuam vbi obſe ex ſimulatione, orthodoxorum multitudinem in contemptum adducere ſtudent.

Sed tamen alios ſubornaſſe, qui multo plus poterant, quàm veri ſchiſmatici Epiſcopi.

A καὶ δὶς, καὶ τρὶς τῶν αὐτῶν ἱερηχότων, παιδιὰν ἡγησάμενοι τοὺς τῆς ἀσεβείας δεσμοὺς, ἀπέδοσαν αὐτοῖς, ὡς μὲ νομίζοντι, τὴν ἱερωσύνην, ὅμοια ποιοῦντες, ὥσπερ εἴ τις δεδεμένος, καὶ ἑαυτὸν τῶν δεσμῶν ἀπαλλάξαι μὴ δυνάμενος, ἕτερον λύειν ἐπιχειρήσειεν. εἰ μὲν γὰρ ἦν ἀξιόχρεως ἰδεῖν ἡ παρ' ἡμῶν γνωμένη Μέμνονος καὶ Κυρίλλου καθαίρεσις, ἐχρῆν μηδὲ λιβέλλους δοθῆναι, μηδὲ λυθῆναι, ὡς γε νομίζουσι, τοὺς καθαιρεθέντας· εἰ δὲ ἀληθῶς, ὥσπερ οὖν ἀληθῶς, ἀξιόχρεως ἰδεῖν, καὶ ἡ ἀκοινωνησία ὡσαύτως ἀξιόπιστος, καὶ βεβαία· ἀφ' γὰρ τῶν αὐτῶν αὕτη, κἀκείνη γεγένηται. τούτων δὲ οὕτως ἐχόντων, πῶς οἷόν τε ἦν τοὺς ἀκοινωνήτους, καὶ πάσης B ἱερωσύνης κεκωλυμένους, τοῖς καθῃρημένοις ἱερωσύνην δοσθῆναι; καὶ τοῦτο μείζοσιν ἐγκλήμασιν ἑαυτοὺς περιπείραντας; ἀκοινώνητοι γὰρ ὄντες, τῆς τε κοινωνίας κατετόλμησαν, καὶ τοῖς καθῃρημένοις ἀφανῶς ἐκοινώνησαν, καὶ πρὸ τῆς κατακελεύσεως λύσεως. δεόμεθα τοίνυν τοῦ ὑμετέρου κράτους, μὴ παριδεῖν τοὺς ἐκκλησιαστικοὺς παρανομίας δεσμούς· ἀλλ' ὡς τάχιστα ἐπαμῦναι τῇ πίστει πολεμουμένῃ, καὶ ἡμῖν ὑπερβαλλομένοις· μυρία γὰρ ἡμῖν ἀπώλεσαν αἰτίαις, καὶ κελεύουσιν ἡμᾶς ἐντεῦθεν ἀπαλλαγῆναι, καὶ εἰς τὴν C βασιλίδα πόλιν ἀφικέσθαι· ἵνα ὑπὸ τῆς ἀσεβείας τῆς ὑμετέρας καὶ τὴν ἀφροσύνην αὐτῶν, καὶ τὴν ἀσέβειαν διελέγξωμεν. ἀδύνατον γὰρ, ὡς ἡγούμεθα, ἅπαντα τοῦ ὑμετέρου κράτους ἀνύεσθαι, καὶ ἐνθέσμως τὰ προκείμενα τυποῦσθαι· εἰ μὴ τάχος μὴ ἀφίξεται ὑμῶν τῇ γαλήνῃ, εἰς τὴν Νικομήδειαν μεταβῆναι ἀφικνούμεθα· ἵνα ῥᾳδίως καὶ τὰ γινόμενα δηλῶμεν τῷ ὑμετέρῳ κράτει, καὶ τοὺς τῆς ὑμετέρας ἀσεβείας δεχώμεθα τύπους. παρεύχεσθαι δὲ ἀφικνούμεθα τὴν φιλόχριστον ὑμῶν κεφαλὴν μὴ ἐκάστου μητροπολίτου δύο μόνους θεοφιλεστάτους ἐπισκόπους συγκληθῆναι· τὸ γὰρ πλῆθος ἄφετον μὲν εἰς δογμάτων D ζήτησιν, θορύβους δὲ μόνον οἶδεν ἐργάζεσθαι. διὸ καὶ οἱ παρεσκευασμένοι μὴ πλήθους παρεδρεύσαντο· τούτῳ μὲν νῦν θαῤῥοῦντες, ἀλλὰ τὴν ἀλήθειαν, καὶ δογμάτων ὀρθότητα, καὶ σκοπὸν ἔχοντες ἀφ' τοῦ πλήθους τὴν οἰκείαν ψῆφον εἰς ἔργον ἀγαγεῖν, καὶ τῷ πλήθει τῶν ὑπογραφῶν σωφρονίσαι. ἡμεῖς δὲ καὶ τῷ ὑμετέρῳ θεσπίσματι πιθόμενοι, καὶ νομίσαντες ὀλίγους ἐξαρκεῖν εἰς ζήτησιν δογμάτων, τρεῖς ἐξ ἑκάστης ἐπαρχίας ἐλαλύθαμεν· καὶ μέχρι τοῦ παρόντος τοὺς τῆς ὑμετέρας E ἀσεβείας ὅρους φυλάττοντες, τὸν ἀπεσταλμένον αὐτοῖς θεοφιλεστάτους ἐπισκόπους, ὡς οἱ πάντα δικαίως πολιοῦντες πεποιήκασιν· ἀλλὰ καὶ γραμμάτων ἃ ἐχρῆν ἐδιδάξαμεν, σκοπὸν ἔχοντες, μὴ ἀντιπίπτειν τοῖς ἀσεβέσιν ὑμῶν θεσπίσμασι. ὡς δὲ τούτοις ἀντιβολῶμεν ὑμῶν τὴν ἀσέβειαν, κελεύσαι πάντως τῇ καθ' Νίκαιαν ὑπογράψαι πίστει, ἣν τούτων ἡμῶν προεπέξαμεν τῶν γραμμάτων, καὶ μηδὲν αὐτῇ ξένον ἐπισυνάγειν, μήτε ψιλὸν ἄνθρωπον τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν λέγοντας· θεὸς γάρ ἐστι τέλειος, καὶ ἄνθρωπος τέλειος· μή τι παθητὸν εἰσάγειν τὴν θεότητα τοῦ Χριστοῦ· πολυθρύλητον γὰρ ὄντως ἐκάστοτε.

ΠΕΡΙ

ΠΕΡΙ ΤΩΝ ΑΠΟΣΧΙΣΤΩΝ. A

Η ἁγία συνοδος, ἥτις τῆς ἀνατολικῆς διοικήσεως, καὶ οἱ σὺν αὐτοῖς ἐκ διαφόρων διοικήσεων, καὶ ἐπαρχιῶν συνηγμένοι, Βιθυνίας, Πισιδίας, καὶ Καππαδοκίας δευτέρας, Παφλαγονίας, Εὐρώπης, Μυσίας, Ροδόπης, Θεσσαλίας, διελάλησαν τὰ ὑποτεταγμένα.

Τῶν ἐναγχος ἀναφυέντων ἐκκλησιαστικῶν ἕνεκα ζητημάτων, εἰς τὴν Ἐφεσίων πόλιν συγκληθέντες ὑπὸ τῶν δικαίως βασιλεύειν ὑπὸ τοῦ θεοῦ δοκιμασθέντων, καὶ τοὺς οἴακας τῆς οἰκουμένης ἐγχειρισθέντων, τῶν σοφῶς τε, καὶ εὐσεβῶς τοὺς ὑπηκόους Βιθυνόντων διοικούντων, εὐκόνως τῷ ἱερημένῳ καταλάβομεν πόλιν. χρόνου δὲ τριβέντος οὐκ ὀλίγου, διὰ τὰς γεγενημένας ὑπὸ Κυρίλλου, καὶ Μέμνονος ταραχὰς, καὶ δὴ, ἐκ τῆς χαμαιτύπων φοιτησάσης διὰ τῶν ἡμετέρων βασιλέων, παρεγγυώντων τῷ δεσμῷ τῆς εἰρήνης ἑνῶσαι τὰς ἁπανταχοῦ τοῦ θεοῦ ἐκκλησίας, καὶ διορθῶσαι τῇ ἐν Νικαίᾳ ὑπὸ τῶν μακαρίων πατέρων ἐκτεθείσῃ πίστει, ἐκβαλόμενον δηλαδὴ τῶν ἀναφυέντων σκανδάλων, ἐπεχειρήσαμεν μὲν τοὺς τὰ τοῦ Αἰγυπτίου Κυρίλλου φρονήσαντας ἀποκόπους, καὶ τοῖς ὑπ' αὐτοῦ ἐκτεθείσιν αἱρετικοῖς κεφαλαίοις καθυποχρέωσαντας, πῶσαν αὐτοὺς ἐκεῖνα τὰ τῇ ὀρθοδόξῳ πίστει λυμαινόμενα σαφῶς, διορθώσασθαι τῇ ἐν Νικαίᾳ γνωμένῃ ἐκθέσει, καὶ τὸ θεσπισμα τῶν Φιλοχρίστων ἡμῶν βασιλέων. μὴ δυνηθέντας δὲ αὐτοὺς πῶσαν, διὰ τὴν κακῶς γνωμένην αὐτοῖς περὶ λήψιν, ἠναγκάσθημεν οἱ τῇ ὑγιεῖ τῶν πατέρων ἡμῶν πίστει, καὶ μηδὲν αὐτῇ ξένον παρεισαχθῆναι συγχωρήσαντας, τούτῳ ἐγγράφως ἐκθέσθαι, καὶ τῆς διορθωτικῆς τὴν οἰκείαν ὁμολογίαν βεβαιῶσαι. ἀρκεῖ δὲ τῶν ὀλίγων τούτων ῥημάτων ἡ ἔκθεσις, καὶ τῆς εὐσεβείας διδάξαι τὸ ἀκριβὲς, καὶ τῆς ἀληθείας ὑποδεῖξαι τὸν τρόπον, καὶ τῆς αἱρετικῆς κακοδοξίας ἐλέγξαι τὸν πλάνον. ἔστι δὲ ἡ ἔκθεσις τῆς πίστεως αὕτη.

Πιστεύομεν εἰς ἕνα θεὸν, πατέρα παντοκράτορα, πάντων, ὁρατῶν τε, καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτέστιν, ἐκ τῆς οὐσίας τοῦ πατρὸς· θεὸν ἐκ θεοῦ, φῶς ἐκ φωτὸς, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί· δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν οὐρανῷ, καὶ τὰ ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, ἐνανθρωπήσαντα· παθόντα· καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς οὐρανοὺς, καὶ ἐκ δεξιᾶς τοῦ πατρὸς καθεσθέντα, καὶ ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. τοὺς δὲ λέγοντας· ἦν ποτὲ ὅτε οὐκ ἦν, καὶ· πρὶν γεννηθῆναι οὐκ ἦν, καὶ· ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως, ἢ οὐσίας φάσκοντας εἶναι, ἢ τρεπτὸν, ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ, καὶ ἀποστολικὴ ἐκκλησία.

DE SCHISMATICIS.

Sacra diœceſeos Orientalis Synodus, ceteriq. vnà cum ipſis ex diuerſis prouincijs ac diœceſibus congregati, videlicet ex Bythinia, Piſidia, & Cappadocia ſecunda, Paphlagonia, Europa, Myſia, Rhodope, Theſſalia, interlocuti ſunt quæ ſequuntur,

PRopter Eccleſiaſticas quaſdam controuerſias nuper enatas Epheſum ab illis conuocati, quos Deus ad iuſte regnandum ſelegit, & ad orbis terræ gubernaculum inſtituit, quiq. ſubditos ſapienter ac pie regunt, impigre ad dictam ciuitatem nos contulimus. Cum autem non parum téporis propter turbas à Cyrillo & Memnone excitatas in caſſum fluxiſſet, ſecundisq. ac tertijs deſtinatis pientiſſimorum Chriſtiq. amantiũ Imperatorum noſtrorum litteris præceptum eſſet, vt Dei Eccleſię, quæ vbique ſunt, pacis vinculo coniungerentur, necnon in Fidei expoſitione, quam beati Patres apud Nicænam ciuitatẽ ediderant, acquieſcerent, exortis videlicet ſcandalis è medio ſublatis, conati ſumus Epiſcopos cum Aegyptij Cyrilli ſententia facientes, hæreticisq. illius expoſitis capitibus adſtipulatos, inducere, vt [capita] illa orthodoxæ Fidei aperte repugnantia condemnarent, & expoſitione Nicæna contenti eſſent, iuxta Chriſtianiſſimorum Imperatorum noſtrorum ſanctionem. Verum cum hoc illis (quòd nimirum peruerſa opinio animos illorum præoccupaſſet) perſuadere nõ poſſemus; nos ſanam Patrum Fidem ſectantes, nihilq. extraneum illi admiſceri patientes, hanc noſtram confeſſionem in ſcriptis exponere, ſubſcriptionibusq. confirmare compulſi ſumus. Horum namque paucorum verborum expoſitio ſufficit cum ad pietatis doctrinam exacte tradendam, tum ad veritatis viam oſtendendam, tum ad redarguendos hæreticæ prauitatis errores & impoſturas. Habet autem ea Fidei expoſitio hunc in modum.

Quomodo de pace cum Synodi Patribus tractarint, quã numquã prodire ausi fuiſſent.

Credimus in vnum Deum, Patrem omnipotentem, viſibilium omnium & inuiſibilium factorem. Et in vnum Dominum IESVM Chriſtum, Filium Dei, natum ex Patre vnigenitum, hoc eſt, ex Patris ſubſtantia: Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, conſubſtantialem Patri, per quem omnia facta ſunt, quæ in cælo, & quæ in terra. Qui propter nos homines, & propter noſtram ſalutem deſcendit, & incarnatus eſt, & homo factus: paſſus eſt, & tertia die reſurrexit, & aſcendit in cælos, ſedetq. in dextera Patris: & venturus eſt iudicare viuos & mortuos. Et in Spiritum ſanctum. Qui autem dicunt: Erat aliquando, cum non erat, & antequam naſceretur, non erat, quòdq. ex nihilo, aut ex alia ſubſtantia, aut eſſentia factus eſt; quiq. Filium Dei vertibilem, aut alterabilem eſſe aſſerunt; eos anathematizat catholica & Apoſtolica Eccleſia.

Hæc

Fidei Nicænæ Symbolum facit contra omnes hæreſes.

Hæc eſt Fides, quam Patres expoſuerunt; in primis quidem contra Arium blaſphemantem,& Filium Dei creaturam eſſe dicentem; tum vero contra omnem hæreſim Sabellij, Photini, Pauli Samoſateni, Manichæi, Valentini, Marcionis, & contra omnem hæreſim, quæ aduerſus Eccleſiam catholicam ſeſe erexit: quos etiam Epiſcopi illi,qui trecenti decem & octo numero in ciuitate Nicæa olim conuenerant,condemnarunt. In hac Fidei expoſitione nos omnes conquieſcere confitemur; in hac perſeueramus, qui hic Epheſi conuenimus,& qui in prouincijs noſtris degunt religioſiſſimi Epiſcopi,aſſenſum præbentes omnibus his,quæ à nobis agentur. Sapientis enim conſilio morem gerimus. Ne transferas,iniquit,terminos æternos, quos poſuerunt patres tui. Ceterum capita, quæ hæretico ſenſu imbuta Cyrillus Alexandrinus nuper expoſuit, quibusq. nonnullos ſuperuacaneos & ſtolidos anathematiſmos attexuit,& quæ Epiſcoporum calculo,ac ſubſcriptione corroborare conatus eſt, illa ſancta Synodus Epheſi congregata explodit,& ab orthodoxa Fide aliena eſſe decernit.

Prou.22. d.28.

Immo ſancta Synodus ea omnia, vt erroneas, condemnauit omnia ſuſtulit atq; euertit.

Ioannes Epiſcopus Antiochiæ Orientalis, ſanctæ Fidei præſcriptæ conſenſi.

Subſcripſerunt autem ſimiliter & reliqui ipſorum Epiſcopi; qui etiam per epiſtolam, quæ ſubiungitur, Ruſum Epiſcopum vt ipſis auxiliaretur, rogauerunt.

Epiſtola hæc ad Ruſum habetur. Suo loco iuxta ſeriem recitabitur pag. 468.

EXEMPLVM IMPERIALIVM litterarum, quæ Epheſum ad ſanctam Synodum per Palladium Magiſtrianum eo fine miſſæ ſunt, vt euerterent quæ antea per ipſos ⌈Concilij Patres⌉ acta fuerant, tamquam de integro fieri debeat Fidei diſcuſſio.

Imperatores Cæſares, Theodoſius & Valentinianus, victores, triumphatores, maximi, ſemper Auguſti, ſanctiſſimæ Synodo Epheſinæ.

Falſa Candidiani narratio Imperatores deſcepit.

MAgnificentiſſimi Candidiani deuotorum domeſticorum Comitis relatu pietas noſtra accepit, quædam in Epheſiorum metropoli per tumultum, ac ſecus quàm conueniat, tranſacta fuiſſe. Nam neque omnes, vt decretum erat, pijſſimi Epiſcopi conuenerunt (cũ tamen magnæ Antiochenæ ciuitatis Epiſcopus cũ alijs Metropolitanis iam appropinquaret) neque illi qui iã venerant, ſimul conſultauerunt, nec inter ſe conſenſerunt, neque ea quæ de Fide ſunt, modo quo oportebat, vel prout continebatur ſacris litteris noſtris,quas ſubinde miſimus,examinauerũt: ſed res ita geſta eſt,vt manifeſtũ euaderet, alios alijs eſſe infenſos ob vehemens ſtudium erga illa,quæ quomodocumque placita ſunt,nec velamen prętendere valẽtes. Quare quæ geſta ſunt,ſtudio acta eſſe,quilibet exiſtimauerit. Proinde ſacræ Maieſtati

Omnia hæc falſa relata fuerant Imperatoribus, vt ex præſentibus patet.

ΙΣΟΝ ΒΑΣΙΛΙΚΟΥ ΓΡΑΜΜΑΤΟΣ, ἀποσταλέντος ὑπὸ Εφίσῳ πρὸς τὴν ἁγίαν σύνοδον ὑπὸ Παλλαδίου Μαγιστριανοῦ, διὰ ἱρέωντος τὰ παρ' αὐτῶν πραχθέντα, ὡς ὀφειλούσης ἄνωθεν γνώσθαι συζητήσεως.

Αὐτοκράτορες Καίσαρες, Θεοδόσιος, καὶ Οὐαλεντινιανὸς, νικηταὶ, τροπαιοῦχοι, μέγιστοι, ἀεισέβαστοι, τῇ κατ' Εφεσον ἁγιωτάτῃ συνόδῳ.

Imperatores Cæſares, victores, triumphatores, maximi, ſemper Auguſti, ſanctiſſimæ Synodo Epheſinæ.

Τοῦ μεγαλοπρεπεστάτου κόμητος τῶν καθωσιωμένων δομεστίκων Καντιδιανοῦ γνωρίσαντος ἡμῖν, μεμάθηκεν ἡ ἡμετέρα εὐσέβεια πραχθῆναί τινα, καὶ οὐδὲ τὸ τυχὸν, κατὰ τὴν Εφεσίων μεγονέαν μητρόπολιν, οὔτε πάντων, ὥσπερ ἐδέδοκτο, τῶν θεοσεβεστάτων ἐπισκόπων συνελθόντων· καίτοι τοῦ τῆς μεγαλοπόλεως Αντιοχείας ἐπισκόπου πλησιάζειν ἤδη σὺν ἑτέροις μητροπολίταις μέλοντος· οὔτε τῶν ἤδη συγγεγονότων συνεψαμένων, ἢ ὁμονοησάντων ἀλλήλοις, οὔτε μὴν τὰ περὶ τῆς πίστεως, καθ' ὃν ἐχρῆν τρόπον, ἐξετασθέντων, ἢ ὥσπερ τοῖς ἐγκαπεμφθεῖσι θείοις ἡμῶν τύποις ἐκέκτητο γράμμασιν· ἀλλὰ ὥστε δῆλον εἶναι τὸν πόθον πρός τινας ἀπηχθῆσθαι, διὰ πολλὰ τὰ παρὰ τοῖς ὀρθοδόξοις δόξαντα ἀνυβρίστως, οὔτε προκαλύμματι χρήσασθαι δυνηθέντων· διὸ νομίσαι αὖτις λογισμῷ τὸ μεγαλόπρεπες πεπράχθαι, ὅθεν δίδυμος

ἀεισεβαστοῦ

δέδοκται τῇ ἡμετέρᾳ θειότητι, χώραν μὲν τὴν τοιαύ- A
τὴν μηδαμῶς ἔχειν * ἐξελθεῖν αὐθεντίαν, τῶν δὲ ἀνα-
κολούθως γεγονότων ἀργούντων, τοὺς περὶ τῆς εὐσε-
βείας λόγους, ὥσπερ ἐδέδοκτο, πρότερον ἐξεταστῆ-
ναι, καὶ κατὰ τὸ κοινῇ πάσῃ τῇ συνόδῳ δοκοῦν εἰς τὸν
ἑξῆς χρόνον κρατεῖν· οὐκ ἀνεχομένης τῆς ἡμετέρας
εὐσεβείας τῶν ἐξ ἐπιτηδεύσεως προλημμάτων· οὕτω
δὲ ἐπὶ τοῖς γεγονόσιν ἀγανακτούσης, ὥστε κελεύειν
μέχρις ἂν καὶ παρὰ πάσης τῆς συνόδου τὰ τῆς εὐσε-
βείας ἐξεταστῇ δόγματα, καὶ ἀποσταλῇ τις ἐκ τοῦ
θείου ἡμῶν παλατίου ἅμα τῷ μεγαλοπρεπεστάτῳ Καν
διδιανῷ τῷ κόμητι, τὰ πεπραγμένα κατὰ κέλευσιν B
ἡμετέραν εἰσόμενος, καὶ κωλύσων τὰ ἀνακόλουθα,
μηδὲ ἀποστῆναί τινα τῶν συνειλεγμένων ἐπισκόπων
τῆς Εφεσίων πόλεως, μήτε μὴν ἐπὶ τὸ θεῖον ἡμῶν ἐλ-
θεῖν στρατόπεδον, ἢ ἐπὶ τὴν ἑαυτοῦ πατρίδα ἀναστρέ-
ψαι· ὥστε γὰρ μηδενὶ * τοῦτο ἐξεῖναι, μηδὲ ἐλπίζειν
ἀδεῶς προβήσεσθαι. ἱκανὰ * μὲν οὖν καὶ ταῦτα ἐστὶ
τῇ ὑμετέρᾳ θεοσεβείᾳ παρεγγυῆσαι τὰ γράμματα,
μή τι καὶ ἕτερον παρὰ τὴν ἡμετέραν κέλευσιν τοῖς γε-
γονόσι προσθεῖναι. ἴστω δὲ ἡ ἁγιότης ὑμῶν, ὡς καὶ τοῖς
λαμπροτάτοις ἄρχουσι τῶν ἐπαρχιῶν ἐπέσταλται, C
μηδένα παντελῶς ἐάσαι εἰς τὴν ἑαυτοῦ πατρίδα, καὶ
πόλιν, δίχα ἡμετέρας κελεύσεως ὑποστρέψαντα δε-
χθῆναι· χρὴ γὰρ πάντα κατὰ τὸ τῷ θεῷ μέλλον ἀρέσειν,
δίχα φιλονεικίας, καὶ μετὰ ἀληθείας ἐξεταστέντα, οὕτω
παρὰ τῆς * ὑμετέρας θεοσεβείας βεβαιωθῆναι· ὡς οὐχ
ὑπὲρ ἀνθρώπων νῦν, οὐδὲ μέντοι τοῦ ἁγιωτάτου, καὶ
θεοσεβεστάτου ἐπισκόπου Νεστορίου, ἢ ἑτέρου τινός,
ὑπὲρ δὲ αὐτοῦ τοῦ δόγματος, καὶ τῆς ἀληθείας αὐτῆς
φροντίδα ποιουμένης τῆς ἡμετέρας θειότητος. ἐδόθη
τῇ πρὸ * τριῶν καλανδῶν Ιουλίων, ὑπάτου Φλαυίου
Αντιόχου, καὶ τοῦ δηλωθησομένου. D

* ἀκολουθίαν, τῶν

* ταῦτα

* μὲν καὶ ταῦτα

* ἡμετέρας

* δεκαστιῶν

* ὑπατείᾳ

stati nostræ placuit, talem procedendi modum nullum habere locum, aut momentum: his vero, quæ inepte, ac citra ordinem gesta sunt, cessantibus, doctrinam de pietate prius, sicuti decretum fuit, discuti, eamq. iuxta communem totius Synodi sententiam in posterum obtinere. Neque enim pietas nostra æquo fert animo præiudicia de industria præsumpta: quinimmo quæ gesta sunt, vsque adeo ægre tulit & fert, vt donec pietatis dogmata ab vniuersa Synodo fuerint examinata, & quispiam è sacro nostro palatio vnà cũ magnificentissimo Candidiano Comite destinetur, qui nostro iussu, quæ acta sunt cognoscat, quiq. quæ legitimo ordini dissentanea sunt, prohibeat, neminem Episcoporum qui conuenerunt, ab Ephesiorum ciuitate abscedere, vel ad sacrum nostrum Comitatum venire, vel in suam patriam reuerti, vllatenus sit passura: quatenus nulli hoc liceat, nullusve speret, id tuto sibi successurum. Hæ itaque litteræ sufficiant ad denuntiandum pietati vestræ, ne quid aliud præter nostram iussionem iam ante perpetratis in posterum adijciat. Quin & hoc quoque sanctitatem vestram non lateat; nempe nos illustrissimis prouinciarum Præfectis scripsisse, ne vllum prorsus in patriam, vel ciuitatem suam, nostro iniussu redeuntem, admittant. Oportet enim omnia iuxta Dei beneplacitum, contentione seclusa, veritatisq. studio adhibito discuti, ac tum demum à nostra pietate confirmationem obtinere: quandoquidem sacra nostra Maiestas non tamquam pro hominibus nunc, aut etiam pro sanctissimo pijssimoq. Nestorio, vel pro alio quopiam sollicita est: sed ipsius veritatis, & dogmatis ipsius curam gerit. Datum * tertio kalendas Iulias, Flauij Antiochi, & alterius designandi Consulatu.

Imperatores ad subreptitiam narrationem rescindunt Concilij acta.

Quomodo hæc confirmatio accipi debeat, ex alijs Imperatorum litteris constat.

* tertiodecimo

ΑΝΑΦΟΡΑ ΠΡΟΣ ΤΟΝ ΒΑΣΙ-

λέα, Ιωάννου ἀρχιεπισκόπου Αντιοχείας, καὶ τῶν σὺν αὐτῷ, ἣν ἀντέγραψαν διὰ Παλλαδίου μαγιστριανοῦ.

Τοῦτο εὐσεβεῖς βασιλεῖς, τοῦτο ὀρθοδοξίας σύστασις, τὸ λύσαι πάντα τὰ ἀθέσμως ὑπ' ἐκείνων γεγενημένα, καὶ τοῖς κανόσιν ἤδη προλελυμένα, E
τὸ ἐν πρώτῃ τάξει προστάξαι τὴν ἐξέτασιν τῶν δογμάτων ἐν τῇ συνελθούσῃ συνόδῳ γενέσθαι. ἐμακαρίσαμεν τὴν οἰκουμένην, τὰ πρόσφατον ἡμῖν κομισθέντα ὑμῶν θεσπίσματα σὺν ἐπαίνοις μυρίοις ἀναγνόντες, ἐφ' οἵοις σκήπτροις, καὶ ἐφ' οἵᾳ βασιλείᾳ διακυβερνᾶται. ἀλλ' ὥσπερ ταῦτα παντὸς θαύματός ἐστιν ἐπέκεινα, ὅσα προστετάχατε, εὐσεβέστατοι βασιλεῖς, οὕτω καὶ ἡμῖν ἀναγκαία ἐστὶν ἡ πρὸς τὸ ὑμέτερον κράτος ἀπολογία, περὶ ὧν συνηλάθημεν, ἐν τῇ Εφεσίων γενόμενοι πόλει, καταψηφίσασθαι, καὶ κατακρι-

IOANNIS ARCHIEPISCOPI

Antiocheni, ceterorumq. qui illi adhærebant, relatio rescripta ad Imperatorem per Palladium Magistrianum.

Hoc, pij Imperatores, orthodoxæ Fidei præsidium, hoc columen est, nimirum omnia ab illis illegitime acta euertere & antiquare, quæ etiam per canonicas sanctiones iam ante euersa & antiquata erant; vniuersaq. Synodo simul congregata, primo loco dogmatum examinationem instituendam indicere. Sane cum decreta vestra proxime allata non absque magna laudum prædicatione legissemus, orbem terrarum beatum iudicauimus, cui talibus subesse sceptris, taliq. gubernari contigerit imperio. Verũ vt ista quæcumque mandastis, omnem admirationem longe excedunt, Imperatores pijssimi; ita nobis quoque necessario enitendum est, vt vestræ Maiestati rationem reddamus, cur in Ephesiorum metropoli constituti, condemnationis sententiam in eos

Rationem redditis multis mandatijs refertam.

ferre compulſi fuerimus, qui ab ipſo ſtatim exordio veſtra decreta proculcauerunt: qui propriæ conſcientiæ ſtimulis agitati, Arij, Eunomij, Apollinarijq. dogmata contra pietatem confirmare & innouare voluerunt, (inter quos Cyrillus Alexandriæ nuper capita quædam cũ anathematiſmis omni ſuperſtitione referta ad vrbẽ regiam miſit:) qui priuſquam vllam diuinorum dogmatum ſcrutationem attigiſſent, ad odium & inimicitias ſeſe verterunt; nullaq. piarum ſanctionum veſtrarum ratione habita, iniquam adeo ſententiam aduerſus tantã Conſtantinopolis imperatricis ciuitatum ſedem temere proferre non dubitarunt. Quanta autem illorum extiterit inſania, quantaq. eorumdem inſolentia, inde manifeſtum eſt omnibus, quòd etiam ſancta Synodus recto animi ſenſu, diuinoq. zelo permota, & ſanctis Eccleſijs conſulens, condemnationis ſententiam in eos qui ſuo iam ante iudicio condemnati erant, protulerit, nihil culpabile, (abſit) vel temerarium, quod quiſpiam dixerit, hac in re committens; ſed pietati, quæ in periculum adducta videbatur, ante omnia proſpiciens. Atque hæc actorum noſtrorum apud Maieſtatem veſtram iuſtiſſima ſit ratio. Neque enim aut gratia, aut odio ducti ſumus; ſed hoc vnum ſpectauimus, vt piam Fidem fluctuantem ab ijs quaſi in ſalutem vindicaremus, qui ſcripta ſua in ſummam illorum contumeliam & labefactationem munire ſtuduerunt, quæ Petrus profeſſus eſt, quæ de Deo locutus eſt Ioannes, quæ Matthæus, & alij Euangeliſtæ prædicarunt, quæ Paulus ſpiritu ſuggerente docuit; quæ omnes orthodoxi vbique terrarum prædicatione diuulgantes, piã Fidem plantauerunt. Quare veſtram pietatem, maieſtatemq. in orthodoxa doctrina educatam, obnixe rogamus, vt hanc orthodoxam Fidem retineat firmiter, ac propugnet, & incolumem conſeruet, tamquam in his ſummæ rerum ſpes nobis poſita ſit. Nos autem & antea & nunc quoque animo parati ſumus, iuxta pietatis veſtræ decreta, neque ad dextram neque ad ſiniſtram (quemadmodum diuina Scriptura loquitur) declinare. Nam cum omne Maieſtatis veſtræ ſtudiũ ad pietatem intendat; illi quidem qui paruerint, à vobis ipſis laudem, à Deo autem commendationem reportabunt: ceteros vero, qui nouitatibus dant operam, ſibiq. imaginariam quamdam tumultuationem potentiam, perinde ac illi qui bene temperatis Rebuſpub. tyrannidem inducunt, comparare ſtudent, iuſtam ignominiam, tamquã iuſti regiminis corruptores, veſtrarumq. denuntiationum temerarij contemptores incurrent. Quapropter, ne turbatio, aut aliqua tumultuatio Concilium infeſtet, veſtra Chriſti amans celſitudo decernat, vt duo tantum cuilibet Metropolitano adſint: nam & nos pietatis veſtræ litteris obſequuti, duos adduximus; cum tamen, ſi quidẽ multitudine opus fuiſſet, plurimos egregie in diuinis dogmatibus inſtitutos, nec vlla ratione cũ imperita diuinarum rerum Aſiaticorum & Aegyptiorum turba conferendos, nobiſcum habere po-

Cyrilli capita eorum oppoſitum euidenter oſtendunt.

Quàm falſa ſint hæc omnia & commentitia, Concilij acta demonſtrant.

Neque Concilium condemnationis ſententiam tulit, ſed Conſtantinopolim, atque hoc ipſum adhuc nullo ferme modo ordine.

Impudentiſſime mentiuntur, & calumniantur.

Summa impudentia Imperatricibus adulantur, ac ſuũ officium expellunt.

Deut. 5. d. 32.

Fruſtra ſtudiũ veſtrum ineſſe: nam id non iam ante decretũ erat, & à ſancta Synodo diligenter obſeruatum.

Vide quanto contemptu de Concilio Pontificij inquantur temerarij ſycophantæ.

παρεξιναι τοὺς ἐκ προοιμίων τὰ ὑμέτερα πατήσαντας θεσπίσματα, τοὺς, ἐπειδὴ ὑπὸ τοῦ οἰκείου συνειδότος ἠλαύνοντο, κυρῶσαι θελήσαντας, καὶ αἱρετίσαι τὰ Ἀπολιναρίου, καὶ Ἀρείου δόγματα, καὶ τῆς δυσεβείας ἐν οἷς Κύριλλος ὁ Ἀλεξανδρείας πρώην εἰς τὴν βασιλίδα πόλιν κεφάλαιά τινα μετ' ἀναθεματισμῶν ἐξέπεμψε, μετὰ πάσης ἐθελοθρησκείας, τοὺς, πρὸς ἄψοντας τῆς τῶν θείων δογμάτων ἐρεύνης, πρὸς ἔχθραν, καὶ ἀπέχθειαν ἰδόντας· ἐν οἷς ἐτόλμησαν καὶ τὰ ὑμέτερα δυσεβῆ θεσπίσματα, ψῆφον οὕτως ἄδικον ἐξενεγκεῖν καὶ ποσάκις θρόνε τῆς βασιλίδος τῶν πόλεων Κωνσταντινουπόλεως. ἡ μὲν οὖν τούτων παρανοία αὐτόθεν πᾶσιν ἀνθρώποις δήλη ἐστὶν· ἐφ' ᾗ καὶ ἁγία σύνοδος, ὀρθῷ τῷ φρονήματι, καὶ ζήλῳ τῷ θείῳ κινηθεῖσα, καὶ φειδοῖ τῶν ἁγίων ἐκκλησιῶν, κατέκρινεν αὐτοὺς καταγνώστους ὄντας· ἀλλ' οὐδέν τι, μὴ γένοιτο, οὐδὲ προπετὲς, ὡς ἄν τις εἴποι, πράξασα, ἀλλὰ τῇ δυσεβείας κινδυνωδούσῃ τοῖς πάντων ἀμυνοῦσα. αὕτη γὰρ τῶν παρ' ἡμῶν πεπραγμένων δικαιοτάτη τοῖς τὰ ὑμέτερον κράτος ἐσῶ ἀπολογία· ἡμῶν μὲν μή τι πρὸς χάριν, μή τι πρὸς ἀπέχθειαν βλεπόντων, ἀλλ' ἰδόντων, τὸ τὴν δυσεβῆ πίστιν κυματουμένην ὥσπερ ἀμάσωσι ὑπὸ τῶν ἑαυτῶν συγγράμματα αὐθαδείᾳ βληθέντων κρατῆναι, ἐπ' αἰσχύνῃ, καὶ ὕβρει, ὧν Πέτρος ὡμολόγησεν, ὧν Ἰωάννης ἐθεολόγησεν, ὧν Ματθαῖος ἐκήρυξε, καὶ οἱ λοιποὶ εὐαγγελισταὶ, ὧν Παῦλος τῇ τοῦ πνεύματος ἐνεργείᾳ ἐδίδαξεν, ὧν ἅπαντες οἱ ὀρθόδοξοι πανταχοῦ τὸ οἰκουμένης τὸ κήρυγμα ἐκφέροντες, τὴν δυσεβῆ πίστιν ἐρρίζωσαν. πιστὴν τὴν ὀρθοδόξου πίστεως ἐχόμεθα, ἣν πᾶς τις ἐχθὲς ἡμῖν δυναμις, τὴν ὑμετέραν εὐσέβειαν, καὶ τὸ ὑμέτερον τῇ ὀρθοδοξίᾳ ἐνπεθραμμένον κράτος, αὐτίχα δή τε, καὶ ἐπεκραύγαζεν, ἐκ ἄνωθεν διαφυλάττειν· ὡς ἐν πᾶσι ὑμῖν οὔσης τὸ πάντα ὑμῖν συνεχούσης τὸ τῶν πραγμάτων ἐλπίδος· ἡμῶν ἐκ νεῶν, καὶ πρότερον παρεσκευασμένων, μὴ ἐκκλίναι καὶ τὰ ὑμέτερα θεσπίσματα, μή τι δεξιὰ, μή τι λοιπὰ, ὡς ἡ θεία ἔφησε γραφή· ἐπειδὴ γὰρ πρὸς τὸ δυσεβὲς τὴν πᾶσαν ῥοπὴν τὸ ὑμέτερον ἔχει κράτος, οἱ μὲν πλήθοντες ἔχειν τὸν παρ' ὑμῶν αὐτῶν ἔπαινον, καὶ τὴν παρὰ τοῦ θεοῦ δοχήν· οἱ δὲ πρὸς νεωτερισμὸν βλέποντες, ἐκ τῶν ἐν θρόνοις θεσπεσίᾳ δυνάμει ἑαυτοῖς καταδιάζοντες, ὥσπερ οἱ τὰς τυραννίδας τῆς δυνάμεως ἐπάγοντες, ἀξίαν ἐπενεγκόντες αἰσχύνην, ἅτε δὴ τὴν δυνάμεως διαφθεῖραι παιδεύσαντες, ἐκ τὰς ὑμετέρας παρεγγύησις χαρᾷ ῥίψαι τολμήσαντες. ὥστε τοίνυν μηδεμίαν ταραχὴν, ἢ θόρυβον ἐν τῷ κινεῖν ψυχὰς σωτηρίαν, θεσπιέτω ὑμῶν ἡ φιλόχριστος κορυφὴ, δύο ἑκάστῳ μητροπολίτῃ συνειναι· ἐπειδὴ καὶ ἡμεῖς τοῖς τῆς ὑμετέρας εὐσεβείας γράμμασιν εἵξαντες, πλείονας ἐπηγόμεθα, δυναμένοι, εἴπερ ἄρα πλήθους ἦν χρεία, πλείονας ἔχειν μεθ' ἑαυτῶν τοὺς τὰ θεῖα δόγματα ἀκεραίως διεσκεμένους, καὶ οὐδὲν τῷ ἀκριβεῖ τῶν θείων πολλῇ Ἀσιανῶν, καὶ Αἰγυπτίων εἰκῇ. εἰ γὰρ τοῦτο μὲ

μὴ ᾖσιν, ἀνάγκη σύγχυσιν αὖθις γενέσθαι· Αἰγυπτίων μὲν ὄντων πεντήκοντα· Ασιανῶν δὲ, τῶν ὑπὸ Μέμνονα, τὸν τῆς τυραννίδος ἡγεμόνα, τεσσαράκοντα· καὶ τῶν ἐν Παμφυλίᾳ αἱρετικῶν Μεσσαλιανιτῶν λεγομένων δώδεκα· χωρὶς τῶν ἄλλων τῶν συνόντων τῷ αὐτῷ μητροπολίτῃ, καὶ ἑτέρων καθηρημένων, καὶ ἀκοινωνήτων, καὶ διαφόρους τόπους ὑπὸ συνόδων, ἢ ὑπὸ ἐπισκόπων γεγονότων· οἵπερ εἰσὶν, οὐδὲν ἕτερον, ἢ πλῆθος ἀνθρώπων, οὐδὲν μὲν ἀκριβῶς τῶν θείων δογμάτων εἰδότων, ταραχῆς δὲ, καὶ θορύβων μεστῶν. δεόμεθα γοῦν, καὶ ἱκετεύομεν τὴν ὑμετέραν εὐσέβειαν, αὖθις φρονῆσαι· ἐπιτρέψαι δὲ τῇ συνόδῳ τὴν εἰρηνικὴν τῷ συνήθει ὑμῶν εὐσεβεῖ χαρακτῆρι· νομίσατε γὰρ νῦν γοῦν αὐτοὺς σωφρονῆσαι, ἅτε τὰ εὐσεβῆ γράμματα τῆς θεοφιλοῦς ὑμῶν κορυφῆς, μετὰ τὸ ἀναγνωσθῆναι αὐτοῖς τὸ πάσης εὐσεβοῦς προθέσεως γέμον θέσπισμα, καὶ πῶς ἡμᾶς ὑπαντήσαντα τὰ γράμματα, ἀπήλθομεν εἰς τὸ ἀποστόλιον τοῦ ἁγίου Ἰωάννου τοῦ εὐαγγελιστοῦ, καὶ εὐχαριστήσαι, ἐν προσδοκίᾳ ὑπὲρ τοῦ ὑμετέρου κράτους, καὶ τοῦ εὐσεβοῦς ὑμῶν σκοποῦ· οἱ δὲ θέσπισμένοι ἡμᾶς, προδραμόντες τὸν ναὸν ἀπέκλεισαν· ὡς δὲ ἐξωθεν προσδοκώμενοι, καὶ μηδενὶ μηδὲν εἰπόντες, ἐπανήειμεν, πλῆθος ἐξῆλθον οἰκετῶν ἄνων, καὶ τοὺς μὲν ἐξ ἡμῶν κατέσχον, τῶν δὲ τὰ ζῶα ἁπάσαντο, ἄλλως τε τραυματίαις ἐποίησαν, ἡμᾶς δὲ ῥοπάλοις, καὶ λίθοις καταδίωξαν μέχρι πολλοῦ διαστήματος, ὡς ἀναγκασθῆναι ἡμᾶς μετὰ πολλῆς σπουδῆς φυγεῖν, ὡς βαρβάρων διωκόντων. τοῦτο δὲ ἐκ πολλοῦ ἠτοίμαστο ὁ Μέμνων, μηδενὶ συγχωρῶν μηδενὶ, μή τι προσδοκήσαντα ἐν ἀκτῇ οἴκῳ, μή τι μετὰ εἰρήνης, καὶ κατασκόπως διαθεῖναι τὰ ἐκκλησιαστικὰ πράγματα. δεόμεθα τοίνυν τῆς ὑμετέρας εὐσεβείας, ἐξαιρέτως Μέμνονα τὸν τύραννον προσσχεῖν ἐκβληθῆναι τῆς πόλεως ταύτης, διά τε τὰς ἀταξίας αὐτοῦ πάντας καθαιρεθέντα, καὶ κινοῦντα, ὥστε μὴ ἀκριβῶς ἐρευνηθῆναι τὰ κατ' αὐτόν· εἰ γὰρ οὗτος μὴ ἐξέλθοι, ἀδύνατον εἰρήνην γενέσθαι, ἢ τὸν σκοπὸν τῆς ὑμετέρας εὐσεβείας εἰς πέρας ἀχθῆναι.

A potuiſſemus. Niſi enim hoc ſtatuatur, fieri non poteſt, quin aliqua rurſus oriatur confuſio: ſiquidem quinquaginta ſunt Aegyptij, ſub Memnone tyrannidis duce quadraginta Aſiatici, duodecim item ex Pamphylia hæretici Meſſalianitarum nomine appellati; præter alios eidem Metropolitano adhærentes, & alios à ſynodis vel ab Epiſcopis diuerſis in locis excommunicatos & depoſitos: qui ſane omnes aliud nihil ſunt, quàm hominum turba diuinorum dogmatum penitus neſcia, & ad tumultus ſeditionesq. nata. Precamur proinde veſtram pietatem, ſupplicit erq. rogamus, vt rurſum cogitationē ſuſcipiat, B ſolitoq. veſtro pio decreto pacē Concilio reſtitui curet. Etenim rati, vel nunc tādem fore, vt propter pias deuoti culminis veſtri litteras reſipiſcerent, poſteaquam decretum omni pietatis ſenſu plenū illis eſt lectum, nosq. has litteras dictaueramus, profecti ſumus ad ſancti Ioannis Euāgeliſtæ Apoſtolicā eccleſiam, gratias acturi, Deumq. pro veſtra Maieſtate, proq. pio animi veſtri inſtituto conſilioq. rogaturi: cum autem illi nos conſpicati eſſent, repente templum nobis occluſerunt. Rurſum cum forinſecus adorauiſſemus, ſilentioq. reuerteremur, famulorum quorūdam multitudo C erumpens, alios quidem noſtrorum detinuerunt, nonnullis iumenta ſua abſtulerunt, quoſdam etiā vulnerauerunt; nos autem fuſtibus & lapidibus longo interuallo inſectati ſunt, ita vt tamquam barbaris inſequentibus, magna cum feſtinatione fugam capeſſere cogeremur. Hæc autem multo iam ante præparauerat Memnon, nulli noſtrum vel in aliquo oratorio precari, vel quiete debitoq. ordine Eccleſiaſtica munia obire ſinens. Quapropter obteſtamur veſtram pietatem, vt præcipue Memnonem tyrannum, iam depoſitum ob has inſolentias, & omnia turbātem ac miſcentem, ne facta ſua diligenti examini ſubijciantur, D hac ciuitate pelli iubeat. Nam niſi hic expellatur, fieri nequit, vt pacem aliquando recuperemus, aut pietatis veſtræ ſcopus ad exitum perducatur.

Μεσσαλιανιτῶν

Τύραννος, τόπους

Tales erant Orientales ſchiſmatici, & Neſtoriani illi adhærentes.

Hæc anteà euenerunt, quando loco Memnonis alium Epiſcopum conſtituere tentarunt: quod ſæpius populus ferre noluit.

ΕΠΙΣΤΟΛΗ ΤΩΝ ΑΥΤΩΝ πρὸς τὸν ἔπαρχον, καὶ τὸν μάγιστρον ὁμοίως.

EORVMDEM AD PRAEFEctum & Magiſtrum pariter epiſtola.

Εἰς ἔσχατον κακὸν, τὸ δὴ λεγόμενον, ἐληλάκαμεν, καὶ δεινοῖς περιπαλαίομεν ἀνάγκαις· καὶ καθ' ἑκάστην ὡς εἰπεῖν, τῷ ἡμέρᾳ τὸν θάνατον ἡμῶν πρὸ ὀφθαλμῶν βλέπομεν. πᾶσαν γὰρ βαρβαρικὴν ὑπερβαίνει μανίαν τὰ ὑπὸ Κυρίλλου, καὶ Μέμνονος, καὶ τῶν σὺν αὐτοῖς καθ' ἡμῶν τολμώμενα. καὶ οὐδὲν εἶδος αὐτῆς παρελέλειπται τυραννίδος. ἐφοδοι μὲν γὰρ συνεχεῖς, ὡς ἐν πολέμῳ, τολμῶνται· αἱ οἰκίαι ἡμῶν ἤδη δὶς ἀπεγράφησαν, ὥστε σήλας εἶναι, καὶ δηλοῦσθαι, τοῖς ἐπιοῦσι μέλλουσι· πᾶς οἶκος ἡμῖν ἔκκλητος ἀποκέκλεισται, νότῳ διαφθειρόμενοι, καὶ σμικρᾶς ἀέρος ἀπολαῦσαι

A D ſummum, vt dici ſolet, malorum deuenimus, & cum extremis periculis luctamur, ac mortem quotidie nobis ob oculos verſantē videmus. Nam quę à Cyrillo & Memnone, ceterisq. factionis illorum conſortibus, in nos audacter committuntur, ea omnem barbaricum furorem excedunt: nullumq. tyrannidis genus ab eis prætermiſſum eſt. Continuis, prout in bello fieri ſolet, inſultibus audacter impetimur: ædes noſtras iam bis inſcripſerunt, nempe vt illis ſint manifeſtæ & deſignatæ, qui impetum facturi ſunt: omne templum nobis præcluſum eſt: morbo conſumpti, ac vel modico cælo frui deſiderantes, obliquato capite

Sæpius eadem mendacia iterant.

ἔσχατα κακὰ

πρὸς τὸν

pite proſpicere non audemus; contribules non ſecus ac infeſtiſſimos hoſtes extimeſcentes: ſanctorum Patrũ canones conculcati ſunt: excommunicati & exauctorati, ſacris operari nihil verentur: impia ſua dogmata copioſe Dei populo profundunt: & nos interim veluti ergaſtulis inclusi miſere hic coartati tabeſcimus, inuaſionesq. circumſpectamus imminentes. Obſecramus proinde veſtram magnificentiam, obnixeq. eamdem rogamus, ne nos tantis hiſce malis vndique cinctos negligat; ſed euidenti mortis diſcrimine, quanta fieri poteſt celeritate eximat, efficiatq. vt ad regiam ciuitatem accitis, fidei noſtræ rationem reddere, ac prædictorum virorum hæreſim, incredibilemq. iniquitatem liceat commonſtrare. Nam niſi cito hoc fiat, peribimus funditus, atque illorum furijs pabulum futuri ſumus. Denuo itaque oramus, & per liberos, perq. ea quæ vobis ſunt chariſſima, ac per iuſtum Dei iudicium obteſtamur, ne à veſtra magnificentia neglecti relinquamur; ſed vt quàm celerrime hinc eruamur, & liberum aërem intueri valeamus.

λαῶσαι πληγῶσι, περικύπλων δ' ἡμᾶς ὁρῶσιν, ὡς βαρβάρες ἐχθίστους τοὺς ὁμοφύλους φοβούμενοι. οἱ τῶν ἁγίων πατέρων κανόνες πεπάτηνται· οἱ καθῃρημένοι, καὶ ἀκοινώνητοι, ἱερουργίας καταλυμῶσι, τὰ δυσεβῆ αὐτῶν ἐκχέοντες τῷ λαῷ θεοῦ διδάγματα. ἡμεῖς δὲ καθειργμένοι ἀθλιαλούμεθα, καὶ τὰς ἐφόδους περικοπτόμεθα. δεόμεθα οὖν, καὶ ἱκετεύομεν τὴν ὑμετέραν μεγαλοπρέπειαν, μὴ παριδεῖν ἡμᾶς, ἐν μέσῳ τ' πάντων ἀπλήμμυρας κακῶν· ἀλλ' ἐξαρπάσαι ἡμᾶς ὡς τάχιστα τ' ὑπὲρ θανάτου, καὶ ἐφικτὸν ποιῆσαι τὴν βασιλίδα πόλιν καταλαβεῖν, καὶ δοῦναι λόγον ἡμᾶς ὑπὲρ τῆς πίστεως, καὶ ἐξελέγξαι τῶν περιειλημμένων αὐθρῶν τήν τε αἱρετικὴν κακοδοξίαν, καὶ τὴν ἐπιβάλλουσαν ἐφ' ἡμᾶς. εἰ γὰρ μὴ ἔστι γένοιτο, παντελῶς ἀπολούμεθα, καὶ ἀφανίσμα τῆς ἐκείνων μανίας ἐσόμεθα. πάλιν οὖν δεόμεθα, καὶ ἱκετεύομεν πρὸς παίδων, πρὸς τῶν φιλτάτων, πρὸς τῆς δικαίας τοῦ θεοῦ κρίσεως, μὴ παριδεῖν ἡμᾶς τ' ὑμετέρας μεγαλοπρεπείας· ἀλλ' ὡς τάχιστα ἐπιτυχεῖν ἀπαλλαγῆναι, καὶ ἐλευθέρου ἀέρος θεάσασθαι.

EORVMDEM AD PRAEPOSITum, & Scholaſticum pariter epiſtola.

INter delicta nihil grauius, nihil eſt perniciosius arrogantia. Ea enim ad abſurda quæque deducit. Hac Aegyptij, & qui cum illis ceu ſub ſignis militant, acti, Eccleſiaſticas leges aſpernantur, piaq. Dei amantiſſimorum Imperatorum noſtrorum edicta conculcant. Nam neque prima, neque ſecunda, neque tertia Imperatorũ epiſtola ad ſaniorem mentem eos reuocare potuit: ſed neque legitima per nos in eos exauctoratio decreta & promulgata, illorum extinxit audaciam. Sed & in oratorijs, ſpreta lege, conueniunt; & profanas ſynaxes, etiamſi populi ad eas non veniant, ſcelerate celebrant; & omnibus ſacris ædibus cuſtodes, qui nullum niſi ipſos ingredi ſinant, adhibuerunt. Et quidem iam ante per alias litteras veſtrę magnificentiæ indicatum eſt, quantum periculum adiuerimus, quando pientiſſimorũ Chriſtiq. amantium Imperatorum noſtrorum litteris per Palladium Comitem præclariſſimum iam acceptis, ad ſanctam Apoſtoli baſilicam adorare inſtituebamus. Etenim non modo ab oratione ſuimus prohibiti, verum etiam lapidibus impetiti, hoſtiliq. infectatione longiſſime abacti. Cum itaque pietatis alumni ſitis, omniq. virtutum genere præfulgeatis, adeo vt veſtra gloria in omnium ore verſetur, & ſanctam Eccleſiam alacriter propugnetis, omnẽ diligentiam, vt ſecundis perpetuo ventis feratur, adhibentes; amplitudinem veſtram obteſtamur, vt piẽtiſſimo, Chriſtiq. amãti Imperatori noſtro litteras noſtras legatis, omniq. ſtudio ad hoc incũbatis, vt præſens quidẽ confuſio compeſcatur, omniq. perturbatione ac tumul-

Mox tumultus & agitationes in vrbe commouent.

Non ob litteras Imperatorũ, ſed quia loca Metropolitani alium intrare volebant; quod populus ferre nolebat.

ΕΠΙΣΤΟΛΗ ΤΩΝ ΑΥΤΩΝ πρὸς τ' πραιπόσιτον, καὶ τ' σχολαστὴν ὁμοίως.

Οτ δὲν ἀνοησίας ἐν πλημμελήμασι χαλεπώτερον· αὕτη γὰρ ἐπὶ πάντα ἐστὶ τὰ ἄτοπα ἡγεμών· ὑπὸ ταύτης οἱ Αἰγύπτιοι, καὶ οἱ σὺν αὐτοῖς στρατευόμενοι, τῶν τε ἐκκλησιαστικῶν καθαρρονοῦσι θεσμῶν, καὶ τὰ δυσεβῆ τῶν θεοφιλεστάτων ἡμῶν βασιλέων παπτοῦσι θεσπίσματα· οὔτε γὰρ τὰ πρῶτα, οὔτε τὰ δεύτερα, οὔτε τὰ τρίτα, αὐτοὺς σωφρονεῖν ἐδιδάξαν γράμματα· οὔτε ἡ ἐνόμως αὐτοῖς ὑφ' ἡμῶν ἐπενεχθεῖσα καθαίρεσις, ἔσβεσεν αὐτῶν τὸν θρασύτητα· ἀλλ' ἀθροίζονται μὲν εἰς τοὺς ἐκτὸς οἴκους παρανόμως· θλίβουσι δ' οὐκ ὀλίγους ἀθέσμως· καίτοι γε τῶν λαῶν πάντας οὐ προσβαλόντων· πάντη δὲ τοῦ θείου οἴκου φρουρὸς ἵστανται, οὐδένα πάλιν αὐτὸν εἰσιέναι συγχωροῦσι. καὶ ταῦτα ἤδη διὰ γραμμάτων ἑτέρων τὴν ὑμετέραν ἐδιδάξαμεν μεγαλοπρέπειαν· ὅπως ἐκνευρίσωμεν, προσδέξασθαι βουληθέντες εἰς τὸ ἅγιον ἀποστόλιον, μὴ τὸ δέξασθαι τὰ διὰ τοῦ θαυμασιωτάτου Παλλαδίου τοῦ μαγιστριανοῦ γράμματα τῶν δυσεβεστάτων ἡμῶν, καὶ φιλοχρίστων βασιλέων. οὐ γὰρ μόνον ἐκωλύθημεν προσδέξασθαι, ἀλλὰ καὶ καταλιθόβολοι μέχρι πολλοῦ καταδιωχθῆμεν. ἐπιδὴ τοίνυν καὶ τῆς δυσεβείας ἐπάρχειν πρέπιμοι, καὶ ἐν δεκτῇ διαλάμπουσι πάσῃ, ὡς τὴν ὑμετέραν εὔκλειαν ἐν τοῖς ἁπάντων εὐφημίαις αὔξειν· καὶ τῆς ἁγίας ἐκκλησίας ἐκθύμως ἐπεξ- x διώκω μαχῶσι, πᾶσαν ποιούμενοι προμήθειαν, ὡς ἀδιαλείπτως αὐτὴν ἐξ οὐρίων φέρεσθαι, παρακαλοῦμεν ὑμῶν τὸ μέγεθος, καὶ τὰ ἡμέτερα γράμματα ἐπανάγειν τῷ δυσεβεστάτῳ, καὶ φιλοχρίστῳ ἡμῶν βασιλεῖ, καὶ πᾶσαν ἐπενεγκεῖν σπουδὴν, ὡς τὴν μὲν παροῦσαν πωθῆναι σύγχυσιν, ἀπεσχοῖς δὲ καὶ θορύβου πάντος

παντὸς χωρὶς τὸ κοινὸν γενέσθαι συνέδριον, καὶ τοῖς ἀμφισβητουμένοις ἕκαστον μέρος τῶν ἀμφισβητούντων συστῆναι.

A tumultu è medio sublato, communis Synodus celebretur, & quælibet disceptantium pars rebus controuersis adsistat.

ΑΝΑΦΟΡΑ ΤΗΣ ΑΝΑΤΟΛΙΚΗΣ συνόδου πρὸς τὸν καλλίνικον βασιλέα, δηλοῦσα καὶ αὖθις τὴν γεγενημένην καθαίρεσιν Κυρίλλου, καὶ Μέμνονος.

Ἡ Διαλάμπουσα ὑμῶν εὐσέβεια ἐπ' εὐεργεσίᾳ τῆς οἰκουμένης, καὶ τῶν τοῦ θεοῦ ἐκκλησιῶν, ἐκέλευσεν ἡμᾶς ἐν τῇ τῶν Ἐφεσίων ἀθροισθῆναι· ὥστε κέρδος, καὶ εἰρήνην τῇ ἐκκλησίᾳ περιποιῆσαι, οὐχ ὥστε συγχύσεως, καὶ ἀταξίας πάντα πληρῶσαι. καὶ αὐτὰ δὲ τὰ τοῦ ὑμετέρου κράτους θεσπίσματα σαφῶς, καὶ διαῤῥήδην τὸν εὐσεβῆ ὑμῶν, καὶ εἰρηνικὸν ὑπὲρ τῶν τοῦ Χριστοῦ ἐκκλησιῶν μηνύει σκοπόν· ὁ δὲ ἐπ' ὀλέθρῳ τῶν ἐκκλησιῶν καὶ τεχθεὶς, καὶ τραφεὶς, ὡς ἔοικε, Κύριλλος ὁ τῆς Ἀλεξανδρείας, συνεργὸν λαβὼν τὴν Μέμνονος τοῦ Ἐφεσίου θρασύτητα, πρῶτον μὲν εἰς τὸ γαλήνον, καὶ εὐσεβὲς ὑμῶν παρηνόμησε θέσπισμα, διὰ πάντων τὸ ἀκαθοσίωτον αὐτοῦ δεικνύς· τοῦ γὰρ ὑμετέρου κράτους θεσπίσαντος περὶ πίστεως τὴν ἐξέτασιν γενέσθαι, καὶ βάσανον ἀκριβῆ, τὴν μεθ' ὁμονοίας, καὶ εἰρήνης τῆς πάντων, ὁ Κύριλλος ἐπὶ τοῖς Ἀπολιναρίου δόγμασιν ἐγκαλούμενος, μᾶλλον δὲ αὐτὸς ἑαυτὸν ἐλέγξας, δι' ὧν πρώην εἰς τὴν βασιλίδα πόλιν μετ' ἰδίας ὑπογραφῆς ἀπέστειλε μετ' ἀναθεματισμῶν· ἐν οἷς τὰ τοῦ δυσσεβοῦς, καὶ αἱρετικοῦ Ἀπολιναρίου φρονῶν ἐλήλεγκται, καὶ οὐδενὸς τούτων φροντίσας, ὡς ἐν ἀβασιλεύτοις καιροῖς, χωρεῖ πρὸς πᾶσαν παρανομίαν· καὶ δέον λόγον δοῦναι ὑπὲρ ὧν διεφθαρμένη χρῆται τῇ περὶ τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν δόξῃ, ἁρπάσας ἑαυτῷ τὴν αὐθεντίαν, τὴν μήτε παρὰ τῶν κανόνων αὐτῷ δεδομένην, μή τε ἀπὸ τῶν ὑμετέρων θεσπισμάτων, ὁρμᾷ πρὸς πᾶν εἶδος ἀταξίας, καὶ παρανομίας. ἐπὶ τούτοις κινηθεῖσα ἡ ἁγία σύνοδος, ἡ οὐ παραδεξαμένη τὰς ἐπὶ λύμῃ τῆς πίστεως αὐτοῦ ἐπινοίας, τοῦτον μὲν καθαιρεῖ διὰ τὰ προειρημένα πάντα, Μέμνονα δὲ, ὡς συνεργὸν αὐτοῦ, καὶ συναγωνιστὴν ἐν ἅπασι γεγενημένον, καὶ μυρίους θορύβους κατὰ τῶν ἁγιωτάτων ἐπισκόπων, τῶν συνθέσθαι τῇ αἱρετικῇ ἐκείνου κακοδοξίᾳ μὴ ἀνασχομένων, ἐγείραντα, καὶ τὰς ἐκκλησίας, καὶ πάντα τόπον εὐκτήριον κλείσαντα, ὡς ἐν ἑλληνικοῖς, καὶ θεομάχοις καιροῖς, καὶ πλῆθος ἐπιχώριον τῆς Ἐφεσίων ἐπεισαγαγόντα, ὡς περὶ τοῦ παντὸς ἡμῖν εἶναι καθ' ἑκάστην τὸν κίνδυνον, οὐ πρὸς ἄμυναν βλέπουσιν, ἀλλὰ πρὸς τὰ ὀρθὰ δόγματα τῆς εὐσεβείας τὸ γὰρ τούτους ἐκκόψαι, οὐδὲν ἕτερόν ἐστιν, ἢ τὴν ὀρθοδοξίαν στῆσαι. ἔξεστι δὲ ὑμῶν τῷ κράτει ἐξ αὐτῶν αὐτοῦ τῶν κεφαλαίων τὸ δυσσεβὲς αὐτοῦ φρόνημα ἐπιγνῶναι. τελευτήσαντα γὰρ τὸν δυσσεβῆ Ἀπολινάριον ἐν τῇ αἱρέσει, οἱονεὶ ἐξ ᾅδου ἐγείρων, καὶ ἐπιστρατεύων ταῖς ἐκκλησίαις, καὶ τῇ ὀρθοδόξῳ πίστει ἐλέγχεται, καὶ ἀναθεματίζων, ἐν οἷς ἐκτίθεται, εὐαγγελιστὰς ὁμοῦ, καὶ ἀποστόλους, καὶ τοὺς μετ' ἐκείνους ἐκκλησίας προγόνους· οἳ παρὰ τοῦ ἁγίου πνεύματος

RELATIO ORIENTALIS Conciliabuli ad Imperatorem victorijs clarum, rursum significans depositionem Cyrilli & Memnonis.

B Pietas vestra, quæ benefaciendo orbi & Ecclesijs Dei clarescit, iussit nos in Ephesiorum ciuitate congregari, vt inde lucrum & pax Ecclesiæ cōciliaretur, non vt omnia confusione & perturbatione complerentur. Sed & ipsa vestrę Maiestatis edicta aperte ac diserte piam vestram & pacificam pro Ecclesijs Dei indicant mentem. Atqui Cyrillus Alexādrinus, ad perniciem Ecclesiarum (vt videtur) & natus & educatus, assumpta cooperatrice Memnonis Ephesij audacia, primum quidem in placidum & pium vestrum edictum peccauit, per omnia se profanum ostendens. Nam cum vestra Maiestas præceperit de Fide diligens examen & inquisitionem, eamq. haberi C cum concordia & pace omnium; Cyrillus de Apollinarij dogmatibus accusatus, immo ipse seipsum redarguens per ea quæ cum anathematismis nuperrime in regiam vrbem cum propria subscriptione misit, in quibus deprehēsus est sentire cum impio & hæretico Apollinario; his omnibus posthabitis, quasi tempora hæc regia gubernatione destituta essent, in omnem prolabitur iniquitatem: cumq. oporteret rationem reddere eorum, quibus gloriam Domini nostri IESV Christi contaminauit, sibi auctoritatem vsurpans neque à Canonibus, neque à vestris edictis ei concessam, in omne genus immodestiæ ac D sceleris ruit. Quam ob rem mota sancta Synodus, quæ non approbauit eius adinuentiones Fidei pestiferas, ipsum quidem deponit propter prædicta omnia, Memnonem vero, vt administrum eius & commilitonē in omnibus; qui innumeras turbas contra sanctissimos Episcopos prauæ illi & hæreticæ opinioni assentiri recusantes excitauit, & Ecclesias atque oratoria omnia cōclusit, quasi adessent paganorum & hostium Dei tempora, & vulgus regionis Ephesiorum introduxit, adeo vt nobis quotidie de summa rerum periclitandum sit, dum nō de defensione, sed de rectis Fidei dogmatibus cogitamus. Hos enim abscindere, nihil aliud est, quàm rectam Fidem statuere. Poterit E autem Maiestas vestra vel ex ipsis illius capitibus impiam eius sententiam agnoscere. Impium enim Apollinarium iam mortuum quasi ex inferno excitare, & contra Ecclesias & rectam Fidem militare comperitur, & anathematizare in suis expositionibus Euangelistas simul & Apostolos, & post illos, Ecclesiæ progenitores, qui à Spiritu sancto,

Indigna in Cyrillum calumnia.

Conciliabulū suum falso vocant sanctam Synodum.

Impudens in catholicum virum mendacium.

χόμενοι γεάμματα· ἐψιλάθημεν δὲ τῆς ἐλπίδος· A
θεσσάτροι γὰρ οἱ ἄνδρες ἐξ ἀτονοίας ἐγένοντο· ἐξ ὕπ
τῆς ἐνδείκως, καὶ ἐνόμως ἐπιτευχθείσης αὐτοῖς ἐφόρ-
τισεν καθαιρέσεως, οὔτε τῇ ἀπειμήσῃ τοῦ ὑμετέρου
κράτους ἐχόμενοι σωφρονέστεροι· ἀλλὰ ἐξ τοὺς τ' ὑμε-
τέρας ἀσεβείας νόμους, καὶ τοὺς τῶν ἁγίων πατέρων
κανόνας πατήσαντες, οἱ μὲν καθαιρεθέντες, οἱ δ' ἀκοι-
νώνητοι γενόμενοι, ἐν τοῖς ἐκκλησίαις ἑορτάζουσιν οἴ-
κοις, σωτάξεις ἀπειλοῦντες· καὶ ἡμᾶς μὲν, ὡς καὶ ἤδη
τῷ φιλοχρίστῳ ὑμῶν ἐδηλώσαμεν κηρυχθῆναι, προ-
σελθεῖν μόνον εἰς τὸ ἅγιον βαπτιστήριον ἀποστόλιον,
μὴ τὸ δέξασθαι τὰ πάσης ἀσεβείας γέμοντα γράμ- B
ματα τῆς ὑμετέρας ἡμερότητος, ἃ μόνον ἐκώλυσαν,
ἀλλὰ καὶ καπηλεῦσαι, καὶ μέχρι πολλοῦ καπηλεῦσαι,
ὡς φυγῇ, καὶ δρόμῳ τὸν σωτηρίαν ἡμᾶς πρέσασθαι.
αὐτοῖς δ' πῶν ὁπωσοῦν πιστὸν ἐξεῖναι νομίζουσιν· εἰς δὲ
[a] σωτήριον [a] εἰσελθεῖν, καὶ βάσανον τ' ζητουμένων πιή-
σασθαι, καὶ ὑπὲρ τῶν αἱρετικῶν τοῦ Κυρίλλου κεφα-
λαίων ἀπολογήσασθαι, οὐκ ἰσχύοντα, τὰς προφάσεις
τῆς ἐν αὐτοῖς δυσσεβείας ἐλέγχειν ἀπαρρεύοντας.
μέγα δ' φρονοῦσιν ἐπὶ μόνῳ τῷ θεσπεσίῳ· καίτοι γε οὐ
θεσπεσίους, ἀλλ' ἡσυχίας, καὶ γνώσεως, καὶ τῆς τῶν δογ- C
μάτων ἐμπειρίας ἢ σοὶ τῶν προκειμένων συνεξετα-
[b] σμένοις ἐστί. τούτου χάριν ἠναγκάσθημεν [b] προπέμψασθαι
τὸν μεγαλοπρεπέστατον κόμητα Εἰρηναῖον, καταλα-
βεῖν ὑμῶν τὴν εὐσέβειαν, καὶ τὰ τοῦ πράγματος δι-
δάξαι· εἴ τι γὰρ μεγαλομερὲς ἀκεραίως ἐπίστασθαι, καὶ
μεμάθηκε παρ' ἡμῶν πολλὰς θεραπείας τρόπας δι' ὧν
δυνατὸν τὸ ἀπρόσκοπον τῆς ἁγίας τοῦ θεοῦ ἐκκλη-
[c] σίας [c] συνδρομεῖν· οὓς ἱκετεύομεν ἀνεξικάκως
τὸν ὑμετέραν παρ' αὐτοῦ μαθεῖν ἡμερότητα, καὶ τὸ δο-
κοῦν τῇ ὑμετέρᾳ εὐσεβείᾳ, ταχέως κελεῦσαι γνῶναι·
[d] ἵνα μὴ εἰς οὐδὲν δέον ἐκπαῦσαι [d] σπουδάσωμεν. D

retur : ſed ſpe noſtra fruſtrati ſumus. Etenim viri illi væſania acti, inſolentiores euaſerunt: & neque depoſitionē iuſte legitimeq. ipſis illatam quidquam curant, neque per Maieſtatis veſtræ increpationem modeſtiores effecti ſunt: ſed & pietatis veſtræ ſanctionibus contemptis, ſanctorumq. Patrum canonibus conculcatis,(cum alij ſint depoſiti,alij vero excommunicati)feſtos dies in oratorijs agūt,celebrantes ſynaxes:ac nos quidem, ſicuti etiam Chriſti amantem celſitudinem veſtram ea de re certiorem antea fecimus, cùm acceptis clementiæ veſtræ litteris omni pietate plenis,in Apoſtoli baſilica preces ſolū Deo adhibere cuperemus,non modo prohibuerunt,ſed lapidatione facta, longo quoque ſpatio inſecuti ſunt, ita vt fuga curſuq. vitæ periculum euaſerimus. Sibi vero quiduis licere arbitrantur; neque ad Concilium conuenire, neque controuerſiarum diſcuſſionem pertractare, neque de hæreticis Cyrilli capitibus (quòd argumenta, quæ impietatem illorum aperte oſtendunt,diluere ſe poſſe plane diffidant) rationem reddere voluerunt: ſola autem audacia temeritateq. ſeſe efferunt: & tamen non audacia, non temeritate, ſed tranquillitate,ſed ſcientia,ſed dogmatum peritia,quæ propoſita ſunt,ſimul examinari debent. Ea propter magnificentiſſimum Comitem Irenæum præmittere compulſi ſumus, vt is & veſtrā pietatem conueniat, & totius negotij ſeriem explanet: ſiquidem nihil actum eſt, quod illum lateat. Accepit idem à nobis plurimos præſentis morbi curandi modos, quibus pax & tranquillitas Eccleſijs Dei reſtitui queat. Rogamus veſtram manſuetudinem, vt patienter illos ab eo cognoſcat,& quod veſtræ pietati viſum fuerit, quanta fieri poterit celeritate præcipiat,ne citra omnem vtilitatem & neceſſitatem hic conſumamur.

Acciſatur Syrodus quòd ſchiſmaticorū excommunicationem parauerit.

Aliud vero meditabamini, quam pretextum, vt manifeſtum quibus euaſit.

Stulte n. agerent, ſi ſtilo Concilio ad ſchiſmaticorū Conciliabulum tranſirent.

Quomodo Irenæum præmiſerint, vt ipſa, quæ ſit ipſorum cauſa, penitus cognoſcat.

ΕΠΙΣΤΟΛΗ ΓΡΑΦΕΙΣΑ ΠΑΡΑ Ἰσὰκ Κόμητος Εἰρηναίου πρὸς τοὺς ἀνατολικοὺς περὶ τῶν ὑπὸ τὴν ἁγιωτάτην ἐκκλησίαν γενομένων, μετὰ τὴν εἴσοδον αὐτοῦ, τὴν εἰς Κωνσταντινούπολιν, καὶ τὴν ἀπόδοσιν τῶν ἀναφορῶν.

EPISTOLA COMITIS IRENæi ad Orientales,de ijs quæ in propoſita cauſa geſta ſunt poſt ſuum Conſtantinopolim ingreſſum, redditasq. relationes.

[e] Ὁμολογῶ [e] ἐμοὶ νῦν ἐγένετο ἐπιστεῖλαι πρὸς τὴν ὁσιότητα ὑμῶν, καὶ τῶν γραμμάτων δοῦναι, οἷον ἐβουλόμην, ἀφικέσθαι· ἵνα τὰ ὑπὲρ τῆς προκειμένης E ἐκβάσεως, διὰ τῆς χάριτος τοῦ [f] Χριστοῦ, γνωρίσω τῇ σῇ θείᾳ ὑμῶν διαθέσει· ἤλθομεν γὰρ εἰς τὴν βασιλεύουσαν πόλιν, τρεῖς μετὰ τῶν Αἰγυπτίων προλαβόντων ἡμέρας· ὅσους δ' λοιπὸν ἐδόξης, καὶ παρ' αὐτῷ ὑπάρχειν [g] τῶν ἐπὶ τοῦ ἰδίου, μετὰ πάσης ἀσφαλείας· προεισελθόντες γὰρ οἱ βλάπτοντες, καὶ πᾶσι προσφόρως, καὶ καταλλήλως χρησάμενοι, ἀρκεῖ γὰρ πολλῶν εἰπεῖν, πάντων, ὡς εἰπεῖν, τὰς ἀκοὰς προκαταλαβόντες, τοὺς μὲν τῇ ψευδολογίᾳ, ὡς ἔτυχον, δελεάζοντες, τοὺς δὲ καθ' ἡμῶν τῇ συκοφαντίᾳ [h] προσσίζοντες· ἅπαντας δὲ κοινῇ.

Vix mihi nunc tandem ad ſanctitatem veſtrā ſcribere, qualemq. deſiderabam, tabellariū inuenire licuit, vt quis propoſiti negotij ſucceſſus per gratiam Dei extiterit, veſtræ pietati patefacerem. Venimus enim in regiam ciuitatem triduo poſt Aegyptiorum aduentum. At vero quot in ipſo mox aditu pericula ſim perpeſſus, id nec oratione explicari facile eſt, nedum epiſtola repreſentetur. Nam optimi illi viri ante me [ciuitatem] ingreſſi, omnibusq. commode & ex voluntate vſi, (tantum enim dixiſſe ſatis ſit) omnium fere aures præoccuparunt; alios quidē mendacijs temere decipientes, alios confictis in nos calumnijs inſtigantes, omnes denique publi-

Exponit ipſam quæ ſchiſmaticorū cauſa premebat.

ce priuatimq. ea ratione in ſuam ſententiam alicientes, vt etiam magni principes, quiq. auctoritate ac dignitate pollebant, vel diuerſa in rebus bellicis munia obibant, perſuaſi eſſent, examinatione, quam oportuit, adhibita, iudicioq. conſecuto, & omnibus pijſſimis ſimul Epiſcopis vnam eamdemq. ſententiam proferentibus contra eũ (quẽ tamen indicta cauſa condemnarunt,) mirabilem illam depoſitionem eſſe factam. Sane Scholaſticio cubiculario magnificentiſſimo, Chriſtiq. ſtudioſo firmiter perſuaſerant, Neſtorium Epheſi ne audire quidem vllo pacto ſuſtinuiſſe Deiparæ vocabulum. Verumtamen ob inexpugnabilem veritatis virtutem, veſtrasq. orationes, Dei miſeratione prævalui, idq. ſum conſequutus, vt non ſolum pericula, quæ prima ſtatim fronte, vt dixi, ſe offerebant, euaderem; verumetiam vt magnificentiſſimos principes cõuenirem, vniuerſamq. rerum veritatem, quantum licebat, ipſis explicarem. Qui ſimul atque noſtram relationem acceperunt, omnia quæ Aegyptij fautores per tyrannidem tam in præſentem cauſam, quàm in nos ipſos quoque commiſerant, ad Imperatorum aures referre coacti ſunt. Denique, ne longius ſermonem protraham, cùm multa & ab his qui cum Cyrillo faciebant, & ab illis rurſum qui nobiſcũ ſentiebant, acta & diſputata fuiſſent; placuit vtraque pars, tum ego, quàm Aegyptij, ſui, ſuæq. cauſæ tuẽdæ gratia, præſentibus etiã magnis principibus pijſſimum Imperatorem adiremus, atque ab eo audiremur: quamquam proteſtatus ſum idẽtidem, me nec ea de cauſa adeſſe, nec vlla eiuſmodi mandata à pientiſſimis Epiſcopis accepiſſe; ſed tantum litterarum latorem adueniſſe. Sed profecto ob huiuſmodi verba pæne diſcerptus ſum. quod autem decretum fuerat, abſque vlla cunctatione executioni mandatum fuit. Quare diuina prouidentia etiam tum opem nobis ferente, Auguſtiq. animum ad veritatem dirigente, & re ipſa, quòd cor Regis vere in manu Dei ſit, declarante, aduerſarij damnati ſunt (oportet enim paucis ipſium rei euentum expedire) propterea quòd neque [Neſtorij] depoſitionis commentarios, neque quæ hic per mendacium effutiuerant, vlla ratione defendere poſſent. Quin & illud quoque modis omnibus perſpicuum euaſit, nec recto congruoq. ordine ſeruato Concilium conuocatum fuiſſe ab Aegyptio, nec ei iudicare licuiſſe, cum vnus eſſet ex ijs qui iudicandi erant, neque vllam omnino cauſam contra magnificentiſſimi Comitis Candidiani voluntatem attingere potuiſſe. Etenim omnes eiuſdem magnificentiſſimi Comitis Candidiani denuntiationes & comminationes, ſacra præterea per eum ad Synodum ſcripta, & alia ſimilia, tamquam Imperatore ſemel pro ſua poteſtate in iudicio iubente, recitata ſunt: neque quidquã omnino, quod iniquos illegitimosq. illorũ apud vos auſus ante oculos ponere poſſet, ob veſtras preces omiſſum eſt. Reſtat itaque, vt veritatis hoſtes ab omnibus cõmuni conſenſu damnationis ſententiam ferant, & veſtræ pietatis iudicium probetur & confirmetur;

Sed tamen quod verum erat perſuaſerant.

At iuſtiſſimè damnatum fuiſſe conſtat.

Et hoc veriſſimum erat.

Narrationem hanc mendacium eſſe refertam, ex alijs quæ ſequuntur, clare apparet.

Aegyptium per contemptũ Cyrillum loquentem, vt & alibi etiam.

Prouerb.

Sed ſibiſmatici homines vicio ne non ſunt diuerſa.

κὴ κατ' ἰδίαν συμπείθοντες· ὥστε κὴ τοὺς μεγάλους ἄρχοντας, κὴ τοὺς ἐν ἀξιώμασι πλουτοῦντας, κὴ τοὺς ἐν στρατείαις διαφόροις πεφοιτηκότας· ὅπερ κὴ ἐξεπίτηδες ἀνηλάθητον μεγίστην, κὴ κέλευσιν ὑφηνηλαθηκυίας, κὴ πάντων ὁμοῦ τῶν θεοφιλεστάτων ὑπισκόπων μίαν, κὴ τὴν αὐτὴν ἐξενεγκόντων ψῆφον κατ' αὐτῶν ἐρήμην καταψηφισθέντες, ἡ δικαίωσις γέγονεν ἐκείνη καθαίρεσις. τὸν μέν τι μεγαλοπρεπέστατον, κὴ φιλόχριστον κουβικουλάριον Σχολαστικιον ἅπασι ὁμολογουμένως, ὡς οὐδὲ ἀκοῦσαι ὅλως ἠνέσχετο τὸ Ἐφέσῳ τῆς θεοτόκου φωνῆς. ὅμως διὰ τὴν τῆς ἀληθείας ἀκαταγώνιστον δύναμιν, κὴ τὰς ὑμετέρας εὐχὰς, ἐξίσχυσα διὰ τῶν εἰκλεμῶν τοῦ θεοῦ, τοὺς ἐπικειμένους κινδύνους, ὡς ἔφθην, διαφυγὼν, σπουδῇ τε τῇ μεγαλοπρεπεστάτῃ ἀρχῇ, κὴ πᾶσιν αὐτῆς, ὡς ἐνεχώρει, τὴν τοῦ πράγματος ἀλήθειαν ἐξηγήσασθαι· εἰ τὰ παρ' ἡμῶν διδαχθέντες, κὴ εἰς αὐτὰς ἐνεγκεῖν ἠναγκάσθησαν τῶν κρατούντων τὰς ἀκοὰς, ὅσα περ εἴς τι τὴν προκειμένην ὑπόθεσιν, κὴ εἰς ὑμᾶς ἦ αὐτοὺς, οἱ τῶν Αἰγυπτίων τυραννικῶς ἐπλημμέλησαν. κὴ τέλος, ἵνα μὴ μηκύνω τὸν λόγον, πολλῶν ἐν τῷ μέσῳ γιομένων τι, κὴ λεχθέντων τοῦ τε τῶν ἡμετέρων, τοῦ τε τῶν τὰ Κυρίλλου φρονούντων, ἔδοξεν, ἐμοῦ τε, κὴ τῶν Αἰγυπτίων, ἑαυτῆς τε, κὴ τῇ ὑποθέσει συνισαμένων αὐτῇ, τὸν θειότατον ἀκροᾶσασθαι βασιλέα, παρόντων αὐτῷ κὴ τῶν μεγάλων ἀρχόντων. κά γε ἐμοῦ διαμαρτυραμένου πολλάκις ὡς ὅτι πύτου χάριν ἀφῖγμαι, οὔτε τοιαύτης τοῦδε τῶν θεοφιλεστάτων ὑπισκόπων ἔλαβον ἐντολὰς· μόνον γὰρ γραμμάτων ἤλθον διάκτορος. ἀλλ' ἐγὼ μὲν ὑπὲρ τούτων, μικροῦ δεῖν, ἓ διεπάσθην τῶν λόγων· τὸ δόξαν δὲ δίκαια πάσης ἐξεβιβάσθη μελλήσεως. τῆς τοίνυν θείας ἡμῖν κὴ πάσης εὐσεβείας ῥοπῆς, κὴ τῶν τοῦ κρατοῦντος πρὸς τὸ ἀληθὲς ἰθυνάσης καρδίαν, κὴ διὰ τῶν πραγμάτων δειχάσης, ὅπερ ἐστὶν ἀληθῶς καρδία βασιλέως ἐν χειρὶ θεοῦ, καὶ πεποιθήκασιν μὲν οἱ ἐναντίας· δεῖ γὰρ ἐπ' αὐτὸ σωτήριον τὸ πέρας ἐλθεῖν, ὡς κατ' εὐθεῖαν τρόπον συζῆναι ἢ τῆς καθαιρέσεως ὑπομνήμασιν, ἢ οἷς ἐκεῖθεν κὴ ψευδολογίαι εἰρήκασι, δυνηθέντες· ἀλλὰ κὴ σαφῶς διὰ πάντων ἀποδειχθέντες, ὡς οὔτε τὸ συνέδριον ἀκωλύτως ὁ Αἰγύπτιος ἐκάλεσεν, ὅτι κελεύσειν, ὡς εἷς ὢν τῶν κελευομένων, ἠδυνάτο, ὅτι ὅλως οὐδὲ γνώμιμον ἦν μεγαλοπρεπεστάτου κόμητος Καανδιδιανοῦ τῆς ὑποθέσεως ἄψασθαι. κὴ γὰρ κὴ αἱ ἀγγελίαι πᾶσαι τοῦ αὐτοῦ μεγαλοπρεπεστάτου κόμητος Καανδιδιανοῦ, κὴ ἡ γραφεῖσα δι' αὐτοῦ πρὸς τὸν αὐτόθεν σύνεδρα, κὴ ἕτερα τοιαῦτα, ὡς ἅπαξ ἐν διαγνώσει κελεύσαντος ἀναγνωσθῆναι τοῦ βασιλέως· κὴ οὐκ ἔστι τι, ὅπερ διὰ τὰς ὑμετέρας δεήσεις παρελείφθη τῶν τὰ ἀθεμίτως αὐτῷ τολμηθέντα δεικνυόντων· ὥστε λοιπὸν σύμφωνοι μὲν τοὺς τῆς ἀληθείας ἐχθροὺς τὸν ἀθέμιτον ἅπαντων καταγνῶναι ἀπεύχεσθαι· δεχθῆναι δὲ, κὴ κυρωθῆναι τῆς ὑμετέρας θεοσεβείας τὸν κρίσιν, κὴ τὸν τῶν

" τοὺς ἐν ἀξιώμασι πλουτοῦντας

" λεχθέντων τοῦ τε τῶν Λιβύων

" ἀποδειχθέντες

QVanto pietatis, auitæq. Fidei zelo assidue flagremus,id ex pluribus argumentis,præteritisq. certis indicijs liquidũ, vt putamus,euasit,maxime vero ex eo etiam terrarum orbi patefactum credimus, quòd vestram Synodum nuper conuocauerimus. Cum enim controuersiam aliquam vel paululum oboriri pati non possemus; vt citius tolleretur, sanctitatem vestram ad conueniendum sedulo accersiuimus, rati pro religione laborem vestræ pietati nequaquam molestum fore. Quòd siquam ea res difficultatem forte afferre potuerat,illam Imperialis prouidentia temporis lociq. opportunitate mitigauit. Deputauimus enim Ephesiorum ciuitatem, terra mariq. accessu percommodam,ibiq. diuersantibus necessaria suppeditantem affatim è natiuis, importatisq. fructibus. Hoc autem fecimus,vt pius serenitatis nostræ, & sanctissimæ vestræ Synodi scopus expedite concurrat, & ad effectum perducatur. Quapropter & Nestorij, & Cyrilli ac Memnonis exauctorationẽ à sanctitate vestra nobis indicatã approbauimus. Ex alijs autẽ apud vos gestis agnouimus, Christianam vos seruare Fidem & rectitudinem, quam à patribus & maioribus accepimus, quam etiam sanctissima Synodus sub Constantino diuæ memorię celebrata consentiens confirmauit. Quamobrem vnusquisque sanctissimæ vestræ congregationis operam dabit, vt omni controuersia soluta, omnibus q. scandalis excisis, cum pace & concordia dominum reuertatur. Vt autem sanctitas vestra non modo per nostræ pietatis litteras incitata, ad cõcordiam spectet, vniuersalemq. pij dogmatis pacem; etiam Acacij Beroënsium Episcopi lectam à nobis epistolam, qua idem suadet, ad vos misimus. Hic cum propter extremam senectutem sanctissimo vestro Concilio adesse nõ posset, ea per litteras consuluit, quæ & pietatem ipsius decent, & orthodoxæ religioni conducunt. Quæ qualia sint, eiusdem epistolæ lectio declarabit. Norit nihilominus vestra sanctitas, eam ob rem magnificentissimum & illustrissimum Ioannem sacrorum Comitem à nobis missum esse, vt hic ipse sciens sacræ Maiestatis nostræ erga Fidem scopum, quæ vtilia perspexerit, ea perficiat.

Imperator falsa Orientalũ relatione deceptus, Cyrilli & Memnonis depositionem tacitquam legitime factam approbat.

Ea nunc non extant.

Ὅσον ὠφὲλ τὼ θεοσέβειαν, καὶ τῆς πατρικῆς πίστεως τὸν ζῆλον ἀμφιλούμεν ἔχοντες, ἐκ πολλῶν ἡγούμεθα τῶν προλαβόντων ἐναργῶς δεδηλῶσθαι· οὐχ ἥκιστα δ' καὶ ἐκ τῆς εὐαγχοῦς σπουδῆς τῆ κλήσει τῆς ὑμῶν συνόδου τοῦτο φανερὸν γεγονέναι πᾶσι τοῖς κῦ τὼ εὐσεβουμένω πεπιστεύκαμεν. ὑπὲρ δ' τοῦ τινὰ θορύβου ἀνακυψάσης τινὸς ἀμφισβητήσεως ἀναχθόμενοι, ὑπὲρ τοῦ ῥᾷστον τὼ τοιούτης ὑμᾶς ἀπαλλαγῆναι λύσιν, ἀπεστείλαμεν τὼ ὁσιότητα ὑμῶν ἀπεστείλαμεν· καὶ δὴ καμῶς ἡγούμενοι τὸν ὑπὲρ τῆς εὐσεβείας πόνον τῆ θεοσεβείᾳ ὑμῶν ἐπαθλον φορτικόν· ἐπεσκοφίσαμεν ὅμως βασιλικῆ προνοίᾳ τὼ τούτου δυσχέρειαν ὑπὸ πραότητι καιρού τε, καὶ τόπου. τὼ δ' Ἐφεσίων ἀφωρίσαμεν πάλιν τοῖς τε ἐκ γῆς, καὶ θαλάσσης διαφόροις, κ' πάντων τῶν οἰκείων, ἐπιπάντων καρπῶν τὰ χρειώδη τοῖς ἐνδιατρίβουσιν ἀφθόνως παρέχεσθαι· ὥστε τὸν τῆς ὑμετέρας θαλυότητος εὐσεβῆ σκοπὸν, καὶ τῆς ἁγιωτάτης ὑμῶν συνόδου σωφρόνων τε ῥᾳδίως, καὶ εἰς ἔργον ἀχθῆναι. ὅθεν καὶ νῦν τῶν γνωρισθέντων ὧδε τῆς εὐσεβείας ὑμῶν Νεστορίου, καὶ Κυρίλλου, καὶ Μέμνονος καθαίρεσιν ἐδεξάμεθα. τῶν δὲ ἄλλων τῶν παρ' ὑμῖν πραχθέντων ἐγνωμεν τὼ θεῖ τὸν χριστιανισμὸν πίστιν τε, καὶ ὀρθότητα [x] Φυλάττοντες· ἣν ἐκ πατέρων κ' θεσπίσιων παρειλήφαμεν, καὶ ἣν ἡ ἁγιωτάτη συνοδος ὑπὸ τοῦ θείας λήξεως Κωνσταντίνου χρωμένη συμφώνως ἐσύρωσε. Φροντίσῃ τοίνυν ἕκαστος τοῦ ἁγιωτάτου ὑμῶν συλλόγου, λυθείσης πάσης ἀμφισβητήσεως, κρίνειν τὸ σκανδάλων, μετ' εἰρήνης, κ' ὁμονοίας εἰς τὼ [x] εἰκαίαν ἐπανελθεῖν. ὑπὲρ δ' τοῦ τὼ ὁσιότητα ὑμῶν μὴ μόνον ἀπὸ τῶν τ' ἡμετέρας εὐσεβείας γραμμάτων προτραπῆσαι εἰς ὁμόνοιάν τι, καὶ εἰς τὼ καθ' ὅλα τὸ εὐσεβὲς δόγματος εἰρηνικὸν ἰδεῖν, κ' τὰ γράμματα τὸ ὑπισχνοῦμαι τῆς Βερροιαίων Ἀχαικίᾳ τοῦτο παραινέσαντος ἀναγνόντες, ἀπεστείλαμεν· ὃς τῷ ἁγιωτάτῳ ὑμῶν συλλόγῳ προσῆναι διὰ τὸ μακρὰν γῆσας κ' διωρθῆς, δι' ὧν ἔγραψε, πὶ τῇ αὐτοῦ θεοσεβείᾳ πρέποντα, κ' τῇ ὀρθοδόξῳ θρησκείᾳ σωπλέοντα, εἰσηγήσατο· ἅπερ οἷα τυγχάνει ἡ τῆς αὐτῆς ὑπεροχῆς δηλώσει ἀναγώσεις. γινωσκέτω μέντοι ἡ ὑμῶν ὁσιότης, ὅτι περ τὸν μεγαλοπρεπέστατον, κ' ἐνδοξότατον κόμητα τῶν ἱερῶν Ἰωαννίου, πίστεως ἕνεκα ἀπεστείλαμεν· ὥστε αὐτὸν εὑρόντα τὸν τῆ πίστιν τῆς ἡμετέρας θεότητος σαφῆ, ἅπερ ὠὴ σαφεστέρᾳ λυσιτελεῖν, [x] διαφέρεσθαι.

[x] ἴσως, φυλάττοντες.

[x] ἴσως, ὑπὸ τὼ

[x] διαφέρεσθαι

EXEMPLAR EPISTOLAE Ioannis Comitis Sacrensis, ex Ephesina ciuitate ad Imperatores præscriptæ.

Quæ sequuntur, Græce non habentur: sed in postrema Cõciliorum editione Latina fuerunt ex vet. mss. libro mss. vt ipsi dem alleg. & inde eam ea accepit Feuardent.

CVm sciam conducibile pietati, si diuinis scripturis commendentur omnia, quæ iuxta puritissimæ celsitudinis mentem pro virili feci; hinc quæ sint acta discetis. Pridie quàm hæ litteræ darentur, labore magno, acceleratione q. mira in Ephesiorum ciuitatem perueni. Aduenissem autem citius, nisi maximis negotijs impeditus fuissem, quæ vestræ magnitudini adfuturus, Deo propitio coram recensebo: statimq. sanctissimos Episcopos, qui hinc & inde conuenerant, reuerenter salutaui. Propter discordiam autem, quæ intercedebat inter eos, partes accersere conueniebat. Turbatis autem omnibus, Cyrilloq. & Memnone se munientibus, per meipsum ijs qui con-

Hæc autem sequentia desiderantur in Ioannis Comitis Nestorium & Ioannem Antiochenum missi parte prima.

conuenerant,denuntiaui, & ijs qui aberant, manifeſtaui,vt ſequenti die abſque vlla mora omnes in diuerſorio meo confluerent. Porro ne conflictus quidam fieret, promiſcue ipſis,conuenientibus,(metuendum enim & hoc erat propter ferociam, quæ neſcio vnde illis acciderat,) ingreſſus ordinem diſtribui. Præſente autem Neſtorio fere cum ipſa aurora,& Ioanne pientiſſimo Epiſcopo,aduenit etiam Cyrillus cum omnibus pientiſſimis Epiſcopis: ſolo autem Memnone abſente, magna turbatio, tumultusq. exoriri cœpit, dicentibus ijs qui cum Cyrillo venerant, Neſtorij, qui ab ipſis depoſitus eſſet, ne aſpectum quidem ferendum eſſe: nihilominus tamen conuenientibus diuinarum ſcripturarum lectionem fieri volebant. Affirmabant autem ij qui Cyrillo fauebant, lectionem diuinarum & terribilium ſcripturarum abſque Cyrillo non habendam, neque præſente Neſtorio, neque his qui ab Oriente venerant, ſanctiſſimis Epiſcopis: & ob hoc magna facta eſt ſeditio,immo prælium & pugna. Eadem quoque & ſanctiſſimi Epiſcopi, qui Ioanni pientiſſimo Epiſcopo adſtabant, contendebant, dicentes,Cyrillum non oportere diuinarum litterarum lectioni intereſſe, vtpote & illo cum Memnone ab ipſis depoſito. Fiebat igitur ſuper hac re contentio.Iam autẽ maximo diei interuallo exacto operæpretium exiſtimaui, abſque Cyrillo & Neſtorio, ceteris patefacere regias ſententias; quandoquidem commemoratis illis neque ſcriptæ eſſent à mundi Dominis. Verum renuebant & hoc pientiſſimi Epiſcopi, qui cum Cyrillo venerant, nolebantq. etiam his qui cum Ioanne aduenerant, præſentibus aures præbere, eo quòd dicebant,eos illegitime Cyrillum & Memnonem depoſuiſſe. Vix igitur potui perſuaſione & vi (ſi quidem vera dicere oportet) ſequeſtratis Neſtorio & Cyrillo inducere omnem Synodum, vt regium reſcriptum audiretur. Igitur congregatis omnibus,Auguſtarum litterarum lectionem feci, in quibus depoſiti ſunt Cyrillus, & Neſtorius, &

aurum matarum ne litterarum deſignat.

A Memnon. Cum autem hi qui cũ Ioanne pientiſſimo conuenerant, lectionem amice ſuſciperent & approbarent,audierunt à graui auditorio depoſitionẽ Cyrilli & Memnonis illegitime factam.Ceterũ ne maior fieret ſeditio, Neſtorium quidem cuſtodiendũ ſuſcepit Candidianus Comes nobilium domeſticorum, qui omnibus cõſilijs & operibus meis interfuit: Cyrillum autem & ipſum cuſtodiendum tradidi Iacobo circumſpecto Comiti,& Præpoſito quartæ ſcholæ: Memnon vero, vt prædixi,aberat. Vnde miſſis diſpenſatore & lictore,ac Protodiacono ſanctiſſimæ Epheſiorum eccleſiæ,ei manifeſtaui quòd depoſitus eſſet. At B memoratus Memnon cum prædictis, fidem dedit eis, ſe ſuo periculo cum omni ſecuritate Eccleſiaſticas pecunias ſeruare. His in hunc modum actis, quoniam oportebat me & precibus vacare, deſcendi in ſanctiſſimam Eccleſiam. Cognoſcens autem Memnonem agere in Epiſcopio, mitto ex miniſtris meis Primicerium nobilium Palatinorum ad ipſum,vt ad me veniret, vt diſcerem num omnino ad me accedere renueret. Verũ ipſe abſque mora aduenit; & reprehenſus à me, quare mane non veniſſet, dixit ægritudine ſe deprehenſum eſſe,& propterea non adfuiſſe. Ne ferret autem alias meas admonitiones vel conſilia, præC uenit ſermones meos, & in meam irrupit domũ. Traditus igitur & ipſe Iacobo circumſpecto Comiti, cuſtodiendus & à Scutarijs nobilibus,& reuerendiſſimis Palatinis.Hæc primo die à me facta ſunt. Quoniam autem & de pace ad pientiſſimos Epiſcopos ſermonem habere oportebat, ne hæreſes & ſchiſmata in orthodoxa religione fierent; proinde quanta potui diligentia ei negotio me accommodaui, & poſt hac operam daturus, modo placeat & melioribus,& pietati conſonum ſit, & recta mens ſit Dominis mundi. Quòd ſi pientiſſimos Epiſcopos videro implacatos,& non reconciliabiles,(neſcio vnde in hãc rabiem & aſperitatem venerint,) & ſi quid amplius factum fueD rit,quámprimum veſtræ amplitudini ſignificabo.

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*ΙΣΟΝ ΕΝΤΟΛΗΣ.

Η ἁγία σύνοδος, ἡ ἐν Ἐφέσῳ συγκροτηθεῖσα, τοῖς θεοφιλεστάτοις καὶ ὀσιωτάτοις, Ἰωάννῃ ἀρχιεπισκόπῳ Ἀντιοχέων μεγαλοπόλεως, καὶ Ἰωάννῃ τῷ Δαμασκηνῶν ἐπισκόπῳ μητροπόλεως, καὶ Ἱμερίῳ ἐπισκόπῳ τῆς Νικομηδέων μητροπόλεως, καὶ Παύλῳ ἐπισκόπῳ Ἐμισηνῶν, τηροῦντι τὸν λόγον ἐξ ὑπαρχῆς τοῦ ἁγιωτάτου ἐπισκόπου Ἀκακίου τῆς Βεροίας, καὶ Μακαρίῳ ἐπισκόπῳ τῆς Λαοδικέων πόλεως, τηροῦντι τὸν λόγον καὶ ὑπὲρ τοῦ ὁσιωτάτου Κύρου ἐπισκόπου τῆς Τυρίων πόλεως, καὶ Ἀσπιγλίῳ ἐπισκόπῳ τῆς Χαλκιδέων, τηροῦντι τὸν λόγον καὶ ὑπὲρ Ἀλεξάνδρου ἐπισκόπου τῆς Ἀπαμείας, καὶ Θεοδωρήτῳ ἐπισκόπῳ τῆς Κυρηστῶν πόλεως, τηροῦντι τὸν λόγον καὶ ὑπὲρ Ἀλεξάνδρου ἐπισκόπου τῆς Ἱεραπολιτῶν μητροπόλεως, καὶ Ἑλλαδίῳ ἐπισκόπῳ Πτολεμαΐδος, παρόντας παρῆσιν ἐπιτελάμεθα τὰ ὑποτεταγμένα.

*EXEMPLVM MANDATI.

Mandatum quod ab Orientalibus datum fuit Epiſcopis, qui ab ipſa Conſtantinopolim miſſi ſunt, vt diſceptarent in iudicio aduerſus Epiſcopos orthodoxos ab œcumenica Synodo ad eandem vrbem miſſos.

Sancta ſynodus Epheſi congregata,piiſſimis ſanctiſſimiq. Ioanni Antiochenorum magnæ ciuitatis Archiepiſcopo,& Ioanni Damaſcenorũ Epiſcopo metropolitano,& Himerio Epiſcopo Nicomediæ metropolitano,et Paulo Emiſenorũ Epiſcopo,qui idem Acacij ſanctiſſimi Beroënſium Epiſcopi perſonam in loquendo gerit, & Macario Laodicenſium ciuitatis Epiſcopo, qui etiam pro Cyro ſanctiſſimo Tyriorum ciuitatis Epiſcopo verba facturus eſt, & Aſpringio Chalcidenſium Epiſcopo, qui locum Alexandri Apameæ Epiſcopi in dicendo obtinet, & Theodoreto Cyreſtanorum Epiſcopo,verba pro Alexandro etiam Hierapolitanorum Epiſcopo metropolitano facturo, & Helladio Ptolemaidis Epiſcopo, præſentes præſentibus, quæ ſubiecta ſunt, mandauimus.

QVandoquidem Eccleſiaſticæ controuerſiæ A cauſa (propter quam in Epheſiorum vrbem præſentes omnes, & veſtra quoque pietas vocata eſt) pijſſimorum Imperatorum noſtrorum ſanctione ad celeberrimam Conſtantinopolitanam vrbẽ euocati ſumus, vt veritati, ſanctorumq. Patrum Fidei, & rectis dogmatibus patrocinemur; neque tamen omnes vobiſcum adeſſe iuſſi ſumus: operæpretium autem eſt, omnium noſtrum mentem patefieri; qualiter nimirum rata habemus omnia, & illis aſſentimur, quæ à vobis gerentur, ſi ad Dei timorem, & Eccleſiaſticam pacem ac diſciplinam conferant: propterea hunc mandati libellum vobis conſcripſimus, quo man- B damus & committimus, plenamq. poteſtatẽ contradimus, quã præſentes habuimus; ita vt poſteaquã Dei gratia comitante in magnam illam ciuitatẽ perueneritis, ſiue coram pientiſſimo Imperatore, ſiue in Conſiſtorio, ſiue coram ſacro Senatu, ſiue in Patrum Synodo de his quæ in quæſtionem veniunt, ſermo inſtituatur, hunc ea dicendi libertate, eaq. prudentia ac diligentia, quæ vobis ineſt, habeatis pro communi Eccleſiarum vſu; & hunc vos laborem ſuſcipiatis pro nobis omnibus, ſeruantibus videlicet, approbantibus, ac ra- ducentibus omnia, quæ vos in hac cauſa vel C agitis, vel acturi eſtis. Quòd ſi forte euenerit, vt vel conuentionis, vel Eccleſiaſticæ pacis, vel cuiuſpiam alterius rei cauſa neceſſario pro nobis omnibus ſubſcriptio requiratur; oramus veſtrã ſanctitatẽ, ne hoc ipſum præſtare grauetur, quod communi vſui eſt profuturum, & ad gloriã Chriſti Domini facit. Rurſum ſi quam ſynodicã epiſtolam huc mittere viſum vobis fuerit, quæ ſubſcriptionem omniũ exigat, promittimus omnes communiter, & ſingulos ſeorſum, omni cum alacritate nos ſubſcripturos, & ad ſacrum Comitatum miſſuros eſſe. Sed & illud manifeſtum eſt, nempe capita vnà cum anathematiſmis, quæ à Cyrillo Alexandrino ad Fidem Patrum qui Nicææ con- D uenerunt, adiecta ſunt, tamquam hæretica, & à catholica & Apoſtolica Eccleſia aliena, modis omnibus reijci.

Nihil citra Cyrilli capita rabiem. nec enim vllum ſchiſmaticorum extat ſcriptũ, in quo illorũ non ſint memoria.

Alexander Hierapolis Epiſcopus metropolitanus [dixit:] Si quid iuxta Fidem à ſanctis Patribus Nicænis expoſitam feceritis, nulla prorſus re Fidei ſanctorum Patrum adiecta, hæreticisq. Cyrilli Alexandrini capitibus reiectis; huic equidem aſſentior: nam & huic Fidei expoſitioni vna cum ſancta noſtra Synodo iam ſubſcripſi.

Dorotheus Epiſcopus Marcianopolis ſecundæ Myſiæ, ſimiliter mandans, ſicut ſupra poſitum eſt, ſubſcripſi. Subſcripſerunt autem & ceteri omnes. E

Dato autem hoc mandato, vnà quoque tradita fuit charta tenoris huiuſce.

Ἐπειδὴ τῆς ἐκκλησιαστικῆς ἕνεκα ζητήσεως, δι' ἣν ἅπαντες ἐκληθημεν εἰς τὴν Ἐφεσίων * αἰ- * μὴν τε παρόντες, ἡ ὑμετέρα θεοσέβεια, καὶ θειότης τῶν δι- ρίστης, σεβεστάτων ἡμῶν βασιλέων ἐπὶ τὴν μεγαλώνυμον ἐκλήθημεν Κωνσταντινούπολιν, ὑπὲρ τοῦ συναγωνίσασθαι τῇ ἀληθείᾳ, καὶ τῇ πίστει τῶν ἁγίων πατέρων, καὶ τοῖς δόγμασι τοῖς ὀρθοῖς· ἃ προσεπαχθημεν ὑπ' ἄπαντες παρεῖναι ὑμῖν· ἔδει δὴ καὶ τὴν γνώμην πάντων ἡμῶν καταδῆλον ποιῆσαι, ὡς ἐμμένομεν, καὶ κύρια ἡγούμεθα πάντα τὰ ὑφ' ὑμῶν πραττόμενα, καὶ συντείνοντα εἰς τὸν τοῦ θεοῦ φόβον, καὶ εἰς τὴν ἐκκλησιαστικὴν εἰρήνην τε, καὶ εὐταξίαν· τούτου ἕνεκεν τοίνυν ὑμῖν τὸ ἐντολικὸν πεποιήμεθα· δι' οὗ ἐντελλόμεθα, καὶ ἐπιτρέπομεν, ὁλοτελῆ τε ἐξουσίαν διδόαμεν, ἵν' περ καὶ παρόντες ἔχομεν· ὥστε σὺν θεῷ ὑποδεχθησομένης ὑμᾶς ἐπὶ τῆς νεοκτίστου μεγαλοπόλεως, εἴτε ἐπὶ τοῦ εὐσεβεστάτου βασιλέως θέοι, εἴτε ἐν κωνσταντινουπόλει, εἴτε ἐπὶ τῆς ἱερᾶς συγκλήτου, εἴτε ἐν συνόδῳ πατέρων ὁ λόγος κινοῖτο περὶ τῶν ζητουμένων, τοῦτον μὲν τὸν παρόντος ὑμῖν παῤῥησίας τε, καὶ σπουδῆς, καὶ ἐμμελείας, κινῆσαι ὑπὲρ τοῦ κοινοῦ τῶν ἐκκλησιῶν, καὶ ἀναδέξασθαι τὸν ἀγῶνα τὸν ὑπὲρ ἡμῶν, ἁπάντων ἡμῶν δηλαδὴ ἐμμενόντων, καὶ συνεχομένων, καὶ περιόντων, καὶ κύρια ἡγουμένων, πάντα τὰ ὑφ' ὑμῶν πραττόμενα ἕνεκα ταύτης τῆς ζητήσεως, ἢ δὲ πραχθησόμενα. εἰ δέ τι καὶ χρεία γένοιτο ἢ συμβιβασμοῦ, ἢ εἰρήνης ἐκκλησιαστικῆς, ἢ ἑτέρου τινὸς ἀπαιτοῦντος ὑποχαφὴν ὑπὲρ πάντων ἡμῶν ἕνεκα, καὶ τοῦτο αὐτὸ προσκαλοῦμεν τὴν ὑμετέραν ἀγωσύνην, μὴ ὀκνῆσαι πεῖσαι ὑπὲρ τοῦ λυσιτελοῦντος τῷ κοινῷ, καὶ ὑπὲρ τῆς δόξης τοῦ δεσπότου Χριστοῦ. εἰ δὲ καὶ συνοδικὸν δέξαι διορθωσασθῶσαι * περὶ ἡμῶν ἐπιστολὴν ἀπαιτοῦντων τὴν * περὶ ὑποχαφὴν, ὁμολογοῦμεν ἅπαντες κοινῇ, καὶ ἰδίᾳ ἕκαστος τοῦτο καθυποχάφειν μὴ πάσης μεθυμίας, καὶ ἐξαποστέλλειν εἰς τὸ ἀσπάσιος φρονῆσαι· δῆλον ἐκείνου τυγχάνοντος, ὡς πρὸ τριῶν τῶν κεφαλαίων τῶν αἱρετικῶν, τῶν ὑπὸ Κυρίλλου τοῦ Ἀλεξανδρέως ὑποκειμένων τῇ πίστει τῶν πατέρων τῶν ἐν Νικαίᾳ, μὴ ἀναθεματισμῶν ἐκβαλλομένων, ὡς ἀλλοτρίων τῆς καθολικῆς, καὶ ἀποστολικῆς ἐκκλησίας.

Ἀλέξανδρος ἐπίσκοπος μητροπόλεως Ἱεραπόλεως εἶπε· τῇ ἐκτεθείσῃ πίστει ὑπὸ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ ἀκολουθῶ, μήτε ἐπισυναγομένῳ τινὸς τῇ πίστει τῶν ἁγίων πατέρων, καὶ ἐκβαλλομένων τῶν αἱρετικῶν κεφαλαίων Κυρίλλου τοῦ Ἀλεξανδρείας, τούτῳ συγκατατίθεμαι· τούτῃ γὰρ τῇ ἐκθέσει τῆς πίστεως καὶ ἤδη μετὰ τῆς ἁγίας συνόδου τῆς καθ' ἡμῶν καθυπέγραψα.

* Θεόδωρος, ἐπίσκοπος Μαρκιανουπόλεως τῆς ἐπαρχίας Μυσίας, μεγάφωνα ὡσαύτως, ἐντελάμενος, ὡς πρόκειται· συνυπέγραψα δὲ καὶ οἱ λοιποὶ πάντες. * Δωρόθεος

Δοθείσης δὲ τῆς ἐντολῆς, συναπεδόθη καὶ τόμος ἐνδεικτικὸς ἔτους.

PRI-

PRIMA SCHISMATICORVM petitio ex Chalcedone ad Imperatorem missa.

ORandum erat, ne à quopiam alio in expositionibus absurdis sermo pietatis adulteraretur, maxime autem, ne ab his qui sacerdotium præfecturamq. Ecclesiarum sortiti sunt, quos nescimus quomodo præsidendi cupiditas & ambitio, frigidæq. promissiones quædam, ad contemnenda semel omnia Christiana mandata induxerunt; idq. hoc solo animo, vt seruiant viro, qui præsumit ac sperat, se & auxilium sibi ferentes, omnia recte gesturos: dicimus Alexandrinum Cyrillum, qui sola nugacitate in sanctas Dei Ecclesias hæretica introduxit dogmata, eaq. confidit se argumentis comprobaturum; & correctionem peccatorũ effugere, solo Memnonis & prædictæ conspirationis Episcoporum ministerio sperauit. Quapropter nos, qui silentium alioqui amamus, & in ceteris philosophice agendum censemus, nunc silentium, & eius sapientiæ studium, Fidei iacturam intelligentes, ad solos vos post supernam virtutem orbis seruatores precando vertimur: quandoquidem scimus, pro pietate sollicitudinem vobis peculiariter conuenire; vtpote ijs, qui vsque in hoc tempus custodierint, vicissimq. per illam custodiantur. Suspensos autem hos libellos offerimus, tamquam coram sanctissimo Deo exhibenda esset nostra excusatio; non quòd pro religione minus alacres fuerimus, sed pietati studentes, & pro ea sermones facientes. Nihil enim est quod Christianorum temporibus sacerdotes magis facere [x] debeant, quàm vt coram tam fideli Rege testimonium ferant, etiamsi parati essemus vitam ac corpora nostra in [z] Fidei discrimine millies exponere. Idcirco propter Deum, qui videt omnia; & per Dominum nostrum IESVM Christum, qui iudicaturus est omnes in iustitia; & per Spiritum sanctum, cuius gratia regnum gubernatis; & per electos Angelos, qui vos custodiunt, quos assistentes videbitis terribili throno, & horrendam illam sanctificationem semper Deo offerentes, quam nunc quidam adulterare nituntur; pietatem vestram, quæ vafricie quorumdam obsidetur, id re ipsa adimentium, & hæretica capita Fidei introducta stabilientiũ, quæ omnino à sanis dogmatibus aliena sunt, & cum hæreticis opinionibus conueniunt; obsecrauimus, vt vel si quis illic subscribat vel consentiat, & post promissam à vobis veniam contendere vltra nolit, præcipias illum in medium venire, & Ecclesiasticis pœnis subiacere, quò pugnare pro pietate melius possis. Nihil enim ò Rex magis regium fuerit, pro quo & cum Persis & alijs barbaris prælia committere festinasti, reddente tibi Christo pulchras victorias pro hac tua in ipsum alacritate. Obsecramus autem, vt fiant apud pietatem tuam quæstiones in scriptis. Sic enim facilius dignoscentur, & in omne posterum tempus reprehendentur peccantes. Si quis autem sermones, pro quibus delinquens fuit, negligens, voluerit per præceptum rectæ Fidei prævalere, tuæ iustitiæ ac iudicij fuerit attendere, num & ipsam Doctorum appellationem abiecerint ij, qui de dogmatibus introducũt, *periclitari grauantur, & prædictis subijci nolentes, vt non redarguantur impie egisse, neque refutare ea digna putantes, vt mutua eorum conspiratio non habeatur inutilis. Iam enim per ordinatos manifestum est, quosdam ex illis pro hac impietate meditatos esse, vt dignitatibus concessis nonnullos demereantur, & alios quosdam modos excogitasse. Et id manifestius obsistet; & videbit eos pietas tua non multo post proditionis suæ mercedem quasi spolia Fidei Christi distributuros. At ex nobis quidam à pientissimo Iuuenali Hierosolymitanorum Episcopo olim ordinati, siluimus; quamuis pro Canonibus certandum esset, ne videremur nostræ gloriæ causa dolere. Et nunc quoque illius studia & præstigias tales per Phœnicen secundam & Arabiam non ignoramus. Sane de illis nobis non vacat curam habere, qui ciuitatibus ipsis, quarum nobis ministerium contraditum, atque adeo vita nostra destitui maluimus, quàm ista pro Fide promptitudine. Verum aduersus illorum conatus, Dei ac vestræ pietatis iudicium opponemus. Nunc autem oramus, vt vna ac primaria pietas curetur, & ne orthodoxæ religionis splendor, qui vix tãdem sub sancti nominis Constantino irradiauit, & per beatissimos auum & patrem vestræ pietatis confirmatus est, à tua autem Maiestate etiam in alias barbaras gentes, & in Persarum gentem prorogatus est, nunc in ipsis regiæ aulæ penetralibus langueſcat, & apud vestram turbetur serenitatem. Non enim duplices in Persidem, ò Rex, mittes Christianismi doctrinas, neque nostra magnum aliquid erunt, nobis discordia laborantibus, nemincq. existente apud illos qui dijudicet: neque quis geminis cõmunicabit verbis & Sacramentis, neque certe pie à tantis Patribus & incondemnatis sanctis desciscet; sed neque regni commoda tribuenda erunt his, qui diuersa inter se sentiunt; neque paruus inde [x] vsus pietatis hostibus excitabitur; & innumera alia malignæ contentionis ipsorum quis enumerarit nocumenta? Si quis autem est qui paruifaciat cælestium rationem, talis sit potius quicumque olim, quàm is cui omnem orbis potestatem Dominus dedit. Nostræ autem preces sunt, vt iudicium à tua pietate accipiamus. Mentem enim tuam ad exactam eorum quæ inquiruntur, comprehensionem Deus inducet. Demum si quid nunc prohiberet, (neque enim tuæ pietatis negotia omnia nota esse possunt) petimus à tua serenitate, vt ad propria tuto & feliciter commigrare nobis liceat. Nam videmus ciuitates nobis commissas, ex tali mora non parum offendi propter eos, qui etiam in rebus pijs, vt videtur, contentionem quærunt, nulla inde proueniente vtilitate.

Iniuste persequi Catholicos Patres.

Mirè commentitiam suam modestiam commendat schismatici.

[x] decent,

[z] fideli

Psal. 17. f.

Libera hanc omnia & mea lingua.

Lacus communis.

[x] ausus

ALTERA EORVMDEM PETITIO è Chalcedone ad Theodosium Augustum missa.

SAepenumero pietatem vestram & per nos ipsos, & per eos qui à nobis missi sunt, docuimus,quòd rectæ Fidei dogma corruptioni obnoxium videatur, & quòd ij discerpere videantur Ecclesiæ corpus, qui omnia susq. deq. faciunt, & omnem Ecclesiasticam cõstitutionem, omnemq. regiam legem conculcant; vniuersaq. simul confuderunt, vt expositam hæresim à Cyrillo Alexandrino confirment. Nam vt à vestra pietate in Ephesum vocati sumus ad inquirendum quæstiones,quæ pullularunt, & ad confirmandum Fidem Euangelicam & Apostolicam à sanctis Patribus expositam; nondum omnibus præsentibus conuocatis Episcopis, ij qui particulare Concilium habuerunt, hæretica illa capita, quæ cum Arij & Eunomij & Apollinarij impietate conueniunt, scriptis commentarijs roborarunt; & alios quidem deceperunt,alios vero terruerunt, alios autem de hæresi accusatos in communionem susceperunt; & alijs,qui non communicabant,mercedem vt communicarent dederunt; alios demum spe honoris, quibus indigni erant, accenderunt; & ita sibi multitudinem congregarunt, quasi nescientes, quòd piam religionem non multitudo, sed veritas ostendit. Iterum lectæ sunt vestræ pietatis litteræ per magnificentissimum Comitem Candidianum,significantes quòd pacifice & fraterne quæstiones, quæ nuper exortæ sunt, inquirantur. Verũ conuenientibus omnibus pientissimis Episcopis,nihil profuit lectio. Venit nobilis Palladius Magistrianus alias vestræ Maiestatis litteras afferens,docentes rescindenda esse omnia, quæ particulariter constituta fuerant, & Concilium denuo congregandum, verumq. dogma sanciendum. Contemptum est autem & hoc, more solito,pium vestrum mandatum ab his, qui omnia audent. Aduenit rursus magnificentissimus Magister Ioannes, qui tunc Comes omnium largitionum,alias iterum afferens litteras, significantes, quòd à vestra Maiestate trium depositiones decretæ sunt,tollendaq. è medio suborta offendicula, solamq. Fidem in Nicæa expositam à sanctis & beatis Patribus, ab omnibus confirmandam. Transgressi sunt, vt solent, & hanc legem ij qui omnia pro ludibrio habent. Enimuero nec post lectionem à cœptis desiterunt, & communionem habuere cum depositis, & meminerunt eorum tamquam Episcoporum, non permittentes, vt capitula ista,in damnum & corruptionem piæ Fidei exposita,exploderentur, tametsi à nobis ad colloquium sæpius accersiti fuerint. habebamus enim in promptu hæreticorum capitulorum argumenta. Horum nobis testis est magnificentissimus Magister, qui nobis & illis tertio ac quarto conuocatis, & hæc nec prætendere audens,propter illorum inobediẽtiam,operæpretium duxit post hac huc nos vocare. Aduenimus nihil remorati, nec quieuimus, donec huc peruenirem⁹, & apud vestram pietatẽ, & apud illustre Consistoriũ obsecrantes, vt ipsi certamen hoc pro capitulis susciperent, ac in colloquium venirent, vel ea tamquam aliena à recta Fide exploderent, manentes in sola expositione Fidei beatorum Patrum,qui in Nicæa conuenerant. Et hi quidem nihil horum facere voluerunt; sed manentes in hæretica contentione, permissi sunt Ecclesias frequentare, & sacerdotio fungi: nos vero synaxi destituti mansimus tanto tempore, & in Ephesо, & nunc; innumeraq. pericula & illic & hic pertulimus: & cum lapidaremur,& tantum non perderemur à seruis monachorum habitu indutis, boni consuluimus, vtpote pro pietate talia libenter perferentes. Post hæc visum est vestræ Maiestati, vt iterum nos ac illi conuocaremur, & vt ad inquirẽda dogmata inobedientes compellerentur. Hæc vt fierent,nobis expectantibus,vestra pietas in ciuitatem profecta est, & eos quidem qui de hęresi accusabantur,& propter hoc alios ex his depositos à nobis, alios vero excommunicatos, & deinde canonicis pœnis subijciendos, præcepit vt in ciuitatem venirent, sacerdotio fungerentur, & ordinarent. Nos vero,qui pro pietate tantum certamen suscepimus, & pro rectis dogmatibus nullum non periculum sustinuimus,neque ingredi in ciuitatem iussit, vt Fidei periclitantis negotium ageremus, & pro rectis dogmatibus vrgeremus, neque ad propria remigrare permisit; sed sumus in Chalcedone tristes, & gementes in Ecclesia quæ exercetur schismate. Idcirco qui nullum responsum obtinemus,necessarium duximus, vt præsentibus litteris doceremus vestram pietatem coram Deo, & Christo ipso,ac sancto Spiritu, quòd si quis ordinatus fuerit, antequam discutiantur recta dogmata, ab his qui hæretica sentiunt, necesse sit vt tota Ecclesia scindatur, tã Clero quàm plebibus dissidentibus. Nullus enim piorum feret, hæretica colentibus communionem dari, propriamq. salutem annihilari. Vbi autem hæc futura sunt, tunc vestra pietas præter suam mentem agere cogetur. Nam & schisma præter sententiam inualescet; & eos qui pro pietate certant, contristabit,non ferentes vt suæ animæ pereant, & consentent contentiosis impia Cyrilli dogmata, quæ iustificare volunt. Multi autem qui pietati student, & omnes nos, qui ex Orientali diœcesi, & vestræ prouinciæ ex diœcesi Ponti, & Asiæ, & Thraciæ, & Illyrici, & Italiarum,Cyrilli dogmata admitti non sinent,qui & vestræ pietati librum beatissimi Ambrosij miserunt,aduersa pullulanti huic superstitioni docentem. Quapropter ne hoc eueniat,& vestra pietas magis conturbetur, supplicamus,precamur, obsecramus, vt edicat, ne ordinatio antea fiat,donec orthodoxa Fides formetur, propter quam & nos congregauit vestra quæ Christum amat,celsitudo.

Obscure & deprauate hic exposita sunt.

Omnia hæc vera communia sunt, & impudentissima mendacia.

Omnes hę litteræ fuerunt subreptitiæ, dolo malo ab Imperatoribus extortæ.

Et hoc falsum est: siquidem Orientales se pro tuti, synodo se sistere ausi non fuerunt.

Non est controuersia de iis quæ iudicata, sed de iniusta Nestorii, iniusta vero Cyrilli & Memnonis depositione.

Schismatici in Ecclesi jam pridem.

Sed qui condemnantur, ij & ordinati erant; ac ordinatos vel inuitos & ignaros.

Solum schisma erant pietatis & religionis.

Schismata erunt ante pietatis, quæ ipsi mentiuntur causa.

His schismaticis obtenditur dissensio, alias sæpe depulsa.

TERTIA SCHISMATICORVM postulatio ex eadem ciuitate ad Imperatores missa.

NOn hunc euentum sortituram vestræ pietatis expectabamus vocationem. Vocati enim

enim honeſte ſumus tamquam ſacerdotes à Rege, & vocati ſumus ad confirmandam ſanctorum Patrum Fidem; propterea etiam tamquam pio Regi obedituri aduenimus. Vbi autem venimus, neque Eccleſiam minus ſequuti ſumus, neque veſtrum contempſimus edictum, ſed veſtros nutus ſequuti ſumus continue ab eo die, quo in Epheſum peruenimus, vſque in hodiernum. Verumtamen, vt videtur, nihil nobis profuit in hoc ſæculo modeſtia noſtra, immo etiam plurimum, vt videmus, obfuit. Nam nos quidem, qui ſic vos habuimus, vſque in præſentem diem Chalcedone tenti conſeruati ſumus; nunc autem ad propria dimittimur. Hi vero qui omnia confuderunt, & orbem turbis impleuerunt, & Eccleſias diſcerpere contendunt, & pietatem manifeſte oppugnant, ſacerdotio funguntur, Eccleſias congregant, &, vt putant, auctoritatem ordinandi habent (nimirum illicite ab illis petitam,) ſeditiones in Eccleſia excitant; quæ expendenda in vſus pauperum, in ſuos inſumunt milites. Ceterum non illorum tantum, ſed & noſter Rex es. Non enim parua portio regni tui eſt Oriens, in qua ſemper recta Fides reſulſit, & cum hac etiam aliæ prouinciæ & diœceſes, è quibus congregati ſuimus. Proinde ne deſpiciat veſtra Maieſtas Fidem, quæ adulteratur, in quam & vos baptizati eſtis, & veſtri progenitores, in quam & Eccleſiæ fundamenta ſunt iacta, propter quam ſanctiſſimi Martyres innumera mortis genera cum voluptate ſuſceperunt; cum qua & barbaros viciſtis, & tyrannos deſtruxiſtis, qua & nunc opus habetis in bello, quo Africam premitis. Eſt enim Deus omnium commilito veſter, ſi pro pijs eius dogmatibus laboraueritis, & prohibueritis corpus Eccleſiæ diſrumpi. Diſrumpetur enim, ſi opinio quam Cyrillus Fidei induxit, & alij hæretici confirmarunt, inualeſcat. Hæc ſæpe quidem coram Deo & in Epheſo & hic teſtati ſumus, & veſtram pietatem docuimus, rationem illius, vt coram omnium Deo, reddentes. Exigit enim & hoc à nobis, ſicut diuinæ ſcripturæ Propheticæ & Apoſtolicæ docent. Etenim beatus Paulus clamat: Teſtificor coram Deo, qui mortuos viuificat, & Domino noſtro IESV Chriſto, qui teſtificatus eſt ſub Pontio Pilato bonam confeſſionẽ. Et Ezechieli præcepit Deus, vt annuntiet populo; & minas adijcit, dicens: Niſi annuntiaueris, ſanguinem eius de manu tua requiram. Timentes itaque hoc iudicium, neceſſarium exiſtimamus iterum docere veſtram Maieſtatem, quòd ij qui permiſſi ſunt Eccleſias habere, in Eccleſijs docent quæ Apollinarius & Arius & Eunomius; illegitime & contra Canones ſacerdotio funguntur; & animas eorum qui ad ſe accedunt, ſi quis & ipſos volet audire *. Nam per diuinam gratiam, cui omnium hominum cura eſt, & qui omnes vult ſeruari, maxima pars populi ſana eſt, & pro pijs ſollicita eſt dogmatibus. Propter illos maxime dolemus. Et quia cruciamur, timentes, ne paulatim ſerpens morbus plures comprehendat, communeq. malum fiat; hæc nos veſtram ſerenitatem docemus, & docere non deſiſtimus, & precamur veſtram Maieſtatem, vt noſtris precibus annuat, & nihil ſinat adijci ad Fidem ſanctorum Patrum, qui in Nicæa congregati fuerunt. Quòd ſi & poſt hanc noſtram obſecrationem, hanc, quæ coram Deo data eſt, doctrinam non ſuſceperit veſtra pietas, nos etiam puluerem pedum excutiemus, & clamabimus cum beato Paulo: Mundi ſumus à ſanguine veſtro. Non enim ceſſamus nocte & die, ab eo die quo in hanc celebrem Synodum aduenimus, & Regi, & principibus, & militibus, & ſacerdotibus, & laicis teſtari, ne amittamus traditam nobis à Patribus Fidem.

Act. 18. b. 6. & 20. f. 26.

Non veſtra modeſtia, ſed intolerabilis nimium & impotens vobis obfuit.

Cyrillus Fidei illuſtrat, non impugnat.

1. Tim. 6. b. 13.

Ezech. 3. d. 18.

Et hæc mera ſunt commenta.

Pereant, vel perdant. 1. Tim. 2. d. 4.

EORVMDEM AD SVOS in Epheſo epiſtola.

POſtquam Chalcedonem venimus (nam Conſtantinopolim neque nos, neque aduerſarij noſtri intrare permiſſi ſumus propter ſeditiones bonorum Monachorum) fama accepimus, quòd ante octo dies, priuſquam compareremus (en gloriam pientiſſimi Regis) dominus Neſtorius ab Epheſo dimiſſus ſit, vt eat quò libèret. Vnde valde doluimus; quandoquidem vere ea quæ illicitè & abſque iudicio facta ſunt, iam robur habere videntur. Sciat autem veſtra ſanctitas nos promptos pro Fide certamen inituros, & certare velle ad mortem vſque. Expectamus autem hodie, hoc eſt, vndecima menſis Ciorpiæi, tranſiturum pientiſſimum noſtrum Regem ad Rufinianum, & illic cauſam auditurum. Precetur igitur veſtra ſanctitas, vt Dominus Chriſtus nos adiuuet, quò valeamus ſanctorum Patrum Fidem roborare, & in damnum ſanctæ Eccleſiæ exorta capitula radicitus diſcerpere. Eadem vt & veſtra ſanctitas ſentiat ac faciat, obſecramus; maneatq. in ſua pro Fide orthodoxa alacritate. Porro cum ſcripta eſſet epiſtola, nondum occurrerat nobis dominus Himerius. nam fortaſſis impeditus eſt in itinere. Ceterum nihil vos turbet. Speramus enim triſtia extinguenda, & veritatem effulſuram; modo veſtra pietas ſtrenue nos adiuuet.

Ex diametro hæc cum præcedentibus pugnant, vt iure videas ſchiſmaticos merito damnaſſe nos.

Male habet ſatisfactio Nationij depoſito.

Miſit his ſyllogæorum reſponderi nouembri.

Fruſtra contra hæc capitula nituntur.

EPISTOLA THEODORETI Epiſcopi Cyri è Chalcedone ad Alexandrum Hierapolitanum ſcripta.

NVllum humanitatis, nullum aſperitatis, nullum adhortationis, nullum declamationis genus omiſimus, quo apud pientiſſimum Regem, & illuſtre Conſiſtorium non ſimus vſi, teſtificantes coram Deo, qui omnia videt, & Domino noſtro IESV Chriſto, qui iudicaturus eſt orbem in iuſtitia, & Spiritu ſancto, & electis eius Angelis, ne contemnatur Fides, quæ ab his qui hæretica dogmata ſuſcepere, & his ſubſcribere auſi fuere, adulteratur; & vt præcipiatur ſolum exponendam ſicut in Nicæa, & abijciendam ſuperinductam hæreſim ad damnum & perniciem pietatis: & vſque in hodiernum diem nihil efficere valuimus, nunc huc, nunc illuc auditoribus ſeſe ſerena-

En ſtudium & diligentiã filiorum huius ſæculi in re prana.

Act. 17. f. 2. Tim. 4. a.

ferentibus. Attamen nos nihil horum dehortari potuit, vt ab vrgendo propositum desisteremus; sed persecuti sumus causam, Dei gratia. Cum iuramento enim pientissimo nostro Regi suasimus, quòd impossibile sit, nobis Cyrillũ & Memnonem conciliari; & quòd fieri nequeat, vt illis communicemus, qui non antea eiecerint hæretica capitula. Itaque nos quidem hanc habemus mentem: studium autem est his, qui sua ipsorum quærunt, non autem quæ IESV Christi, vt reconcilientur eis & præter mentem nostram. At non est nobis eius rei cura. Deus enim nostrum propositum exigit, & virtutem explorat, neque supplicia irrogat propter ea quæ præter mentem fiunt. De amico autem sciat tua sanctitas, quòd si quando eius faceremus mentionem vel apud pientissimum Regem, vel apud illustre Consistorium, defectionis notabamur: tantæ sunt eorum, qui intro sunt, erga illum inimicitiæ. Et hoc est molestissimum. Pientissimus Rex præ omnibus alijs auersatur nomen, manifeste dicens: De hoc mihi nullus loquatur. specimen enim semel ipse dedit. Attamen dum hic sumus, non cessabimus omni virtute & eius patris curam gerere, scientes factam illi ab impijs iniustitiam. Nobis quoque studiũ est, vt hinc liberemur, & vestra liberetur pietas. Nihil enim hinc boni sperandum, eo quòd iudices ipsi omnes auro confidant, & contendant vnam esse naturam Deitatis & humanitatis. Populus autem omnis gratia Dei bene habet, & iugiter ad nos egreditur. Incœpimus autem ipsis etiam differere, & celebrauimus communiones maximas, & quarto illis enarratum est precibus tuæ pietatis de Fide; & tanta audierunt voluptate, vt vsque ad horam septimam non discederent, sed perdurauerint vsque ad æstum solis. In aula enim maxima, & quattuor habente porticus, multitudo congregata fuit, & nos superne concionabamur è suggestu prope tectum. Verum Clerus omnis cum bonis Monachis valde nobis erat infensus, ita vt fieret collapidatio, quando à Rufinianis post aduentum pientissimi Imperatoris rediremus, & vulnerarentur multi ex laicis & falsis Monachis, qui nobiscum erant. Nouerat autem Rex pientissimus, quòd multitudo congregaretur contra nos; & solis nobis occurrens, dicebat: Noui quòd male congregamini. Dicebam autem ei: Quia dedisti fiduciam loquendi, cum venia audi. Iustum est, hæreticos quidem excommunicatos in Ecclesijs agere; nos vero qui pro Fide certamus, & propter hoc ab illis communionis exortes factos, non intrare in Ecclesiam? & ille respondit: Et ego quid faciam? Respondi igitur illi: Quod fecit magister tuus Comes largitionum in Epheso. Ille enim vt inuenit nonnullos congregari, nos autem non congregari, compescuit eos, dicens: Si non fueritis pacifici, non concedam vni parti congregari. Et oportebat etiam tuam pietatem præcipere hìc Episcopo, ne permitteret neque illis neque nobis congregari, donec conueniamus, vt iusta tua sententia omnibus nota fiat. Ad hæc dicebat: Equidem Episcopo imperare non possum. Itaque respondi ego: Igitur neque nobis imperes, & accipiemus Ecclesiã, & congregabimur, & cognoscet tua pietas, quòd multo plures nobiscum sunt, quàm cum illis. Ad hæc diximus ei, quòd nostra congregatio neque lectionem sacrarum scripturarum habebat, neque oblationem; solas autem preces pro Fide & vestra Maiestate, & de religione colloquia. Approbauit igitur, & vltra non prohibuit hoc fieri. Augentur igitur conuentus multitudinis ad nos venientis, & cum voluptate doctrinas audientis. Oret igitur vestra pietas, vt causa nostra exitum habeat Deo placentem. Nos enim quotidie periclitamur, & insidias Monachorum & Clericorum suspicantes, & potentiam & incuriam videntes.

Id impossibile est valere in vestra pertinacia perseuerantibus.

Philip. 2. 6. 22.

Nestorium in subsidio.

Fiunt, quem totus mundus execratur, patrem non appellaretis, nisi idem quod ille, sentiretis.

Patres Synodi impios vocant filiosmaledicti.

Non vnam naturam, sed vnam personam esse confitebantur.

Eiusmodi applausus fieri solent, quum vna doctissima professionem suscipit.

Non est verisimile, hæc inter Theodosium et Imperatorem acta fuisse.

PARS HOMILIAE THEODORETI Episcopi Cyri, Chalcedone ad schismaticorum legatos, Nestorijq. fautores habitæ.

CHristus nobis dux sit sermonis, per quem & ipsi sermones, & nos diuinorum eius eloquiorum ministri: Christus, qui positus est in ruinam multorum, & in resurrectionem, & in signum cui contradicitur, olim quidem à carnali Israël, nunc autem à spiritali: Christus infidelibus quidem lapis offendiculi, & petra scandali; credentes autem non confundens, pretiosus lapis est, & fundamentum, secundum Esaiæ vocẽ. Christus lapis est, quem reprobauerunt ædificantes, & factus est in caput anguli: Christus Ecclesiæ fundamentum; Christus lapis, qui sectus est absque manibus, & factus est in montem magnum, & obtexit orbem, iuxta Danielis propheriam: pro quo, & cum quo, & propter quem impugnamur, propter quem à regia ciuitate prohibiti sumus; sed cælorum regno non excludimur. ciuitatem enim habemus supernam Hierusalem, cuius architectus & opifex Deus, vt Paulus dixit. Christus, per quem terribiles Propontidis fluctus transire ausi estis, vt nostram audiatis vocem, quam vestri pastoris vocis effigiem putatis. Desideratis enim audire iucundas vestri pastoris fistulas; pastoris, quem pastores socij calamis occiderunt, vt putant; ad quos Deus per Prophetam clamat: Pastores multi corruperunt vineam meam, coinquinarunt portionem meam, posuerunt partem meam desiderabilem in solitudinem imperuiam. Dicat de ipsis & per alium Prophetam: Secundũ multitudinem ipsorum ita peccauerũt mihi: gloriam eorum in ignominiam ponam. Dicat & per alium iterum Prophetam: Væ filij apostatæ; fecistis consilium, & non ex me; & pacta, & non per Spiritum meum; vt adijciatis peccatum super peccatum; conuersi estis, qui profundum consilium consultastis & iniustum. Dicat ad eos & Esaias: Manus enim vestræ pollutæ sunt sanguine, & digiti vestri peccatis: lingua vestra locuta est iniustitiam, & os vestrum iniquitatem meditatum est. Nullus loquitur iusta; quia concipiunt laborem, & pariunt iniquitatem. Oua aspidum excluserunt, & telas aranea texunt. Videte, accu-

Nemo impune litigauit aduersus Deum.

Luc. 2. 6. 34.

1. Pet. 2. 6. 8.

Esa. 28. d. 16.

Psal. 117. d. 22.

Dan. 2. 6.

Non propter Christum, sed propter negotium veritatem oppugnatis.

Hebr. 11. 6. 10.

Alcuerim in pro Xpiano.

Hierem. 12 6. 10.

Osee 4. 6. 7.

Esa. 30. 6.

Omnes hæreticos fidelissime pugnant contra Synodum.

Esa. 59. 6. 5.

Vipera tabe, vipa fuale deprehendatur qui tradam.

accusationem malitiæ; & putredinis malitiæ indicium, ouа aspidum, & telas araneæ: partus quidem malitiam, conceptus autem infirmitatem habet. Oua aspidum, malitiæ species; tela araneæ, infirmitatis argumentum est. Et comedens ouum eorum confractum, putamen inuenit. Vidisti malitiam infirmantem; vidisti offendentem non offendentem; vidisti eum qui impugnatur, coronatum? Et qui comedit ouum eorum confractum, vrium inuenit. Vrium autem est aliquid sterile, hoc est imperfectum. Esaia promulga nobis & malitiæ speciē. Et in ipso basiliscus. Hoc autem mirabile, quòd basiliscus in illo, & vrium, hoc est sterile. Basiliscus autem malitiam significat; quandoquidem hæc testiola hæc omnium reptilium ferocissima est, ei confert malitiæ sobolem. Verum & illa ipsa vrion est propter infirmitatem malitiæ, infirma enim est malitia. Sequitur demonstratio: Tela eorum non erit in vestimentum. Non enim vestiuntur ab operibus manuum suarum. Quare? quia opera eorum, opera iniustitiæ. Dic speciem iniustitiæ. Pedes eorum in malum currunt; nimirum vt aliquid fiat: & veloces ad effundendum sanguinem. Quid ad hæc? Cunctatio & infelicitas in vijs eorum. Nam viæ eorum tortuosæ, quas transeunt, & viā pacis nescierunt. Vere lamentis digna sunt hæc, quòd sacerdotes contra sacerdotes talia dicant. Verum hoc dicimus, non quòd tantum accusemus illos, quantum nostri curam gerimus.

Ibid. c. 6.

Et post alia:

Hier. c. 2. 12.

Vere obstupescit cælum ad hoc, & horruit amplius terra, dicit Dominus: quia duo hæc mala fecit populus iste. Me, inquit, dereliquerunt fontem aquæ vitæ, & foderunt sibi cisternas detritas, quæ non poterunt aquam continere. Dicat

Ibid. c. 10.

ad eos Deus per Hieremiam prophetam: Transite ad insulas Chetim, & videte; & in Cedar mittite, & considerate bene, si facta sint talia, qualia hæc; si mutauerunt Gentes Deos suos. transite ad insulas Chetim. Non vultis, inquit, ferre verba mea? non fertis prophetas? non accipitis legem? non creditis diuinis Scripturis? Assumite Gentilium pueros in doctores; ite ad Gentes, &

Ad quid hæc omnia contra Cunctatores Patres?

discite quomodo colantur ab illis Dij putatiui, cum non sint Dij: transite ad insulas Chetim, & videte; & mittite in Cedar, & bene considerate, si facta sunt talia, qualia hæc; num mutauerint Gentes Deos suos: & quos? Et illi non Dij. Et quare hæc dicis? Populus meus mutauit gloriam suam: vnde nullam vtilitatem accipiet. Hæc & de illis congruit dici. Pagani ligna & lapides venerantes, vt immortalia, illa salutant. Tu autem

Esa. 40. 12.

illis prædicans ea venerari non debere; sed solū verum Deum, qui constituit montes in statera, & siluas in libra, & metitur manu aquam, & cælum palmo, & omnem terram pugillo; qui constituit cælum quasi cameram; qui continet rotunditatem omnis terræ, & habitantes in illa quasi locustas: & hunc, qui omnia verbo fecit, & vnica momenti inclinatione exhibet ea quæ non sunt, vt

Rom. 4. 17. Falsum est Deum quæ non sunt vocare vt sint, verum id non

sint; & dedit his qui non erant vt essent, sola voluntate; quasi oblitus horum omnium, passionibus obnoxium facis, & legem ponis vt adoretur A Deus passibilis. Et Pagani quidem, vt prædictum est,* auaritiæ verbo capti, etiam cælum impassibile vocant, & solem impassibilem appellant, & stellas immortales statuunt; & terram quam calcant, inter Deos numerant. Nos autem inuisibilem, vnigenitum, incomprehensibilem, inexcogitabilem, passibilem esse credemus? Absit, Saluator noster & benefactor, ne sic apostatæ simus adorationis tuæ, ne sic ignoremus tuam naturā, ne sic ingrati simus de tuis donis, ne suspicemur passibilem nostrum liberatorem, qui nos è passionibus ad impassibilitatem transtulit; & nobis passionibus obnoxijs, impassibilitatem largitus B est. Hanc & pro nobis legationem afferimus Deo, cui gloria in sæcula. Amen.

secundum sit, sed secundum naturam assumptam.

Absit, vt secundum naturam assumptam, passibilem non credamus.

IOANNIS ANTIOCHENI Episcopi homilia in Chalcedone dicta post homiliam Theodoreti, vt suos animaret.

SAncta lex est, vt patribus accepta ferantur ea quæ filiorum sunt. Meus igitur est Galaad, & meus est Manasses: immo non mei sunt, sed Dei, qui vestram cum nostra congregauit Ecclesiam, & hūc pro pietate zelum cum alijs donis largitus C est. Equidem inter vos ideo surrexi, vt dicendo salutarem simul, & valedicerem. etenim vobiscū sumus, ad fratres nostros contendentes. Transit enim, quocumque vult, absque impedimēto charitatis natura. Saluto vos, & oro, vt pacem habeatis cum Deo, prius quidem fideles, nunc autem confessores. Quisquis magnas facultates possidere censetur, strenue militat & impigre vt conseruet quæ possidet. Nullus igitur a paterna Fide destituat, quam & nos, vt depositum, apud filios deponimus. Respicite ad progenitores, D quos neque tormenta, neque mors, neque aliud quid humanum valuit à Fidei sinceritate auellere. Porro vobiscum paruæ quidem minæ sunt, magna autem merces; paruæ passiones, sed coronæ magnæ. Nemo deprædetur depositum vestrum, nempe dogmatum certitudinem; nemo persuadeat, Deum esse passibilem, neque corporis & Deitatis naturam vnam. Illa enim per se est diuina substantia; hanc vero, corporis videlicet, suscepit. Idcirco connexionem prædicamus, & non confusionem; vnionem, non contemperationem. Deus hoc per illud, Filius hoc per illud; omnia hæc per illud: adoratur cum illo, glorificatur cum illo; & qui cum illo adoratus est inseparabiliter, primitiæ appellatur nostræ naturæ. E Hæc seruate, & Deus pacis erit vobiscum, adiuuans vos modo quem ipse nouit: cui sit gloria in sæcula. Amen.

Pia & grauis esset hæc admonitio, nisi statim contra inferretur. Posuit enim, Concile Patres sanctos esse et fideles; quod omnino falsum est.

Psal. 59. v. 9.

ALTERA SCHISMATICORVM epistola, intempestiue de victoria gloriantium, ad eosdem.

PRecibus sanctitatis vestræ datus est nobis accessus ad pientissimum Regem nostrum, diuinaq. gratia his qui diuersa sentiunt, in certamine

ne ſuperiores facti ſumus; quia omnia quidem noſtra accepta fuere apud Chriſti amantiſſimum Regem. lecta autem ſunt oblata ab illis, & quæ viſa ſunt indigna vt reciperentur, neque vllam conſequentiam habebant, reiecimus. Cyrilli enim ſurſum ac deorſum memores erant, orabantq. illum accerſiri, vt ipſe pro ſeipſo rationē redderet. Vſque in præſentem diem non obedierunt, ſed audierunt quòd oporteat ſermones de pietate, hoc eſt, de ratione Fidei haberi, & firmatam eſſe Fidem beatorum Patrum. Redarguimus & Acacium, qui in commentarijs poſuerat, paſſibilem eſſe Deitatem. Quod vſque adeo grauatim tulit pius Rex noſter, vt excuteret palliū, & retrorſum cederet præ blaſphemiæ magnitudine. Scimus autem & totum Conſiſtorium nos valde habere acceptos, quòd pro pietate certamus. Viſum igitur eſt pientiſſimo noſtro Regi, vt vnuſquiſque ſuum ſenſum exponat, & ſuæ pietati offerat. Reſpondimus autem nos, quòd impoſſibile eſt fieri aliam expoſitionem, quàm eam quæ in Nicæa à beatiſſimis Patribus facta eſt: & placuit eius Maieſtati. Propoſuimus igitur illam, in qua veſtra ſanctitas ſubſcripſit. Ceterum omnis populus Conſtantinopolitanus iugiter ad nos venit, orans vt ſtrenue pro Fide pugnemus: multumq. laboramus ad retinendum eos; ne videamur occaſionem dediſſe aduerſarijs. Miſimus autem exemplar expoſitionis, vt duo exemplaria fiant, duobusq. illis ſubſcribatis.

EPISTOLA QVORVMDAM Orientalium, qui Conſtantinopolim miſſi fuerant, ad Rufum Epiſcopum.

Deo dilectiſſimo ſanctiſſimoq. comminiſtro Rufo, Ioannes, Himerius, Theodoretus, & reliqui Epiſcopi in Domino Sal.

ARbitramur pietatem & Eccleſiaſticam concordiam ob ſanctitatis tuæ abſentiam non paruum detrimentum accepiſſe. Etenim ſi præſto fuiſſet, confuſiones turbasq. temere exſuſcitatas compeſcuiſſet, & hæreſes orthodoxæ Fidei, & Euangelicæ ac Apoſtolicæ doctrinæ inuectas, quam filij à patribus ſemper acceptam ad nos vſque tranſmiſerunt, nobiſcum debellaſſet. Hæc citra cauſam non dicimus: ſiquidem ex litteris, quas pietas tua ad Iulianum pijſſimum ſanctiſſimumq. Eridicæ Epiſcopum perſcripſit, aliud ſanctitatem tuam ſpectaſſe cognouimus. Monebant enim litteræ pijſſimum illum Epiſcopum, ne Fidei, quam beati Patres Nicæni expoſuerunt, defenſionem vlla ratione detrectaret, neve permittat, vt infractis illis verbis reprehenſio, vel labes aliqua irrepat, vt quæ ſola & ad veritatem oſtendendam, & ad fallitatem reuincendam ſat eſſe videantur. Et hæc quidem ſanctitas tua recte & pie & iuſte admonuit; atque is qui accepit litteras, litterarum conſilium ſecutus eſt. Ceterum multi qui ad Synodum venerunt, iuxta Prophetam, declinauerunt, inutilesq. facti ſunt. Fide namque relicta, quam à ſanctis Patribus acceperant, duodecim Cyrilli Alexandrini capitibus ſubſcripſerunt, quæ Apollinarij praua opinione plena ſunt, & cum Arij & Eunomij impietate conueniunt; omnesq. qui manifeſtam illam impietatem non ſuſcipiunt, anathemati ſubijciunt. Huic Fidei peſti ſtrenue reſtitimus tam nos qui ex Oriente, quàm alij quoque qui ex diuerſis diœceſibus conuenerunt, vt Fides à beatis Patribus Nicæx expoſita confirmaretur. Nihil enim (vt ſanctitas tua nouit) in illa deſideratur, quod ad confirmandam Euangelicorum dogma-

Pſal. 13. v. 3.

Non reliquerunt Fidem Patrum, ſed capita illa tuguerunt Symbolo contraria admiſerunt.

Non pugnatur pro Symbolo, vbi id frequenter vſurpatur, ſed pro Negotio.

ΕΠΙΣΤΟΛΗ ΑΝΑΤΟΛΙΚΩΝ τινῶν, πρὸς ἐις Κωνσταντίνου πολιν πεμφθέντων, πρὸς Ρούφον ἐπίσκοπον.

Τῷ θεοφιλεστάτῳ, καὶ ἰσοστάτῳ συλλειτουργῷ Ρούφῳ, Ἰωάννης, Ἱμέριος, Θεοδώρητος, καὶ οἱ σὺν ἐμοὶ, ἐν κυρίῳ χαίρειν.

C Λίαν βεβλάφθαι τὴν ἁγίαν σύνοδον, καὶ τὴν ἐκκλησιαστικὴν εἰρήνην ὑπὸ τῆς ἀπουσίας τῆς σῆς ἁγιωσύνης ἡγούμεθα· ἔπασχον γὰρ ἂν θεραπευόμενα, καὶ τὰς γεγενημένας συγχύσεις, καὶ τὰς πεπολεμημένας ἀταξίας, καὶ σὺν ἡμῖν ἂν κατηγόνιστο τὰς ἐπαναχθείσας αἱρέσεις τῇ ὀρθοδόξῳ πίστει, ἢ τῇ εὐαγγελικῇ, καὶ ἀποστολικῇ διδασκαλίᾳ· ἣν παῖδες μὲν πατέρων ἀεὶ δεχόμενοι, μέχρις ἡμῶν ταύτην παρεπέμψαν. τοῦτο δὲ οὐκ ἀπλῶς φαμὲν, ἀλλὰ ἄλλοι τὸν σκοπὸν τῆς σῆς ὁσιότητος μεμαθηκότες ἐκ τῶν πρὸς τὸν θεοφιλέστατον, καὶ ἁγιώτατον ἰουλιανὸν, τὸν τῆς Ἐρυθρᾶς ἐπίσκοπον, παρὰ τῆς σῆς θεοσεβείας D σταλέντων γραμμάτων. ἐδήλου γὰρ τὰ γράμματα, ὡς χρὴ τὸν περιφρονοῦντα θεοσεβέστατον ἐπίσκοπον συναγωνίσασθαι τῇ ἐκπεφασμένῃ πίστει ὑπὸ τῶν μακαρίων πατέρων, τῶν ἐν Νικαίᾳ συναθροισθέντων, καὶ μὴ συγχωρῆσαι μῶμον ἐκείνοις τοῖς ἀῤῥαγέσι ῥήμασιν ἐπαναχθῆναι, λέγειν τε καὶ τὴν ἀλήθειαν δεῖξαι, καὶ τὸ ψεῦδος ἐλέγξαι. ταῦτα μὲν ὁσιότης σὴ οὐ ὀρθῶς, καὶ δικαίως, καὶ εὐσεβῶς εἰσηγήσατο· καὶ ὁ δεξάμενος τὰ γράμματα, τῇ τῶν γραμμάτων ἠκολούθησε συμβουλῇ. πολλοὶ γὰρ τῶν εἰς τὴν σύνοδον συναγθέντων, ἐξέκλιναν πρὸς τὸν συφιστὴν, καὶ ἠχρειώθησαν, τὸν μὲν συναγθέντα τῶν ἁγίων πατέρων παρελάβομεν πίστιν, καθαλιπόντες, τοῖς δὲ Κυρίλλου τοῦ Ἀλεξανδρείας δώδεκα κεφαλαίοις καθυποχάψαντες· ἃ τοῖς Ἀπολιναρίου γέμει κακοδοξίας· συμβαίνει δὲ καὶ τῇ Ἀρείου, καὶ Εὐνομίου δυσσεβείᾳ· καὶ ἀναθεματίζει πάντα τὸν μὴ δεχόμενον τὸν μυθὸν τοῦτον ἀσέβειαν. τοιγαροῦν τῇ λύμῃ τῆς πίστεως λίαν αὐτέσημεν, οἵ τε ἀπὸ τῆς ἑῴας πλὴν συναλλυδῆται, καὶ ἕτεροι, οἱ ἐκ διαφόρων διοικήσεων· ὥστε τὴν ἐν Νικαίᾳ ἐκπεφασμένην ὑπὸ τῶν μακαρίων πατέρων κεκτυφθαι πίστιν· δόξειε γὰρ αὐτῇ ἐλλείπειν, ὡς οἴδεν ἡ σὴ ἁγιότης, εἰς τὴν διδασκαλίαν τῶν δογμά-

Non reliquerunt Fidem Patrum, ſed capita illa tuguerunt Symbolo contraria admiſerunt.

Non pugnatur pro Symbolo, vbi id frequenter vſurpatur, ſed pro Negotio.

δογμάτων, καὶ εἰς ἔλεγχον πάσης αἱρέσεως. ὥστε A
πάσης ἀγωνιζόμενοι διαπλεύσειν, πάντων ἅμα τὴν
τύχην τὸν βίον καταφερομένων τριβῶν τι, καὶ λυπηρῶν·
ὥστε ἀνέπαφον διαφυλαχθῆναι τὸν πατρῷον τόπον
κλῆρον. τούτου χάριν καὶ Κύριλλον, καὶ Μέμνονα,
τὸν μὲν ὡς αἱρεσιάρχην, τὸν δ' ὡς συνεργὸν γεγενημέ-
νον, καὶ ἐν ἅπασιν αὐτῷ συμμαχήσαντα, ὥστε βεβαιω-
* διαφορᾷ θῆναι, καὶ σταθῆναι, τὰ ὑπὲρ διαφορᾶς τῶν ἐκκλη-
σιῶν ἐκτεθέντα κεφάλαια, καθαιρέσει ὑποβεβλή-
καμεν· καὶ τοὺς ὑπογράψαι, καὶ συντίθεσθαι τοῖς ἑκατέ-
ραις τῆς δυσεβείας δόγμασι τολμήσαντας, ἀκοινωνη-
τους πεποιήκαμεν· ἕως ἂν ἐκεῖνα μὲν ἀναθεματίσωσιν, B
εἰς δὲ τὴν πίστιν τῶν ἁγίων πατέρων τῶν ἐν
Νικαίᾳ συνελθόντων ἐπανέλθωσιν. ἀλλ' οὐδὲν αὐτοὺς
ὤνησεν ἡ ἡμετέρα μακροθυμία· μέχρι γὰρ τῆς σήμε-
ρον ἡμέρας τῶν διεφθαρμένων ἐκείνων ὑπερμάχον-
των δογμάτων· ὥστε πέρα δὲ ἑαυτοὺς καὶ τῷ ἁ
κανόνος ὄρῳ· ὃς σαφῶς διαγορεύει· εἴ τις καθαιρε-
θεὶς ὑπὸσκοπος ὑπὸ συνόδου, ἢ πρεσβύτερος, ἢ διά-
κονος, ὑπὸ ἰδίου ὑπισκόπου, ἑαυτῷ ὑπεισέλθοι τῶν
λειτουργίων, καὶ μὴ ἀναμείνειε συνόδου κρίσιν, μη-
κέτι χώραν αὐτὸν ἔχειν ἀπολογίας, μηδὲ ἐφ' ἑτέρας C
συνόδου· ἀλλὰ καὶ τοὺς κοινωνοῦντας αὐτῷ, παντελῶς
ἐξωθεῖσθαι τῆς ἐκκλησίας. τούτῳ τῷ ὅρῳ πεπει-
θώκασιν, εἴ τι καθαιρεθέντες, εἴ τι ἀκοινώνητοι γεγε-
νημένοι. διὸ γὰρ μὴ τὸ γένναι τῷ γεννωμένῳ κα-
θαίρεσιν, καὶ ἀκοινωνησίαν, καὶ συνειλεῖσθαι, καὶ
διαπλεῦσαι λειτουργοῦντας· ὡς ἀπροσώπους δηλονότι
τῷ εἰπόντι· ὃ δὴ ἂν δήσητε ὑπὲρ τῆς γῆς, ἔσται δεδεμέ-
νον ἐν τοῖς οὐρανοῖς. τοῦτο ἐβουλεύσαμεθα μὲν διὰ
τῆς σῆς ἀγιωσύνης γνωρίσαι· προσδοκήσαντες δὲ ἔτι
διά τινα τῶν λυπηρῶν μεταβολὴν, μέχρι τοῦ παρόν-
τος ἀνεμείναμεν. ἀλλ' ἐψεύσθημεν τῆς ἐλπίδος. D
ἐμειναν γὰρ τῆς δυσεβοῦς ταύτης αἱρέσεως ὑπερμα-
χοῦντες, καὶ μηδὲ τοῦ δυσεβεστάτου βασιλέως τοῖς
συμβουλαῖς αἰδούμενοι· πεπείκεις γὰρ ἤδη καὶ αὐτοῖς,
καὶ ἡμῖν συντυχηκὼς, προστάξειν αὐτοῖς, ἢ ὡς ἑαυ-
τοῖς τῇ πίστει ἐκβάλλειν τὰ Κυρίλλου κεφάλαια, ἢ
τὸν ὑπὲρ τούτων ἀναδέξασθαι ἀγῶνα, καὶ δεῖξαι, ὡς
συμβαίνει τῇ τῶν μακαρίων πατέρων ὁμολογίᾳ.
* ἔχειν ἑτοίμως γὰρ ἔχομεν ἡμεῖς τοὺς ἐλέγχους, δι' ὧν ἀπο-
δείξαμεν αὖ, ὡς αὐτόπτας μὲν μάχεσθαι τοῖς τῆς ὀρθο-
δοξίας διδασκάλοις, συμφέρεσθαι δὲ λίαν τῇ τῶν
αἱρετικῶν διδασκαλίᾳ· διδάσκει γὰρ ἡμᾶς τούτων E
αὐτῶν, ὁ τὰ πανταχοῦ τοῦτα κτίσας ῥητήματα, ὡς ἡ θεό-
της τοῦ μονογενοῦς υἱοῦ θεοῦ ἔπαθε, καὶ οὐχ ἡ ἀνθρωπό-
της, ἵνα ὑπὲρ τῆς ἡμετέρας ἀπολάβῃ σωτηρίας· τῆς
ἐνοικούσης δηλονότι θεότητος οἰκειωμένης μὲν τὰ πά-
θη, ὡς ἰδίου σώματος, ἀθέσει δὲ παραχώσης εἰς τὴν ἰδίαν
φύσιν· πρὸς δὲ τούτοις, ὅτι μία φύσις γέγονε θεότη-
τός τε, καὶ ἀνθρωπότητος· οὕτω γὰρ· ὁ λόγος σὰρξ ἐγέ-
νετο, ἠμείψατο· ὡς τῆς θεότητος τροπήν τινα ὑπο-
μενούσης, καὶ εἰς σάρκα μεταβληθείσης. πρὸς τούτοις ἀναθεματίζει τοὺς διαιροῦντας τὰς εὐαγγελικὰς, καὶ
ἀποστολικὰς περὶ τοῦ σωτῆρος Χριστοῦ φωνὰς, καὶ τὰς μὲν ταπεινὰς, τῇ τῶν ἀνθρωπίνων, τὰς δὲ θεοπρε-

dogmatum doctrinam, & ad quamuis hæresim confutandam faciat. Propter hanc omnibus lætis, triſtibusque, quæ humanæ vitæ accidere poſſunt, ſimul poſthabitis, iugiter in acie verſamur, vt hanc ſortem à patribus traditam, incontaminatam conſeruemus. Hac etiam de cauſa Cyrillum & Memnonem depoſuimus; illum quidem tamquam hæreſiarcham; hunc vero tamquam illius fautorem, & adiutorem in omnibus ad confirmanda ac ſtabilienda capita, quæ expoſita ſunt in Eccleſiarum perniciem: ceteros vero qui dogmatibus illis pietati diſſentaneis ſubſcribere & adſtipulari ſunt auſi, tantiſper excommunicationi ſubiecimus, dum ea anathematizauerint, & ad ſanctorum Patrum Nicænorum Fidem redierint. B Verum noſtra lenitas illis nihil profuit. Nam vſque hodie pro peruerſis illis dogmatibus decertant, & vltro in Canonis ſanctionem, vulnus accepturi, impegerunt. Habet is hanc perſpicuã ſententiam: Si quis Epiſcopus à ſancta Synodo, aut Presbyter, vel Diaconus ab Epiſcopo ſuo depoſitus, non expectato Synodi iudicio ſacris miniſterijs ſe ingeſſerit, nullus ſe expurgandi locus, ne in alia quidem Synodo huic relictus eſto. Sed & ſi qui ſunt, qui cũ eo communicauerint, hi penitus ab Eccleſia expellantur. In hanc ſanctionem inciderunt tam hi qui excommunicationis, quàm illi qui depoſitionis ſententiam in ſe exceperunt. Nam cum primum ſe à nobis depoſitos atque excommunicatos reſciuerunt, ſtatim vnà ſacris operati ſunt, & adhuc ſacra facere perſeuerant, tamquam ei fidem non habeant, qui dixit: Quodcumque ligaueritis ſuper terram, erit ligatum & in cælis. Hæc in ipſo mox exordio ſanctitati tuæ indicare cogitauimus: verum mutationis alicuius, & à malis hiſce emerſionis ſpe ducti, hactenus expectauimus: at ea nos ſpes fefellit. Nam neque impiam hanc hæreſim propugnare deſtiterunt, neque pijſſimi Imperatoris conſilia reuerentur. Etenim quintum iam nos & ipſos affatus, illis quidem mandauit, vt vel capita Cyrilli, tamquam cum Fide pugnantia reijciant; vel certe, ſuſcepto in eorum defenſionem certamine, ſanctorum Patrum confeſſioni conſentanea eſſe palam faciant. In promptu enim argumenta habemus, per quæ oſtenſuri eramus, quòd orthodoxæ Fidei doctoribus manifeſte aduerſantur, plurimumq. hæreticorum doctrinæ conſentiunt. Enimuero horum peruerſorum germinum auctor per hæc ipſa docet, diuinitatem vnigeniti Filij Dei paſſam eſſe, non autem humanitatem, quam pro ſalute noſtra ſuſcepit, ita videlicet, vt diuinitas inhabitans, paſſiones, quaſi proprij corporis eſſent, ſibi attribuerit, cum tamen in propria natura nihil pateretur. Addit præterea, ex diuinitate & humanitate vnam factam eſſe naturam: ſiquidem illud, Verbum caro factum eſt; ita exponit, quaſi diuinitas conuerſionem aliquam paſſa, & in carnem tranſmutata ſit. Ad hæc eos execratur, qui Euangelicas Apoſtolicasq. voces de Chriſto Domino diſtinguunt, vt humiles qui-

Incidérunt in Canonis ſanctionem, ſi vera ſententia eſſet legitima. Can. 4 Cõc. Antioch.

Sciebant vebrat ſententiam eſſe nullam, idcirco eam pro nihilo duxerunt.

Matth. 18. c. 18.

Tam vehãter ſuadebatur eſſe Imperator, vt ne mortalium quidem recipi ſinat.

Hoc Cyrillus numquam ſe aſſerit, ne dã publicè tradidit.

Ioan. 1. b

quidem ad humanitatem, diuinas vero ad Christi diuinitatem referant. Quod Ariani & Eunomiani sentientes, humilesq. dispensationis voces ad diuinitatē referentes, Deum Verbum creaturam & facturam, alteriusq. substantiæ, & Patri inæqualem esse affirmare non dubitarunt. Quæ vero blasphemia ex hisce principijs consequatur, quiuis facile intelligit. Nam & naturarum inducitur confusio, & Deo Verbo attribuitur illud: Deus meus, Deus meus, vt quid dereliquisti me? & illud: Pater mi, si possibile est, transeat à me calix iste. rursum fames, sitis, Angelica confortatio, & illud: Nunc anima mea turbata est. & iterum: Tristis est anima mea vsque ad mortem: & quæcumque talia in Domini nostri humanitatem ceciderunt. quæ perspicue cum Arij & Eunomij impietate congruere facile quis viderit. Illi enim cum heterusion, naturarumq. diuersitatem adstruere non valerent, perpessiones, & humiles illas voces diuinitati Christi, vt ante dictū est, adscribunt. Norit autē tua pietas, Arianorum doctores nihil aliud in ecclesijs suis hoc tempore docere, quàm quòd consubstātialitatis assertores iam demum cū Ario sentiant, quòdq. veritas, quæ diu latuerat, nunc tandem in lucem prodeat. Nos autē in dogmatibus beatorum Patrum, qui apud Nicæam conuenerunt, & eorum qui post illos doctrina claruerunt, Eustathij Antiocheni, Basilij Cæsariensis, & Gregorij, & Ioannis, & Athanasij, & Theophili, & Damasi Romani, & Ambrosij Mediolanensis, & reliquorum qui cum his eadem docuerunt, perseueramus, pijsq. illorum vestigijs insistimus; quippe qui Euangelica & Apostolica & prophetica verba sequentes, exactam orthodoxæ Fidei regulam nobis tradiderint: quam regulam nos inconcussam inflexamq. retinere studemus, qui in Oriente habitamus; similiter qui Bithyniam, & Paphlagoniam, & Cappadociam secundam, & Pisidiā, & Thessaliam, & Mysiā, Rhodopenq. incolunt, & alij quamplurimi diuersarū prouinciarum. Italos quoque certum est nouitatem illam nequaquā laturos esse. Nam Martinus sanctissimus Deoq. dilectissimus Mediolanēsium Episcopus ad nos scripsit, librumq. beati Ambrosij de Dominica incarnatione ad pijssimum Imperatorem misit, qui hæreticis illis capitibus contraria docet. Sed nec istud sanctitatem tuam prætereat, nempe, Cyrillum & Memnonem non contentos fuisse orthodoxam Fidem corrupisse; verum omnes quoque canonicas sanctiones proculcauisse. Nam qui à diuersis diœcesibus atque prouincijs excommunicatione perculsi fuerunt, illos ipsi statim in communionem receperunt. Alios prætereà de diuersis etiam hæresibus accusatos, eademq. sentientes cum Celestio & Pelagio (Euchitæ enim sunt, siue Enthusiastæ) & ob id à suo Diœcesano, vel Metropolitano excommunicatos, Ecclesiastica disciplina contempta, communioni restituerunt, multitudine vndecunque sibi coacta; ac tyrannice potius, quàm pie dog-

Sed quis orthodoxæ fidei principia posse vnquā?

Psal. 21.
Matth. 26 d. 39.
Ioan. 12.
Matth. 26

Ariani non agnoscunt diuersitatē naturarū in vno Christo.

Si hos Patres sequeremini, insanirent, quasi hæretici, non insani.

Omnes Catholici vehementer sentiunt vbi catholicam doctrinam tenent: secus vero nequaquā.

Hoc falsum omnino est.

Solum à Nestorio, & alijs ei adhærentibus, iniuste depositos restituerunt.

Α πῖς, καὶ τὰ ἀνθρώπινα τοῦ Χριστοῦ ἀναλαμβάνοντες. ἅπερ φρονοῦντες Ἀρειανοὶ, καὶ Εὐνομιανοὶ, καὶ τὰς μὲν ταπεινὰς καὶ τῆς οἰκονομίας φωνὰς, εἰς τὴν θεότητα ἀναφέροντες, καὶ κτίσμα, καὶ ποίημα τὸν θεῖον λόγον, καὶ ἑτερούσιον, καὶ ἀνόμοιον τῷ πατρὶ λέγειν ἐπραγματεύσαντο. ἐντεῦθεν δὲ, εἴ τι κἂν συμβαίη τὸ βλάσφημον, ῥᾴδιον καταδεῖν. σύγχυσις γὰρ ἀναγκαία τῶν φύσεων, καὶ ἀνοσιώτατον τῷ θεῷ λόγῳ, τὸ, θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες; καὶ τὸ, πάτερ, εἰ δυνατὸν, παρελθέτω τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, καὶ τὸ πτύειν, καὶ ὑβρίζειν, καὶ ὑπὸ ἀγγέλου ἐνισχύεσθαι, καὶ τὸ λέγειν· νῦν ἡ ψυχή μου τετάρακται· καὶ περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου, καὶ ὅσα τοιαῦτα, τῇ τῶν ἀνθρωπότητα τοῦ κυρίου συμβέβηκε. ταῦτα δὲ, ὡς σαφῶς τῇ Ἀρείου, καὶ Εὐνομίου δυσσεβείᾳ συμβαίνει, δύσκολον οὐ πᾶς καταδοῦναι. ἐκεῖνοι γὰρ τὸ ἑτερούσιον καταδυόμενοι μὴ δυνάμενοι, τὰ πάθη ματα, καὶ τὰς ταπεινὰς φωνὰς, τῇ θεότητι τοῦ Χριστοῦ περιάπτουσιν, ὡς πεφύκασι. ἵστω δὲ σου ἡ θεοσέβεια, ὡς οἱ τῶν Ἀρειανῶν διδάσκαλοι νῦν ἄδην ἕτερον ἐν ταῖς ἐκκλησίαις αὐτῶν διδάσκουσιν, ἢ ὡς οἱ τὸ ἑτερούσιον διδάσκοντες, νῦν τὸ Ἀρείου φρονοῦσι, καὶ ὅτι μὲν χρόνου μακροῦ τὸ ἀληθὲς ἀνεφάνη. ἡμεῖς δὲ τῆς τῶν μακαρίων πατέρων τῶν ἐν Νικαίᾳ συνελθόντων, καὶ τῶν μετ' ἐκείνους ἐν τῇ διδασκαλίᾳ λαμπρυνθέντων, Εὐσταθίου τοῦ Ἀντιοχείας, Βασιλείου τοῦ Καισαρείας, καὶ Γρηγορίου, καὶ Ἰωάννου, καὶ Ἀθανασίου, καὶ Θεοφίλου, καὶ Δαμάσου τῆς Ῥώμης, καὶ Ἀμβροσίου τοῦ Μεδιολάνων, καὶ τῶν λοιπῶν πατρικῶν διδαχθέντων, ἐμμένομεν δόγμασι, καὶ τῇ εὐσεβείᾳ αὐτῶν ἀκολουθοῦμεν ἴχνεσι. τῆς γὰρ εὐαγγελικῆς, καὶ ἀποστολικῆς, Β καὶ προφητικῆς ἑπόμενοι ῥήμασιν, ἀκριβῆ τὸν κανόνα τῆς ὀρθοδοξίας ἡμῖν κατέλιπον ἀκίνητον, καὶ ἀσάλευτον, φυλάξαι σπουδάζομεν ἅπαντες, οἱ τὴν ἀνατολὴν οἰκοῦντες· ὡσαύτως δὲ καὶ οἱ Βιθυνοὶ, καὶ Παφλαγόνες, καὶ ἡ δευτέρα Καππαδοκία, καὶ Πισιδία, καὶ Θετταλία, καὶ Μυσία, καὶ Ῥοδόπη, καὶ ἄλλοι πλεῖστοι τῶν διαφόρων ἐπαρχιῶν. δῆλοι δὲ εἰσι καὶ Ἰταλιῶται τὴν καινοτομίας πᾶσαν οὐκ ἀνεχόμενοι· ὁ γὰρ θεοφιλέστατος, καὶ ἁγιώτατος Μαρτῖνος, ὁ τῆς Μεδιολάνων ἐπίσκοπος, καὶ γράμματα πρὸς ἡμᾶς ἀπέστειλε, καὶ τῷ θεοσεβεστάτῳ βασιλεῖ βιβλίον ἐξέπεμψε τὸ μακαρίου Ἀμβροσίου περὶ τῆς τοῦ κυρίου ἐνανθρωπήσεως· ἅπερ τὰ ἐναντία τοῖς αἱρετικοῖς τούτοις διδάσκει κεφαλαίοις. γινωσκέτω δέ σου ἡ ἁγιότης, ὡς οὐκ ἤρκεσε Κυρίλλῳ, καὶ Μέμνονι, τὸ τῇ ὀρθοδόξῳ πίστει λυμήνασθαι, ἀλλὰ καὶ πάντας τοὺς κανόνας ἐπάτησαν· τοὺς γὰρ ἀπὸ διαφόρων ἐπαρχιῶν, καὶ διοικήσεων ἠνεμένους ἀκοινωνήτους, ὄντας εἰς κοινωνίαν οὐ δέξατο. τοὺς αὐτοὺς δὲ καὶ ἑτέρας C ὑπὸ αἱρέσιν ἐγκαλουμένους, καὶ τὰ αὐτὰ φρονοῦντας Κελεστίῳ, καὶ Πελαγίῳ· οὗτοι γάρ εἰσιν, ἥκιστα ἐξουσιασταί, διὸ καὶ ἀκοινώνητοι ἦσαν τῷ τε ἰδιωτῇ, καὶ τῷ μητροπολίτῃ, τῆς ἐκκλησιαστικῆς διατάξεως καταφρονήσαντες, εἰς κοινωνίαν ἐδέξαντο αὐτοὺς, τὸ πλῆθος ἑαυτοῖς πανταχόθεν ἀθροίζοντες· καὶ τυραννικῶς μᾶλλον, ἢ δικαίως δογμα-

Ἀναστάσιος ἐδέξατο.

δογματίζειν σπουδάζοντας. ἐπεδὴ γὰρ τῆς εὐσεβείας ἐγγύμνωντο, ἀναγκαίως ἑαυτοῖς ἑτέραν ἐπενόησαν δύναμιν, ἀνθρώπων πίχη. χρημάτων ῥεύμασιν οἰόμενοι τὴν τῶν πατέρων καταγωνίζεσθαι πίστιν. ἀλλὰ τούτων μὲν αὐτοὺς ἀνῆκε, τῆς ὑμετέρας ἐρρωμένης ὁσιότητος, καὶ σωθήσῃ τῆς εὐσεβείας ὑπερασπιζούσης. παρακληθῆναι γάρ, δέσποτα ἅγιώτατε, τὴν μὲν κοινωνίαν τῶν παρὰ πάντα τετιμημένων, καὶ τὴν αἵρεσιν ταύτην εἰσαγόντων φυλάξασθαι, γνώσεσθαι δὲ πᾶσι, καὶ τοῖς ἐγγὺς, καὶ τοῖς μακρὰν ὡς πάντα ἐστὶ τὰ κεφάλαια, ἐφ' οἷς ὁ τρισμακάριος Δάμασος καθεῖλεν Ἀπολινάριον, καὶ Βιτάλιον, καὶ Τιμόθεον τοὺς αἱρετικούς· καὶ ὅτι ἃ χρὴ τῇ ἐκπεμφθείσῃ βιβλῳ παρ' αὐτοῦ ἀκωλύτως προσέχειν· ἐν ᾗ τὸ μὲν αἱρετικὸν σωτηρίαις Φρονήμασι, τῷ δὲ τῆς εὐσεβείας αὐτὴν κατέχρωσι δόγματι· ἐν μὲν γὰρ τοῖς κεφαλαίοις σαφῶς αὐτὸ τὴν ἀσέβειαν ἐγύμνωσαν· ἔνθα δὲ ἀκαθημάτοις τοὺς μὴ οὕτω φρονοῦντας ἐπάλμησαν· ἐν δὲ τῇ βιβλῳ βλέψαι πανούργως τοὺς ἁπλουστέρους ἐπεχείρησαν. μὴ γένοιτο καταφρονήσῃ τῆς ὑποθέσεως ἡ σὴ ὁσιότης· ἵνα μὴ ὕστερον ὀρώσα τὴν αἵρεσιν κρατυνθεῖσαν, ἀσυγήτως ἀλγύνηται, καὶ ἀχάλλῃ, ἐπεμοῦσα μηκέτι δυναμένῃ τῇ εὐσεβείᾳ. ἀπεστείλαμεν δὲ καὶ τὸ ἴσον τοῦ τόμου οὗ ἐπιδεδώκαμεν τῷ εὐσεβεστάτῳ, καὶ φιλοχρίστῳ βασιλεῖ ἡμῶν, ἔχον τὴν πίστιν τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ· ἐν ᾧ ἐξεβάλομεν τὰ σφέτερα ἐφαντασθέντα ὑπὸ Κυρίλλου αἱρετικὰ κεφάλαια, ἀλλότρια κρίναντες αὐτὰ τῆς ὀρθοδόξου πίστεως. ἐπεδὴ δὲ μόνοι ἐκτὸς παρεγενόμεθα τῆς Κωνσταντινουπόλεως, οὕτω τοῦ εὐσεβεστάτου προσταξάντος βασιλέως, ἀνεστάλημεν καὶ τὸ ἴσον τοῦ ἑτέρου, τοῦ σωθῆναι τῆς ἁγίας συνόδου ὁσίους ἡμῖν, διὰ τὴν γνῶσιν τῶν ἐγκειμένων αὐτῷ ἐπαρχιῶν· αἵ εἰσι δύο τῶν ὑπαρχόντων τῶν μητροπολιτῶν γνῶναι τὴν σὴν ὁσιότητα. πᾶσαν τὴν οὖν σὺν ἀδελφότητα προσαγορεύομεν.

A dogmata sua statuere laborantes. Nam cùm pietate destituerentur, aliam necessario sibi potentiam excogitarunt, nempe hominum propugnacula, rati profusione pecuniæ se Patrum Fidem expugnaturos. Verum si pietas tua sese in conspectum dederit, religionisq. defensionem more suo susceipiat, nihil illorum machinationes efficere poterunt. Quamobrem sanctissime Domine, iterum atque iterum rogatus, illorum communionem, qui tanta hac temeritate vsi sunt, quiq. hanc hæresim inuexerunt, caueto; omnibusq. tam prope, quàm longe positis declarato, capita hæc ipsa esse, propter quę beatissimus Damasus Apollinarium, Vitalium & Timotheum hæreticos gradu mouit: epistolam præterea ab eo missam, non esse simpliciter admittendam; in qua sententiam hæreticam pietatis dogmate coloratam occultauit: siquidé in capitibus illis aperta fronte impietatem suam profitetur, eosq. qui aliter sentiunt, audacter anathematizat; in epistola autem callide simplicioribus damnum inferre studuit. Caueat itaque sanctitas tua, ne causam negligat, ne postea hæresim hanc corroboratam aspiciens, in vanum doleat, & quòd pietatẽ vindicare deinde nequeat, se affligat. Misimus etiam exemplum scripti, quod pijssimo Christianissimoq. Imperatori nostro exhibuimus; quo sanctorum Nicænorum Patrum Fides continetur, & hæretica Cyrilli capita recens inducta, ea iudicantes ab orthodoxa Fide aliena, in ipso reiecimus. Quoniam vero iuxta pijssimi Imperatoris mandatum octo tantum in ciuitatem Constantinopolitanam venimus, adscriptimus etiam exemplum mandati à sancta Synodo nobis dati; quò prouinciæ in illo recensitæ dignoscantur. Eas enim à Metropolitanorum subscriptionibus sanctitas tua cognoscet. Salutamus vniuersam, quæ tecum agit, fraternitatem.

Iterum Cyrillus inter hæreticos computatur.

Fallunt plerosq; falsiones Metropolitanæ, vt facilius persuadeant.

ORIENTALIVM SCHISMAticorum exemplaria ad fratres, qui communi omnium nomine Constantinopoli legatione fungebãtur.

Omnibus modis pientissimis & sanctissimis ac religiosissimis coëpiscopis, Ioanni, Ioanni, Himerio, Paulo, Macario, Apringio, Theodoreto, Helladio Episcopis, Synodus quæ in Ecclesia Ephesi congregata, in Domino Sal.

Vtrumq; falsum est, & fuerunt multi.

QVoniam didicimus vestros pro religione labores, cum diuina Regis nostri Christum amantis & pientissimi, * cognouimus experientia, Dominum IESVM Christum Ecclesias suas non derelinquere, qui sane & vobis orthodoxis decentem gratiam exhibuit, aduersariosq. multo rubore confudit, pientissimumq. nostrum Regem rectæ Fidei sanctissimæ Ecclesiæ accedere fecit. Confidimus autem, quòd & vobis libertate sacerdotibus Christi digna certantibus, & pientissimi nostri Regis vita per Deum salua, pacificum finem res habituræ sint: * infamentur hæretica, vt per totum orbem in Ecclesijs iterum sanctorum Patrum orthodoxa Fides reluceſcat. Verum aduersarij non cessant vsque in præsentem diem solitam exercere tyrannidem, eo quòd nullam indignationem experti sunt. Vbique enim illicitas depositiones in Ecclesias mittentes, turbant & Clerum & plebem. Subscripsimus item in duobus exemplaribus, quæ à vestra sanctitate nobis sunt missa: pro quibus oramus, vt contra pullulantem impietatem pro veritate certantes, vsque ad sanguinem obsistatis, scientes quòd cum vestra sanctitate concordant ea quæ nos confitemur. Parati etiam sumus prius mori, quàm suscipere vnum ex hæreticis Cyrilli Alexandrini capitulis. Quæ autem ad personarum debone-

Et hæc argumenta sunt, res non facturæ.

 statio-

ſtationem attinent, perpetuo ſilentio abrogamus. Qui enim recipiunt eum in hæreticis illis commentarijs (hæretica commentaria, vt ſcitis, Patrum Fidei coniunxerunt,) hac ratione declarant ſeipſos hæreticos, & ab orthodoxa Fide alienos. Quomodo igitur, oro, fieri poteſt, vt duo hæc diuerſa, depoſitio & capitula, conueniant? Nam ſi fide digni ſunt qui eum recipiunt, digni fide erunt & in capitulis hæreticis, quæ expoſuerunt. Si autem capitula redarguunt eos hæreticos, omnino hæreticorum eſt & depoſitio. Hæc autē & ad pientiſſimum noſtrum Regem ſcripſimus, miſſo exemplari; vt quod operæpretiū videbitur, faciatis. Non minor enim nobis ſollicitudo eſt, quàm pro veritate ipſa, ne ſi depoſitio quæ ab hæreticis facta, robur accipiat, valeant & hæretica capitula, & alia quæ ab illis contra multos ſacerdotes facta ſunt. Bona nobis fiducia eſt, quòd veſtra ſanctitas hæc omnia doceat, & illa faciat, quæ omnia quæ ab hæreticis facta ſunt, irritent, ſiue depoſitionem, ſiue excommunicationem, idq. tam ſynodali reſcripto, quàm regio edicto. Non ignorat enim veſtra pietas, quòd habemus quoſdam Epiſcopos nobiſcum deſolatos in ſuis prouincijs. Demum miſimus veſtræ ſanctitati recens factam expoſitionem ab Alexandrino hæreticorum capitulorum, euidentius etiā per illam oſtendente ſuam impietatem: ſicut & rogauimus veſtram ſanctitatem, dignemini curare, vt nos ſtatim dimittamur, maxime quia nunc hiems inſtat.

Arguit, ſed ex falſo principio colligit. Nam etſi eorum ſynodum hæreticam fuiſſe, atque ideo Neſtorium deponere non potuiſſe.

Non fidecla vos fallat.

Immo vero maxi pars id ante vel exauctorata, vel excommunicata erat.

Iudicant Anathematiſmorum Cyrilli declarationem.

RELATIO ORIENTALIVM, qui Epheſi degebant, ad Theodoſium & Valentinianum Auguſtos.

Pientiſſimis & Chriſti amatoribus Regibus, Theodoſio & Valentiniano Auguſtis, ſancta Synodus, quæ Epheſi eſt congregata.

EDocti ex ſanctiſſimorum & pientiſſimorum miniſtrorum noſtrorum litteris, qui pro tota Synodo ad veſtrū pium Comitatum peruenerunt, tum quòd benignus illis ad veſtram pietatem patuerit acceſſus, tum quòd Maieſtas veſtra multum pro orthodoxa Fide zelet, gauiſi ſumus, quaſi præſentes prædictis ſerenam veſtræ pietatis faciem ſimul intueremur. Cognouimus enim, quomodo ea quæ ab aduerſarijs, veſtro iuſto iudicio minus fuere accepta; ſanctorum autem Patrum qui in Nicæa, Fides, pro qua & præſentes pientiſſimi Epiſcopi, & nos ſolliciti ſumus, receptionem meruit. Credimus itaque, Deum ſic inſtituiſſe veſtrā pietatem, ne quo modo commoueretur Apoſtolica Fides, per quam à progenitoribus regnum habet veſtra Maieſtas, omnesq. alienas nationes ſubditas habet. Et propterea gratiarum actiones, & continuas preces ſolito more cum magno gaudio Chriſto Domino offerimus. Quoniam autem ſub veſtro Imperio magna quędam fiducia eſt ſacerdotibus, confidimus etiam, ea quæ nos mœrore conficiunt & ſollicitudine, cognouiſſe veſtrā Maieſtatem, illorumq. remedium petere. Vnde oramus, & ante veſtigia veſtra prouoluimur, vt nos cum longanimitate humiliantes veſtræ pietati ſuſcipiatis, & iuſte petentes de offenſa perſona ab his qui receperunt hæretica capitula Cyrilli Alexandrini, & in Deū ipſum impie egerunt. Nam qui introduxerunt hæretica capitula, & turbauerunt ſanctorum Patrum Fidem, hanc ipſorum partem in ipſis commentarijs etiam illicitam depoſitionem fecerūt. Et credimus non viſum fuiſſe incorrupto veſtro & recto iudicio iuſtam illorum ſtare condemnationem, quos condemnari manifeſte oportet, vtpote conuictos hæreticos. Quæ autem particulariter ſecutura ſunt ab illis & cōtra Eccleſiaſticas conſtitutiones, & contra pientiſſima veſtra ſcripta, iam à multis didicit veſtra Maieſtas, ſi in nullo ab ipſis offendatur, veſtrisq. edictis non obluctentur, & Eccleſiaſticam Fidem prædicent. Nam etſi millies fugiens tumultus caueat, & ipſe priuatim agere malit; opus tamen, ne Fides iacturam ferat, eo quòd illegitima iſta depoſitio ab his qui hæretica capitula introducunt, facta ſit.

Omnia iam ceſſa per hæreticos Neſtorio, quem antea quid ſua perſuaſum eſſe, nemo erat qui dubitaret.

Sed ubi pro tanta hæreſis cumulo ſunt Concilij Patres?

Quaſi Noſtrum Epiſcopum Fidem prædicaturi, & ſuperuenturo malo parcere.

EPISTOLA LEGATORVM Schiſmaticorum ad ſuos in Epheſo.

Dominis maxime honorabilibus & pientiſſimis Epiſcopis, qui in Epheſo ſunt, Ioānes, Ioannes, Himerius, Paulus, Macarius, Apringius, Theodoretus.

QVinto acceſſus nobis contigit: & quamuis multum de hæreticis capitulis diſceptauerimus, iurauerimusq. ſæpius pientiſſimo Regi quòd impoſſibile ſit nobis communicare his qui diuerſa ſentiunt, ſi nondum exploſerint capitula; & quòd Cyrillus, etiam ſi reiecerit capitula, à nobis ſuſcipiendus non ſit, eo quòd ipſe tam impiæ hæreſeos hæreſiarches factus ſit; nihil tamen profecimus, eo quòd & aduerſarij inſtarent, & auditores hos tam impudenter obluctantes non compeſcerent, nec cogerent eos, vt ad inquiſitionēm & colloquium venirent. hac enim via effugiunt, ne capitula examinentur, & de his diſputari prorſus non ſinunt. Nos autem propter veſtras preces vſque ad mortem inſtare parati ſumus; & neque Cyrillum ſuſcipere, neque capitula ab eo expoſita, neque illis communicare, priuſquàm explodantur quæ male Fidei adiecta ſunt. Obſecramus igitur & veſtram ſanctitatem, vt ſapiatis eadem quæ nos, eumdemq. laborem oſtendatis. Certamen enim nobis pro religione eſt, quam ſolam habemus ſpem, & propter quam expectamus fruituros nos benignitate Saluatoris noſtri in futuro ſæculo. De pientiſſimo & ſanctiſſimo Epiſcopo Neſtorio ſciat veſtra pietas, quòd ſtuduerimus quidem ſermonem de illo inſerere; ſed nūc non potuimus, eo quòd omnes vel ad ipſum nomen hoſtiliter afficiuntur. Nihilominus curæ nobis erit, tametſi res ſic habeant, per opportunitatem temporis ac auditorum beneuolentiam etiam hoc facere, ſi quidem noſtro propoſito Deus cooperatus fuerit. Porro vt veſtra ſanctitas etiam hoc non ignoret, ſcitote, quòd videntes Cyrillianos tyrannide, & fraudibus, & adulatione, & donis omnes, vt ita dicam, decepiſſe, non raro

Non ſimus in hoc tam Cyrillum culpemus.

Leo impia impijſſima.

Schismatici ausa sua diffidentia; quòd autoritate se abscissi gloriabantur, retinentur.

raro pientissimum Regem & magnificentissimos principes obsecrauimus, vt & nos ad Orientem dimitteremur, & vestra pietas ad propria remigraret. Cognoscimus enim, quòd in vanum moras nectimus, & instituta non perficimus, eo quòd Cyrillus vbique fugit colloquium nostrum, conscius sibi, blasphemias, quas in duodecim capitulis suis edidit, manifeste redarguendas. Placuit autem pientissimo Regi post multas adhortationes, vt singuli ad propria redeamus; ad hoc, vt & A Aegyptius, & Memnon Ephesius in suis locis maneant. Sic enim poterit Aegyptius omnes excæcare muneribus suis, sic, vt ille quidem cum innumera fecerit mala, ad thronum suum redeat; iste vir innocens vix ad suam mansionem dimittatur. Omnem, quæ vobiscum est, fraternitatem, & nos, & qui nobiscum sunt, plurimum salutamus.

Cyrillum post contemptum vocat Aegyptium; Nestorium autem virum innocentem.

Ioannes Episcopus Antiochiæ Orientis valere vos in Christo precor, Domini pientissimi & sanctissimi. Subscripserunt autem similiter & alij.

ΓΡΑΜΜΑΤΑ ΤΩΝ ΟΡΘΟΔΟΞΩΝ,

δι' ὧν τὰ πεπλασμένα τῶν ἀποχίσεων διελέγχονται τεχνάσματα.

EPISTOLAE CATHOLICORVM, QVIBVS

Schismaticorum præcedentes doli refelluntur.

Ἀναφορὰ τῆς συνόδου κατὰ τοῦ Νεστορίου καὶ τῶν ἐκείνου, ἃ διέσυρεν, ἃ ἐδίδασκεν, οἷς ψευδῶς τὰ αἰτιώματα ἐφέρετο παρὰ τοῦ Κανδιδιανοῦ.

ΑΝΑΦΟΡΑ ΤΗΣ ΑΓΙΑΣ συνόδου, ἀποσταλείσης διὰ Παλλαδίου Μαγιστριανοῦ, καλανδῶν Ἰουλίων, ὑπατείᾳ ζ. ἰνδικτιῶνος ιε'.

EXEMPLVM RELATIONIS sancti Concilij, missæ per Palladium Magistrianum, kalendis Iulijs, mensi Epiphi septima, Indictione xv.

Relatio Synodi, qua respondetur Sacræ supra præmissæ, & quæ a Candidiano relata fuerat, falsa esse docentur. Ea autem Sacra posita est A. 431. 450.

Τοῖς θεοσεβεστάτοις, καὶ θεοφιλεστάτοις, Θεοδοσίῳ, καὶ Οὐαλεντινιανῷ, νικηταῖς, τροπαιούχοις, ἀεισεβάστοις, ἡ ἁγία σύνοδος, ἡ χάριτι θεοῦ, καὶ νεύματι τοῦ ὑμετέρου κράτους συναχθεῖσα ἐν τῇ Ἐφεσίων μητροπόλει.

Piissimis, Deoq. deuotissimis Theodosio & Valentiniano, victoribus, triumphatoribus, semper Augustis, sancta Synodus, quæ per Dei gratiam, vestraq. Maiestatis nutum in Ephesiorum metropoli conuenit.

Τὸ μὲν ὑμέτερον κράτος, τὴν θεοσέβειαν βεβαιῶσαι βουλόμενον, ἐπέταξε τῇ ἁγίᾳ συνόδῳ, ζήτησιν ποιεῖσθαι τῶν δογμάτων πάσῃ σπουδῇ καὶ ἀκριβείᾳ· ὃ καὶ πεποιήμεθα, καὶ τῇ ἀρχαίᾳ παραδόσει τῶν πατέρων, οὐ μόνον δὲ, ἀλλὰ καὶ τῶν ἁγίων ἀποστόλων, καὶ εὐαγγελιστῶν πιθόμενοι, καὶ τῶν τριακοσίων δεκαοκτὼ συναχθέντων ἐπὶ τῆς Νικαίας· ἃ καὶ ὁμοψύχως συμφώνως, καὶ γνώμῃ μιᾷ, ἐμφανῆ τῇ ὑμετέρᾳ θεοσεβείᾳ κατεστήσαμεν ἐν αὐτοῖς τοῖς ὑπομνήμασι τοῖς πεπραγμένοις· ἐν οἷς καὶ Νεστόριον, ἕτερα φρονοῦντα ἐναργῶς διεκόπτομεν, καὶ ἐλέγχομεν. οὕτω δὲ ἐν τῇ Ἐφεσίων μητροπόλει τὸ ἑαυτοῦ ἐκφυὲς φρόνημα· ἵνα ἐλέγχων ἑτέρων ὀφθῇ, ἀλλ' αἰσθέσθαι καθ' ἑκάστην ἡμέραν, τὰ ἀλλότρια τῆς πίστεως κηρύττων πρὸς πλείονας δόγματα. καὶ ἕκαστα κατὰ μέρος ἐν τοῖς πεπραγμένοις ὑπομνήμασι δῆλα κατεστήσαμεν τῇ ὑμῶν θεοσεβείᾳ. ἀλλ' ἐπειδὴ τὸν φίλιον Νεστορίου τῆς θεοσεβείας πρόπαν ὁ μεγαλοπρεπέστατος κόμης Κανδιδιανὸς, ὑφαρπάσαι τὸν ἀκριβῆ τῆς ὑμετέρας θεοσεβείας ἐπεχείρησε, πρὶν καταμαθεῖν ἀκριβῶς τὰ πεπραγμένα τὸν ὑμέτερον κράτος, πρὶν δέξασθαι τὰ

D

VESTRA quidem Maiestas pietatem confirmare volēs, exactiorem dogmatum examinationem sanctæ Synodo iniunxit; quam & fecimus, antiquam secuti traditionem sanctorum Patrum, sanctorumq. Apostolorum & Euangelistarum, & trecentorum decem & octo [Patrum] apud Nicæam quondam congregatorum: quam etiam vna voce, vnoq. consensu interpretati, perspicue testatam pietati vestræ exhibuimus in ipsis cōmentarijs actorum, in quibus & Nestorium diuersa sentire manifesto deprehensum exauctorauimus. Neque enim sententiam suam in Ephesiorum metropoli constitutus adeo dissimulabat, vt alijs indicijs & argumentis reuincendus esset: sed quotidie exclamabat, dogmata à Fide aliena prædicans apud complures. Omnia vero in actorum commentarijs dilucide singillatimq. vestræ pietati recensuimus. Sed quoniam magnificentissimus Comes Candidianus Nestorij amicitiam pietati anteponens, aures pietatis vestræ præoccupare festinauit, priusquam Maiestas vestra exacte, quæ gesta sunt, intelligeret; priusquam commentarios acciperet,

E

& quæ

συν-

& quæ acta sunt, accurate consideraret, ea pietati vestræ suggerere studuit & inculcauit, quæ & sibi placita, & Nestorio grata erant: priusquam Maiestas vestra ex commentariorum, quæ [Synodi] acta complectebantur, lectione veritatem hauriret: in quibus apparet, ne minimam quidem maleuolentiam contra Nestorium nos exercuisse, sed ipsa veritatis dogmata exposuisse: quibus comparantes quę à Nestorio prædicabantur, clare deprehensa ex ipsius scriptis, epistolis, & publicis sermonibus; Euangelio, quod Christum vniuersorum Dominum præsentem nobis ostendebat, in medium proposito, sententiam tulimus. Quam ob rem iterum atque iterum Maiestatem vestram rogamus, ne quem eorum dignetur admittere, qui hominis amicitiam pietate priorem ducunt. In horum enim numero cum Ioannem reuerendissimum Episcopum Antiochenum existere, hoc est, ita animo comparatum esse odorati essemus, vt qui amicitiæ mallet gratificari, quàm Fidei vtilitatem spectare, ex eo coniecturam facientes, quòd neque Maiestatis vestræ minas veritus, neque piæ Fidei iam inde ab initio traditæ zelo permotus, sanctam Synodum post terminum à vestra Maiestate præstitutum, supra dies viginti & vnum suspensam tenuisset; vniuersi, qui in sancta Synodo orthodoxi, soliusq. Fidei studiosi sumus, ad eorum inquisitionem nos conferre coacti sumus, quæ ad pietatem pertinent; illud reuerēdissimo Ioanni Episcopo accidisse rati, quod magnificentissimus Comes Candidianus passus esse non obscure deprehenditur. non enim omnium est, pietati amicitias hominum postponere. Erat autem hæc nostra de Ioanne Episcopo religiosissimo suspicio non inanis, nec vana. Nam cum primum appulisset, Nestorij sententiæ sese adhærere, aperte sanctæ Synodo declarauit: siue hoc inde euenerit, quòd amicitiæ gratificaretur; siue inde, quòd in dogmatis errore cum eo communicaret.

Sed quoniam, quæ acta sunt, vestræ Maiestati aperte exponere, vt diximus, prohibemur, magnificentissimo Comite Candidiano nos impediente, ne quæ pia ratione præstitimus, indicaremus, omne vero studium & auxiliū Nestorio impendente; etiam atque etiam Maiestatem vestrā rogamus, vt sanctæ Synodi studium erga Deum cognoscat, magnificentissimumq. Candidianum accersat, & quinque è sancta Synodo, qui ea quæ gesta sunt, coram vestra pietate exponant ac defendant. Sunt enim illi qui diuersa à recta Fide sentiunt, ad tegēdam impostturam vsqueadeo callidi, vt quidā quoque sanctissimi Episcopi, occultato errore à Nestorio, decepti sint, eiq. sese adiunxerint, actisq. illius subscripserint: qui tamen, posteaquā dilucide quid sentiret, essent percontati, illumq. suas blasphemias retegentem comperissent, ab eo desciuerunt, ac sanctæ Synodo se adiunxerunt, patefactaq. eiusdem blasphemia, condemnationis sententiam aduersus prædictum Nestorium vnà nobiscum tulerunt. Itaque apud Nestorium, & reuerendissimum Episcopum Ioan-

A ὑπομνήματα, πρὶν ὑπογραφῆναι τοῖς γεγραμμένοις, ἐπιδέδοσαν αὐτοῖς τὰ αὐτῷ φίλα, καὶ κεχαρισμένα Νεστορίῳ, ἀναδιδάξαι τὴν ὑμετέραν εὐσέβειαν· πρὶν γνῶναι τὸ ὑμέτερον κράτος τὸ ἀληθὲς ἐκ τῆς τῶν προχειρισθέντων ὑπομνημάτων ἀναγνώσεως· ἐν οἷς δεικνύομεν, οὐδεμίαν κατὰ Νεστορίου δυσμένειαν γυμνάζοντες, ἀλλὰ αὐτὰ τῆς εὐσεβείας ἐκθέμενοι τὰ δόγματα· οἷς παραβαλόντες τὰ παρὰ Νεστορίου κηρυττόμενα, ἔχοντα τὸν ἔλεγχον ἐκ τῶν γραμμάτων Νεστορίου, καὶ
B ἐπιστολῶν τε, καὶ τῶν ἐν δημοσίῳ γυμνέων διαλέξεων, τὴν ψῆφον ἐξηνέγκαμεν, τοῦ ἁγίου εὐαγγελίου ἐν μέσῳ κειμένου, καὶ δεικνύοντος ἡμῖν παρεῖναι τὸν δεσπότην τῶν ὅλων Χριστόν. δεόμεθα οὖν καὶ τοῦ ὑμετέρου κράτους, μηδένα παραδέχεσθαι τῶν προσιόντων αἱρετικῶν φιλίαν τῆς εὐσεβείας. ἢ γὰρ τοιαύτης αἱρέσεως τὸν θεοφιλέστατον ἐπίσκοπον Ἰωάννην τὸν Ἀντιοχείας, ὡς βουλόμενον φιλίᾳ χαρίζεσθαι μᾶλλον, ἢ τὸ συμφέρον τῇ πίστει σκοπεῖν, ἐξ ὧν μήτε τοῦ ὑμετέρου κράτους ἀπολλύειν φοβηθείς, μήτε τῷ ζήλῳ κινούμενος τῆς θεοφιλοῦς πίστεως, τῆς αὔξησιν παραδεδομένης, τὴν ἁγίαν
C ἀναβάλετο σύνοδον ὑπὲρ ἕνωσι καὶ μίαν ἡμέραν, μὴ τὴν δεδομένην παρεσκευὴν παρὰ τοῦ ὑμετέρου κράτους, καὶ ἰωαγνάσθημεν ἅπαντες οἱ τῆς ἁγίας συνόδου ὀρθοδόξοι, καὶ μόνης ἐρῶντες τῆς πίστεως, ζητῆσαι τὰ περὶ τῆς εὐσεβείας· τοῦτο πεπονθέναι καὶ τὸν θεοφιλέστατον ἐπίσκοπον Ἰωάννην ὑπολαβόντες, ὅπερ δεικνυται πεπονθὼς καὶ ὁ μεγαλοπρεπέστατος κόμης Καυδιδιανός· ἐν γὰρ πάντων ἐστὶ τῆς πρὸς τοὺς αἱρετικοὺς φιλίας προτιμᾶν τὴν εὐσέβειαν. ἵν' δὲ ἄρα ἡ περὶ τοῦ θεοφιλεστάτου ἐπισκόπου Ἰωάννου ὑπόνοια ἡμῶν ἐκ εἰκαίᾳ, καὶ ἐκ μάταιος· ἐλθὼν γὰρ, δῆλον ἑαυτὸν ἐποίησεν τῇ ἁγίᾳ συνόδῳ, ὡς τὰ Νεστορίου φρονῶν, ἔτι
D φιλίᾳ χαριζόμενος, ἔτι κοινωνὸς ὢν τῆς πλάνης τοῦ δόγματος ἐκείνου. Ἀλλ' ἐπειδὴ σαφῶς τὰ πεπραγμένα γνωρίζειν τῷ ὑμετέρῳ κράτει κωλυόμεθα, ὡς ἔφημεν, τοῦ μεγαλοπρεπεστάτου κόμητος Καυδιδιανοῦ ἡμᾶς μὲν κωλύοντος γνωρίζειν τὰ κατὰ τὸν εὐσεβῆ λόγον πεπραγμένα, πᾶσαν δὲ σπουδὴν νέμοντος Νεστορίῳ, δεόμεθα τοῦ ὑμετέρου κράτους, ὑπὲρ ἧς γνωσθῆναι τὴν κατὰ τοῦ θεοῦ σπουδὴν τῆς ἁγίας συνόδου· καὶ μεταπέμψαι μὲν τὸν μεγαλοπρεπέστατον Καυδιδιανὸν, καὶ πάντα τῆς ἁγίας συνόδου, συνεπομένους τοῖς πε-
E πραγμένοις, ὑπὲρ τῆς ὑμῶν εὐσεβείας· ἀνοικὶ γὰρ εἶναι εἰ ὑπερεῖχε τῶν ὀρθὴν πίστιν φρονούντων, συνιστάζειν τὸν παλαιὸν· ὡς καί τινας τῶν ἀμωμήτων ὑπάρχοντας, κρυπτομένης μὲν τῆς πλάνης τοῦ Νεστορίου, δελεασθῆναι, καὶ προσθέσθαι αὐτῷ, τοῖς παρ' αὐτοῦ πραττομένοις συγχαίρειν· ἐπειδὴ δὲ σαφῶς ἐρωτήσαντες αὐτὸν, ὅρον ἀναπαλύπτουσα ἑαυτοῦ τὴν βλασφημίαν, ἀποστάντες ἐκείνου, τῇ ἁγίᾳ προσῆλθον συνόδῳ, αὐτῷ τῷ βλασφημίαν αὐτοῦ δηλώσαντες, καὶ μεθ' ἡμῶν καταψηφισάμενοι τοῦ μνημονεύθέντος Νεστορίου· ὡς ἀπληφθῆναι τοῦ Νεστορίῳ, καὶ τῷ θεοφιλεστάτῳ ἐπισκόπῳ Ἰωάννῃ. τῷ Ἀν-

τῷ Ἀντιοχείας, τριάκοντα ἑπτὰ μικρῷ πλείους· ὧν οἱ πλείους ὑπόδικοι ὄντες αἰτίας, καὶ τὴν ψῆφον δεδιότες τῆς ἁγίας συνόδου, ὡς ἔφημεν, προσέθεντο Νεστορίῳ· ὧν δὲ καὶ προσηγορίας ἀπεστείλαμεν τῷ ὑμετέρῳ κράτει· τοὺς μὲν ἀπὸ δογμάτων διαστροφῆς, ὡς Πελαγιανούς τε ὄντας, καὶ ἑναντίαν τῆς εὐσεβείας φρονήσαντας· τοὺς δὲ καθηρημένους ἤδη πρὸ πολλῶν ἐνιαυτῶν· τοὺς δὲ ἐφ' ἑτέραις αἰτίαις βαρυτέραις ἐφείλοντας μὴ τὸν ἔλεγχον τὸ δοκίμιον δέξεσθαι πρὸ τῆς συνόδου, ἐχούσης πάντας τοὺς τῆς οἰκουμένης ἁγιωτάτους ἐπισκόπους, ἓν, καὶ τὸ αὐτὸ φρονήσαντας, διά τε καὶ τὸν τῆς μεγάλης Ῥώμης συμπαρεῖναι τῇ συνόδῳ, καὶ τοὺς τῆς Ἀφρικῆς διὰ τοῦ θεοσεβεστάτου ἀρχιεπισκόπου Κυρίλλου· ᾧ καὶ τὴν ἑαυτῶν γνώμην ἐνώσαντες, κεχωρισμένοι μόνῳ τῷ τόπῳ, τῇ αὐτῇ πίστει, καὶ πάντων ἡμῶν ψήφῳ συνήνεσαν. εἰ δέ τις καὶ συνῆλθε Νεστορίῳ τις, καὶ τῷ θεοσεβεστάτῳ ἐπισκόπῳ Ἰωάννῃ τῶν θεοφιλεστάτων ἐπισκόπων, εἰ μή τι αὐτός τι δεινὸς ἦν μηχάνασι λογισμῶν ἐπικαλύπειν αὐτὸ τὸν δυσσέβειαν, οἵ τε νῦν σὺν αὐτῷ ὄντες εἰδότες τὸ δέος τῆς ἁγίας συνόδου μέλλον ἐπ' αὐτοῖς ἐφίζεσθαι ἐπίσημον· ἡμεῖς δὲ προχειρίᾳ, ὀλίγον χρόνον τῷ ὑμετέρῳ κράτει τὸ παράπαν ὧν ἐπιστεῖλαι δυνάμεθα καὶ τοῦ μεγαλοπρεπεστάτου κόμητος Εἰρηναίου, ὃ δεδυνήμεθα, τοῦ πᾶσαν διαπεραίνοντος τὴν ἁγίαν σύνοδον, καὶ φόβον ἐπικρεμάσαντος τοῖς ἀγωτάτοις ἐπισκόποις διά τινων ταραχῶν, καὶ τῆς ἔξω ὀπωρομηνῆς· ὡς καὶ τοὺς πολίτας ἡμῶν πρὸς αὐτὸ κινδυνεύειν τοῦ ζῆν. ἀλλὰ κατὰ μέρος ἀναδιδάξομεν τὸ ὑμέτερον κράτος, ἅπερ ἡμῖν, ὃ ἠτήσαμεν, ἐπιτραπείη πρὸς τῆς ὑμετέρας εὐσεβείας· καὶ πυθομένοις πάντα τῆς ἁγίας συνόδου, τὰ καθ' ἕκαστον πεπραγμένα τὸ ἡμέτερον ἀναδιδάξατο κράτος. καὶ οἱ μὲν συνεδρεύσαντες, καὶ καινοποιῶ ἐξενέγκαντες κατὰ τοῦ αἱρετικοῦ Νεστορίου ψῆφον τῆς καθαιρέσεως, ἐσμὲν ὥσπερ τοὺς λοιποὺς, ἐξ ἁπάσης τῆς οἰκουμένης συνειλεγμένοι· συμψηφιζομένης ἡμῖν καὶ πάσης τῆς δύσεως· ὑπεγράψαμεν δὲ ὀλίγοι τῇδε τῇ ἀναφορᾷ, παρόντων πάντων, καὶ συναινούντων, τῷ μάλιστα καταπείγεσθαι τὸν καθωσιωμένον Μαγνησιανὸν Παλλάδιον· καὶ μὴ ἀπεκδεχόμενον τὴν βεβαίωσιν τῆς πάντων ὑπογραφῆς. ὁ θεὸς, ὁ ὑπὲρ πάντων, τὴν βασιλείαν ὑμῶν πολλαῖς ἐτῶν περιόδοις ἀμεταλλάκτοις, εὐσεβέστατοι, νικηταὶ, ἀεισεβαστοὶ.

Φλαυιανὸς ἐπίσκοπος Φιλίππων ὑπέγραψα.

Καὶ ἔστι τῶν σχισματικῶν τὰ ὀνόματα οὕτως· Ἰωάννης ἐπίσκοπος Ἀντιοχείας Συρίας, Μακάριος, Ἑλλάδιος, Ἰουλιανὸς, Τραγκυλῖνος, Ἀλέξανδρος, Μαξιμῖνος, Διογένης, Ἑλλάδιος, Ἀπρίγγιος, Δεξιανὸς, Πλάκων, Γερόντιος, Ἀλέξανδρος, Ἀστέριος, Θεοδώρητος, Ἀντίοχος, Δωρόθεος, Μελέτιος, Ἰωάννης, Ζεβῖνος, Παῦλος, Πέτρος, Μουσαῖος, Φρετίλας, Ἰάκωβος, Ζεβινᾶς, Μαρκελλῖνος, Ἰμέριος, Θεοσέβιος, Εὔθηριος, Ἀναστάσιος, Βασίλειος, Ἰλιάδης, καὶ Μάξιμος. Οὗτοι μόνοι κοινωνοὶ τῶν ἀσεβῶν δογμάτων Νεστορίου, ἀσεβοῦσι καὶ τὴν πόλιν, θορύβους, καὶ στάσεις, κινοῦσι, χειροτονίας

A Ioannem Antiochenum triginta septem, paulo plures, relicti sunt: quorum maior pars, quòd criminibus sint obnoxij, & sanctę Synodi sententiam vereantur, vt diximus, Nestorij factioni sese addixerunt: (eorum quoque nomina ad Maiestatem vestram misimus.) alij ex his dogmatum prauitate fœdati, vtpote Pelagiani, & diuersa à pietate sentientes: quidam ante multos annos gradu moti sunt: nonnulli quoque ob alias graues culpas post probationem multandi à Synodo; quæ quidem Synodus omnes totius orbis sanctissimos Episcopos vnum idemq. sentientes habet. nam & magnæ Romæ Episcopus Synodo B simul interest: neque desunt Africani per pijssimum Archiepiscopum Cyrillum repræsentati, cum quo suam sententiam coniunxerunt: qui sola locorum intercapedine disiuncti, cùm ipsius, tum omnium nostrum sententiæ consenserunt. Sed neque quisquam è pijssimis Episcopis Nestorio & reuerendissimo Episcopo Ioanni sese adiunxisset, nisi suam ille impietatem sermonum inuolucris callide dissimulare sciuisset: illiq. qui cum eo nunc sunt, multam à Synodo sibi imponendam metuissent. Nos vero temporis angustijs excluſi ad Maiestatem vestram late scribere nequiuimus, quæ præcipue à magni- C ficentissimo Comite Irenæo perpetli sumus. Hic enim vniuersam sanctam Synodum vehementer conturbauit; tantamq. Episcopis formidinem per quasdam tumultuationes, & externam incursionem incussit, vt plures è nobis etiam de vita ipsa periclitarentur. Verum singillatim Maiestatem vestram edocebimus, si à vestra pietate permissum nobis fuerit quod petiuimus: & quinque è sancta Synodo illuc venientes, de omnibus & singulis quæ statuta sunt, Maiestatem vestram plenissime docebunt. Sane qui in confessu canonicam depositionis sententiam contra Nestorium tulimus, ducenti & eo D amplius numeramur, ex toto terrarum orbe collecti, totumq. Occidentem nobis consentientem habentes: subscripsimus autem pauci huic relationi, omnibus tamen præsentibus, atque assentientibus, eo quòd deuotus Magistrianus Palladius maxime abire properaret, neque tardam omnium subscriptionem expectare posset. Deus, qui est super omnia, multis annorum curriculis Imperium vestrum conseruet, pijssimi, victores, semper Augusti.

Flauianus Philippensium Episcopus subscripsi.

Schismaticorum autem nomina hæc sunt. E Ioannes Episcopus Antiochiæ Syriæ, Macarius, Helladius, Iulianus, Tranquillinus, Alexander, Maximinus, Diogenes, Helladius, Apringius, Dexianus, Placon, Gerontius, Alexander, Asterius, Theodoretus, Antiochus, Dorotheus, Meletius, Ioannes, Zebinus, Paulus, Petrus, Musæus, Fritilas, Iacobus, Zebinas, Marcellinus, Himerius, Theosebius, Eutherius, Anastasius, Basilius, Iliades, & Maximus. Hi soli impiorum dogmatum Nestorij participes, ciuitatem circumcursant, tumultus excitant, seditiones mouent, ordinationes

nes pollicentes: quo fit, vt omnes quotquot in hac ciuitate degunt orthodoxi, id ſuſpicantes & verētes, ipſos ab hoc illicito conatu prohibeant.

A ἐπαγγελλόμενοι πρὸς πάντας τοὺς ἐν τῇ πόλει ὀρθοδόξους, καὶ τὸν περὶ πύπου φόβον ἐπιδιδόντες, κωλύειν αὐτοὺς τῆς ἀπόνου ἐπιχειρήσεως.

RESCRIPTVM EPISCOPORum Conſtantinopoli inuentorum ad commonitorium ſanctæ Synodi.

Habetur T. 2. cō. 1. pag. 174

SAncta Synodus iuxta pijſſimorū Chriſtianiſſimorumq. Imperatorum noſtrorū edictum apud Epheſum congregata, vbi comperit, Chriſti inimicum in eadem animi ſententia obſtinate permanere, neque ab impia doctrina aliquando deſiſtere; quò terrarum orbis offenſio in poſterum conquieſceret, ipſum gradu & ordine mouit. Poſteaquam vero id in Conſtantinopolitana vrbe peruulgatum eſt, qui Neſtorij ſtudioſi erant, Eccleſiaſticaq. beneficia ab illo acceperāt, veritatē ſtudioſe circumueniebant; omnia ſcilicet tum maria, tū publicas quoque vias obſidentes, neminem prorſus à ſancta Synodo Conſtantinopolim venire, neque inde rurſum ad Synodū abire permittebāt: ea interim, quæ inimici Chriſti erant, vltro citroq. deferebantur. At quia nihil poteſt quiſquam contra Deum, (quid enim eſt homo?) Dei diſpenſatione accidit, vt epiſtola quæ ex Epheſina ciuitate ad ſanctos Epiſcopos & Monachos perſcripta fuerat, opera cuiuſdam mendici, qui in arundine eam incluſam gerebat, tandem redderetur. Hic namque dum ita mendicat, vnà cum arundine ipſam quoque epiſtolam tulit. Confeſtim omnes Archimandritæ, monachorum cateruis ſtipati exurgunt, hymnosq. & Pſalmos alternantes, ad Regiam contendunt. Erat autem inter alios Archimandritas ſanctus Dalmatius, qui annos quadraginta octo recluſus, extra monaſterij ſui ſepta nunquam pedem extulerat. Enimuero cum ob frequentes terræmotus Conſtantinopolim concutientes, crebris pijſſimi Imperatoris noſtri precibus, qui illum adibat & viſebat, ad exitum, communemq. aliorum ſupplicationem iam antea prouocatus fuiſſet, numquam tamen adduci potuit, vt exiret, vel ad ſupplicationem ſe conferret. Ceterum dum in hac re quid facto opus eſſet, Deum precando conſuleret, vox cælitus ad eum delapſa, vt egrederetur, imperauit. Noluit enim Deus gregem ſuum perire in finem. Comitabatur eoſdem etiam non parua orthodoxorum multitudo. Cum vero ad palatium peruenirent, Archimandritæ ab Imperatore acciti, ad illum ingrediuntur. Plebs vero, & Monachorum cœtus antiphonarum & Pſalmorum modulationi intenta foris manſit. Archimandritæ porro æquo reſponſo potiti, regrediuntur: ex regia voluntate omnes clara voce mandant, ad ſancti Mocij martyris baſilicam concedant, ibidem cum Imperatoris reſponſum, tum allatæ quoque epiſtolæ ſententiam percepturi. Omnes itaque tam Monachi, quàm populus, Pſalmum poſtremū verſus poſtremam ciuitatis partem concinentes, (erat enim via, qua incedebant, ex capitalibus vna) ad ſancti Mocij martyris baſilicam proceſſe-

ΑΝΤΙΓΡΑΦΟΝ ΤΩΝ ΕΥΡΕΘΕΝΤΩΝ ἐν Κωνσταντινουπόλει ἐπισκόπων περὶ τῆς ἁγίας συνόδου ὑπομνηστικόν.

Συναχθεῖσα ἡ ἁγία σύνοδος ἐν Ἐφέσῳ, κατὰ τὸ διάταγμα τῶν εὐσεβεστάτων, καὶ φιλοχρίστων ἡμῶν βασιλέων, καὶ εὑροῦσα τὸν ἐχθρὸν τοῦ Χριστοῦ ἐν τῇ αὐτῇ διανοίᾳ μένοντα, καὶ τὰ δυσεβῆ κηρύττοντα, καθῆλεν αὐτόν· ἵνα λοιπὸν τῆς οἰκουμένης ὅλης ἐκκοπῇ τὰ σκάνδαλα. καὶ ὡς ἐθρυλλήθη πρὸ ἐν Κωνσταντινουπόλει, πάντες οἱ τὰ ἐκείνου αὐτοῦ δαίζοντες, πάντα τὰ ἐκκλησιαστικὰ λαβόντες παρ' αὐτοῦ, σπουδάζοντο τὴν ἀλήθειαν· λέγομεν δή, φροῦντες τὰ τελεῖα, τὰς ὁδοὺς, καὶ μὴ συγχωροῦντες, μήτε ἐλθεῖν ἐν Κωνσταντινουπόλει ἐκεῖ ἀπὸ τῆς ἁγίας συνόδου, μήτε ἀπελθεῖν ἐκεῖ· ἀλλὰ μόνον τὰ τοῦ ἐχθροῦ τοῦ Χριστοῦ καὶ ἀπήγοντο, καὶ ἀπεφέροντο. καὶ ἐπεὶ οὐδεὶς δύναται πρὸς θεὸν, τί γάρ ἐστιν ἄνθρωπος; ἐξ οἰκονομίας θεοῦ ἐρχεται ἀπελθὼν ἀπὸ Ἐφέσου χάρτης, πρὸς τοὺς ἁγίους ἐπισκόπους, καὶ μοναχοὺς, πεμφθεὶς δι' ἐπαύτου τινὸς, δήσαντος αὐτῷ καλάμῳ ἐσωθεν· καὶ οὕτως ἐπαυτῶν, καὶ ἀποφερόμενος τὸν κάλαμον, τούτῳ λύει· καὶ ἀναγνόντα πάντα τὰ μοναστήρια, ἅμα τοῖς ἀρχιμανδρίταις αὐτοῦ ἐξῆλθον ἀπὸ τοῦ παλατίου, ψάλοντες ἀντίφωνα. ἦν δὲ ὁ ἅγιος Δαλμάτιος εἷς τῶν ἀρχιμανδριτῶν, ἐπὶ πολλὰ ἔτη ἐκτὸς ἔχων, μὴ ἐξελθὼν τοῦ μοναστηρίου αὐτοῦ, ἀλλ' ἔσω ὢν ἀποκεκλεισμένος. ὁ δὲ εὐσεβέστατος ἡμῶν βασιλεὺς ἀπήγετο πρὸς αὐτὸν, καὶ ἐβλεπεν αὐτὸν ἐκ καὶ σφυμῶν πολλάκις γινομένων ἐν Κωνσταντινουπόλει, καὶ πολλάκις προκαλέσαντος τοῦ βασιλέως, ὥστε αὐτὸν ἐξελθεῖν, καὶ λιτανεῦσαι, μηδέποτε ἐξελθεῖν, καὶ λιτανεῦσαι, ἐπείθη. δεξαμένου δὲ αὐτοῦ πρὸς τύπου, φωνὴ ἐξ οὐρανοῦ αὐτῷ κατῆλθε, λέγουσα, ὥστε ἐξελθεῖν· θεὸς γὰρ σὲ ἠθέλησεν ἀποβαλέσθαι αὐτοῦ τοῦ ἀγέλου εἰς τέλος. ἦν δὲ σὺν αὐτοῖς καὶ λαὸς πολὺς τῶν ὀρθοδόξων. ὡς οὖν ἦλθον εἰς τὸ παλάτιον, κληθέντες παρὰ τοῦ βασιλέως, εἰσῆλθον οἱ ἀρχιμανδρῖται· καὶ ἔμεινε τὸ πλῆθος τῶν μοναζόντων, καὶ τῶν λαῶν, ψάλοντες ἀντίφωνα· εἶτα ἐξῆλθον, τυχόντες δικαίας ἀποκρίσεως. βοῶσι πάντες τὰ μακάρια τοῦ βασιλέως· εἶτα ἀπελογοῦντο· ὅτι ἀπήλθομεν εἰς τὸ μαρτύριον τοῦ ἁγίου Μωκίου, καὶ ἀναγνόντες μὲν τὸν ὅρισμὸν· μανθάνετε καὶ τὴν ἀπολογίαν τοῦ βασιλέως. λοιπὸν ἀπῆλθον πάντες, καὶ οἱ μοναζόντες, καὶ οἱ λαοί. ἦν γὰρ ἡ ὁδὸς κεφαλὴ μία, ψάλοντες αὐτὸν τὸ πλάγιον ψαλμὸν, καὶ τὸ πλάγιαι τοῦ μέρους τῆς

τῆς πόλεως ἀπαντῶντος τοῦ λαοῦ· καὶ οἱ μονάζοντες μὲ κηρῶν ψάλλοντες· καὶ ὡς εἶδον τὸ πλῆθος, ἐβόησαν κατὰ τοῦ ἐχθροῦ· ἔρχονται εἰς τὸ μαρτύριον τοῦ ἁγίου Μωκίου, καὶ ἀναγινώσκεται αὐτοῖς ἡ ἐπιστολή.

Ὁ λαὸς ὁ ἐν Κωνσταντινουπόλει μιᾷ φωνῇ πάντων· ἀνάθεμα Νεστορίῳ.

cessérunt, obuiam veniente populo. Et hic rursum solitariorum cœtus cum cereis psallentium, hominum multitudinem conspicata, magna aduersus inimicum voce exclamauit. Tandem vbi omnes in beati Mocij basilicam ingressi essent, publice recitata est ipsis epistola.

Populus Constantinopolitanus vna omnium voce exclamat: Anathema Nestorio.

Δαλματίου ἀπολογία.

Ἀνῆλθεν ἐφ' ὑψηλοῦ ὁ ἅγιος Δαλμάτιος, καὶ εἶπεν· εἰ θέλετε ἀκοῦσαι, ἡσυχάσατε, καὶ μαθήσεσθε, καὶ μὴ θελήσητε ἐμποδίσαι τοῖς λεγομένοις· ἀλλὰ μακροθυμήσατε ἵνα τὰ ῥήματα ἀκριβῶς ἀκούσητε. τὴν εὐλάβειαν, τὴν νῦν ἀναγνωσθεῖσαν τῇ ὑμετέρᾳ εὐσεβείᾳ, ὁ εὐσεβέστατος βασιλεὺς ἀκήκοεν, καὶ ἐπῄνεσεν· ἐπειδὴ ἤμελλον ἐγὼ εἰρηκὼς τῷ βασιλεῖ, ὅτι ἦλθε πρός με, ὅτι ὤφειλε γράψαι τῇ ἁγίᾳ συνόδῳ, ἃ ἐλέχθη αὐτῷ, καὶ οὐκ ἐγράφη. ἔπεμψε δὲ πρός με, καὶ ἀνεγνώσθη· καὶ ἵνα μὴ λυπήσω αὐτὸν, τὰ ἀκόλουθα προέπεμψεν, ἃ οἱ ἀποφέροντες, οὐκ ἐδέξαν, ἀλλὰ αὐτὶ αὐτῶν ἄλλα ὑπεδέξαν γράμματα. τὰ πρέποντα οἶδα, καὶ τὰ ἀκόλουθα ἐλάλησα αὐτῷ· ἃ οὐκ ἔξεστι νῦν εἰπεῖν, ὅτι τῆς ὑμετέρας εὐλαβείας. μὴ γὰρ νομίσητε ὅτι ὑστεραιρόμενος τὶς ἐμοῦ, ἢ καυχώμενος· σαυτρίψει γὰρ ὁ θεὸς ὀστᾶ ὑποκριτῶν. ὁ δὲ αὐτοκράτωρ γὰρ πάντα ἀκολούθως ἤκουσε τὰ μεμνημένα, καὶ ἐχάρη μὲ εὐχαριστίας τῷ θεῷ, καὶ συνεφώνησε τῇ ῥήμασι τῆς ἀκολουθίας τῆς ἁγίας συνόδου, ὡς πρέπει τῇ αὐτοῦ βασιλείᾳ, οὐ τοῖς ἐμοῖς ῥήμασιν ἐξακολουθήσας, ἀλλὰ τῇ πίστει τῶν πάππων αὐτοῦ, καὶ πατέρων. πάλιν, καθὼς ἔφερεν, ἐδέξατο, καὶ ἀνέγνω, καὶ ἐπείσθη· καὶ πάλιν εἶπεν ὅτι ἐὰν οὕτως ἐστὶν, ἄφες, ἐλθόντων οἱ ὑποκρινόμενοι ἐπίσκοποι· καὶ εἶπεν αὐτῷ· ὅτι οὐδεὶς αὐτοῖς συγχωρεῖ τοῦ ἐλθεῖν· καὶ εἶπεν· οὐδεὶς κωλύει· ἐγὼ δὲ εἶπον ὅτι σκορπισθήσονται, καὶ σκωλύσησθε τοῦ ἐλθεῖν· καὶ εἶπον πάλιν, ὅτι σὺ μὲν σκόρπια καὶ ἔρχονται πολλοὶ, καὶ ἀπέρχονται ἀκωλύτως, τὰ δὲ θεῖα τῆς ἁγίας συνόδου πραττόμενα, οὐδεὶς συγχωρεῖ ἀκουσθῆναι ὅτι τὴν ὑμετέραν εὐλάβειαν. ὡς δὲ τὸ μέρος τὸ ἕτερον, γνήσιον, ὡς τὸ τοῦ Κυρίλλου, εἶπον αὐτῷ τῷ βασιλεῖ ἐμπροσθεν πάντων· πῶς θέλεις ἀκοῦσαι, τῶν ἑξακισχιλίων ἀριθμῷ ὑποκόπων, ἢ ἑνὸς ἀνθρώπου δυσεβοῦς; τῶν ἑξακισχιλίων εἶπον, οἵτινες εἰσὶν ὑπὸ τὴν ἐξουσίαν τῶν μητροπολιτῶν τῶν ἁγίων ὑποκόπων. τοῦτο δὲν ἐγένετο, ἵνα πεμφθῇ, καὶ ἔλθωσιν οἱ ἐρχόμενοι, οἱ καὶ τὰ πεπραγμένα πᾶσιν ὑπὸ φανερὰ καταστῆναι, λέγω δὴ, οἱ ἁγιώτατοι ὑποκόποι, οἱ νῦν ἐρχόμενοι σὺν τοῖς ἁγίοις πατράσι· καὶ εἶπον, ὅτι καλῶς ἐζήτησας· καὶ πάλιν προσέθηκε ῥῆμα ἓν, καὶ εἶπεν· εὔχεσθε ὑπὲρ ἐμοῦ· καὶ οἶδα, ὅτι ὁ βασιλεὺς ἐξακολούθησε μᾶλλον τῷ θεῷ, καὶ τῇ ἁγίᾳ συνόδῳ, καὶ ἤκουσε τῶν διεστραμμένων ἀνθρώπων. εὔχεσθε οὖν ὑπὲρ τοῦ βασιλέως, καὶ ὑπὲρ ἡμῶν.

Ὁ λαὸς ὁ ἐν Κωνσταντινουπόλει μιᾷ βοῇ πάντων· ἀνάθεμα Νεστορίῳ.

Apologia Dalmatij.

Sanctus itaque Dalmatius, vbi in suggestum ascēdisset, dixit: Si vultis audire, quieti adeste, & discite: neque his quæ dicētur, obstrepere velitis. Adeste autem patienti animo, vt verba exacte percipere valeatis. Quam nunc pietas vestra epistolam audiuit, eam pijssimus Imperator quoque legit, & persuasus est. Nam ego, cū ad me venissēt, dixeram Imperatori, eum ad sanctam Synodū debere scribere quæ suggesta quidem ipsi fuerūt, non tamen plene perscripta. Misit autem ad me, & lecta sunt. Verum ne qua illum tristitia afficerem, quæ consequebantur, præmisi; quæ latores non exhibuere, sed illorum loco alias quasdam litteras subostenderunt. Erant autem quæ cum ipso sum loquutus cōuenientia, & ad rem opportuna, quæ nunc coram vestra pietate repetere opus non est, ne elatus, aut gloriabundus à vobis existimer. Conteret enim Deus simulatorum ossa. Imperator omnia quæ facta narrabantur, ordine audiuit, audiēdoq. gauisus est, & Deo gratias egit. Neque audiuit solum, sed narrationis quoque seriem sanctę Synodi, sicut illius Maiestatem decebat, comprobauit, non meis quidem verbis ad hoc inductus, sed patrum & auorum suorū Fidem sequutus. Scripta itaque (vt par erat) suscepit & legit, ac persuasus ait: Si res ita habet, sine vt Episcopi qui adfuerunt, huc veniant. cui ego: Nemo eorum venire sinitur. & ille: Nemo prohibet. Rursum ego: Detinentur, inquam, & prohibentur, ne veniant. Subiecī: Qui è Nestorij factione sunt, eorum multi eunt & redeunt libere: quæ vero à sancta Synodo acta sunt, ea nemo ad vestram pietatem referri permittit. Ceterum pro altera parte, Cyrilliana scilicet, coram omnibus ipsi Imperatori dixi: Sex millia ne Episcoporum audire mauis, an vnum hominem, eumq. impium? Sex millia autem eos aiebam, qui sub Metropolitanorum sanctissimorum Episcoporum potestate degunt. (hæc autem omnia eò spectabant, vt accerserentur & venirent, qui ea quæ facta sunt, patefacerent. loquor autem de sanctissimis Episcopis, quos sancta Synodus huc destinauit.) Et respondit: Recte quæsiuisti. Rursumq. adiecit verbum vnum, & dixit: Precemini pro me. Sed & certo noui, Imperatorem Deo & sanctæ Synodo obsequutum potius, quàm peruersis hominibus. Orate igitur pro Imperatore, & pro nobis.

Populus Constantinopolitanus vna simul voce exclamauit: Anathema Nestorio.

Psal. 52. 6.

ΙΣΟΝ

EXEM-

EXEMPLVM EPISTOLAE Cleri Constantinopolitani ad sanctam Synodum.

*Pijssimis sanctissimisq. Patribus nostris, iuxta religiosissimorum Imperatorum nostrorum decretum ex vniuerso orbe in Ephesiorum metropoli congregatis, Cyrillo, Iuuenali, Memnoni, Flauiano, Firmo, Theodoto, *Acacio, Amphilochio, Eleusio, Palladio, *Irenaeo, Iconio, vniuerseq. Synodo, Dalmatius, Sampsonius, Maximianus, Ioannes, Euander, Modestianus, Adelphius, Philetus, Eulogius, Basiliscus, Florentius, & omnis Constantinopolitanus Clerus.*

* Berinia-no.

SEmper & ab ineunte ætate orthodoxo dogmate gloriantes, toti in hoc sumus, vt sanctorum Patrum traditionem conseruemus. De qua quidem per ea quæ sanctissimus pijssimusq. Episcopus Cyrillus ad nos perscribere dignatus est, à vestra sanctitate nuper iterum admoniti, gratias egimus Saluatori Deo. Multa itaque & magna facinora, quæ pro eadem recta Fide egregie gesta sunt, aperte nobis innotuerunt. Quare cum Nestorium, nostrum quondam Antistitem, quòd Apostolicam, sinceramq. ac piam doctrinam adulteraret, à vestra pietate ordine locoq. motum esse intellexissemus, commemoratas litteras à Theodosio & Valentiniano pijssimis Christianissimisq. Imperatoribus exhibitas nobis, tamquam à vestra sanctitate missas accepimus, ac statim illas palam in sancta Dei Ecclesia, vniuerso populo congregato & audiente, legi curauimus. Sciat ergo vestra sanctitas, populum nobis vna voce consensisse, & magnis quoque laudum præconijs euexisse cùm sanctam & œcumenicam vestram Synodum, tum victores quoque Imperatores, quòd pium vestrum conuentum omni studio curassent. Nos porro gauisi, præsentes statim rescripsimus. Nunc vero celeberrimam vestram pietatem obtestamur, vt pro nobis Deum precetur, curamq. omnem adhibeat, vt, quod reliquũ est, sancta Dei Ecclesia quæ apud nos est, perfecte constituatur. Hoc enim vel vnum magna vestra orthodoxi dogmatis prouidentia reliquum adhuc esse intelligit: vt hac ratione omnia Christo Domino placentia, ad finem perducantur; vniuersaq. nostra nulli alteri, nisi vestræ sanctitati, pijssimisq. ac Christianissimis Imperatoribus accepta ferantur.

Dalmatius presbyter & Archimandrita, Monasteriorum pater, diuina sanctaq. congregatio, vt ores pro me, te obsecro.

ΙΣΟΝ ΕΠΙΣΤΟΛΗΣ ΓΡΑΦΕΙσης ἅγ. τ. κλήρου Κωνσταντινουπόλεως πρὸς τὴν ἁγίαν σύνοδον.

Τοῖς θεοσεβεστάτοις, καὶ ὀσιωτάτοις πατράσιν ἡμῶν τοῖς ἐν ἁγίῳ πνεύματι τ̃ θεοσεβεστάτων βασιλέων τῆς ὑφ' ἥλιον, ἐν τῇ Ἐφεσίων μητροπόλει, Κυρίλλῳ, Ἰουβεναλίῳ, Μέμνονι, Φλαυιανῷ, Φίρμῳ, Θεοδότῳ, Ἀκακίῳ, Ἀμφιλοχίῳ, Ἐλευσίῳ, Παλλαδίῳ, *Εἰρωναίῳ, Ἰκονίῳ, καὶ πάσῃ τῇ λοιπῇ ἁγίᾳ συνόδῳ, παρὰ Δαλματίου, Τιγρίου, Σαμψωνίου, Μαξιμιανοῦ, Ἰωάννου, Εὐανδρου, Μοδεστιανοῦ, Ἀδελφιοῦ, Φιλοθέου, Εὐλογίου, Βασιλίσκου, Φλωρεντίου, καὶ παντὸς τοῦ ἁγ. Κωνσταντινουπόλεως κλήρου.

* Βερινιανῷ, ἢ Εἰρηναίῳ.

ΑΕὶ, καὶ ἐκ νέας ἡλικίας τῷ ὀρθοδόξῳ δόγματι σεμνυνόμενοι, τῶν ἁγίων πατέρων παραδόσιν, φυλάττειν ἀσυλλήπτως πεφύκαμεν. πάντως δὲ πάλιν παρὰ τῆς ὑμετέρας ἁγιωσύνης πρώην εἰς μνήμην ἀχθέντες, δι' ὧν ὁ θεοσεβέστατος, καὶ ἁγιώτατος ἐπίσκοπος Κύριλλος ἐπιστέλλει πρὸς ἡμᾶς καταξίωσε, χάριν ὡμολογήσαμεν τῷ σωτῆρι θεῷ ἐπὶ γοῦν τοῖς ὑπὲρ τῆς αὐτῆς ὀρθῆς πίστεως κατορθώμασι πολλοῖς, καὶ μεγάλοις, δῆλα καθίστη ἡμῖν· διὸ καὶ τῶν καθαιρέσεων ἃς πάλαι προεβάλοντο ἡμῶν Νεστορίου, λαβόντες τὰ ἀποσταλέντα, ἐν ἐλλιχρινῆ, ἀσφαλῆ τε διδάγματα, γεγηθέναμεν παρὰ τῆς ὑμετέρας γνόντες θεοσεβείας, τοὺς μεμενοκότας ἡμῖν χάριτας παρὰ τῶν ἀσεβεστάτων, καὶ φιλοχρίστων ἡμῶν βασιλέων, Θεοδοσίου καὶ Οὐαλεντινιανοῦ, ὡς ἀποστείλαντας περὶ ὑμῶν, ὁσιώτατοι, ἐδεξάμεθα· καὶ δὴ τῆς ἁγίας καὶ θεοῦ ἐπλησίας ἀθροισθείσης πανδήμου, ἀναγνωσθῆναι ἀξίως ἐποιήσαμεν. ἴστω οὖν ἡ ὑμετέρα ἁγιωσύνη, ὡς ὁ λαὸς σύμφωνος ἡμῖν γεγένηται, καὶ πολλαῖς εὐφημίαις εἴς τε τὴν ὑμετέραν ἁγίαν, καὶ οἰκουμενικὴν ἐχρήσατο συνοδον, εἴς τε τοὺς φιλοσεβεστάτους βασιλέας, τοὺς φερωνύμως πεπιστευκότας τῆς θεοφιλοῦς ὑμῶν συνελεύσεως. ἡμεῖς δ' ἠσθέντες, πάντα χεροὶν αἰτησάμενοι· καὶ δὴ καὶ παρακαλοῦμεν, ὑπερεύχεσθαι μὲν ἡμῶν τὴν ἀοίδιμον ὑμῶν θεοσέβειαν, *φροντίσαι δὲ τοῦ λειπομένου εἰς κατάστασιν τῆς παρ' ἡμῖν ἁγίας τοῦ θεοῦ ἐκκλησίας· τάχα δὲ καὶ μόνον οὐκ ὀλίγον εἶναι συνορᾷ ἡ ὑμετέρα μεγάλη τοῦ ὀρθοδόξου δόγματος προμήθεια· ὅθεν πάσας ἀξιοῦμεν, τῇ θειοτάτῃ ἀρέσκοντα χειρὶ, καὶ μηδενὶ ἑτέρῳ διαφέροντα, ἀλλὰ τῇ ὑμετέρᾳ ἁγιότητι, τὰ καθ' ἡμᾶς ἅπαντα, καὶ τοῖς θεοσεβεστάτοις, καὶ φιλοχρίστοις βασιλεῦσι. Δαλμάτιος *πρεσβύτερος, καὶ ἀρχιμανδρίτης, πατὴρ μοναστηρίων, ὑπερεύχεσθαί μου παρακαλῶ τὴν ὑμετέραν ἁγιωσύνην, ὦ ἁγία, καὶ ἱερὰ συνέλευσις.

* προτέλλα δὲ λέξ. λειπομένου

* μείζω

* Βίκτωρ

ΙΣΟΝ ΑΝΑΦΟΡΑΣ ΤΗΣ ΑΓΙΑΣ συνόδου πρὸς τὴν σάκρον, τὴν ἀναγνωσθεῖσαν ὑπὸ τοῦ μεγαλοπρεπεστάτου κόμητος τῶν θείων Ἰωαννου.

EXEMPLVM RELATIONIS ſanctæ Synodi, qua ſacræ lectæ per Ioannem ſacrorum Comitem reſpondetur.

Habetur 5. pag. 419.

Τοῖς θεοσεβεστάτοις, καὶ φιλοχρίστοις, Θεοδοσίῳ, καὶ Οὐαλεντινιανῷ, νικηταῖς, τροπαιούχοις, ἀεὶ Αὐγούστοις, ἡ ἁγία, καὶ οἰκουμενικὴ σύνοδος, ἡ χάριτι θεοῦ, καὶ νεύματι τοῦ ὑμετέρου κράτους συναχθεῖσα ἐν τῇ Ἐφεσίων μητροπόλει.

Pijſſimis Chriſtianiſſimiſq. Theodoſio & Valentiniano, victoribus, triumphatoribus, ſemper Auguſtis, ſancta & œcumenica Synodus, Dei gratia, veſtraq. Maieſtatis nutu in Epheſiorum metropoli congregata.

B

Ἡμὲν φιλόχριστος ὑμῶν βασιλεία, θεοσεβέστατοι βασιλεῖς, ἐκ παίδων τὸ θεῖον τῶν πίστιν, καὶ τοὺς κανόνας ἐπιδείξατο ζῆλον· οὗ περ ἕνεκεν καὶ τοὺς ἐκ τῆς οἰκουμένης ἐπισκόπους τῶν Ἐφεσίων καταλαβεῖν θεοσεβεῖ διατάγματι παρεκελεύσατο. τὸ δὲ νῦν ἡμῖν ἀναγνωσθὲν γράμμα τῆς ὑμετέρας γαληνότητος διὰ τοῦ μεγαλοπρεπεστάτου, καὶ ἐνδοξοτάτου κόμητος Ἰωάννου, οὐ μικρὰν ἡμῖν ἐπήνεγκε ταραχὴν, ἐνδειξάμενον ἀπάτην τινὰ, καὶ ψεῦδος τοῖς ἀψευδέσιν ὑμῶν παρεισχλῆσαν ἀκοαῖς. ὡς γὰρ παρ' ὑμῶν ἀναφορὰν δεξάμενον τὸ ὑμέτερον κράτος, καθαίρεσιν ἔχουσαν τοῦ ἁγιωτάτου, καὶ ὁσιωτάτου Κυρίλλου, καὶ τοῦ ὁσιωτάτου, καὶ θεοφιλεστάτου συνεπισκόπου ἡμῶν Μέμνονος, οὕτω διὰ τῶν γραμμάτων ἐδήλωσεν. ὅθεν μηδαμῶς ἰσχύειν ψεῦδος ὑπὲρ τῆς ὑμετέρας φιλοχρίστου βασιλείας διϊσχυρίζοντές τι, καὶ σπουδάζοντες, ἐθαρρήσαμεν ἀνενεγκεῖν τῇ ὑμετέρᾳ γαληνότητι· ὅπερ ἡ οἰκουμενικὴ σύνοδος, ἡ πᾶσαν μὲν τὴν δύσιν μετὰ τῆς μεγάλης ὑμῶν Ῥώμης, καὶ τοῦ ἀποστολικοῦ θρόνου συνεδρεύουσαν ἔχουσι, πᾶσαν δὲ τὴν Ἀφρικὴν, καὶ πᾶν τὸ Ἰλλυρικὸν, σὺν ἐπίσης καθαίρεσιν τῶν συνειρημένων ἁγιωτάτων, καὶ θεοφιλεστάτων ἐπισκόπων, οὔπω ἀπολώλεκεν· ἀλλὰ καὶ μᾶλλον τοὺς ἀνδρας ὑπὲρ ζῆλῳ ὀρθοδοξίας θαυμάζουσα, πολλῶν ἡμῖν καὶ καθ' ἑκάστην ἐπαίνων, καὶ καθ' ἑκάστην τῶν αὐθρώπων ἐπφημίας ἐποίησε τῷ δεσπότῃ Χριστῷ στέφειν· ἀξίως· μόνον δὲ τὸν τῆς ἀθεμίτου αἱρέσεως τῶν ἀνθρωπολατρῶν κύριον Νεστόριον καθελόντες, ἀπολώλεκαμεν τῇ φιλοχρίστῳ ὑμῶν βασιλείᾳ. κἀκεῖνο δὲ μικρῶς ἡμᾶς ἐθλιψεν, ἐν συναρπαγῇ ψευδεῖ φαινόμενον, τὸ τοὺς ἀποκεκηρυγμένους ἀπὸ τῆς οἰκουμενικῆς συνόδου, τοὺς περὶ Ἰωάννην τὸν Ἀντιοχείας, καὶ τοὺς σὺν αὐτῷ Κελεστιανοὺς καθηρημένους, τοῖς ἡμετέροις ἐντάξαι ὀνόμασι, καὶ μίαν ποιεῖς ἡμᾶς, κἀκείνους σύνοδον ἀφαπτίψασθαι. περὶ ὧν ἤδη μὲν καὶ πάλαι φανερὰ τῇ ὑμετέρᾳ θεοσεβείᾳ κατεστήσαμεν· ὅπως μὲν ἡμῶν ἀπέχωσι, ὅπως δὲ εἰς ὕβριν τοῦ κῦρος τῶν ἡμετέρων πρεσβέων τραπέντες, τοὺς περὶ κανόνας πατῆσαι ἐτόλμησαν, καὶ ἑαυτοὺς ἀκοινωνήτους πάσης τῆς οἰκουμενικῆς συνόδου διὰ τῆς καθ' ἡμῶν προπετείας εἰργάσαντο, ὅπως τε καλούμενοι εἰς ἔλεγχον, ὑδαμῶς ὑπακούσαι ἠνέσχοντο, καὶ ὅτι πάντῃ ἀκοινώνητοι διὰ πάντα, καὶ ἀνενέργητοι τῆς οἰκουμενικῆς συνόδου γεγόνασι·

C

D

E

CHriſtianiſſima & regia veſtra Maieſtas, piiſſimi Principes, iam inde à pueritia zelum erga Fidem & Canones declarauit: cuius rei gratia Chriſtiani orbis Epiſcopos ad Epheſiorum ciuitatem pio edicto conuocauit. Ceterum veſtræ ſerenitatis litteræ modo per magnificentiſſimum glorioſiſſimumq. Comitem Ioannem nobis lectæ, non vulgarem nobis perturbationem attulerunt. Oſtendunt enim impoſturam quampiam & mendacium veraces veſtras aures obturbauiſſe. Perinde namque ſonant, ac ſi Maieſtas veſtra litteras à nobis accepiſſet, quæ Cyrilli ſanctiſſimi ſacratiſſimiq. Epiſcopi, & Memnonis ſanctiſſimi Deoq. dilectiſſimi coëpiſcopi noſtri depoſitionẽ continerent. Quam ob rem deſiderantes, ac elaborantes, ne mendacium apud regiam Chriſtianiſſimamq. Maieſtatem veſtram vllum omnino locum obtineat, omni cum fiducia ad ſerenitatem veſtram referimus, œcumenicam Synodum (quæ vniuerſum Occidentem, cum magna veſtra Roma, & Apoſtolica Sede, totam item Africam, & totum Illyricum in conſeſſu ſuo habet) prædictorum ſanctiſſimorum, Deoq. dilectiſſimorum Epiſcoporum exauctorationem non feciſſe, nec ea de re retuliſſe: ſed potius viros iſtos propter orthodoxæ Fidei zelum ſuſpiciens, multis illos & apud homines laudibus, & apud Chriſtum Dominum coronis dignos exiſtimat. Solum autem Neſtorium, nefariæ hæreſis eorum qui hominem colunt, præconem loco mouimus, Chriſtianiſſimæq. Maieſtati veſtræ id ſignificauimus. Inter cetera autem illud non mediocriter nos afflixit, (quod ipſum quoque non abſque fraudulenta ſubreptione factum apparet) illos qui ab œcumenica Synodo deſciuerunt, Ioannem Antiochenæ eccleſiæ Epiſcopũ, eiusq. ſectatores, & Celeſtianos qui cũ eo ſunt, iam damnatos, inter noſtra nomina inſertos fuiſſe, vnamq. ad nos & illos ſacrã miſſam eſſe. Sunt enim hi, de quibus iam dudum veſtræ pietati manifeſtum fecimus, quomodo à nobis receſſerint, Canonesq. temerario auſu calcantes, & ad contumeliam Præſidum noſtrorũ ſe conuertentes, ob illam proteruiam, qua in nos vſi ſunt, vniuerſę œcumenicæ Synodi communione ſeſe priuauerint; & quomodo ad probationem vocati, nequaquam parere voluerint; eaq. de cauſa ab vniuerſali Synodo prorſus & à communione, & à quauis functione remoti fuerunt.

Quin

Quin & illud quoque Chriſtianiſſimæ Maieſtati veſtræ indicamus, nempe nos propter talem illorũ inſolentiam, necnon propter certamina, quæ in hodiernum vſque diem pro depoſito Neſtorio decertare non ceſſant, ad communionẽ illos admittere nullatenus voluiſſe, cum neque Neſtorij depoſitioni ſubſcribere ſuſtinuerint, & aperte quoque cum illo ſentiant: tum ob id, quòd propter immodeſtum aduerſus Præſides noſtros conatum in Canones inciderint: tum etiam ob id, quòd pijs veſtris auribus mentiri, ac imponere non erubuerint. Oramus etiam veſtram Maieſtatem Deo dicatam, vt Cyrillum & Memnonem ſanctiſſimos Deoq. dilectiſſimos Epiſcopos, cum per ſacros Canones nullo modo ſint condemnati, ſanctæ Synodo reſtitui curet: eamq. Fidem inconcuſſam cuſtodiri faciat, quæ à maioribus tradita, animæ quoque veſtræ à Spiritu ſancto inſcripta hæret, & in commentarijs contra Neſtorium editis, & à nobis dudum oblatis, admodum dilucide explicatur; propoſita quidem Fide ſanctiſſimorum trecentorum decem & octo Patrum Nicææ quondam congregatorum: cum omnis in ipſis contenta actio ſufficiat ad reuincendam aduerſariorum impietatem, & ad oſtendendam & conſtituendam orthodoxam Fidem, quam vos hactenus per omnia cuſtodire ſtuduiſtis. Quòd ſi Maieſtati veſtræ, quæ inter nos, & illos qui ſe abiunxerunt, acta ſunt, exactius dignoſcere libuerit, ſublimitatem veſtram oramus, vt ad ſanctam Synodum mittat quos probauerit; vt hac ratione de omnibus etiã coram plenius doceri queat Chriſti amans veſtra Maieſtas.

A πῶπε καὶ νῦν γνωρίζοντες τῇ ὑμετέρᾳ φιλοχρίστῳ βασιλείᾳ δηλοῦμεν· ὡς διὰ τὴν παρ' αὐτῶν αὐτῶν ἀπόπαιαν, καὶ τοὺς ὑπὲρ τοῦ καθῃρημένου Νεστορίου αὐτῶν καὶ μέχρι νῦν ἀγῶνας, οὐδαμῶς εἰς κοινωνίαν δέξασθαι ἠνεχόμεθα, μήτε τῇ καθαιρέσει Νεστορίου ὑποχρᾶψαι ἀνεχομένους, ἀλλὰ καὶ τὰ ἐκείνου σαφῶς φρονοῦντας, ὑποπεσόντας δὲ καὶ τοῖς κανόσι διά τε τὴν ἄτακτον αὐτῶν καὶ τῶν ἡμετέρων σεβασμῶν ἐπιχείρησιν, καὶ διὰ τὸ ψεύσασθαι, καὶ παραπέμψαι τολμῆσαι τὰς εὐσεβεῖς ὑμῶν ἀκοάς. καὶ δεόμεθα τῆς τῷ θεῷ ἀνακειμένης ὑμῶν βασιλείας, τοὺς μὲν B ἀγιωτάτους, καὶ θεοφιλεστάτους ἐπισκόπους, Κύριλλον καὶ Μέμνονα, ἀποδοθῆναι τῇ ἁγίᾳ συνόδῳ, οὐδαμῶς διὰ τῶν κανόνων κατακεκριμένους, τὴν δὲ πίστιν φυλαχθῆναι ἀσύλλυτον, ἣν τις καὶ τῇ ὑμετέρᾳ ὑπὸ τοῦ ἁγίου πνεύματος καταγγελθεῖσαν ψυχῇ, ἐν τοῖς γράμμασιν ὑμῖν ὡδηγηθείσῃ, καὶ ἐν τοῖς παρ' ἡμῶν πάλαι ἀνενεωγμένοις ὑπομνήμασι, τοῖς κατὰ Νεστορίου πραχθεῖσι, σφόδρα στοιχούσῃ· περικειμένης μὲν τῆς πίστεως τῶν ἐν Νικαίᾳ ἁγιωτάτων πατέρων τῶν τριακοσίων δεκαοκτώ· πάσης μὲν τῆς ἐπ' αὐτοῖς πράξεως ἱκανῆς οὔσης διελέγξαι μὲν τὴν τῶν ἐναντίων ἀσέβειαν, ὑφηγήσασθαι δὲ τὴν ὀρθόδοξον πίστιν· ἰκανὸν μέχρι τοῦ νῦν φυλάξαι διὰ πάντων ἐπουδάσαμεν. εἰ δὲ παείσατο τῷ ὑμετέρῳ κράτει ὑποστῆναι τοῦ ἀσεβῶς διαγνῶναι τὰ μεταξὺ ἡμῶν τι, καὶ τῶν δόγμα- C σιν, τὴν ὑμετέραν γοργοφῶς ἱκετεύομεν, τῇ ἁγίᾳ συνόδῳ ἐκπέμψαι ὃς ἂν δοκιμάσῃ τὸ ὑμέτερον κράτος· ὥστε καὶ τοῦτον πᾶσι καὶ πάντων πληροφορῆσαι τὴν φιλόχριστον ὑμῶν βασιλείαν.

EXEMPLVM EPISTOLAE Cyrilli Archiepiſcopi Alexandrini, ſcriptæ ad Clerum populumq. Conſtantinopolitanum.

TVrbata eſt admodum ſancta Synodus, vbi accepit magnificentiſſimum præclariſſimumq. Comitem Ioannem non omnia recte retuliſſe, adeo vt de noſtro quoque exilio, qui iſtic ſunt, conſilium inirent: quaſi ſancta Synodus iniuſtam nefariamq. exauctorationem, quam Ioannes, & qui cum eo agunt hæretici moliti ſunt, ac- E.pag.479. ceptauerit. En altera igitur facta eſt à ſancta Synodo relatio, qua ſe Principis litteris contriſtatam docet; & quòd trium depoſitiones non acceptauimus, diſerte indicat: ſed præſertim irrita ſe habere declarat quæ impie & illegitime ab illis, firma vero & rata potius, quæ à nobis geſta ſunt. Docuerant enim [Patres] & prima quoque relatione, ea ſe reſcidiſſe, quæ præter Canonum præſcriptum ab illis facta fuerant: quòdq. pro communionis ſocijs & coëpiſcopis nos habeant, & quòd huiuſmodi ſententiam non mutãt. Cum autem prædictus magnificentiſſimus vir nihil non tentauerit, quò Ioannes, & qui cum eo ſunt,

ΙΣΟΝ ΕΠΙΣΤΟΛΗΣ ΚΥΡΙΛΛΟΥ ἀρχιεπισκόπου Αλεξανδρείας, γραφείσης πρὸς τὸν κλῆρον, καὶ τὸν λαὸν Κωνσταντινουπόλεως.

ΕΤαράχθη λίαν ἡ ἁγία σύνοδος, ἀκούσασα ὅτι ὁ πάντα ὀρθῶς ἀπώλεγκτος ὁ μεγαλοπρεπέστατος, καὶ ἐνδοξότατος κόμης Ἰωάννης, ὥστε βαλέσθαι τοὺς ἐκεῖσε καὶ περὶ ἐξορίας καθ' ἡμῶν· ὡς τῆς ἁγίας συνόδου καταδεξαμένης τὴν ἀκανόνιστον, καὶ ἄθεσμον καθαίρεσιν καθ' ἡμῶν τοῦ τε Ἰωάννου, καὶ τῶν σὺν αὐτῷ ἀρεστῶν. ἰδοὺ γοῦν καὶ ἑτέρα γέγονεν ἀναφορὰ παρὰ τῆς ἁγίας συνόδου, δηλοῦσα, ὅτι ἐλυπήθη ἐπὶ τῷ δεδυσωπῆσθαι γράμμασι, καὶ ὅτι οὐ καταδεξάμεθα τὴν τούτων καθαίρεσιν· καὶ ἐξαρέτως μὲν, ἀκυρώσας τὰ παρ' ἐκείνων δυσσεβῶς, καὶ ἀθέσμως γενόμενα, κρατύνειας δὲ μᾶλλον τὰ παρ' ἡμῶν. ἐδιδάξαμεν γὰρ καὶ διὰ πρώτης ἀναφορᾶς, ὅτι ἄκυρα μὲν τὰ παρ' ἐκείνων ἀκανονίστως γενόμενα πεποιήκασι, κοινωνικοὺς δὲ ἡμᾶς, καὶ συλλειτουργοὺς ἔχουσι, καὶ ὅτι τὰ τοιαῦτα οὐκ ἐξίσασι γνώμης. μυρία δὲ πεποιηκότες καὶ μνημονεύσαντες μεγαλοπρεπεστάτου ἀνδρὸς, ὥστε ἐλθεῖν εἰς κοινωνίαν Ἰωάννου,

νλω, καὶ τοὺς σὺν αὐτῷ τῇ ἁγίᾳ συνόδῳ μέχρι τῆς σή-
μερον, ὡδὲ εἰκόσαι ἠνέχοντο τοιαύτης φωνῆς· ἀλλ' ἐ-
νίστανται μὲν πάντες, λέγοντες· ὅτι ἀδύνατον ἡμᾶς
εἰς τοῦτο ἐλθεῖν, εἰ μὴ κατὰ τὸ παρ' αὐτῶν ἀκανονίστως
γεγόμενον λυθῇ, καὶ συναινέσωσι τῇ συνόδῳ, ὡς
συλλυμελήσαντες, ἀναθεματίσωσι δὲ καὶ Νεστόριον,
καὶ τὰ δόγματα αὐτοῦ ἐγγράφως. καὶ ἐν τούτοις ἡ
πᾶσα ἔνστασις τῆς συνόδου. ἀσπασιῶν δὲ τούτου ὁ
μνημονευθεὶς μεγαλοπρεπέστατος αὐτὴρ, ἐπινόησε καὶ
τοῦτο, καὶ αὖθις τῇ συνόδῳ, ἔκθεσιν πίστεως ἐγγρά-
φως ὑποδοῦναι αὐτῷ, ἵνα κἀκείνους πίστωσι συν-
θέσθαι, καὶ ὑποσπάσαι, ἐ αὐτὸς ἦλθε, λέγων· ὅτι συνή-
γαγον αὐτοὺς εἰς φιλίαν, ἀνθρωπίνας λύπας ἔχοντας
μεταξὺ ἀλλήλων. τοῦτο νοήσασα ἡ ἁγία σύνοδος, πά-
λιν αὖθις ἄχλα πάντες λέγουσι· ὅτι οὐκ ὑβριζόμεν
ἑαυτούς· οὐ γὰρ ὡς αἱρετικοὶ κεκλήμεθα· ἀλλὰ ἤλθο-
μεν πίστιν ἀδιαπτώτως φησαι, ἣν καὶ ἐσχήκαμεν· καὶ οὐ
χρῄζει ὁ βασιλεὺς νῦν τοῦ μαθεῖν τὴν πίστιν, εἰδὼς
αὐτὴν, ἐ ἐν αὐτῇ βαπτισθείς. οὐ προσέβη πέρυσι οὐδὲ
τοῦτο τῆς ἀπὸ τῆς ἀποστολῆς. κἀκεῖνο δὲ γινώσκε-
τω, ὅτι συνῆκεν ἔκθεσιν πίστεως, ἐφιλονείκησαν πρὸς
ἀλλήλους· καὶ εἰσὶν ἐν τῷ φιλονεικεῖν ἔτι. οἱ μὲν γὰρ
αὐτῶν καταδέχονται θεοτόκον εἰπεῖν τὴν ἁγίαν παρ-
θένον, μὴ καὶ τοῦ ἀνθρωποτόκον, οἱ δὲ παντελῶς ἀρ-
νοῦνται, καὶ φασὶν ἑτοίμως ἔχειν δοτὸν μηδένα τῶν
χειρῶν, ἢ ὑπογράψαι τοιαύτῃ φωνῇ. ἀσχημονοῦσι γὰρ
παντάχοθεν, αἱρετικοὶ δεικνύμενοι. ταῦτα πάντες ὑμᾶς
τῆς θεοσεβείας ὑμῶν διδασκέσθωσαν, καὶ μάλιστα οἱ
θεοσεβέστατοι, καὶ ἀγιώτατοι ἀρχιμανδρῖται· μήποτε
ὑποστρέψας ὁ θεοφιλέστατος, ἅπερ αὐθ' ἑτέρων εἶπε, ἢ
διδάξῃ, πρῶτον τὰς πηγὰς ἀκούσας. μὴ ἀποκνήσῃ δὲ
ὑμῶν ἡ θεοσέβεια, μηδὲ ἀποκαμνέτω πρὸς τοὺς ὑπὲρ
ἡμῶν ἱδρῶτας, εἰδυῖα ὅτι ἑαυτὴν προσφέρεται ἐ θεῷ,
καὶ ἀνθρώποις. καὶ ἐντεῦθεν γὰρ μᾶλλον τοῦ σωτῆρος
χάριν, οἱ μηδέποτε ἡμᾶς εἰδότες τῶν θεοσεβεστάτων
ἐπισκόπων, ἑτοίμως ἔχουσι τὴν ψυχὴν θεῖναι ὑπὲρ
ἡμῶν, ἐ μὴ δακρύων προσερχόντας, λέγοντες, ἑ συ-
νεξοδιάσαι, καὶ συναποθανεῖν, ἑ δι' ὀδύνης ἔχειν.
ἐν πολλῇ δὲ θλίψει πάντες ἐσμὲν, καὶ μᾶλλον τοῦ φρου-
ρεῖσθαι προσφάτων, καὶ παρὰ τῶν ἰδίων κοιτώνων
ἔχειν αὐτοὺς καθ' ὕδοντας, μάλιστα ἡμᾶς. ἡ δὲ ἄλλη
πᾶσα σύνοδος, ἀπέκαμε, καὶ κάμνει· καὶ οἱ πλείους
ἀπέθανον· λοιπὸν δὲ καὶ οἱ λοιποὶ τὰ ἑαυτῶν πα-
ρασκευάσουσιν, σὺν ἔχοντες ἀναλώματα.

sunt, in ſanctæ Synodi communionem recipiantur; in hodiernum vſque diem ne audire quidem huiuſmodi vocem ſuſtinuerũt: ſed obſiſtunt quidẽ omnino, & dicunt: Fieri non poteſt vt ad hoc veniamus, niſi quod contra legem ab illis factum eſt diſſoluatur, ac Synodo tamquam qui deliquerint, ſupplices accidant, & Neſtoriũ, illiusq. dogmata ſcripto anathematizent: & in his vniuerſa Synodi conſiſtit inſtantia. Cum vero hac ſpe magnificentiſſimus ille vir, cuius meminimus, fruſtratus eſſet, aliud rurſum excogitauit, & à ſancta Synodo petijt, vt Fidei expoſitionem ſcripto ſibi exhiberet: vt cum illi quoque ipſius impulſu aſſenſiſſent, ac ſubſcripſiſſent, reuerſus diceret: Redegi illos in amicitiam, qui humanis offenſis inter ſe diſſidebant. Hoc intelligens ſancta Synodus, iterum ſurrexit, diſerte dicens: Nolumus nobis ipſis eam contumeliam irrogare. non enim tamquam hæretici [huc] vocati ſumus; ſed venimus vt Fidem labantem & exagitatam ſtabiliamus, quam & ſtabiliuimus: nec opus eſt Imperatori, vt Fidem nunc diſcat, cum hanc ſciat, & in ea baptizatus ſit. Quare nec id quidem Orientalibus ſucceſſit. Sed & illud quoque ſciatis, nempe, cum Fidei expoſitionem componerent, inter ſe contendiſſe, & in ea altercatione etiam nunc verſari. Nam alij ex illis ſanctæ Virgini Deiparæ appellationem concedunt; ita tamen, vt ſimul quoque hominis genitrix dicatur: alij vero prorſus negant, addunt q. paratiores ſe eſſe vt manus ſuas amputandas præbeant, quàm vt huiuſmodi voci ſubſcribant. Vbique autem turpitudine notantur, iam hæretici declarati. Hæc à veſtra pietate diſcant omnes, præſertim vero pijſſimi & ſanctiſſimi Archimandritæ; ne forte prædictus [vir] reuerſus, quorumdam aures mulcens, alia pro alijs dicat, aut doceat. Ne vero pigreſcat pietas veſtra, neque noſtri cauſa labori inſiſtens defatigetur, ſciens quòd hac ratione Deo hominibusq. ſeipſam commendet. Hic etenim pijſſimi Epiſcopi, qui nos numquam nouerant, per Saluatoris gratiam parati ſunt animas pro nobis ponere, & cũ lacrymis [nos] adeuntes, aiunt & exilium & mortem quoque ſimul ſubire ſe in votis habere. Verſamur autem omnes in multa conflictatione, eo quòd cuſtodiamur à militibus, etiam ante noſtra cubicula dormientibus; maxime vero nos. Reliqua autem Synodus vniuerſa defatigata eſt, & laborat; & complures mortui ſunt: iam vero & ceteri, eo quòd ſumptibus deſtituti ſint, res ſuas diuendunt.

ΙΣΟΝ ΕΠΙΣΤΟΛΗΣ, ΓΡΑΦΕΙΣΗΣ ὑπὸ Μέμνονος ἐπισκόπου Ἐφέσου πρὸς τὸν κλῆρον Κωνσταντινουπόλεως.

Ὅσα διὰ τὴν ἀληθῆ πίστιν καὶ ὀρθοδοξίαν καθ' ἑκάστην ἐνημέρωμεν ἐν Ἐφέσῳ, οὐδὲ λόγῳ περιγράπτως ἔστιν. ταραχὴ γὰρ ταραχὴν ἀπαύστως διαδέχεται· πολλοῦ γε ἡμῖν δεῖ παύσεως παρέχει δὲ τοῦτο

EXEMPLVM EPISTOLAE à Memnone Epheſiorum Epiſcopo ad Clerum Conſtantinopolitanũ ſcriptæ.

QVanta propter veram orthodoxamq. Dei Fidem in Epheſiorum ciuitate quotidie patiamur, id ſermone explicari non poteſt. Turbationi enim turbatio abſque vlla intermiſſione ſuccedit. Fidei tamen vis & confeſſio multum

nobis vt viriliter hæc fuſtineamus,roboris addit. Etenim magnificentiſſimus Comes Candidianus milites interdum in nos concitans,totam ciuitatẽ tumultuationibus implet, omniumq. ſimul vitæ neceſſariorum importatione per cuſtodiã nos priuat. Non paucos quoque ex Zeuxippo,qui depoſito Neſtorio adhærent, permittit in nos, totamq. ſanctam Synodum contumelias effundere, qui & hanc ob cauſam aluntur. quin etiam non parua ruſticorum multitudo, per illos petulantius nos inſectantium, ex Eccleſiaſticis poſſeſſionibus conuenit. Hanc porro inſolentiam & temeritatem, quotidianasq. Irenæi magnificentiſſimi Comitis impoſturas, quibus ſimpliciores circumuenit, excepit Antiocheni Epiſcopi præſentia. Cum enim ſancta Synodus aduentum ipſius appetere intellexiſſet,honorem,& quã oportuit ſacerdoti obſeruantiam impendens, quoſdam Deo dilectiſſimos Epiſcopos cum nonnullis quoque religioſiſſimis clericis obuiam illi miſit, hæc duo faciens,nempe & debitum illi honorem deferens, ſimulq. vt à Neſtorij, propter impietatem quam profeſſus fuerat, à ſancta Synodo depoſiti, colloquio ſe abſtineret, eum commoneſaciens. Cum autem militum comitatu impediti,eum per viam alloqui non poſſent; nihilominus tamen pone ad illius diuerſorium vſque conſequuti ſunt. Multis autem horis ibi præſtolantes, neque vllam eius conueniendi copiam obtinere valentes,militum contumelijs interim onerati,tamdiu manſerũt, donec poſt diuturnam moram, cum videlicet ita illi viſum iam eſſet,pijſſimos Epiſcopos,religioſiſſimosq. clericos accerſitos, per milites ad ſe introducit. Poſteaquam vero quæ à ſancta Synodo in mandatis habebant, illi expoſuiſſent, per magnificentiſſimum Comitem Irenæum, ceterosq. qui cum ipſo aderant,Epiſcopos atque clericos,intolerabiles comminiſtris noſtris & clericis plagas inferri permiſit, ita vt in [vitæ] quoque diſcrimen adducti fuerint. His itaque tranſactis, pijſſimi Epiſcopi qui ad illum miſſi fuerant, ad ſanctam Synodũ redeuntes,plagasq. ſibi impoſitas oſtendentes, & quæ acciderant exponentes, ad commentariorum actionem propoſito ſancto Euangelio, ſanctam Synodum ad indignationem commouerunt. Iam vero nonnihil illius inſolentiam refrænantes, eum excommunicationi ſubiecerunt, quæ & ipſi denuntiata eſt. Accepimus enim ſcriptum quoddam,certum illius temeritatis,illegitimæq. eiuſdem ſententiæ argumentum, nullo certo auctore editum,nulla ſubſcriptione munitum, in quadam ciuitatis parte fuiſſe propoſitum. Quotidie autem venerandum Senatum, illuſtriſſimosq.[ciues]ad ſe euocans, magna importunitate flagitabat, vt eorum ſuffragijs alius in meum locum ordinaretur [Epiſcopus.] Denique ita hic inſtabat, vt omnes orthodoxi ciuitatis incolæ oratoria occuparent, ibiq. ſeſe continerent; ne illius temeritas & neſarius auſus publice propoſitus(quod vulgi ſermone circumferebatur) effectum ſortiretur. Vnde ad ſancti Ioannis Euangeliſtæ baſilicam aſcendens,& quòd ibidem ordinaturus eum eſſet diuulgans,ſeditionem

Φέρειν γυναίως ἡ τ πίστεως ὁμολογία καὶ ἰσχύς. ποτὲ μὲν γὰρ ὁ μεγαλοπρεπέστατος κόμης Καυδιδιανὸς, ὅτι εἰώθει ἡμῖν τοὺς στρατιώτας, καὶ τὴν πόλιν ταραχῆς ἐμπιπλῶν, καὶ πάντων ὁμοῦ τ ἀπιτηδείων τ εἰσκομιδῆς δοτικτερῶν, ἀλλὰ τ ἐν φυλακῇ, πολλοὺς ἤ συγχωρεῖν, ὕβρεις καταχέειν ἡμῶν τε, καὶ τ ἁγίας συνόδου πάσης, τ ζενξίππου ἐναγομένων τῷ καθῃρημένῳ Νεστορίῳ, καὶ ὅτι τούτῳ τρεφομένων ἐκ πολὺ πλήθους χωρικῶν διὰ τ ἐκκλησιαστικῶν κτημάτων, καὶ δι ἐκείνων τὰς ὕβρεις καταχεόντων. διεδέξατο καὶ τὴν ἐναγομένην ἀπειλὴν, καὶ ὁ μεγαλοπρεπέστατος κόμης Εἰρηναῖος τὴν καθημερινὴν ἀπάτην τ ἀφιλεστέρων, ἐκ ἡ δ Ἀντιοχέων ἐπισκόπου παρουσία. μαθοῦσα γὰρ ἡ ἁγία σύνοδος τὴν μέλλουσαν αὐτῇ ἐπιδημίαν γίνεσθαι, πρῶτα, καὶ τὸ κεχρεωκοπημένον τῇ ἱερωσύνῃ πλημμέλημα, καὶ τινὰς τῶν φιλεστάτων ἐπισκόπων μὴ ἐ ὀλιγοστάτων κληρικῶν εἰς ὑπάντησιν αὐτῆς. δύο τούτων ποιεῖσθαι, καὶ τὴν κεχρεωκοπημένην πλημμέλειαν, ἐ ποιεῖσθαι φανερὸν, ὡς ὀφείλει τὴν πρὸς Νεστόριον συντυχίαν φυλάξασα. διὰ τὸ ἐκ τ ἁγίας συνόδου καθῃρῆσθαι αὐτὸν τ ἀσεβείας ἕνεκα τῆς ἐμμελέτησιν. οὐ συγχωρηθέντες ἤ ἐκ τῶν ἐναντίων αὐτῇ στρατιωτῶν, καὶ τὴν ὁδὸν αὐτῇ πρόσκαιρον ποιήσασθαι, καὶ τὴν οἰκίαν, ἐν ᾗ κατέλυσε, καταλῆφαι, καὶ πολλὰς πρόσκαιρ περιστάντες ὥρας, ἐ μὴ συγχωρηθέντες τὴν πρὸς αὐτὸν ποιήσασθαι συντυχίαν, ἔμειναν ὕβρεις ὑπομένοντες. μετὰ ἤ πολλὰς ὥρας, ποτὲ δόξαν αὐτῇ, μετεπέμψατο τοὺς θεοσεβεστάτους ἐπισκόπους, καὶ τοὺς ἁπλουστέρους κληρικοὺς, καὶ ἀγαγὼν αὐτοὺς διὰ στρατιωτῶν. ὡς δὲ τὰ ἐκ τῆς ἁγίας συνόδου φανερὰ ποιήσασιν αὐτῇ, συνεχώρησε τ μεγαλοπρεπέστατον Εἰρηναῖον, καὶ τοὺς σὺν αὐτῇ ἐπισκόπους τε, καὶ κληρικοὺς, ἀφορήτους ἐπιθεῖναι πληγὰς τοῖς ἡμετέροις συλλειτουργοῖς, καὶ τοῖς κληρικοῖς ὡς ἐ κινδυνώδεις αὐτοὺς ποιεσομιλῆσαι. τούτων γοῦν γενομένων, ἐκβαλλόμενοι εἰς τὴν ἁγίαν σύνοδον οἱ ἀπὸ πρεσβυτέρου θεοσεβεστάτου ἐπίσκοποι, καὶ τοὺς πληγὰς ἐπιδείξαντες, καὶ τὰ γεγενημένα διηγησάμενοι, ἐπὶ πράξεως τὸ μνημάτων τ ἁγίου Εὐαγγελίου ποιησαμένου, εἰς ἀγανάκτησιν ἐκίνησαν τὴν ἁγίαν σύνοδον. ἐ μικρὸν αὐτὴν σωφρονίζοντες, ἀκοινώνητον αὐτὸν πεποιήκασι· καὶ γεγόνασι αὐτῷ ἡ ἀκοινωνησία φανερά· ἴσμεν γὰρ, ὡς ἀνώνυμόν τι, ἐ αὐτοσχέδιον, κατ' τι μέρος τ πόλεως ἐφοιτᾶτο, δηλονότι αὐτῷ τῷ ἀπατῆσαι, ἐ ἀκοινώνητον γενόμενον. καθ' ἑκάστην ἤ ποσταλλόμενος τὸ σεμνὸν βουλευτήριον, καὶ τοὺς λαμπροτάτους, καὶ ἐξ αὐτῶν μὴ ἀνάγκης ψηφίσματα, ὥστε εἰς τ πάππον τ ἐμὸν χειροτονῆσαι· ὡς πάντας τοὺς κατοικοῦντας τ πόλιν, ὀρθοδόξους τυγχάνοντας, τοὺς ἰδιωτικοὺς κατληφέναι οἴκους, καὶ ἐν αὐτοῖς οἰκεῖν· ἵνα μὴ ἡ ἐκείνου ἐκκοπὴ, καὶ ἀκαταύλιστος θεσσαλία τῶν ποθουμένων, εἰς ἔργον ἀχθῇ τῆς φήμης. ὀφθεὶς δὲ ἐν τῷ ἁγίῳ Ἰωάννῃ τῷ Εὐαγγελιστῇ ἀπελθὼν, πρὸ ὑπεμφώνως, ὡς ὀφείλει αὐτ ἐκεῖ χειροτονῆσαι, πρὸ

[a] τὴν ἱερωσύνην ἀπὸ τῶν ἰδίων [b] εἰς ὑπάντησιν αὐτῆς [c] ὁμολογίαν [d] πρὸ

* ἐπισύ-στον, καὶ ταραχὴν τῷ τόπῳ * ἐποίησε, καὶ μὴ πολλοὺς ἀπάντων ἐστολισμένων ἀπελθὼν, ὡς καὶ τινας τῶν ἐκεῖσε πτωχῶν ἡμιθανεῖς καταλιπεῖν· καὶ ὡς ὑβρισθεὶς ὑπό τινων ἐκεῖσε, διώκεγκεν ὅπως φθόνῳ τῆς ἁγίας συνόδου. καταξιώσαντι γένωνται ἐπιστάσεως, πᾶσαν σπουδὴν θέσθαι, καὶ τὴν δόσεβειαν, καὶ ἀκαινίσιον γνώμην Ἰωάννου, καὶ * πρὸς τῶν σὺν αὐτῷ ὀνειδισμόν, * ὡς τὸ καὶ τοὺς μεγαλοπρεπεστάτους κόμητας ἐπισπάσθαι ἀναχωρῆσαι, τοὺς καθ' ἡμέραν παραπέμποντας τὴν πόλιν, καὶ τὴν πίστιν, ἵνα μὴ ἐκ συναρπαγῆς τούτων νοθεύωσι τὰ τῆς πίστως.

A nem tumultuationemq. eo in loco concitauit. Tanta namque armatorum insolentium multitudine comitatus ascendit, vt aliquos ibi mendicantium semineces reliquerit: & quasi affectus fuisset iniuria ab ijs qui ibi reperti sunt, vt Synodo inuidiam possit conflare, [apud Imperatores & alios] conquestus est. Quare sanctissimi viri omni adhibito studio satagite, vt vesana ac temeraria Ioannis, sociorumq. illius sententia palam fiat; magnificentissimiq. Comites, qui quotidie ciuitatem & Fidem cõturbant, hinc discedant; ne callida eorum subreptione, quæ Fidei sunt, adulterari contingat.

B

* Ἴσον ἀναφορᾶς ταλισπε παρὰ τῆ ἁγίας συνόδου πρὸς τὸν δ λαβέστατον βασιλέα Θεοδόσιον.

* ΠΕΡΙ ΤΗΣ ΥΠΟΓΡΑΦΗΣ τῶ βασιλέων ἀναφορά.

* DE SVBSCRIPTIONE Imperatorum relatio.

* Exemplum relationis missæ a sancta Synodo ad pissimũ Imperatorẽ Theodosiũ. al. Relatio sanctæ Synodi ad Imperatores pro restituendo Cyrilli & Memnonis.

Τοῖς δλαβεστάτοις, καὶ φιλοχρίστοις βασιλεῦσι, Θεοδοσίῳ, καὶ Οὐαλεντινιανῷ, νικηταῖς, τροπαιούχοις, ἀειαυγούστοις, ἡ ἁγία, καὶ οἰκουμενικὴ σύνοδος, ἡ χάριτι θεοῦ, καὶ νεύματι τοῦ ὑμετέρου κράτους συναχθεῖσα ἐν τῇ Ἐφεσίων μητροπόλει.

Pijssimis Christianissimisq. Imperatoribus, Theodosio & Valentiniano, victoribus, triumphatoribus, semper Augustis, sancta & œcumenica Synodus, quæ per Dei gratiam, vestraq. Maiestatis nutum in Ephesiorum metropoli conuenit.

Τὸ μὲν ὑμέτερον κράτος οὐ πρέπει τὴν ἀληθῆ πίστιν * καταρτισμένην τῆς Νεστορίου διδασκαλίας, μὴ ἰουδαίων ἐναντίζοντος τῷ δεσπότῃ Χριστῷ, ἃ δι' ἡμᾶς, καὶ διὰ τὴν ἡμετέραν σωτηρίαν ὑπέμεινεν, ἀνθρώπινα πάθη· ἀλλὰ βδελυξαμένη ἡ ὑμῶν εὐσέβεια τοὺς τοιούτους κατὰ Χριστοῦ λόγους, ἐκ πάσης σπεύδει τὴν ὑφ' ἥλιον ἡμᾶς συναχθῆναι σφοδρότερον ἐν τῇ Ἐφεσίων μητροπόλει, παγῆναι τὰ τῶν πατέρων, καὶ τῶν ἀποστόλων τῆς εὐσεβείας βεβαιωμένα δόγματα. ὅθεν συνελθόντες, καὶ κοινῇ κρίσει βεβαιώσαντες τὴν ἐκπεθεῖσαν πρὸ τούτου πίστιν παρὰ τῶν τριακοσίων δεκαοκτὼ τῶν ἐν Νικαίᾳ συναχθέντων ἐπὶ τοῦ τῆς μακαρίας μνήμης Κωνσταντίνου, Νεστορίου τε καινοτομοῦντα τούτῳ τῷ πίστει κατέγνωμεν πίκραις λόγων, καὶ ἐπάναγκες ψήφισμα κατεβάλομεν τῆς δυσεβείας τὸ φρόνημα, τοῦ ἱεροπρεποῦς βαθμοῦ καθαιροῦντες, καθ' ὅτι περ καὶ λοιμὸν τὸν λόγον αὐτοῦ, * τῆς ἐκκλησίας ἀπονεμόμενον, ἀρξάμενοι βεβουλόμεθα· ἀλλ' ἐπειδὴ τινὰς * δεχόμεθα καὶ τῶν ἀπιστούντων ἤδη σαλωθέντας, καὶ τοῖς * αὐτοῖς φρονοῦντας, καὶ τῇ ἐκείνου βλασφημίᾳ συνυπαχθέντας, ἅπαντας τοὺς τοῖς * αὐτοῖς φρονοῦντας ἀκοινωνήτους πεποιήκαμεν, μέχρις ἂν ἀποστῶσι τῆς διεφθαρμένης ἐκείνου διδασκαλίας, ἐπιγνῶσι τὴν καθολικὴν, καὶ ἀποστολικὴν πίστιν· ἣ αἰῶθεν ἐπερειδόμενοι ἅπαντες σωζόμεθα. ἀλλ' ἡμεῖς μὲν ὅπερ διεθέμεθα τοὺς συναχθέντας νῦν ἐν τῇ πλατείᾳ ὡρίσαμεν ταῦτα, τὴν αὐτὴν ἐκδεχόμενοι μεταμέλειαν· αὐτοὶ δὲ τριάκοντα τὸν ἀριθμὸν ὄντες, μικρῷ πλείους, ἦσαν δέ τινες ἐν αὐτοῖς ἐξ ἑτέρων αἰτιῶν τοῖς κανόσιν ὑποκείμενοι, καὶ πολλαχόθεν τὸν διλαβέστατον ἐπίσκοπον τῆς Ἀντιοχέων Ἰωάννην, ὃς ἐν αὐτοῖς ὑστέρα πολλῆς βραδύτητος ὑπέδυνος ἦν αἰτίαις, ἄλλοι δ' ἐφ' ἑτέραις αἱρέσεσιν ἐλεγχόμενοι, τινὲς δ' αὐτῶν καὶ ἤδη καθῃρημένοι, πολὺς μετάνοιαν

C VEstra quidem Maiestas non est passa veram Fidem Nestorij doctrina labefactari, qui Christo Domino passiones humanas, quas propter nos, nostramq. salutem sustinuit, cum Iudæis probro vertit: immo vero pietas vestra huiusmodi contra Christum sermones aperte detestata, ex vniuerso prope orbe ad Ephesiorum metropolim congregari nos iussit, vt Patrum, Apostolorumq. pia dogmata cõfirmentur ac statuantur. Ob eam itaque causam in vnum congregati, Fidem à trecentis decem & octo [Patribus] qui in Nicæa ciuitate sub beatæ memoriæ Constantino conuenerant, expositam, communi iudicio corroborauimus: Nestorium vero peregrinis sophismatis, artificijsq. sermonum illam Fidem adulterare, pietatisq. sententiam nouitatis studio labefactare deprehensum, sacerdotali gradu mouimus, eius doctrinam veluti pestem quamdam Ecclesias depascentem comprimere volentes. Sed quoniam nonnullos quoque Episcopos iam nutantes, Nestorijq. sensu imbutos, immo in illius blasphemiam inductos comperimus, omnes qui eadem cum eo sentiunt, à communione excluſimus, donec perdita illius doctrina reiecta, catholicam & Apostolicam Fidem agnoscant: cui omnes iam olim firmiter innixi, salutem consequimur. Et nos quidem hæc decreuimus, vt qui in errorem acti fuerant, hac ratione corrigerentur, ipsorum pœnitentiam expectantes. Illi vero (cum triginta essent numero, paulo plures, multiq. ex ipsis etiam propter alia crimina Canonibus obnoxij, & reuerendissimum Ioannem Antiochenum Episcopum adsciuissent, qui & ipse quoque quòd admodum tarde venisset, culpam sustinebat; alij de alijs hæresibus conuicti; nonnulli quoque ex illis loco iam moti) ad pœnitentiam quidem non

D

E

* καταρτισμένην ἀντὶ τῆς Νεστορίου διδασκαλίας

* τῆς ἐκκλησίας ἀπονεμόμενον, ἀρξάμενοι βεβουλόμεθα.

* δεχόμεθα

* αὐτοῖς

* αὐτοῖς

non venerunt, sed ad patrocinandum Nestorio inter se conuenientes, contra sanctæ & œcumenicæ Synodi Præsides depositionis sententiam scribere, eamq. veluti ab vniuersa Synodo profectam, ad vestram pietatem deferre ausi sunt: quã vestra Maiestas cum accepisset, firmam esse iussit; ab ipsa nimirum Synodo ortam esse rata, & non contra Synodum ab illis cõtextam, qui cum Nestorio sentiunt, seq. de nobis propter Nestorij depositionem vlciscuntur; nullum prorsus crimen, quod contra sanctæ nostræ Synodi duces proferre queant, habentes. Atque ita temerario ausu pijs vestris auribus fucum facere voluerũt, ac efficere, vt depositio, quam contra sanctam Synodum moliti sunt, approbaretur; quæ tamen neque legitime, neque canonice, neque à multis decreta est. Quapropter & sancta Synodus legitima canonicaq. actione, ea quæ contumelioſe & absque vlla ratione ab ipsis iudicata fuerant, euertit, nullaq. esse declarauit. Vniuersi proinde ad pietatis vestræ Maiestatem confugimus, supplicantes, vt quæ contra Nestorium, eiusq. sectatores gesta sunt, robur suum obtinere; cetera vero, quæ ab illis qui Nestorium vindicant, eo quòd eiusdem cum illo sententiæ exsistunt, contra Synodi nostræ duces illegitime facta sunt, inefficacia & irrita manere iubeat; vt quæ neque conuenienter, neque canonice contra eos qui de nullo crimine conuicti sunt, sed sola vindictæ libidine per temeritatem aduersus sanctam Synodum perpetrata sunt ab illis qui cum Nestorio sentiunt. Etenim si sanctæ Synodi sententia in Nestorium apertæ impietatis præconem lata, est iusta, vt dominatio vestra iustam esse declarauit; intelligit vtique vestra Maiestas, quę contra sanctam Synodum ab illis qui cum Nestorio sentiũt, facta sunt, inefficacia penitus & irrita manere, cum ex nulla prorsus bona & consentanea causa nata sint, sed ex solo vindictæ studio, ob ea quæ sancta & magna Synodus contra Nestorium gessit. Obtestamur proinde vestram Maiestatem, vt tandem nos ab hac tribulatione liberet, Cyrillumq. & Memnonem Deo deuotissimos Episcopos, sanctæq. huius Synodi principes restitui nobis iubeat. Consentaneum est enim, vt vindicata iam pietate, illisq. refrænatis qui eam labefactabant, hi qui vna nobiscum pro Fide decertarunt, honore perfruantur, neque cum illis qui de nefandis in Christum blasphemijs conuicti sunt, condemnentur.

Iuuenalis Hierosolymorum Episcopus supplici huic libello subscripsi. Subscripserunt itidem & omnes Episcopi in commentariorum serie recensiti.

μὲν οὐκ εἶδον· συναχθήντες δὲ ἐπὶ τῇ τῶν περὶ Νεστόριον, καὶ τῶν ἐξάρχων τῆς ἁγίας, καὶ οἰκουμενικῆς συνόδου, καθαίρεσιν γράψαι τετολμήκασι· ἐφ' οἷς ἐκ πίστεως τῆς συνόδου μεγθυμένῃ, αἰτήσασθαι ἐπὶ τῶν ὑμῶν εὐσεβείαν· ἣν δεξάμενον τὸ ὑμέτερον κράτος, ἐκέλευσεν μένειν, νομίσαν ἐκ τῆς συνόδου ταύτην μεγθῆναι, καὶ οὐχὶ καθ' ὑπόκρισιν τῶν τὰ Νεστορίου φρονούντων, καὶ ἀμυνομένων ἡμᾶς ἐπὶ τῇ καθαιρέσει Νεστορίου, ἐκ ἐγκλήματα λέγειν δυναμένων κατὰ τῶν ἐξάρχων τῆς ἁγίας ἡμῶν συνόδου. καὶ ἐτόλμησαν ἀπατῆσαι τὰς θεοφιλεῖς ὑμῶν ἀκοὰς, ὡς δεχθῆναι καὶ τὴν παρ' αὐτῶν γενομένην κατὰ τῆς συνόδου καθαίρεσιν· ἣν οὐδὲ ἐνθέσμως, οὐδὲ κανονικῶς, οὐδὲ πολλοὶ ποιήσασι. διὸ καὶ ἡ ἁγία συνέδρος ἐνθέσμως, καὶ κανονικῇ πράξει αὐτὴν ἀνεῖλε τὸ ὑπ' αὐτῶν ὑβριστικῶς, καὶ ἐκ δίκης κεκριμένα. ὅθεν καταφεύγομεν ἅπαντες ἐπὶ τὸ κράτος τῆς ὑμῶν εὐσεβείας, δεόμενοι, τὰ μὲν κατὰ Νεστορίου πεπραγμένα, καὶ τὰ τοῦ Νεστορίου φρονούντων, ἔχειν τὴν ἰσχὺν, τὰ δὲ ὑπὲρ τῶν ἐκβληθέντων Νεστόριον, καὶ τὸ φρονεῖν τὰ ἐκείνου, ἀθέσμως γεγενημένα κατὰ τῶν ἐξάρχων τῆς ἡμετέρας συνόδου, μένειν ἀπράκτα πάντη, καὶ λελύσθω· ὡς μήτε ἀκολούθως, ἢ κανονικῶς, μήτε ἐπὶ πᾶσιν ἐληλεγμένων γεγενημένα· ἀλλ' ἀμωμήτως ἕνεκα μένῃς, ὑπὲρ τῶν φρονούντων τὰ Νεστορίου κατὰ τῆς ἁγίας συνόδου πεπραγμένα. εἰ γὰρ εὔλογος ἡ κατὰ Νεστορίου τῆς ἁγίας συνόδου ψῆφος γεγένηται, καὶ τούτῳ τὸ ὑμέτερον κράτος ἐδέξατο, ὡς Νεστορίου γνωσθὲν κηρύξαντος τὴν ἀσέβειαν, εὔλογον δήπου συνορᾷ καὶ τὸ ὑμέτερον κράτος, τὰ πεπραγμένα κατὰ τῆς ἁγίας συνόδου ὑπὲρ τῶν φρονούντων τὰ Νεστορίου, ἄπρακτα παντελῶς μένειν, καὶ ἄκυρα, ἐξ ὑδεμιᾶς αἰτίας τὸ εὔλογον ἔχοντα, ἢ ὅτι μόνης ἀμωμήτου, ὑπαρχούσης τῆς Νεστορίου ἡ ἁγία, καὶ μεγάλη συνόδου ἔπραξε. δεόμεθα τοίνυν τοῦ ὑμετέρου κράτους, αὐτὴν λοιπὸν ἡμᾶς τῆς θλίψεως, καὶ κελεῦσαι ἀποδοθῆναι ἡμῖν τοὺς ἐξάρχους τῆς ἁγίας ταύτης συνόδου, τοὺς θεοφιλεστάτους ἐπισκόπους, Κύριλλον, καὶ Μέμνονα· εὔλογον γὰρ, ἐκδικηθείσης τῆς εὐσεβείας, καὶ τῶν βλασφήμων αὐτῷ πεπαυμένων, τοὺς συναθλήσαντας ὑπὲρ τῆς πίστεως ἡμῖν, τιμῆς ἀπολαύειν, οὐ συγκαπηρεῖσθαι μετὰ τῶν ἐληλεγμένων ἐπὶ τῇ ἀθέσμοις κατὰ τοῦ δεσπότου Χριστοῦ βλασφημίαις.

Ἰουβενάλιος, ἐπίσκοπος Ἱεροσολύμων, ὑπέγραψα τῇ δεήσει. ὁμοίως καὶ πάντες οἱ ἐν τῇ σειρᾷ τῶν ὑπομνημάτων ἐπίσκοποι.

EPISTOLA SYNODICA ad Clerum Constantinopolitanum.

* Epistola missa a sancta Synodo Episcopis, Presbyteris, & Diaconis qui sunt Cõstantinopoli.

Sancta Synodus, quæ per Dei gratiam, pijssimorumq. Imperatorum iussum Ephesi conuenit, dilectis & desideratissimis comministris Constantinopoli agentibus, & religiosissimis eiusdem ciuitatis Presbyteris & Diaconis.

Qui

ΠΡΟΣ ΤΟΝ ΚΛΗΡΟΝ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ΣΥΝΟΔΙΚΗ ἐπιστολή.

* Epistola missa a sancta Synodo Episcopis, Presbyteris, & Diaconis qui sunt Constantinopoli.

Ἡ ἁγία συνόδος, ἡ κατὰ θεὸν χάριν, καὶ θείοσι νόμοις τῶν εὐσεβεστάτων βασιλέων, ἐν τῇ Ἐφεσίων μητροπόλει συγκροτηθεῖσα, τοῖς ἀγαπητοῖς, καὶ τιμιωτάτοις συλλειτουργοῖς, τοῖς κατὰ τὴν Κωνσταντινούπολιν διατρίβουσι, καὶ τοῖς θεοσεβεστάτοις πρεσβυτέροις, καὶ διακόνοις τῆς αὐτῆς Κωνσταντινουπόλεως.

Τοῖς

Τοῖς ἐν τοσαύτῃ τῶν πραγμάτων καταστάσει καὶ πολλῶν μὲν πανταχόθεν ἐπεγειρομένων τὸν πόλεμον, οὐδαμοῦ δὲ συγχωρουμένοις, οὔτε τὸ ἡμέτερον, καὶ μάλιστα τῶν εὐσεβεστάτων, καὶ φιλοχρίστων βασιλέων θεάσασθαι προσώπων, ὅθεν μόνον ἐλπίζειν τῶν δυσχερῶν τὴν λύσιν, ποίαν ἄλλην ἐπινοῆσαι παραμυθίαν, ἢ πρὸς τὰ ἴδια μέλη τὰ καθ' ἑαυτοὺς ἀποδύρασθαι; ὑμεῖς δὲ μέλη τῆς οἰκουμενικῆς συνόδου, τὸν ὑπὲρ τῆς εὐσεβείας ζῆλον διὰ πάντων ἐπιδείξαμενοι. τοιγαροῦν γινωσκέτω ἡ ὑμετέρα διάθεσις, φρουρᾶς οὐδὲν χαλεπωτέρας ἡμᾶς τὴν Ἐφεσίων οἰκεῖν, ἐν τριμήνῳ χρόνον λοιπὸν ἐν ταύτῃ κατακεκλεῖσθαι, μήτε διὰ θαλάσσης, μήτε διὰ γῆς ἀκινδύνως, καὶ ἀδείως ἐκπέμπειν πρὸς ὅτι τὸ εὐσεβὲς πρασσόμενον, ἢ ἑτέρους τινὰς συγχωρουμένους. ἐν ᾧ δὲ ὑπὲρ ἡμῶν διαπεμφθέντα ἀποδέχεσθαι ἴσχυσε, διὰ μυρίων κινδύνων οἱ τοῦτο κομίζοντες, ἄλλο τι ἄλλως μεταχειριζόμενοι, σωθῆναι δεδώκασιν. καθ' ἡμῶν δὲ οὕτως ἡμᾶς φορτίσασθαι τὰ πάντα * τὰ καθ' ἡμᾶς ψευδῶς τῷ εὐσεβεστάτῳ βασιλεῖ ἀναφέρεσθαι. εἰ μὲν γὰρ, ὡς μεμαθήκαμεν, ὡς ἐπὶ στάσει ἡμῶν ἐρχομένων, οὕτω τὰς εὐσεβεῖς ἰδεῖν ἀκοὰς ἄλλοι δὲ, ὡς τῆς οἰκουμενικῆς ἡμῶν συνόδου καθηλούσης τὸν τὰ πάντα θεοφιλέστατον, καὶ ἀγιώτατον ἀρχιεπίσκοπον Ἀλεξανδρείας Κύριλλον, καὶ τὸν ἁγιώτατον, καὶ θεοφιλέστατον συνεπίσκοπον ἡμῶν Μέμνονα, οὕτως αὐτεγκαλεῖν ἐπῆλθον· ἔστι γὰρ τάχα καὶ τοῦτο προσδεῖναι ἐθαῤῥήσαμεν, ὡς ἡμῶν καταδεξαμένων τῷ τῆς ὑποστάσεως συνεδρίῳ εἰς φιλικοὺς λόγους ἐλθεῖν, ὧν ἔξαρχος ὁ τῆς Ἀντιοχέων Ἰωάννης ἐστί. καὶ ὥσπερ τοῦ μὴ τοῦτο γνωσθῆναι ἡ πολὴ καθ' ἡμῶν φρουρὰ, καὶ ὁ πολὺς γίνεται πόλεμος. ἐν ἀμηχανίᾳ τοίνυν ὑπάρχοντες εὐμικρᾷ, πρὸς τὴν ὑμετέραν χρᾶναι θεοσέβειαν * ἐπεσπεύσαμεν, εἰδότες, ὅτι πάντων μᾶλλον τῇ οἰκουμενικῇ συνόδῳ ἐπέχοντες τύχειν, καὶ τὴν ὀρθόδοξον πίστιν προσδεχθῆναι μηδαμοῦ ἀνεχόμενοι, μὴ πολλῆς ἱκεσίας, καὶ δακρύων, καὶ τούτων τῶν γραμμάτων, προσπίπτοντες τῷ εὐσεβεστάτῳ, καὶ φιλοχρίστῳ βασιλεῖ, * διδάξαι τὰ καθ' ἡμῶν πάντα. ἡμεῖς γὰρ οὔτι καταγνόντες τῶν προειρημένων ἁγιωτάτων, καὶ θεοφιλεστάτων ἐπισκόπων, τῶν περὶ Κύριλλον, καὶ Μέμνονα, ἀλλὰ μεγάλης * ὀξίας, καὶ στεφάνων, ἀξίους ἡγούμεθα, μόνους, καὶ πρώτους ὑπὲρ πάντας ἄλλους ἅπαντας, ζήλῳ τῷ πρὸς θεὸν κινηθέντας, καὶ πανταχόθεν ἡμῶν ἐπιλαβέσθαι τὸν τῆς αἱρέσεως κήρυκα, τὸν αἱρετικὸν Νεστόριον, καὶ τὰς ἐκκλησίας ἐκ τούτου καθαρθῆναι μύσους. οὔτι γὰρ νῦν αἰτούμεθα τῆς τῶν προειρημένων ἁγιωτάτων ἐπισκόπων κοινωνίας χωρισθῆναι, ἀλλὰ καὶ συνεζευχθῆναι τούτοις κέρδος μέγιστον ἡγούμεθα. κεκέλευται δὲ ἡμῖν, μὴ δὲ τὸ τῆς ὑποστάσεως συνέδριον εἰς κοινωνίαν ἐξαιτεῖν· ἀλλὰ καὶ τῆς πάντων αὐτοῦ γραμμάτων ἐν ἐκκλησίας, Ἰωάννου τε τὸν Ἀντιοχείας, καὶ τοὺς μετ' αὐτοῦ, πρότερον μὲν * ἐφ' οἷς συνεκάθελεν ἡμῖν τὸν τῆς αἱρέσεως κήρυκα Νεστόριον ἐκ

A Q Vi in tanta rerum fluctuatione versamur, tantisq. bellis vndique impetimur, nec vllo tamen interea pacto ad placidum serenumq. pijssimorum & Christianissimorum Imperatorũ aspectum, vnde solum á tantis his molestijs liberationem sperare licebat, admittimur; quam aliam consolationis rationem inire possumus, quàm vt quæ nos vrunt, apud nostra membra deploremus? Vos autem œcumenicæ Synodi membra estis, qui pietatis zelum per omnia ostendistis. Sciat itaque pietas vestra, Ephesum perinde ac carcerem prorsus nos inhabitare; in qua iam trimestre spatium vsque adeo B arcte incluſi tenemur, vt neque per mare, neque per terras libere & absque discrimine quempiam omnino vel ad pium Comitatum, vel in aliquem alium locum amandare queamus. Nam quotiescumque ea quæ mittimus, reddi contigit; vt tabellarij sexcenta vitæ discrimina euaderent, in alias atque alias formas sese transformare coacti sunt. Quòd autem tam diligenter custodimur, hoc aliunde non prouenit, quàm quòd ad pijssimos Imperatores omnia contra nos falso deferuntur. Nam alij, vt accepimus, quasi seditionis auctores apud pias Augustorum aures nos incusant: alij sic suggerere ausi sunt, quasi œcu- C menica nostra Synodus Cyrillum sanctissimum, Deoq. dilectissimum Archiepiscopum Alexandrinum, & sanctissimum, Deoq. deuotissimum coëpiscopum nostrum Memnonem deposuisset. Quidam & hoc fortassis adijcere veriti non sunt, quòd cum defectionis conciliabulo, cuius dux est Ioannes Antiochenus, amicum colloquium inire nobis placuerit. Ne igitur hæc patchant, tanta diligentia custodimur, tantumq. bellum contra nos concitatur. Cum ergo in magna difficultate constituti simus, ad vestram pietatem scribere festinauimus. Scimus enim, vos germanorum filiorum locum apud œcumenicam Synodum re- D tinentes, atque ita affectos, vt orthodoxam Fidem nulla ratione prodi velitis, cum multa supplicatione & lacrymis, simulq. cum his litteris ad pijssimi, Christianissimiq. Imperatoris genua aduolutos, illum de omnibus quæ contra nos geruntur, dilucide instructuros. Nos enim memoratos sanctissimos, Deoq. dilectissimos Episcopos Cyrillum & Memnonem non condemnauimus; sed magna commendatione, coronisq. dignos censemus; vt qui soli primiq. pluſquam reliqui omnes diuino zelo commoti, impijssimum Nestorium impietatis præconẽ excindere, Ecclesiasq. ab hoc piaculo repurgare, quibuscumque E modis elaborarint: neque nunc quidem à prædictorum sanctissimorum Episcoporũ communione nos seiungi sustinebimus; sed vna cum illis in exiliũ pelli, maximi quoque lucri loco ducturi sumus. Certum autem nobis est, illud schismaticorũ conciliabulum ad communionem non admittere: immo vero communibus omnium vocibus Ioannem Antiochenum, & qui cum illo faciunt, in facie Ecclesiæ iam anathematizauimus: primum quidem, quòd impietatis præconem Nestorium

* τὰ καθ' ἡμᾶς, διδάξαι τὰ καθ' ἡμῶν πάντα.
* ἐπεσπεύσαμεν.
* ὀξίας, διδάξαι τὰ καθ' ἡμῶν πάντα.
* ἐφ' οἷς συνεκάθελεν ἡμῖν τὸν τῆς αἱρέσεως κήρυκα Νεστόριον ἐκ

ἄρπαγμα ὡς ἐκ τῶν διαβεβλημένων, ὅτι κατ' συνοδικὴν ἐμὲ, καὶ οὐ κατὰ συνοδικὴν τῆς ἁγίας συνόδου, τὴν καθαίρεσιν ὑπέμεινε Νεστόριος. ἀλλ' εὐλογητὸς ὁ σωτὴρ, ὁ τοὺς τὰ τοιαῦτα λέγοντας ἐλέγξας. ἐλθὼν γὰρ εἰς τὴν Ἐφεσίων ὁ κύριός μου, ὁ μεγαλοπρεπέστατος, καὶ ἐνδοξότατος κόμης τῶν θείων λαργιτιώνων Ἰωάννης, καταγνοὺς τῶν τὰ τοιαῦτα πλουμνησάντων, οὐδὲν εὗρεν ἀληθές. οἶδε δὲ, ὅτι ἰδίαν ἔνστασιν ἡ ἁγία συνόδος τῆς πίστεως ἔσχε, καὶ οὔτε ἐμοὶ χαριζομένη, οὔτε ἑτέρῳ τινὶ, ἀλλὰ θείῳ ζήλῳ κινουμένη, καὶ οὐκ ἐνεγκοῦσα τὰς ἐκείνου βλασφημίας, κατεψηφίσατο αὐτοῦ. ἀναγνωσθέντες δὲ καὶ τὸ γράμματα τῶν θεοσεβεστάτων, καὶ φιλοχρίστων βασιλέων· οἷς αἱ τῶν τριῶν καθαιρέσεις ἐβεβαιοῦντο εἶναι δεκτάς, ἐφρουρούμεθα πῶς, οὐδὲ εἰδότες τὸ ἐκβησόμενον. πλὴν εὐχαριστοῦμεν τῷ θεῷ, ὅτι καταξιωθῆναι ἐστὲ τοῦ ὀνόματος αὐτοῦ, οὐ δεσμῶται γενέσθαι μόνον, ἀλλὰ καὶ τὰ ἄπερα πάσχειν· καὶ γὰρ ἄμισθον τὸ πρᾶγμά ἐστιν. οὐκ ἠνέσχετο δὲ ἡ συνοδος κοινωνῆσαι Ἰωάννῃ, ἀλλ' ἐνίστατο λέγουσα· ἰδοὺ τὰ σώματα, ἰδοὺ αἱ ἐκκλησίαι, ἰδοὺ αἱ πόλεις, ἐξουσίαν ἔχετε· ἡμεῖς κοινωνῆσαι δύναμαι τοῖς ἀνατολικοῖς, ἂν μὴ λυθῇ τὰ καταδικασθέντα ἐκ τῆς αὐτοῦ συκοφαντίας κατὰ τῶν συλλειτουργῶν ἡμῶν, ὁμολογήσωσι δὲ καὶ τὴν πίστιν ὀρθὴν· καταγινώσκοντας γὰρ τὰ Νεστορίου καὶ λαλοῦντας, καὶ φρονοῦντας, καὶ ὁμολογοῦντας. ἡ πᾶσα οὖν ἔνστασις ἐν τούτοις. διχέθωσαν ὑπὲρ ἡμῶν πάντες οἱ ὀρθόδοξοι. ὡς γὰρ φησὶν ὁ μακάριος Δαυίδ· ἐγὼ δὲ εἰς μάστιγας ἕτοιμος.

A dictum est à calumniatoribus, Nestorium non sanctæ Synodi voluntate, sed meis artibus exauctoratum esse. Sed benedictus Saluator, qui talia dicentes redarguit. Etenim posteaquam dominus meus magnificentissimus & gloriosissimus Comes sacrarum largitionum Ioannes Ephesum venisset, nihilq. eorum veritate niti comperisset, condemnauit eos qui talia nugati fuerant. Agnouit autem, sanctam Synodum Fidei causa contendisse, studio proprio, neque mihi, neque vlli alteri gratificantem, sed diuino zelo motam, quòd blasphemias illius ferre non posset, Nestorium condemnasse. Posteaquam vero religiosissimorum, Christiq. amantium Imperatorum litteræ, quibus triũ depositiones confirmabantur, lectæ fuerunt, custodiæ traditi sumus, & adhuc custodimur, ignari prorsus quò tandem res hæc sit euasura. Verumtamen gratias agimus Deo, quòd pro nomine illius digni habeamur non solum vinculis constringi, sed cetera quoque omnia perpeti. neque enim ista præmijs suis carebunt. Non potuit autem sancta Synodus induci, vt cum Ioanne communicaret, sed restitit, dicens: Ecce corpora, ecce Ecclesias, ecce ciuitates; potestatem habetis: nos autem vt prius cum Orientalibus communicemus, quàm ea dissoluantur, quæ per illorum calumniam contra comministros nostros comparata sunt, ac rectam Fidem confiteantur, id fieri nullo modo potest. Dignoscuntur enim Nestorij dogmata loqui, sentire & confiteri. Tota itaque contentio in his posita est. Precentur pro nobis orthodoxi omnes. Vt enim beatus Dauid ait: Ego vero in flagella paratus sum. *Psal. 37. b. 18.*

ΙΣΟΝ ΕΠΙΣΤΟΛΗΣ, ΓΡΑΦΕΙΣΗΣ τῇ ὑπὸ Ἐφέσῳ ἁγίᾳ συνόδῳ παρὰ τῶν εὑρεθέντων ὑπὸ Κωνσταντινουπόλει ἐπισκόπων, μηνὶ κ. ἰνδικτιῶνος ια'.

EXEMPLVM EPISTOLAE, quam Episcopi quidam Constantinopoli reperti ad sanctam Synodum Ephesinam miserunt, vigesima mensis Mesori, Indictione xv.

Secundum Romanos xiij. Augusti.

Τοῖς ἁγιωτάτοις, καὶ θεοφιλεστάτοις ἐπισκόποις, καὶ πατράσι, τοῖς συναχθεῖσι κατὰ θεοῦ χάριν ἐν τῇ Ἐφεσίων μητροπόλει, Κελεστίνῳ, Κυρίλλῳ, Ἰουβεναλίῳ, Φίρμῳ, Φλαυιανῷ, Μέμνονι, Ἑρενιανῷ, Θεοδότῳ, Ἀκακίῳ, καὶ πάσῃ τῇ καθ' ὑμᾶς ἁγίᾳ, καὶ οἰκουμενικῇ συνόδῳ, παρὰ τῶν εὑρεθέντων ἐν Κωνσταντινουπόλει ἐπισκόπων, ἐν κυρίῳ χαίρειν.

Sanctissimis, Deoq. dilectissimis Episcopis ac Patribus, qui per Dei gratiam in Ephesiorum metropoli congregati sunt, Cælestino, Cyrillo, Iuuenali, Firmo, Flauiano, Memnoni, Hereniano, Theodoto, Acacio, vniuersq. vestræ sanctæ & œcumenicæ Synodo, Episcopi in vrbe Constantinopolitana constituti, in Domino salutem.

ἜΔει μὲν ἡμᾶς, μὴ τῇς ψυχαῖς μόνον, ἀλλὰ καὶ τοῖς σώμασι συναντᾶς τῇ ὑμετέρᾳ ἁγιότητι, καὶ τῶν ἐκ τῶν πειρασμῶν θλίψεων μετέχειν, καὶ μεθ' ὑμῶν στεφανοῦσθαι τοῖς ἄθλοις. ἐπειδὴ δὲ ὁ πρὸς τὴν ἁγίαν σύνοδον πόλεμος καὶ μέχρις ἡμῶν ἐξεπίνευσε, καὶ ἄπλους μὲν ἡ θάλασσα, ἄβατος δὲ ἡ γῆ τοῖς ἀπόθεν ἀφικνουμένοις διὰ τὰς τῆς ὁδοῦ ἐνέδρας, ἐκ ἔχοντες, ὅπερ ποιήσωμεν, δάκρυσι, καὶ λιταῖς τὰ περὶ ἑαυτῶν συνεισφέρομεν. φθάσαι δὲ πρὸς τὴν ὑμετέραν ἁγιότητα μὴ δυνάμενοι, τὰς προθυμίας ὑμῖν, ὡς χεῖρας, ἐκρήκαμεν, τοὺς μὲν καθηρημένους συγκαταψηφιζόμενοι, καὶ

E OPortebat quidem nos non animis tantum, sed corporibus quoque vestræ sanctitati præsentes, & tentationum molestiæ reddi participes, & præmijs vobiscum coronari. Quia vero bellum aduersus sanctam Synodum susceitatum etiam hucusque pertingit, & mare clausum, & terra ob collocatas in vijs insidias hinc abeuntibus imperuia est; aliud quod præstemus non habentes, lacrymas precesq. pro nostra parte contribuimus; dexterarumq. loco, cum ad sanctitatem vestram peruenire nequeamus, animi promptitudinem accommodauimus; eos quidem qui à vobis damnati sunt, simul condemnantes, san-

 &tosq.

ctosq. Christi pariter subleuantes. Sed neque ijs qui hic sunt, inutiles extitimus. Nam & populum confirmauimus, & piorum zelum inflammauimus, & sacerdotibus, in quibuscumque visum eis fuit, operam præstitimus. Verum quia hæc parua sunt, & quæcumque ab absentibus fieri possunt, non dubitauimus hanc quoque epistolam ad vos mittere, vestros sudores, quos pro religione profunditis, beatos prædicantes, necnon elogia, quæ de sanctis Prophetis & Patribus prodita sunt, omnibus & singulis vobis, sanctiPatres, personantes: quoniam tamquam patres sancti, cælestiq. vocatione digni, sicut oues occisionis reputati estis, tota die pro Christo mortificati, egentes, afflicti, angustiati, quibus dignus non erat mundus. Sed & vos quoque quid opus sit facto, per epistolam nobis explicate: vt si sanctam Synodum adire, quodq. certaminis adhuc reliquum est, vnà vobiscum tolerare necesse fuerit, alacriter, quæ nostra est promptitudo, aduolemus: sin autem hic manendum esse inferitis, (nam & ea quæ Dei amantissimus & pijssimus Imperator propter adorandum Deum nobis pollicetur, minime contemnenda sunt) hoc ipsum significate; ne graui ista sollicitudine & cura diutius conficiamur.

Hebr.9.a. Rom.8.c. 36. Hebr.11. c.37.

τοὺς ὁσίους τοῦ Χριστοῦ συνεγείροντες. ἐλπόμεθα δὲ οὐδὲ τοῖς ἐνταῦθα ἀχρήσει, φωνιῶντες μὲν τὸν λαὸν, & τῶν πλείστων τὸν ζῆλον ἐξάπτοντες, ἐπηρεπῶντες δὲ καὶ τοῖς ἱερεῦσιν, ὅπου ἐδόκει ἐκείνοις. ἀλλ' εἰ μὲν μικρὰ ταῦτα, καὶ ὅσα πάντες δυνάμενοι, ἐξηρκέσαμεν καὶ τιμὼς ἐκπέμψαι τῷ ὁσιολάῳ, τοὺς ὑπὲρ τῆς θεοσεβείας ἱδρῶτας ὑμῶν μακαρίζοντες, & ἰδίαι ἐκ τῶν ἁγίων πατέρων, & κοινῇ πᾶσι τοῖς τῶν ἁγίων προφητῶν, καὶ τῶν πατέρων ὑπομφηγμένει· ὅτι ὡς πατέρες ἅγιοι, καὶ τῆς ἐπουρανίου κλήσεως ἄξιοι, ἐλογίσθητε, ὡς τρέβατα σφαγῆς, ὅλην τὴν ἡμέραν ὑπὲρ Χριστοῦ θανατούμενοι, ὑστερούμενοι, κακουχούμενοι, θλιβόμενοι ὑμεῖς, ὧν οὐκ ἦν ἄξιος ὁ κόσμος. ἀλλὰ δὸς & ἡμῖν τῶν πρακτέων συμβουλὴν δι' ὑπομνήσεως· ἵνα, ἃ μὲν δεῖ καταλαβεῖν τὴν ἁγίαν σύνοδον, & τὰ ὑπόλοιπα τῶν ἀγώνων συνδιενεγκεῖν, τοῦτο ποιήσωμεν· προθύμου γὰρ τὸ καθ' ἡμᾶς· εἰ δὲ μένειν ἐνταῦθα κελεύεται, ἐπεὶ διὰ τὸν ἀσπασμὸν ἦσαν χρηστοὶ καὶ τὰ ὦτα τοῦ φιλανθρώπου, καὶ δυσσεβείαν βασιλέως ἡμῖν ἀγχίλεπτα, τοῦτο φανερὸν καταστήσατε· ἵνα μὴ ὑπὲρ πολὺ ὦμεν ὑπὸ τῆς ἄγαν φροντίδος ἐκδαπανώμενοι.

SANCTAE SYNODI AD eosdem Episcopos Constantinopoli repertos rescriptum.

ΑΝΤΙΓΡΑΦΟΝ ΤΗΣ ΑΓΙΑΣ συνόδου πρὸς τοὺς αὐτοὺς ὑποπόους, εὑρεθέντας ἐν Κωνσταντινουπόλει.

Reuerendissimis, Deoq. dilectissimis comministris, Eulalio, Eutrechio, Acacio, Chrysaphio, Hieremia, Theodulo, Esaia, sancta Synodus, quæ per Dei gratiam, pijssimorumq. ac Christi amantiũ Imperatorum nostrorum decretum in Ephesiorum metropoli congregata est, in Domino Sal.

Τοῖς θεοσεβεστάτοις, καὶ θεοφιλεστάτοις συλλειτουργοῖς, Εὐλαλίῳ, Εὐτρεχίῳ, Ἀκακίῳ, Χρυσαφίῳ, Ἱερεμίᾳ, Θεοδούλῳ, Ἡσαΐᾳ, ἡ ἁγία σύνοδος, ἐν χάριτι θεοῦ, καὶ διατάγματι τῶν θεοσεβεστάτων, καὶ φιλοχρίστων ἡμῶν βασιλέων συγκροτηθεῖσα ἐν τῇ Ἐφεσίων μητροπόλει, ἐν κυρίῳ χαίρειν.

QVi ita affecti sunt, vt & litteræ vestræ testatum nobis faciunt, nihil mirum est si animo & corpore opem ferant decertantibus; laboresq. quos hoc loco exantlauimus, communes esse ducant. Nam & in certaminibus, spectatores qui certantibus fauent, illis non parum præsidij afferunt, dum luctaminum vsum suggerunt, dum ad victoriam excitant, illaq. denuntiant, quæ pro gloria obire oportet. At vestra pietas hac arte non contenta, quiddam etiam amplius præstandum cogitauit; nempe vt precibus nos confirmaret, & Deum propitiũ placatumq. redderet, ne videlicet supra id quod ferre possumus, tentaremur; aut vt impugnati vincamus oppugnatores. Quin & curarum quoque, laborumq. nostrorum participes estis. Solent enim maioribus plerũque curis angi qui procul absentes rerum euentum audiunt, quàm qui semetipsos in certamina dederunt. Non parum autẽ nos consolatur, illorum qui nos insectantur, artes & machinationes adeo non latuisse, vt ea etiam quæ improbe aduersus sanctam Synodum moliti sunt, ad vos vsque perlata sint. Certa namque spe ducimur fore, vt omnia

2.Cor.10. 6.13.

Τοὺς οὕτω διακειμένους, ὡς ἐδήλωσεν ἡμῖν καὶ τὰ γράμματα, οὐδὲν ἄπικος, καὶ τῇ ψυχῇ, καὶ τοῖς σώμασι συναθλεῖν· καὶ οὓς διελογιζόμεθα ἐνταῦθα πόνους, κοινοὺς ἡγεῖσθαι· & γὰρ ἐν τοῖς ἀγῶσιν οἱ παραδάται συναίρουσι τῶν θεατῶν, & τῶν παλαισμάτων ὑποβάλλοντες τὸν πόθον, καὶ πρὸς τὸν νικῶντα ἐκκρούοντες, καὶ παρεγγυῶντες ἃ δεῖ τοὺς ὑπὲρ τῆς δόξης ἀγωνιζομένους ποιεῖν. τῇ οὖν θεοσεβείᾳ ὑμῶν πλέον τοῦ πόνου τούτου ἐπινενεύκαμεν, τὸ δύνασθαι ἡμᾶς δυναμένους, & ἐκλιπαρεῖσθαι ὑπὲρ ἡμῶν τὸν θεόν· ὡς ἂν μὴ περαιτέρω παρὸ & δυνάμεθα φέρειν, ἢ πειρασθέντες κριθῶμεν τῶν πειραζόντων γινώμεθα. κεκοινωνήκατε οὖν ἡμῖν τῇ φέρειν πρὸ τῶν πολλῶν· εἰώθασι γὰρ πλέον ὑπὸ τῆς μερίμνης πάσχειν οἱ πόρρωθεν μανθάνοντες τὰ γινόμενα, ἢ οἱ τοῖς ἀγῶσιν ἐμβεβηκότες αὐτοῖς. ἱκανὸν οὖν ἡμῖν εἰς παραμυθίαν, τὸ μὴ ἀγνοηθῆναι τὰς τῶν ἐναντίων καθ' ἡμῶν ἐπιχειρήσεις· ἀλλὰ καὶ ἄχρις ὑμῶν ἐλθεῖν τὰ κατ' αὐτῆς τῆς ἁγίας συνόδου τολμώμενα. ἴσμεν γὰρ, ὅτι διὰ

διὰ τῆς ὑμετέρας θεοφιλίας καὶ εἰς τὰς τῶν εὐσεβεστάτων βασιλέων ἀκοὰς ἅπαντα περιλάβοιτο, καὶ λύσις ἔσται τῶν δυσχερῶν· δηλωσάτων ἡμῖν τόν τε Ἰωάννου τοῦ Ἀντιοχέως ἀπόνοιαν, καὶ τῶν μετ' αὐτοῦ, καὶ ὅσα αὐτοῖς ἀθέσμως παρὰ τοὺς κανόνας κατὰ τῶν θεοφιλεστάτων, καὶ ἁγιωτάτων ἐπισκόπων, Κυρίλλου, καὶ Μέμνονος, καὶ τῆς ἁγίας συνόδου τετολμήκασι. λογιζόμεθα γὰρ μηδὲν τούτων σαφῶς ἐγνωκέναι τὸν θεοφιλῆ, καὶ εὐσεβέστατον βασιλέα· οὐ γὰρ ἂν οὕτως ἴσχυσαν οἱ τὸν καθ' ἡμῶν ἐγείροντες πόλεμον, ὥστε μηδ' ὀλίγου ἡμᾶς ἀξιῶσαι ἀδικουμένους· ἀλλ' ὡς ἀδικουμένους ἐν ἐγκλήμασιν εἶναι· καὶ πολλάκις τὸ πάσχειν ἑαυτοὺς ἐκδεδωκότες, μᾶλλον ἢ ἀμῦναι δι' οὐδεμίαν τῶν ἀδικουμένων ἐγκαλουμένους. τὸ δὲ κωλύεσθαι τὸν ἐπίσκοπον ὑμῶν πρὸς ἡμᾶς ἀφικέσθαι, ἡμᾶς ἔχει τὸν πρόφασιν. πλειόνια γὰρ ἀκριβῶς ἡμᾶς νῦν συνίσχει ἐν γῇ τε, καὶ θαλάττῃ· ὥστε μηδὲ γνωρίζειν τῇ ὑμῶν ἐπιόντι δύνασθαι τὰ γεγενημένα. τῶν δὲ δακρύων ἔργον, καὶ τῆς προσευχῆς ὑμῶν ἐγύμετο, τὸ ἕκαστον ἡμῶν τῶν μήπω πρὸς τὸ τέλος συνελθόντων, τὸν αὐτὸν ἔχειν περὶ τῶν πραγμάτων κρίσιν, καὶ ἀσυμβάτως πρὸς αὐτοὺς διακεῖσθαι· πλὴν εἰ ἀνάγκης εἰς τοῦτο τῶν ἐπεχόντων ἡμᾶς συνελαυνούσης. καὶ ἐν τούτῳ δὲ τῆς διανοίας ὑμῶν τὸ μέρος ἔχομεν, κοινωνοὺς ὑμᾶς καὶ τῶν ἀγώνων, καὶ τῶν ἄθλων εἰδότες. καὶ ὁ ὑπὲρ τῶν τοὺς ἁγίους μάρτυρας ἀγαπώντων ἴσμεν γινόμενον, τοῦτο ἐστι καὶ ὑπὲρ τῆς ὑμετέρας θεοφιλίας ἰδεῖν· ἔχω γὰρ τῶν ἀγώνων ὄντες, τῶν δοκησὶ τῶν στεφάνων κατηξιώθητε, διανοίᾳ μὲν τοῖς ἀδικουμένοις συνεπείμενοι, τοὺς δὲ ἐπαναστάντας καταδικάζοντες· ὡς μηδὲν ὑμᾶς δοκεῖν, τῇ ἀπολείψει ἐλαττον ἔχειν, εἰς πάντα ὑμῶν τῆς ἡμετέρας συμφερομένων γνώμης. οὐ μικρὸν δὲ εἰς ἀφορμὴν νίκης τοῖς μαχομένοις, ἀλλὰ καὶ μέγιστον εἰς παράκλησιν, ὃ καὶ ὑμᾶς ἐμάθομεν πεποιηκέναι, τοῦ λαοῦ τὸν ζῆλον αὐξάνοντας, καὶ θαρρεῖν κατὰ τῶν ἐναντιουμένων ἐπιόντας. λείπεται δὲ, κατὰ χώραν μένοντας τὸ αὐτὸ γνωρίζειν ἡμῖν, καὶ τὰ παρ' ἡμῶν εἰς γνῶσιν τῶν θεοπίστων βασιλέων, καὶ τῆς ἁγίας ἐκκλησίας ἄγειν. τοῦτο γὰρ ἐστι μᾶλλον εἰς ὑπηκοΐαν αὐτάρκως, ἢ εἰ καταλαβόντες ἡμᾶς, συνταλαιπωρεῖν ἡμῖν πλειοχρουμένοις ἀνάγκοιεθε. λογιζόμενοι δὲ μὴ ἐλευθέραν εἰς γνῶσιν ὑμετέραν τὰ πρώην διαπεπρᾶσθαι, καὶ αὐθις τῇ θεοσεβείᾳ ὑμῶν τῶν αὐτῶν αὐτύπωσιν διεπεμψάμεθα. ἀνωτέρω δὲ πάλιν καὶ τοῖς εὐσεβεστάτοις βασιλεῦσι· καὶ γνώσεσθε τὴν θεοσέβειαν ὑμῶν θαυμαστὴν μαθεῖν· ἵν' εἰ μὲν δεδόσθαι, ὑπομνησθῶσι πρὸς τῶν ἀνωτέρω· εἰ δὲ μὴ τοῦτο γεγόνοι, ἵνα νῦν γοῦν μάθῃ αὐτῶν ἡ εὐσέβεια, ἃ πρότερον ἐβουλεύσαντό τινες ἡμῖν τινὲς, ἀγνοῆσαι τὴν αὐτῶν θεοφιλίαν ἐπιτρέψασαν. ἐῤῥῶσθαι ὑμᾶς ἐν κυρίῳ εὐχόμεθα, ἀγαπητοὶ, καὶ πολυέτεροι ἀδελφοί.

omnia & ſingula per veſtram pietatem ad pijſſimorum Imperatorum aures deferantur, omnesq. moleſtiæ è medio faceſſant, vbi primum per vos conſtiterit, quanta vi Ioannes Antiochenus cum ſuis in nos inſaniuerit; quantaq. illegitime præter Canones contra ſanctiſſimos pijſſimosq. Epiſcopos Cyrillum & Memnonem, & contra ſanctam Synodum præſumpſerint. Arbitramur enim, Deo dilectum pijſſimumq. Imperatorem nihil horum dilucide intellexiſſe: alioquin ij qui bellum iſtud aduerſum nos ſuſcitarũt, numquam tantum potuiſſent, vt nos, qui iniuriã perpeſſi ſumus, perinde ac ſi iniuriam intuliſſemus, inſimulati, miſericordia indigni cẽſeremur: maxime vero cum de offendentibus numquam nos vlciſci tentauerimus, ſed vltro perpeſſioni nos expoſuerimus. Quòd vero ſanctitas veſtra prohibeatur quo minus ad nos peruenire queat, id ex noſtrarum rerum ſtatu proficiſcitur. Tam arcte enim terra mariq. nunc obſidemur, vt nihil eorum quæ euenerunt, veſtræ ſanctitati ſignificare potuerimus. Fuit autem veſtrarum precum & lacrymarum beneficium, quòd vnuſquiſque noſtrum, qui nondum ad finem conuenimus, eamdem de hac re ſententiam habeat; conuentionemq. cum illis detrectare pergamus, etiam ſi principes nõ parum vehementer ad hoc nos impellant. Qua etiam in re veſtræ beneuolentię participes ſumus, non ignorantes, quòd laborum certaminumq. vos ſocios habemus: & quod ijs qui ſanctos Martyres diligebant, vſu veniſſe ſcimus, hoc ipſum & in veſtra quoque pietate obſeruamus. Nam etſi pugnæ expertes eſtis, interea tamen citra laborẽ coronas obtinuiſtis, dum iniuria quidem affectis beneuolentia præſto eſtis, inuaſores autem condemnatis, ita vt ex abſentia nihil damni capere videamini, quippe qui per omnia cũ noſtro ſenſu congruitis. Neque vero parũ ad victoriæ occaſionẽ certantibus, immo etiam ad cõſolationem plurimum adiuuat, quod feciſſe vos intelleximus. Nam & populi zelum auxiſtis, & vt aduerſarijs viriliter obſiſtant, omnes animatis. Supereſt autem, vt iſto in loco permanentes, de ijs quæ iſtic contingunt, certiores nos faciatis, resq. noſtras & ſacratiſſimis Imperatoribus, & Eccleſiæ ſanctæ declaretis. Hoc enim longe præſentius ſubſidium afferet, quàm ſi huc delati, afflictiones & obſidionem nobiſcum ſuſtineatis. Ceterum cum exiſtimaremus, quæ nuper ſcripſimus, ad veſtram cognitionem non peruenijſſe, rurſum eorumdem rerum exempla ad veſtram pietatem miſimus: ſed & alteram quoque relationem pijſſimis Imperatoribus faciendam curauimus. Veſtræ pietatis erit diligenter obſeruare, vt ſi quidem reddita fuerint, relata reducatis in eorum memoriam: ſin minus, ſaltem pietas illorum intelligat, quæ ante, quorumdam inſidijs intercepta, ad pietatis ipſorum notitiam peruenire nequiuerunt. Optamus vos in Domino valere, dilecti ac deſideratiſſimi fratres.

ΑΕΗ-

CLE-

CLERI CONSTANTINOpolitani pro ſancta Synodo Epheſina obteſtatio,& ſupplex libellus.

CVm non ignoremus, veſtram pietatem ſanctas Dei Eccleſias, Fidemq. piã in illis prædicatam,& à maioribus traditam, magni ſemper feciſſe,qualiter præterea illius cauſa à nobis hucuſque elaboratum ſit, & quantũ ipſius ſtudio veſtra pietas præſtiterit;non dubitamus præſentem Eccleſiæ turbationẽ ad veſtras Chriſti ſtudioſas aures referre.Etenim profeſſionis noſtræ ſcopus, pijſſimi Imperatores,præter alias leges,omnibus quoque principatibus & poteſtatibus obediendũ eſſe cauet,dummodo tamen eiuſmodi obedientia animæ conferat. Quòd ſi illa inter vtilitatis limites non verſetur,tũc etiam aduerſus veſtrum apicem cum libertate audendum eſſe, diuinarum legum interpretes monent. præſertim vero ſi regia Maieſtas recta quoque Fide ornata fuerit, id munus virtutis, eximiæq. laudis loco ducimus, quamdiu illud nobis aſſidue canunt: Loquebar in conſpectu regum,& non confundebar. & hortantur,in ſimilibus libere loquendi temporibus imitationem hanc non omittere. Hanc igitur nos in præſentia liberius loquendi occaſionem nobis oblatam eſſe rati,hac ſupplicatione noſtram ſententiam veſtræ pietati manifeſtamus: nimirum ſi dominatio veſtra exauctorationem, quam illi in Cyrillum & Memnonem ſanctiſſimos, Deoq. dilectiſſimos Epiſcopos machinati ſunt, qui à ſancta Synodo deſciuerunt,maioriq. ex parte vel hæretici, vel ſine ciuitatibus, vel excommunicati ſunt, approbarit, auctoritate eorum perſuaſa, qui huius ſententiæ auctores extiterunt,& admonita poteſtatem,& incompetens hoc,infirmumq. & modis omnibus puerile decretum admiſerit, cum nulla iam inde à principio cautio vel reuerentia neque à ſancta Synodo, penes quam authentica iſtarum rerũ cognitio eſt, neque à quopiam alio præceſſerit;neque vlla aduerſus quempiam eorum qui ſacerdotio priuati ſunt, probatio ſit ſecuta;nos omnes prompti paratiq. ſumus ea animi alacritate, quæ Chriſtianos homines decet, quoduis periculum cum memoratis ſanctiſſimis viris ſubire,neque vllum diſcriminis experimentũ detrectare; arbitrati talem illis mercedem propter diſcrimina, quæ Fidei gratia ſuſtinuerunt, iure optimo deberi. Quamobrem cum vnum hoc omnibus nobis ſit propoſitum, etiam atque etiam ſacram Maieſtatem veſtram rogamus & expoſcimus (quod, ſicuti putamus, juſtum eſt) vt apud vos etiam illorum ſententia confirmetur,qui & numero plures ſunt,& ſedium auctoritate, & exacta orthodoxæ Fidei examinatione ſanctiſſimo viro adſtipulati ſunt;& quòd recte ſentiat, ad veſtram Maieſtatem retulerunt: neque pacis obtentu,aut ne parua quædã Orientalium

Pſal. 118. f. 46.

ΔΕΗΣΙΣ, ΚΑΙ ΙΚΕΣΙΑ, ΥΠΟ ΤΟΥ κλήρου Κωνσταντινουπόλεως, ὑπὲρ τῆς ἁγίας Εφέσου ἁγίας συνόδου.

Ἐιδότες τὴν ὑμετέραν εὐσέβειαν πολλὴν τινα λόγον ποιουμένην τῶν τε ἁγίων τοῦ θεοῦ ἐκκλησιῶν, τῆς τε ἐν αὐταῖς κηρυττομένης εὐσεβείας, ἣν ἐκ πατέρων ἡμῖν παραδεδόμενης πίστεως, ἣν οἷα μὲν ἡμῖν ὑπὲρ αὐτῆς πεποίηται, ἡλίκα δὲ πάλιν ἀφ' ἑαυτῆς ἀπαιδλῶ ὑπάρχει τῇ ὑμετέρᾳ εὐσεβείᾳ, θαῤῥοῦμεν ἀφ' ἑαυτῶν τὰς φιλοχρίστους ὑμῶν ἀκοὰς, καὶ τὴν ἐν χερσὶν αἰκαδιδάσκομεν τῶν ἐκκλησιῶν παραχλῆσιν· ὁ γὰρ πρὸ ἐπαγγέλματος ἴδιον ἡμετέρας σπουδῆς, εὐσεβέστατε βασιλεῦ, πρὸς τῆς ἄλλας νομοθεσίας, καὶ τὸ δεῖν πρόθυμον παρέχειν πάσαις ἐκκλησίαις π. ἐξ ἐκκλησίας παρεγγυᾶ, μέχρις αὐ ἡ πρόθυμος ὀκνηρὰ λυσιπλὴς εἶναι τῆς ψυχαῖς ἐπιδοὺς δὲ τὸν τοῦ συμφέροντος ὅρον ἐκφύγῃ, τὸν καὶ αὖτε παρίστασθαι ἐθέλειν καὶ πρὸς τὴν ὑμετέραν κορυφὴν οἱ τῶν θείων νόμων ἐξηγηταὶ προσκαλεῖσθαι· καὶ ἀμφιβόλου τοῦ, εἰ ἐξ ἡ βασιλεία τῷ τῆς ἐρθοδοξίας ἐγκαλλωπίζεται πράγματι, ἐν μέσῃ κατορθωμάτων καὶ αὐτὴ λογιζομένη τοῦτο, καὶ λίαν ὅτι πύτῳ φιλοτιμουμένοι, ἕως ὅταν τὸ ἐλάλουν ἑαυτῶν βασιλέων, καὶ σὺν ἐγχωμίῳ, σὺν ἐχῶς ἡμῖν ἐπαύσωσι, καὶ ἀφ' ἑτέρων προτρεπόμενοι ἐν τοῖς ὁμοίοις τῆς παῤῥησίας καιροῖς μὴ ἀπολιμπάνεσθαι τῆς μιμήσεως. τοιγαροῦν καὶ ἡμεῖς τὸν παῤῥησίαν εἰς καιρὸν ἡμῖν παρεῖσαν πεθέντες, ἀφ' ἧσδε τῆς ἱκετείας τὸν ἡμῶν ὠσπὸν γνώμῃ δηλοῦν τῇ ὑμετέρᾳ εὐσεβείᾳ καθιστῶμεν· ὡς εἰ τὸ ὑμέτερον κράτος τὸν γεγενῆσθαι δῆθεν καθαίρεσιν κατὰ τῶν ἁγιωτάτων, καὶ θεοφιλεστάτων ἐπισκόπων, Κυρίλλου, καὶ Μέμνονος, ἀφ' ὧν τῶν ἀπορραπότων τῆς ἁγίας συνόδου, ὧν οἱ πλείους αἱρετικοὶ, καὶ ἀπόλιδες, καὶ ἀκοινώνητοι, τοιοῦτον ἐγκεῖναι πρόθεσιν τῇ αὐξητικῇ τῶν τῆς ψήφου ταύτης καθιερωτῶν κυρίων, καὶ τὸν ἐξουσίαν παρακεκινημένην, καὶ ψῆφον προσοίσασθαι, ἄλογον εὖσαν, καὶ αὐθύπαρκτον κατὰ πάντα τρόπον, καὶ μεμαχισμένην, τῷ μὴ δίκαιον ἀφ' ἑαυτοῦ τὸν ἀρχὴν ἀφ' ἑαυτοῦ τινος γενέσθαι ἀφ' ἑαυτῆς ἁγίας συνόδου, τῆς τῶν πιστῶν τὸν ἀκρόασιν τὸ κῦρος ἐχούσης, μήτε μὴν ἔλεγχον ὅτι τινὶ τῶν ἀπηλοτριωμένων ἱερωσύνης παρηκολουθηκέναι, πάντες ἡμεῖς ἕτοιμοι μετὰ τῆς πρεπούσης χρίσεως εὐθυμίας συγκινδυνεύειν τοῖς προκειμένοις ὁσιωτάτοις αἱρέσεσι, καὶ πρὸς μηδεμίαν πεῖραν κινδύνων ἀποναρκῆσαι· τοῦτον αὐτοῖς προσκεῖσθαι ἀμφιβολὴν τῶν ὑπὲρ τῆς πίστεως κινδύνων σωτηρίαν φέρειν ἡγούμενοι. ταύτης τῆς προθέσεως ἕκαστος ἡμῶν ἐπιλελημένος, τὸν ὑμετέραν καθυσωπούμεθα θεότητα, καὶ ἐξαιτούμεθα, ὡς πεπείσμεθα, δίκαιον, τὸ καὶ παρ' ὑμῖν βεβαιωθῆναι τὸν τῶν πλείονων ψῆφον, τῶν καὶ τῇ κατὰ τοὺς θρόνους αὐξητικῇ, καὶ τῇ κατὰ τὸν ἐξέτασιν τῆς ὀρθῆς πίστεως ἀκριβείᾳ σύμψηφα τῷ ἁγιωτάτῳ αὐθὶ καταθεμένων, καὶ ὡς ὀρθὰ φρονεῖ πρὸς τὸ ὑμέτερον ἐγνώρισαν κράτος· καὶ μὴ τῷ τῆς εἰρήνης προσχήματι, καὶ τῷ μὴ δεκτῇ βραχύτι μέρος τῆς οἰκουμένης ἀποχωρισθῆναι, ὃ ἦν οὐδὲν αὐτὸ τῆς ἑνώσεως ἀποῤῥαγῆναι προσ-

B

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κ ἱστ. ἐπὶ βα

κ ἔστι, ἐπὶ ὧν αὐτὸ

ἀνοί- ἄ- ιατο, ἀσ- ἀσ- ἀσ-

per eos qui vnà nobiſcum in Epheſiorum ciuitate congregati ſunt, pro recta Fide certamen ſuſcepit) ad regiam vrbem miſſuri, eam pro recta Fide, ſanctisq. patribus atque fratribus, ſanctiſſimo Deiq. amantiſſimo Cyrillo Archiepiſcopo, & Dei amantiſſimo Epiſcopo Memnone legationis prouinciam vnanimi calculo veſtræ pietati tamquam coram Chriſto iniungendam exiſtimauimus. Vtrorumque itaque ſecuritati, veſtræ & noſtræ conſultum cupientes, hoc præceptorium diploma vobis exhibuimus, vt & nos ſciamus propter quæ vos miſerimus, & veſtra quoque pietas intelligat, quòd nihil præter hæc facere debeatis. Ante omnia igitur ſanctitatem veſtram ſcire oportet, nullam omnino ſe cum Ioanne Antiocheno, apoſtaticoq. eiuſdem Concilio communionem admittere debere; tum quòd impietatis præconem Neſtorium vna nobiſcum deponere noluerint, ſed vſque ad veſtram quoque abitionem illi patrocinari perrexerint; tum rurſum quòd contra omnes Canones, ſanctiſſimos Deiq. amantiſſimos Cyrillum Archiepiſcopum Alexandrinum, & Memnonem Epiſcopum condemnare auſi ſint; potiſſimum vero quòd ad præſens vſque tempus in Neſtorij dogmatibus defendendis anxij, & nonnulli inter illos Celeſtiani, ac præterea depoſiti ſint; tum denique quòd totius orbis Synodum vt hæreticam calumniari non dubitarint. Quòd ſi qua forte neceſſitas afferatur ab Imperatore, (nam piæ, religioſæq. Auguſti ſanctioni pro viribus obediendum eſt) ſi quidem prædicti Neſtorij depoſitioni voluerint ſubſcribere, veniamq. per libellos à ſancta Synodo de ijs petere, quæ in noſtros Præſides temere admiſerũt; & in primis anathematizare Neſtorij dogmata, ac reijcere illos qui eadem aperte ſapiunt, vel ſapuerunt; elaborare tandem vnà nobiſcum, vt ſanctiſſimi Epiſcopi Cyrillus & Memnon nobis reſtituantur: hæc ſi contigerint, permittimus veſtræ ſanctitati vt communionem illis polliceatur: at ſingula ad nos perſcribantur, vt & nobis quoque vobiſcum conſentientibus, perfecta cum ijs pax ineatur. Non prius autem illis communionem ſpondeatis, quàm Præſides ſuos recipiat ſancta Synodus. Scire quoque volumus veſtram ſanctitatem, quòd ſiquid horum à vobis fuerit neglectum, neque ſancta Synodus acta veſtra rata habebit, neque vos ad communionem ſuam admittet.

Berinianus Epiſcopus Pergæ iuſſus ſubſcripſi. Subſcripſerunt autem & reliqui omnes pientiſſimi ac ſanctiſſimi Epiſcopi in commentariorum ſerie ſupra recenſiti.

Datis ſuper his contradictorijs libellis à ſancta Synodo, ac memoratis mandatarijs miſſis, miſit & altera Ioannis pars mandatarios Conſtantinopolim.

EXEM-

λαι ὑπὲρ πάσης ὁμοῦ τῆς οἰκουμένης, ἥ τις ἀμφὶ τῶν ἐν τῇ Ἐφεσίων μητροπόλει συνειλεγμένων μεθ' ἡμῶν, τὸν ὑπὲρ τῆς ὀρθῆς πίστεως ἀνείληφεν ἀγῶνα, ἐψηφισάμεθα τιμᾶν τὴν ὑμετέραν θεοσέβειαν, ὡς ἑνώπιον τοῦ Χριστοῦ, ὑμῖν τοῖς ὑπὲρ τῆς ὀρθοδοξίας, καὶ τῶν ἁγίων πατέρων, καὶ ἀδελφῶν, τῷ τε ἁγιωτάτῳ, καὶ ὁσιωτάτῳ ἀρχιεπισκόπῳ Κυρίλλου, καὶ τῷ θεοφιλεστάτῳ ἐπισκόπῳ Μέμνονος, πρεσβεύειν ἐγχειρίσαντες. ἀμφοτέρων δὲ τὴν σπουδαιοτάτην ποιούμενοι, καὶ τῆς ἑαυτῶν ἀσφαλείας, καὶ τῆς ὑμετέρας, τοῦτο ὑμῖν τὸ ἐντελικὸν ἀφείξαμεν· ὥστε καὶ ἡμᾶς εἰδέναι ὅτι πέμψαι ὑμᾶς ἐξεπέμψαμεν, καὶ τὴν ὑμετέραν θεοσέβειαν γινώσκειν, ὅτι περ οὐδὲν ὧν δεῖ τούτων παρεῖναι ὀφείλει. πρὸ πάντων μὲν οὖν ἐκεῖνο εἰδέναι χρὴ τὴν ὑμετέραν ὁσιότητα, ὅτι περ τὸν πρὸς Ἰωάννην τὸν Ἀντιοχείας, καὶ τὸ σὺν αὐτῷ τῆς ἀποστασίας πανάθλιον, κοινωνίαν κατ' οὐδένα τρόπον καταδέξασθαι ὀφείλει· διὰ τὸ μήτε ἐλέσθαι αὐτοὺς συγκαθιλεῖν ἡμῖν τὸν τῆς ἀσεβείας κήρυκα Νεστόριον, ἀλλὰ καὶ τὸν ὑπὲρ ἐκείνου λόγον μέχρι τῆς ὑμετέρας ἐξόδου πιεῖσθαι· τολμῆσαι δὲ πάντας τοὺς καινὰς καταπλέξαι τὸν τε ἁγιώτατον, καὶ θεοφιλέστατον, ἀρχιεπίσκοπον Κύριλλον, καὶ τὸν ἁγιώτατον, καὶ θεοφιλέστατον ἐπίσκοπον Μέμνονα· ἄλλως τε δὲ διὰ τὸ ἔτι καὶ νῦν τῆς Νεστορίου συναγωνίζεσθαι δόγμασι· καί τινας τῶν ἐν αὐτοῖς εἶναι Κελεστιανούς, ἔτι τε καὶ καθῃρημένους, καὶ τὴν τῆς οἰκουμένης σύνοδον τολμῆσαι ὡς αἱρετικὴν διαβάλλειν. εἰ δὲ ἀνάγκη τις τοῦ εὐσεβεστάτου βασιλέως, ἐπὶ οἷς Φιλοχρίστῳ, καὶ εὐσεβεῖ κρατεῖ χρῆναι δώσομεν πείθαρχεῖν, εἰ ἐλοιντο οἱ καθῃρημένοι, ὑπογράψαι μὲν τῇ Νεστορίου καθαιρέσει, διὰ λιβέλλων δὲ συγγνώμην αἰτῆσαι τοῦ τῆς ἁγίας συνόδου, ἐφ' οἷς ἐπετάξατο περὶ τῶν ἡμετέρων προσώπων, ἀναθεματίσαι δὲ πρωτοτύπως τὸ Νεστορίου δόγμα, καὶ τοὺς προδήλως τὰ αὐτὰ φρονοῦντας, καὶ φρονήσαντας ἀποῤῥίψασθαι, καὶ σὺν ἡμῖν πᾶσαν, εἰς τὸ ἀποδοθῆναι ἡμῖν τοὺς ἁγιωτάτους ἀρχιεπισκόπους, Κύριλλον, καὶ Μέμνονα, ἀπειλήμμεθα τῇ ὑμετέρᾳ ἁγιότητι, τούτων γινομένων, ὑπογράψαι μὲν αὐτοῖς τὴν καινοτομίαν, γράψαι δὲ πρὸς ἡμᾶς· ὥστε, καὶ ἡμῶν ὑμῖν σωτηρίαν πλείαν τὴν πρὸς αὐτοὺς γνώσιν ἀφιέναι· μὴ πρότερον δὲ αὐτοῖς κοινωνίαν ὑπογράψαι, εἰ μὴ τοὺς προέδρους ἑαυτῆς ἀπολάβοι ἡ ἁγία σύνοδος. εἰδέναι δὲ βουλόμεθα τὴν ὑμετέραν ὁσιότητα, ὅτι περ εἴτι τούτων προφθήσῃ παρ' ὑμῶν, οὔτε ἡ ἁγία σύνοδος καταδέξεται τὰ παρ' ὑμῶν πραττόμενα, οὔτε ὑμᾶς ἕξει κοινωνούς.

Βερινιανὸς ἐπίσκοπος Πέργης ἐπιτετελμένος ὑπέγραψα. ὑπέγραψαν δὲ καὶ πάντες οἱ συνελθόντες ἐν τῇ σειρᾷ τῶν ὑπομνημάτων, θεοσεβέστατοι, καὶ ἁγιώτατοι ἐπίσκοποι.

Δοθέντων δὲ τούτοις λιβέλλων αἰτῤῥητικῶν παρὰ τῆς ἁγίας συνόδου, καὶ τῶν μνημονευθέντων ἀποσταλέντων ἐντολικαρίων, ἀπέστειλε καὶ τὸ ἕτερον μέρος τοῦ Ἰωάννου ἐντολικαρίους ἐν Κωνσταντινουπόλει.

ANTI-

ΑΝΤΙΓΡΑΦΟΝ ΑΝΑΦΟΡΑΣ

τῶν ἁγίας συνόδου, διὰ Ἰουβεναλίου, Φίρμου, Φλαυιανοῦ, Ἀρκαδίου, Θεοδότου, Ἀκακίου, Εὐοπτίου, ἐπισκόπων, καὶ Φιλίππου πρεσβυτέρου.

Τοῖς εὐσεβεστάτοις, καὶ θεοφιλεστάτοις, καὶ φιλοχρίστοις βασιλεῦσι, Θεοδοσίῳ, καὶ Οὐαλεντινιανῷ, νικηταῖς, τροπαιούχοις, ἀπαυγέστοις, ἡ ἁγία συνοδος. ἡ χῦ θεοῦ χάριν, καὶ θεσπισμα τοῦ ὑμετέρου κράτους ἐν τῇ Ἐφεσίων μητροπόλει συγκροτηθεῖσα.

EXEMPLVM RELATIONIS

à ſancta Synodo miſſæ ſpijſſimis Imperatoribus per Iuuenalem, Firmum, Flauianum, Arcadium, Theodotum, Acacium, Euoptium Epiſcopos, & Philippum Presbyterum.

Pijſſimis, & Deo dilectiſſimis, Chriſtumq. diligentibus Imperatoribus Theodoſio & Valentiniano, victoribus, triumphatoribus, ſemper Auguſtis, ſancta Synodus, quæ per Dei gratiam, veſtræq. Maieſtatis ſanctionem in Epheſiorum metropoli congregata eſt.

Πάντα μὲν τὰ τῆς ὑμετέρας βασιλείας ἐπαινετὰ, & πολλῷ τὸν πρέποντα ἐπαίνων θεοφιλούμενα ζῆλον, φιλόχριστοι βασιλεῖς, καὶ θεῷ πάντα κατὰ τὰ ἀπαντα, καὶ ἰδίᾳ ἑκάστους τοὺς ὑπὲρ τοῦ αἰωνίου ὑμῶν κράτους προσευχὰς τῷ διαπότῃ Χριστῷ ἀναπέμπομεν, φυλαχθῆναι τὴν οἰκουμένην δι' αἰῶνος τῷ φιλοχρίστῳ ὑμῶν αἰτούμενοι κηρυγμάτι. ἐπειδὴ οὖν καὶ ταῖς ἡμετέραις θεοκαμφθῆναι δεήσεσιν, ἡ ὑμετέρα εὐσέβεια παρεκελεύσατο διὰ τοῦ μεγαλοπρεπεστάτου, καὶ ἐνδοξοτάτου κόμητος Ἰωάννου, ἐξαποστεῖλαι τῇ οἰκουμενικῇ συνόδῳ, οὓς ἂν δοκιμάσῃ θεοφιλεστάτους ἐπισκόπους πρὸς τὸ ὑμέτερον κράτος, & αὐτοπροσώπως ἀναδιδάξαι πάντα τὰ καθ' ἡμᾶς, ἀναγκαίως ἐχαρισάμεθα τῇ φιλοχρίστῳ ὑμῶν βασιλείᾳ, ἐξελεξάμεθα τοὺς ἁγιωτάτους, & θεοφιλεστάτους ἐπισκόπους, Ἀρκάδιον, Ἰουβεναλιον, Φλαυιανὸν, Φίρμον, Θεόδοτον, Ἀκάκιον, Εὐόπτιον, & Φίλιππον πρεσβύτερον Ῥώμης, διὰ τὸ τὸν ἅγιον ἀποστολικοῦ, καὶ θεοφιλεστάτου ἐπισκόπου τῆς ἀποστολικῆς καθέδρας τοῦ τῆς μεγάλης Ῥώμης Κελεστίνου· & διὰ τούτων τῶν γραμμάτων προσαγομεν αὐτοὺς τῇ ὑμετέρᾳ γαληνοτητι, ἀξιοῦντες βλέμματός τε αὐτοὺς, καὶ ἀκοῆς τυχεῖν. εἰδότες γὰρ τὸν φιλόχριστον ὑμῶν, & θεῷ ἀοικημένον ψυχὴν πρὸς πολλοῦ πλουμένου θεραπεύειν τὸν ὑπερμαχοῦντα, καὶ σώζοντα ὑμᾶς Χριστὸν, & τοὺς αὐτοῦ ἱερεῖς διὰ πάντων τιμᾶν, διὰ τὸ παρ' αὐτοῦ ἠρημένον· ὁ ὑμῶν ἀκούων, ἐμοῦ ἀκούει, & ὁ ὑμᾶς ἀθετῶν, ἐμὲ ἀθετεῖ, & ὁ ὑμᾶς δεχόμενος, ἐμὲ δέχεται, θαρροῦμεν καὶ τὸν πρὸ ὀλίγου λελυπῆσθαι πρόσφημα τῷ χράματι μεῖναι. ἡμᾶς γὰρ οὐκ ἄλλου τινὸς χάριν τῶν Ἐφεσίων καταλήψεως, ἢ πρὸ τῆς πίστεως διωκτέον ψευδῶς, & τὸ ὑμέτερον εὐσεβὲς θέσπισμα, ἐπειδήπερ τὸν ταύτης ἀκίνητον ἐξ αἰῶνος φυλάττων τὰ μιαρὰ Νεστορίου ἐπέσχε δόγματα, οὐκοῦν βουλῇ πρὸ πάντων πρόφημι, μὴ ἐξαιδεκάτην ἡμέραν τὸ ὁριθὲν πρόσωπον, καὶ τὸν σωτηριώτατον τοῖς ἐκκλησίαις τῆς οἰκείοις δόγμασι, Νεστόριον προσκαλεσάμενοι· ἐπειδὴ δ' οὐκ ἠθέλησεν ὑπεῖδον οὖν πατρὸς καπηχόμενος, ἀπαντᾶν οὐκ ἠβούλετο, ἐξεπέσαμεν τὰ παρ' αὐτοῦ ἐγκεφάλου ἐκπεφυκότα τῇ τοῦ στόματος αὐτοῦ διανοίᾳ δόγματα, αὐτά τε ἐκεῖνα ἀνεθεματίσαμεν, & τὸν τούτων πατέρα πάντα τῆς ἀπιστο-

OMnia quidem, Chriſtianiſſimi Imperatores, Maieſtatis veſtræ ſtudia, vt glorioſa, laudeq. digna ſunt, ita magnum quoque erga pietatem zelum oſtendunt: quare omnes communiter, & ſinguli priuatim Chriſto Domino pro Imperij veſtri perpetuitate preces offerimus, obſecrãtes, vt Chriſtianiſſimum veſtrum faſtigium in perpetuum orbi tueatur incolume. Quoniam vero pietas veſtra nunc etiam noſtra ſupplicatione inflexa, per Ioannem magnificentiſſimum præclariſſimumq. Comitem mandauit, vt œcumenica Synodus ex pijſſimis Epiſcopis quos approbauerit, ad veſtram Maieſtatem mittat, qui vniuerſum rerum noſtrarum ſtatum coram exponant; propterea neceſſario gratijs veſtræ Maieſtati actis, Arcadium, Iuuenalem, Flauianum, Firmum, Theodotum, Acacium, Euoptium, ſanctiſſimos pijſſimosq. Epiſcopos, & Philippũ Romanæ Eccleſiæ Presbyterum, Cæleſtini ſanctiſſimi Deoq. dilectiſſimi Apoſtolicæ Sedis magnæ Romæ locum tenẽtem ſelegimus, eosq. veſtræ ſerenitati per has noſtras litteras offerimus, rogãtes, vt benignis oculis auribusq. illos ſuſcipere dignetur. At vero cum ſciamus, Chriſti amantem, Deoq. addictam animam veſtram, Chriſti, qui vos propugnat & conſeruat, reuerentiam & cultum maximi facere, illiusq. ſacerdotibus plurimum deferre, (memores quòd ipſe dixerit: Qui vos audit, me audit; & qui vos recipit, me recipit:) non dubitauimus, ea etiam quæ grauiter nos hactenus afflixerunt, præſentibus litteris attexere. Cum enim nihil alia de cauſa Epheſi conueniſſemus, quàm vt iuxta pium veſtrum edictũ de Fide, cuius immotã à ſæculo perpetuamq. tranquillitatem profana Neſtorij dogmata turbauerunt, conſultaremus, poſt terminum præſtitutum ſexdecim diebus elapſis, merito propoſita de his conſultatione, Neſtorium qui ſuis dogmatibus Eccleſias conturbabat, vocauimus. Verum cùm malæ conſcientiæ reatu impeditus adeſſe nollet, impijs ipſius dogmatibus examinatis, quæ de Chriſti Domini incarnatione litteris expoſuerat, & illa ipſa dogmata anathematizauimus, & illorum parentem ab omni Epiſcopali di-

Luc. 10. v. 16. Matth. 10. v. 40.

li dignitate prorſus amouimus. Cetcrum Ioannes Antiochenus yigeſimo ſecundo demum die poſt præfinitum tempus elapſo vix comparens, quaſi noſtrum, quem pro Fidei defenſione ſuſceperamus zelum vlturus, collectis, ſibiq. adiunctis triginta paulo plus, quorum alij Celeſtiani, alij iam dudum fuerant depoſiti, contra Præſides noſtros, orthodoxæq. Fidei æmulatores Cyrillum ſacratiſſimum Deoq. dilectiſſimum eccleſiæ Alexãdrinæ Archiepiſcopum, ſanctiſſimumq. & pijſſimum coëpiſcopum noſtrum Memnonem inuectus eſt; illõsq. neque apud ipſum accuſatõs, neque ſecundum canonicum ordinem in ius vocatos, depoſitionis contumelia affecit; & quaſi ſancta & œcumenica Synodus in hac iniquitate, qua contra ipſos vſus eſt, ei communicaſſet, ita pias, Deoq. dilectas veſtras aures præoccupauit, ac circumuenit. Sancta proinde & œcumenica Synodus, cuius conſeſſui adeſt & Cæleſtinus ſanctiſſimus pijſſimusq. magnæ veſtræ Romæ Archiepiſcopus, & vniuerſa Occidentalis Synodus, per ſanctiſſimos Epiſcopos quos ad nos ipſa miſit, totaq. Africa & Illyricum, legitime mota; ipſum apoſtatici conciliabuli auctorem Ioannem [Antiochenum,] & reliquos qui cũ eo ſunt, ab omni Eccleſiaſtica communione alienos eſſe cenſuit; omnemq. ſacerdotalem functionem ipſis ademit, & omnia quæ contra leges moliti fuerant, euertit. Et commentarios quidem earum rerum quæ ipſorum cauſa geſta ſunt, iam ante ad celſitudinem veſtram miſimus: nunc vero per has litteras, pijſſimosq. Epiſcopos legatos noſtros, porrectis manibus pietatis veſtræ genua attingimus, ſupplicantes, vt ea quæ per ſubreptionem contra Cyrillum & Memnonem ſanctos Deoq. dilectiſſimos Epiſcopos acta ſunt, cum nullam ex ſacris Canonibus vim obtineant, omnino nulla & irrita declarentur; ne ſancta noſtra Synodus ſuo deſtituatur capite; nosq. & vniuerſi terrarum orbis ſacerdotes intolerabili continuoq. luctu, Præſidum noſtrorum cauſa conteramur: quin potius voti compotes effecti, ſolitas cum omnibus vbique Eccleſijs preces pro perpetua pij Imperij veſtri ſtabilitate ad Chriſtum Dominum fundamus: quandoquidem calumnia, quam Ioannes Antiochenus, ipſiusq. ſectatores illis ſtruxerunt, ad nos omnes ſpectat, qui eamdem cum prædictis Fidem habemus & profitemur, ijſdemq. in ſacerdotali miniſterio communicamus. Nam & vniuerſa Occidentalium Synodus rectæ inculpatæq. illorum Fidei teſtimonium dat, & nos ipſi quoque plene hac de re edocti, etiam ſcripto in commentarijs pronuntiauimus, eos eſſe orthodoxos, ſanctorumq. Patrum noſtrorum ſententiã ſectari circa Apoſtolicæ catholicæq. Eccleſiæ dogmata. Rogamus proinde Maieſtatem veſtrã, vt & nos quoque (omnes enim vinctis, vtpote fratribus, ſanctæq. Synodi Præſidibus, colligati ſumus) à vinculis abſoluat.

A πικῆς ἀξίας ἠλλοτριώσαμεν. ἀλλ' ὁ τῆς Ἀντιοχέων Ἰωάννης, μ' τὴν εἰκοστὴν δ' ὑπέρασι τῆς ῥηθείσης προθεσμίας μόλις φθάσας ἡμέρᾳ, ὥσπερ ἀμυνόμενος ἡμᾶς ὑπὲρ τῆς ἑαυτοῦ τῆς πίστεως ζήλῳ, τριάκοντα μικρῷ πλέον, σὺν αὐτὸν συναθροίσας· ὧν οἱ μὲν Κελεστιανοὶ, οἱ δὲ καθῃρημένοι πρὸς πολλοῦ ὑπῆρχον, κατ' αὐτῶν τῶν ἡμετέρων ἐχώρησαν προσώπων· ἐ τοὺς ζηλωτὰς τῆς ὀρθοδοξίας, τόν τε ἁγιώτατον, καὶ θεοφιλέστατον ἀρχιεπίσκοπον τ Ἀλεξανδρείας Κύριλλον, καὶ τὸν ἁγιώτατον, καὶ θεοφιλέστατον ὑπέρσοπον ἡμῶν Μέμνονα, οὔτε κατηγορηθέντας παρ' αὐτῷ, οὔτε προκληθέντας μ' τὴν τῶν κανόνων ἀκολουθίαν, τῇ τῆς καθαιρέσεως προσέβαλεν ὕβρει· καὶ ὡς κοινωνησάσης αὐτῷ τῆς ἁγίας, καὶ οἰκουμενικῆς συνόδου εἰς τὴν κατ' αὐτῶν ἀθεσίαν, οὕτω τὰς ὑμετέρας ὑμῶν, καὶ θεοφιλεῖς προσήκατο ἀκοάς. ἡ μὲν οὖν ἁγία, καὶ οἰκουμενικὴ συνόδος, ἥ συνεδρεύει καὶ ὁ τῆς μεγάλης ἡμῶν Ῥώμης ἁγιώτατος, καὶ θεοφιλέστατος ἀρχιεπίσκοπος Κελεστῖνος, καὶ ἅπασα ἡ δυτικὴ συνόδ@., μ' τῶν παρ' αὐτῆς ἀπεσταλμένων τοὺς ἡμᾶς ἁγιωτάτων ὑπερσόπων, συνεδρεύει δὲ καὶ ἡ Ἀφρικὴ πᾶσα, καὶ τὸ Ἰλλυρικὸν, κανονικῶς κινηθεῖσα, αὐτό τε τὸν ἔξαρχον τοῦ τῆς ἀποστασίας συνεδρίου Ἰωάννην, καὶ τοὺς σὺν αὐτῷ, πάσης ἐκκλησιαστικῆς κοινωνίας ἀλλοτρίους εἶναι ἐδογμάτισε· πᾶσαν δὲ αὐτῶν ἱερατικὴν ἀφαιρεῖν ἐπέρριψε, ἀναιτεῖψαι καὶ τὰ παρ' αὐτῶν ἀκανονίστως γεγενημένα. καὶ τῶν ἐπ' αὐτῆς παρεγγεγενημένων τὴν μίανσιν τῇ ὑμετέρᾳ πρέπον ἀπεστείλαμεν κορυφῇ· νυνὶ δὲ ἅμα τε τούτων τῶν γεγραμμάτων, καὶ ἅμα τῶν ἀποσταλέντων θεοφιλεστάτων ὑπερσόπων, μαρτυρᾶς τῆς χειρὸς τῶν ἀφιερωμένων ὑμῶν ἀποδόμεθα γενάτων, δεόμενοι τὰ μὲν κ' ἀναφαγλῶ γεγονότα κ' τῶν ἁγίων, καὶ θεοφιλεστάτων ὑπερσόπων, Κυρίλλου, καὶ Μέμνονος, ἐδεμίαν ἐκ τῶν κανόνων ἰσχὺν ἐχόντα, πάντη ἀργεῖν· ὡς μὴ ἀφέλειν ἡμῶν τὴν ἀρχὴν τὴν συνόδου, μηδὲ ἀφορέτω πόνῳ ἡμᾶς τι, καὶ τοὺς ἅπαντας τῆς οἰκουμένης τὴν χεῖρα ἐδιαλείπτως ὑπὲρ τῆς προσθόρου συντείβεσθαι. ἀλλὰ τυχόντας τῶν αἰτήσεων, τὰς συνῳδὰς ὀχὰς μ' τῶν ἐν τῇ οἰκουμένῃ ἐκκλησιῶν ἀναπέμπειν τῷ δεσπότῃ Χριστῷ ὑπὲρ τοῦ δι' αἰῶνος ἡμῖν χαρισθῆναι τὸ φιλόχριστον ὑμῶν κράτος· ἡ γὰρ κατ' αὐτῶν γενομένη συνέλευσις τοῦ τε Ἰωάννου τοῦ τῆς Ἀντιοχέων, καὶ τῶν σὺν αὐτῷ, εἰς ἅπαντας ἡμᾶς βλέπει τοὺς ὁμοπίστους ὄντας τοῖς μεμενοδηκόσι, ἐ ὁμόσχοις συνιεραττόντας αὐτοῖς, διὰ τὸ καὶ πᾶσαν τὴν δυτικὴν συνόδον μαρτυρῶν αὐτοῖς τὴν ὀρθὴν, καὶ ἀδιάβλητον πίστιν, καὶ ἡμᾶς δι' ἑαυτῶν τοῦτο πληροφορηθέντας, καὶ ἐγγράφως διὰ στομμάτων ῥῆξαι φωνὰς, ὅτι τε εἰσὶν ὀρθόδοξοι, καὶ τὴν τῶν ἁγίων ἡμῶν πατέρων ἔχουσι γνώμην περὶ τε τῆς ἐκκλησίας τῆς ἀποστολικῆς, καὶ καθολικῆς δόγματα. δεόμεθα τοίνυν τοῦ ὑμετέρου κράτους, λύσαι καὶ ἡμᾶς αὐτῶν τῶν δεσμῶν· συνδεδέμεθα γὰρ τοῖς δεδεμένοις, ὡς ἀδελφοῖς καὶ συνῳδοῖς τῆς ἁγίας ἡμῶν συνόδου.

B C D E

[a] ἀξιώσαι μεν.
[b] ὑπὲρ τοῦ
[c] ἐπιτύχωμεν
[d] συνόδῳ
[e] πρὸ αὐτῶν
[f] κἀν τοῖς
[g] κἀν τοῖς

E PI-

ΕΠΙΣΤΟΛΗ ΑΛΥΠΙΟΥ ΠΡΟΣ Κύριλλον.

Τῷ ἁγιωτάτῳ, καὶ θεοφιλεστάτῳ, καὶ * ἀρχιεπισκόπῳ Κυρίλλῳ Ἀλύπιος πρεσβύτερος τῶν ἀποστόλων, ἐν κυρίῳ χαίρειν.

Μακάριος ἄνθρωπος, ὃν * καθαρίσῃ ὁ θεὸς πρῶτον τῆς τῆς ἁγίας ὀφθαλμοῖς ἰδεῖν τιμὴν θεοφιλῆ, καὶ ἁγίαν σου κεφαλὴν, τῆς ὁμολογίας τὸν τοῦ μαρτυρίου στέφανον * φέρουσαν· σὺ γὰρ, ἁγιώτατε πάτερ, τῷ τῶν ἁγίων πατέρων ὁδὸν ἐγρηγόρει * τῷ ἔμμονα πεπιστεύκεναι, καὶ τοὺς * χωλαίνοντας ἐπ' ἀμφοτέραις ταῖς ἰγνύαις, ὀρθοποδεῖν ποιεῖς τῇ ἀληθείᾳ ἐδίδαξας· σὺ τῇ παῤῥησίᾳ τοῦ Ἠλίου ἐνεδύσω, καὶ τὸν ζῆλον τοῦ φινεὲς μόνος ἀπείληφας· σὺ τὸ δυσεβὲς στόμα τοῦ ἰοβόλου δράκοντος ἐνέφραξας· καὶ τὸν πλυφάγον βῆλ καπέρειψας· καὶ τῷ μάτῃον αὐτοῦ ἐλπίδα * διὰ χρημάτων αὐτῷ δεδιγμένῃ περισεισάν, * δόλῳ, καὶ ἀσθενῆ καπέρασας· καὶ τὸ καταστρέμμα τῆς χρυσῆς εἰκόνος νεκρὸν ὑφέδρᾳ ἐποίησας. καὶ πῶς στόμα, μύρων διαγλύφον πολυμαθῶν, δυνήσεται φθέγξασθαι τοῦ ζήλου ὃ σοῦ τὰ ἐγκώμια; ἀπὸ τοίνυν ἴχνους τοῦ μακαρίου Θεοφίλου τοῦ σοῦ θείου μιμητὴς· ἀλλὰ καὶ τὸ μαρτύριον τοῦ μακαρίου Ἀθανασίου * ἐνέδυσω· καθάπερ γὰρ ἐκεῖνος τῶν αἱρετικῶν τὰς συσκιὰς ὡς ἀπλαίδας ἐξέφυγε, ταῖς ψευδολογίαις ἀπωσαίμενος, οὕτω καὶ ἡ σὴ ἁγιωσύνη τὰς συσκιὰς τοῦ αἵματος ὥσπερ λαίλαπας ἀθενεῖς * καπνίσμασι, τῷ καθαρῷ τῆς συνειδήσεως βίῳ· οὕτω γὰρ ἐκεῖνος * μακάριος Ἀθανάσιος μὲν * πολλὰς τὰς ψευδεῖς ἐπαγγελίας τὰς κατὰ αἱρετικῶν αὐτῷ ψευσθεισῶν, ἰοὺς ἀπέδειξε, καὶ ἀλλοδαπὴν οἰκῆσαι κατέδειξε * ἐξορίας λόγῳ, τῶν τότε κρατούντων τοῦτο καθαρεύσαντος· καὶ ὅσον ἐκεῖνος τὸ μιαρὸν ἐκεῖνο σῶμα τοῦτο ψευδῆ ἐγκλήματα, τοσοῦτῳ καθαρώτερος, καὶ λαμπρότερος ἀπεδείκνυτο τῇ μακροθυμίᾳ, διαλάμπων τοῖς πλεονεκτήμασι· καὶ τούτοις τοῖς ἄθλοις τὸν στέφανον τοῦ μαρτυρίου ἑαυτῷ πλέξας, τὸ ὁμοούσιον ἔστησε, καὶ τὸν Ἀρείου καινοδοξίαν κατέπαυσε, καὶ τὸν ὀρθοδοξίαν ἀνέστησε, καὶ τὸν ἅγιον τοῦ Εὐαγγελιστοῦ Μάρκου θρόνον ὕψωσεν· εἰς καὶ αὐτὸς χρησάμενος, κατ' ἐκεῖνον τοῦ ἁγίου ἀποστόλου. εὔχομαι τοίνυν ἁγιώτατε πάτερ, καταξιωθῆναι αὐτοῖς ὀφθαλμοῖς ἰδεῖν τὸ ἅγιόν σου πρόσωπον, καὶ κεφαλῆς σῶν γονάτων, καὶ δοπλαῦσαι μάρτυρος, ἐν καιρῷ εἰρήνης τοὺς στεφάνους ἀναδησαμένῳ. ἅπαντα δὲ τὰ καθ' ἡμᾶς, ὡς ἐπαῤῥησιασάμεθα, χαριτώσεως τῇ σῇ πρεσβείᾳ, καὶ τῶν ἁγίων πατέρων, καὶ ὅσα ἐπιτάσσομεν, λέξει ὁ ἀγαπητὸς Διάκονος Κανδιδιανός· ὃς καὶ τὰ γράμματα τῆς ἐμῆς βραχύτητος ἀποδώσει τῇ σῇ ἁγιωσύνῃ. προσαγορεύω πάσῃ τῇ ἁγίᾳ συνόδῳ τῶν ἀναδησαμένων τὸν στέφανον τοῦ μαρτυρίου μετὰ τῆς σῆς ὁσιότητος. ἐῤῥωμένος, εὔθυμος, ἐν κυρίῳ διαπαντὸς, ἀγωνιζόμενος ὑπὲρ τῆς ἀληθείας χαριτώσεως ἡμῖν ἀπὸ θεοῦ.

EPISTOLA ALYPII AD Cyrillum.

Sanctißimo, Deoq. dilectißimo Archiepiſcopo Cyrillo, Alypius Apoſtolorum Presbyter in Domino ſalutem.

Beatus homo, quem primum Deus dignum cenſuerit, ſanctum Deoq. dilectum caput tuum martyrij confeſſionis ſertis redimitum, dilectionis oculis contueri. Tu enim, ſanctiſſime pater, vigilanti lumine ſanctorum Patrum viam triuiſti: tu vtroque poplite claudicantes, recta ad veritatem incedere docuiſti: tu fiduciam indutus es Eliæ: tu ſolus Phinees zelum aſſumpſiſti: tu impium venenoſi draconis os obturaſti: tu voracem Bel euertiſti: tu inanē illius ſpem, hoc eſt, dominatum & præſidētiam ære coëmptam labefeciſti & compreſſiſti, aureæq. ſtatuæ apparatum perdidiſti. Et qualenam os ſpiritalibus vnguētis refertū, zeli tui encomia exprimere valeat, vt qui beati Theophili auunculi tui perfectus imitator euaſeris, immo & beati illius Athanaſij martyrio coronatus ſis? Etenim vt ille precibus propulſatas iniquorum hæreticorum machinationes perinde ac ſcopulos euitauit; ſic tua quoque ſanctitas iniqui illius conatus vitæ integritate, conſcientiæq. puritate, veluti infirmas quaſdam procellas ſedauit. Sic enim & beatus Athanaſius poſt multas falſas criminationes, quas hæretici ei impingebant, refutatas, exiliumq. eorum decreto qui tunc rerum potiebantur, & hoc ipſum fieri curabant, patienter toleratū, id conſequutus eſt, vt eo ſemper purior illuſtriorq. euaderet longanimitate, his prærogatiuis magis reſplendens, quo magis impura illa ora falſas criminationes ipſi intentabāt. Atque his certaminibus martyrij coronā ille ſibi nectens, Conſubſtantialitatem ſtabiliuit, peruerſamq. Arij doctrinā calcauit, & orthodoxiam denuo erexit, ac ſancti Marci Euangeliſtæ ſedem in ſublime extulit: quibus tu etiam vſus, Sancti illius veſtigijs impigre inſtitiſti. Precor itaque, ſanctiſſime Pater, vt dignus aliquando habear, qui te virum ſanctum coram cernam, tuaq. genua complectar, & tempore pacis coronati Martyris conſpectu fruar. Vniuerſum rerum noſtrarum ſtatum, quomodo cum fiducia egerimus, tuis ſanctorumq. Patrum precibus freti, & quæcumque fecimus, Candidianus dilectus diaconus, qui paruitatis meæ litteras ſanctitati tuæ defert, coram exponet. Saluto vniuerſam ſanctam Synodum vnà cum tua ſanctitate martyrij corona ornatā. Deus te nobis largiatur valentem ac lætum, in Domino honoratum, pro veritate certantem.

ACTIO SEPTIMA.

EXEMPLAR SVGGESTIONum Episcoporum Cypri in Concilio Ephesino.

POST Consulatum Dominorum nostrorum Flauij Theodosij decimũ tertium, & Flauij Valẽtiniani tertium, semper Augustorum, pridie kalendas Septembris, Synodo gratia Dei, & cœto pientissimorum, Christiq. amatorum Regum nostrorum, in Ephesiorum metropoli, in sancta Ecclesia quæ dicitur Maria, cõgregata, Rheginus Episcopus sanctæ Ecclesiæ apud Constantiam Cypri dixit: Quoniam turbant quidam sanctissimas Ecclesias nostras, oro, vt libellus, quem in manibus gero, suscipiatur, & legatur.

Sancta Synodus dixit: Libellus oblatus recipiatur, & legatur.

Sanctissimæ, gloriosæ & magnæ Synodo, gratia Dei, & nutu pientissimorum nostrorum Regum in Ephesiorum metropoli Dei obseruantissimæ cõgregatæ, petitio à Rheginio, & Zenone, & Euagrio Cypri Episcopis. Olim etiam sanctus pater noster & Episcopus factus Troilus, ab Antiocheno Clero multa passus est, & pientissimus Episcopus Theodorus vim non vulgarem pertulit, atque adeo vsque ad plagas, quas nec flagriones homines ferre deceat, illicite, absurde & illegitime. Nam cum propter aliam causam abijsset, illius vero felicem accepit finem, abusi abitione, vi cogere voluerunt, & subijcere sibi sanctos Episcopos insulæ contra Apostolicos Canones, & definitiones sanctissimæ Nicænæ Synodi. Et nunc quia cognouerunt quòd beatus ex hac vita migrauit, subornarunt magnificentissimum Ducem Dionysium scribere mandata prouinciæ Principi, & sanctissimæ Constantiensis ecclesiæ Clero. Litteræ publicæ sunt; quas & ad manũ habemus, & parati sumus eas vestræ sanctitati ostendere. Huius gratia rogamus & petimus, ne permittatur hominibus nihil non audentibus, vllam nouitatẽ inuehere, olim & ab initio volentibus præter Ecclesiasticos canones & constitutiones expositas à sanctissimis Patribus in Nicæa congregatis, imponere magnæ & sanctæ Synodo finitionibus ad nihil vtilibus. Nam, sicut diximus, non appulisset hodie magnificentissimus Dux Dionysius, Ecclesiæ afflictæ curam habens, neque ea quæ sibi non conueniunt, vsurpasset, neque Ecclesiasticis rebus se immiscuisset, nisi à sanctissimis, qui illic congregati erant, Episcopis & Clero ipsorum deceptus, putasset eam canonicam (quod etiam præcepta eius testantur) quam absque eorum consilio aduersus Episcopum Constantiæ Cypri metropolis habuit. Oramus autem & has litteras magnificentissimi Ducis legi, & præcepta, & omnia simul quæ in hac tragœdia commissa & facta sunt, vt ex ipsis cognoscat sancta vestra & magna Synodus intolerabilem vim factam. Etenim non vulgaris tumultus in tota Metropoli ortus est. Præterea significamus sanctę vestræ Synodo, quòd cum litteris glorioſissimi Ducis, etiam Diaconus sanctæ Antiochenæ ecclesiæ missus est. Ideo obsecramus, & ad sancta vestra genua procidimus, vt canonica sententia etiam nunc, sicut initio à temporibus Apostolorum, & constitutionibus & canonibus sanctissimæ & magnæ Synodi Nicænæ, illæsa & superior insidijs & potentia permansit nostra Cypriorum synodus; ita & nunc per vestram incorruptam & iustissimam sententiam, etiam vestra constitutione iustitiam nobis fieri cupimus.

Rheginus Episcopus Constantiæ Cypri subscripsi manu mea.

Zenon Episcopus Curiẽsis sanctæ ecclesiæ Dei Cypri subscripsi manu mea.

Euagrius minimus Episcopus Solensis Cypri sanctæ Dei ecclesiæ subscripsi manu mea.

Rheginus Episcopus inquit: Quoniam etiam præceptum obtulimus magnificentissimi Capitanei Dionysij, scriptum ad illustrissimum Principem prouinciæ, oro vt & illius lectio fiat.

Sancta Synodus dixit: Legatur & illius magnificentissimi Dionysij præceptum.

Flauius Dionysius illustrissimus & magnificentissimus vtriusque exercitus magister, Theodoro illustrissimo Cypriorum regionis Præsidi. Regia auctoritas ob multas, & maxime Ecclesiasticas causas pientissimos Episcopos, vt in Epheso conueniant, diuinis apertis signatisq. litteris præcepit. Quoniam autem cognouimus, Episcopum Constantiensis ciuitatis è præsenti vita migrasse, & prædefinitum sibi diem impleuisse; necessariũ hoc mandatum tibi transmittendum esse iudicauimus, vt ne quis absque scitu vel scripto pientissimæ Synodi audeat in locum defuncti nominare alium. Decet enim expectare formam, quam talium pientissimorum Episcoporũ consentus præscribet. nam, vt diximus, harum rerum gratia prædicti pientissimi viri conuenire iussi sunt. Itaque si contentioli turbas excitarent, partim tua grauitas, partim obtemperans illi exercitus eas auertere studeat, modisq. omnibus prohibeat, & ne quem, vt dixi, progredi sinat, antequam pientissimi Episcopi sua auctoritate approbent. Quòd si hasce litteras præuenerit incerti Episcopi ordinatio, illum iuxta cæleste responsum Regum in Ephesum, vt alios, venire iubeas: neque ignores, quòd si aliter fieri approbaris, tu quidem auri libras quinque, exercitus vero alias tantas fisco inferre cogemini. Vt autem hæc, quæ iuxta pientissimorum Episcoporum petitionem decreta sunt, scribantur, & celerem finem sortiantur, Maturium & Adelphium ab exercitu iustimus ob hoc ad illos legari. Datæ xij. kalendas Iunij, Antiochiæ.

Rheginus Episcopus dixit: Est & aliud mandatum eiusdem magnificentissimi Dionysij, scriptũ ad pientissimum Clerum Constantiensis metropolis, quod & ipsum vt legatur oro.

Sancta Synodus dixit: Lectum & hoc, inseratur in acta commentariorum.

Flauius Dionysius magnificentissimus & glorioſiſ-

rioſiſſimus Comes, & Dux vtriuſque exercitus, ac Proconſul, pientiſſimis Clericis in metropoli Conſtantiæ Cypri. Nouit & veſtra pietas, quomodo Auguſti & * callinici orbis Domini religioſiſſimos & ſanctiſſimos Epiſcopos in Epheſo conuenire iuſſerunt ob multas alias, & maximè ob Eccleſiaſticas cauſas. Itaque quoniam ex ipſis ſanctiſſimis Epiſcopis qui hic conuenere, cognouimus quòd beatiſſimus Epiſcopus veſter iuxta diuinam voluntatem obdormierit; operæpretium cenſui, vt ſignificarem veſtræ pietati, & admonerem, vt caueatis vobis, ne quis à quopiã in Epiſcopum eligatur, vel ordinetur, (nam de hoc plane forma præſcribetur) ſed expectate ſententiam, quæ illic danda eſt. Dignum ſane & iuſtum, vt ſancti Patres ea quæ Patres iubent, obſeruent. Quòd ſi quempiam ante litteras noſtras continget in ſedem collocari, id quod non opinamur, illum cum pientiſſimis viris ad Epheſum, iuxta * diuinum edictum, vt veniat admoneatis; non ignorantes quòd laus ſequetur obtemperantes, inobedientes autem etiam præſens conuenienter corriget ſcriptum.

* inuictiſſimi

* regium

Sancta Synodus dixit: Quoniam autem cauſa quæ mouit magnificentiſſimum & glorioſiſſimũ Capitaneum Dionyſium vt hæc ſcriberet, obſcurius in propoſitis habetur; manifeſtius doceant præſentes pientiſſimi Epiſcopi ſanctarum Eccleſiarum quę in Cypro, quid mouerit magnificentiſſimum Capitaneum vt hæc mãdata emitteret.

Zenon Epiſcopus ciuitatis Curienſis Cypri dixit: Etiam beatę memoriæ Sapritius, qui mecum huc venit, eius rei gratia huc venit. Quoniam autem ex hac vita conceſſit, neceſſario nos docemus ſanctam veſtram & vniuerſalem Synodum, quòd ad ſuggeſtionem Antiocheni Epiſcopi & Cleri, magnificentiſſimus Capitaneus Principi & Clero ſcripſit.

Sancta Synodus dixit: Quid volente Antiocheno?

Euagrius Epiſcopus Solenſis Cypri reſpondit: Subijcere inſulam noſtram, & ordinandi ius ad ſe rapere attentat, præter Canones & conſuetudinem quæ iam olim inualuit.

Sancta Synodus dixit: Numquam ne Antiochenus viſus eſt in Conſtantia ordinare Epiſcopum?

Zenon Epiſcopus Curij Cypri dixit: A ſanctis Apoſtolis numquam poſſunt oſtendere, quòd adfuerit Antiochenus & ordinauerit, vel communicauerit vmquam inſulæ ordinationis gratiam, neque alius quiſquam.

Sancta Synodus dixit: Memor ſit ſancta Synodus canonis ſanctorum Patrum in Nicæa congregatorum, qui conſeruat vnicuique Eccleſiæ priſcam dignitatem. Hic etiam memor ſit Antiochiæ. Docete igitur, an non ius ordinandi ex more veteri apud vos habet Antiochenus. Can. 6.

Zenon Epiſcopus dixit: Prius affirmauimus, quòd numquam vel adfuerit, vel ordinauerit neque in metropoli, neque in alia ciuitate; ſed Synodus noſtræ prouinciæ congregata conſtituebat Metropolitanum: & oramus, vt veſtra ſancta Synodus ſua ſententia nobis conſentiat, & hæc ſtabiliat, ita vt vetus mos, ſicut hactenus robur habuit, ita & nunc habeat, & nullam nouitatem in noſtra prouincia fieri ſinat.

Sancta Synodus dixit: Doceant & hoc pientiſſimi magiſtri, num Troilus ille ſanctæ ac beatæ memoriæ Epiſcopus, qui nunc requieuit, vel ſanctæ memoriæ Sabinus, qui illum præceſſit, vel qui ante illos venerabilis Epiphanius, ab aliqua Synodo ordinati fuerint.

Zenon Epiſcopus dixit: Et nunc memorati Epiſcopi, & qui ante illos ſanctiſſimi Epiſcopi, & qui à ſanctis Apoſtolis erant, omnes orthodoxi, ab his qui in Cypro, conſtituti ſunt; & numquam locum habuit Antiochenus Epiſcopus, vel alius aliquis, ordinandi in noſtra prouincia.

Τῦφος τῆς ἁγίας συνόδου.

Decretum eiuſdem ſanctæ Synodi.

* ἐπείλιον

Ἡ ἁγία σύνοδος εἶπε· Πρᾶγμα ὃν δεῖ καὶ τοὺς ἐκκλησιαστικοὺς θεσμοὺς, καὶ τοὺς κανόνας τῶν ἁγίων πατέρων καινοτομούμενον, καὶ τὸ πάντων ἐλεύθερον ἀπτόμενον, ἐφάνη μᾶλλον ὁ θεοφιλέστατος συνεπίσκοπος Ρηγίνος, καὶ οἱ σὺν αὐτῷ θεοφιλέστατοι ἐπίσκοποι τῆς Κυπρίων ἐπαρχίας, Ζήνων, καὶ Εὐάγριος· ὅθεν ἐπειδὴ τὰ κοινὰ πάθη μείζονος δεῖται τῆς θεραπείας, ὡς καὶ μείζονα τὴν βλάβην φέροντα, καὶ μάλιστα, εἰ μὴ ἔθος ἀρχαῖον παρακολούθησεν, ὥστε τὸν ἐπίσκοπον τῆς Ἀντιοχέων πόλεως ἐν Κύπρῳ πᾶσαν χειροτονίας, καθὼς λέγεται τὰ λιβέλλων, καὶ τῶν οἰκείων φωνῶν ἐδίδαξαν οἱ εὐλαβέστατοι ἄνδρες, οἱ τὴν θεόσδοτον τῇ ἁγίᾳ συνόδῳ παιδεύμενοι, ἔχοντες τὰ ἀκριβέστερον, καὶ ἀβίαστον, οἱ τῶν ἁγίων ἐκκλησιῶν τῶν κατὰ τὴν Κύπρον θεσεσῶτες, καὶ τοὺς κανόνας τῶν ὁσίων πατέρων, καὶ τὴν ἀρχαίαν συνήθειαν, δι' ἑαυτῶν τὰς χειροτονίας τῶν εὐλαβεστάτων ἐπισκόπων ποιούμενοι. τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων, καὶ τῶν ἀπανταχοῦ ἐπαρχιῶν θεφυλάχθη-

Sancta Synodus dixit: Rem hanc, quæ præter Eccleſiaſticas conſtitutiones, & ſanctorum Patrum Canones innouatur, & omnium libertatem attingit, annuntiauit piiſſimus Epiſcopus Rheginus, & qui cum eo piiſſimi Epiſcopi prouinciæ Cypri, Zenon & Euagrius. Vnde quoniam communes morbi maiore egent remedio, eo quòd maius damnum afferant; ſi non eſt vetus mos, quòd Epiſcopus Antiochenus ordinet in Cypro, ſicut libellis & proprijs vocibus docuerunt religioſiſſimi viri, qui ad ſanctam Synodum acceſſerunt, habebunt ius ſuum intactum & inuiolatum qui ſanctis in Cypro Eccleſijs præſunt, ſecundum Canones ſanctorum Patrum, & veterem conſuetudinem, per ſeipſos ordinationes religioſiſſimorum Epiſcoporum facientes. Iſtud autem etiam in alijs diœceſibus, & in omnibus prouincijs ſeruetur,

uetur, vt nullus pijssimorum Episcoporum aliam prouinciam occupet, quæ antea & ab initio sub sua, vel antecessorum suorum potestate non fuerit: sed & si quis occupauerit, vel per vim sibi subegerit, ipsam restituat, ne Patrum Canones prætereantur, neve sub sacerdotij prætextu mundanæ potestatis fastus irrepat; ne clam paulatim libertas amittatur, quam nobis donauit sanguine suo Dominus noster IESVS Christus, omnium hominum liberator. Placuit igitur sanctæ & œcumenicæ Synodo, vt vnicuique prouinciæ pura & inuiolata, quæ iam inde ab initio habuit, sua iura seruentur, iuxta veterem consuetudinem; & liberum sit cuique Metropolitano actorum exempla ad suam securitatem excipere. Si quis autem veterem typum contempserit, pœnam non effugiet: & si quis his quæ nunc decreta sunt, pugnantes litteras attulerit, irritas esse decreuit sancta & vniuersalis Synodus.

A ται· ὥστε μηδένα τῶν θεοφιλεστάτων ἐπισκόπων ἐπαρχίαν ἑτέραν, οὐκ οὖσαν ἄνωθεν, καὶ ἐξ ἀρχῆς ὑπὸ τὴν αὐτοῦ, ἤγουν τῶν πρὸ αὐτοῦ χεῖρα, καταλαμβάνειν· ἀλλ' εἰ καί τις κατέλαβε, καὶ ὑφ' ἑαυτῷ πεποίηται βιασάμενος, ^x τοῦτον ἀποδιδόναι, ἵνα μὴ τῶν πατέρων οἱ κανόνες παραβαίνωνται, μηδὲ ἐν ἱερουργίας προσχήματι ἐξουσίας τῦφος ^x παρεισδύηται, μηδὲ λάθωμεν τὴν ἐλευθερίαν κατὰ μικρὸν ἀπολέσαντες, ἣν ἡμῖν ἐδωρήσατο τῷ ἰδίῳ αἵματι ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὁ πάντων ἀνθρώπων ἐλευθερωτής. Ἔδοξε τοίνυν τῇ ἁγίᾳ ^x καὶ οἰκουμενικῇ συνόδῳ, σώζεσθαι ἑκάστῃ ἐπαρχίᾳ κα-

B θαρὰ, καὶ ἀβίαστα τὰ αὐτῇ προσόντα δίκαια ἐξ ἀρχῆς ἄνωθεν, κατὰ τὸ πάλαι κρατῆσαν ἔθος· ἄδειαν ἔχοντος ἑκάστου μητροπολίτου τὰ ἴσα τῶν πεπραγμένων πρὸς τὸ οἰκεῖον ἀσφαλὲς ἐκλαβεῖν· εἰ δέ τις μαχόμενον τύπον τοῖς νῦν ὡρισμένοις προκομίσοι, ἄκυρον τοῦτον εἶναι ἔδοξε τῇ ἁγίᾳ πάσῃ, καὶ οἰκουμενικῇ συνόδῳ.

^x τούτων

^x κοσμικῆς παρεισδύηται

^x τούτῃ καὶ

CANONES DVCENTORVM sanctorum ac beatorum Patrum, qui Ephesi conuenerunt.

Sancta & œcumenica Synodus ex decreto pijssimorum Imperatorum Ephesi congregata, singularum prouinciarum ac ciuitatum Episcopis, Presbyteris, Diaconis, & vniuerso populo.

CVM essemus Ephesi secundum pias [Imperatorum] litteras cōgregati, defecerunt quidam à nobis numero paulo plus triginta, defectionis suæ antesignanum Ioannem Antiochenum Episcopum habentes. Horum nomina hæc sunt. Primus ipse Ioannes Antiochiæ Syriæ Episcopus, Ioannes Damasci Episcopus, Alexander Apameę, Alexāder Hierapolis, Himerius Nicomediæ, Fritilas Heracleæ, Helladius Tarsi, Maximinus Anazarbi, Dorotheus Marcianopolis, Petrus Traianopolis, Paulus Emisæ, Polychronius Heracleopolis, Eutherius Tyanensiū, Meletius Neocæsariensis, Theodoretus Cyri, Apringius ^x Chalcedonis, Macarius Laodiceæ magnæ, Zosys Esbūtis, Sallustius Coryci Cilicię, Hesychius Castabalæ Ciliciæ, Valentinus Mutloblacæ, Eustathius Parnassi, Philippus Theodosiopolis, Daniel, & Dexianus, & Iulianus, & Cyrillus, & Olympius, & Diogenes, & Palladius, Theophanes Philadelphiæ, Tarianus Augustæ, Aurelius Irenopolitanus, Musæus Aradi, Helladius Ptolemaidis. Hi nullam omnino Ecclesiasticę cōmunionis facultatem habentes, vt ex auctoritate sacerdotali cuiquam nocere vel prodesse possint, propterea quod etiam quidam ex ipsis sunt depositi, cum primis Nestorij & Celestij sequi sentētias manifeste ex eo sunt deprehensi, quòd Nestorium nobiscum condemnare noluerunt: quos sancta

^x Chalcidis,

ΚΑΝΟΝΕΣ ΤΩΝ ΔΙΑΚΟΣΙΩΝ ἁγίων καὶ μακαρίων πατέρων τῶν ἐν Ἐφέσῳ συνελθόντων.

C Ἡ ἁγία, καὶ οἰκουμενικὴ σύνοδος, ἡ ἐν Ἐφέσῳ συγκροτηθεῖσα ἐκ θεσπίσματος τῶν εὐσεβεστάτων βασιλέων, τοῖς καθ' ἑκάστην ἐπαρχίαν τε, καὶ πόλιν ἐπισκόποις, πρεσβυτέροις, διακόνοις, καὶ παντὶ τῷ λαῷ.

Συναχθέντων ἡμῶν κατὰ τὸ εὐσεβὲς γράμμα ἐν τῇ Ἐφεσίων μητροπόλει, ἀπέστησάν τινες ἐξ ἡμῶν, ὄντες τὸν ἀριθμὸν τριάκοντα, μικρῷ πρὸς, ἔξαρχον τῆς ἑαυτῶν ἀποστασίας ἐσχηκότες τὸν τῆς Ἀντιοχέων ἐπίσκοπον Ἰωάννην· ὧν καὶ τὰ ὀνόματά ἐστι ταῦτα. πρῶτος

D ^x οὗτος Ἰωάννης ὁ Ἀντιοχείας τῆς Συρίας, καὶ Ἰωάννης Δαμασκοῦ, Ἀλέξανδρος Ἀπαμείας, Ἀλέξανδρος Ἱεραπόλεως, Ἱμέριος Νικομηδείας, Φριτιλᾶς Ἡρακλείας, Ἑλλάδιος Ταρσοῦ, Μαξιμῖνος Ἀναζάρβου, ^x Θεόδωρος Μαρκιανουπόλεως, Πέτρος Τραϊανουπόλεως, Παῦλος ^x Ἐμίσης, Πολυχρόνιος Ἡρακλειωτῶν πόλεως, ^x Εὐθύριος Τυάνων, Μελέτιος Νεοκαισαρείας, Θεοδώρητος Κύρου, Ἀπρίγγιος ^x Χαλκηδόνος, Μακάριος Λαοδικείας τῆς μεγάλης, Ζῶσος Ἐσβοῦντος, Σαλούστιος Κωρύκου Κιλικίας, Ἡσύχιος Κασταβάλης

E Κιλικίας, Οὐαλεντῖνος Μουτλοβλάκης, Εὐστάθιος Παρνασσοῦ, Φίλιππος Θεοδοσιανῶν, Δανιήλ τε, καὶ Δεξιανὸς, Ἰουλιανός τε, καὶ Κύριλλος, Ὀλύμπιός τε, καὶ Διογένης, Θεοφάνης Φιλαδελφείας, ^x Τραϊανὸς Αὐγούστης, Αὐρήλιος Εἰρηνουπόλεως, Μουσαῖος Ἀράδου, Ἑλλάδιος Πτολεμαίδος· οἵ τινες τῆς ἐκκλησιαστικῆς κοινωνίας μηδεμίαν ἔχοντες ἄδειαν, ὡς ἐξ ^x αὐθεντείας ἱερατικῆς, εἰς τὸ δύνασθαί τινας ἐκ ταύτης βλάπτειν, ἢ ὠφελεῖν, διὰ τὸ καί τινας ἐν αὐτοῖς εἶναι καθῃρημένους, πρὸ πάντων μὲν τὰ Νεστορίου, καὶ τὰ Κελεστίου φρονήματα ἐπιφερόμενοι σαφέστατα ἀπεδείχθησαν ἐκ τοῦ μὴ ἑλέσθαι μεθ' ἡμῶν Νεστορίου καταψηφίσασθαι·

^x ἀντὸς

^x Δωρόθεος

^x Ἐμίσης

^x Εὐθύριος

^x Χαλκήδος

^x Τριανὸς

^x αὐθεντίας

σωδου· οὕς τινας δόγματι κοινῷ ἡ ἁγία σύνοδος πάσης μὲν ἐκκλησιαστικῆς κοινωνίας ἀλλοτρίους ἐποίησε, πᾶσαν δὲ αὐτῶν ἐνέργειαν ἱερατικὴν ἀφεῖλε, δι' ἧς ἠδύναντο βλάπτειν, ἢ ὠφελεῖν τινάς.

A sancta Synodus communi decreto ab omni Ecclesiastica communione alienos esse statuit, & omnem sacerdotij efficaciam illis ademit, per quã aliquibus vel nocere vel prodesse poterant.

Καν. α'. Ἐπειδὴ δὲ ἐχρῆν καὶ τοὺς ἀπολειφθέντας τῆς ἁγίας συνόδου, ἐν μείναντας καὶ χώρᾳ, ἢ πόλει ἀφ' ἅπερ αἴτιον ἡ ἐκκλησιαστικὸν, ἢ σωματικὸν, μὴ ἀγνοῆσαι τὰ περὶ αὐτῶν πεπτωμένα, γνωρίζομεν τῇ ὑμετέρᾳ ἁγιότητι, καὶ ἀγάπῃ, ὅτι πρὶν ἢ παρ' ἑνὸς ἑκάστου μητροπολίτου τῆς ἐπαρχίας, ἀποστασίας τῆς ἁγίας, καὶ οἰκουμενικῆς συνόδου, συμφέρεσθαι τῷ τῆς ἀποστασίας συνεδρίῳ, ἢ μὴ τοῦτο συμφέρεσθαι, ἢ τὰ Κελεστίου ἐφρονήσαν, ἢ φρονήσῃ, οὔτος καὶ τῶν τῆς ἐπαρχίας ἐπισκόπων ἀμφισβητεῖσθαί τι οὐδαμῶς δύναται, πάσης ἐκκλησιαστικῆς κοινωνίας ἐστερῆσθαι ἤδη ὑπὸ τῆς συνόδου ἐκβεβλημένος, καὶ ἀνενέργητος ὑπάρχων· ἀλλὰ καὶ αὐτοῖς τοῖς τῆς ἐπαρχίας ἐπισκόποις, καὶ τοῖς πλὴν μητροπολίτοις, τοῖς τὰ τῆς ὀρθοδοξίας φρονοῦσιν, ὑποκεῖσθαι τὰ εἰς τὸ πάντη καὶ τοῦ βαθμοῦ τῆς ἐπισκοπῆς ἐκβεβλῆσθαι.

Quoniam autẽ oportebat & absentes à sancta Synodo, morantesq. in vrbibus & prouincijs ob aliquod impedimentum, siue ecclesiasticum, siue corporeum, non ignorare quæ de ipsis sunt constituta; significamus sanctitati vestræ ac dilectioni, vt si quispiã Metropolita prouinciæ, derelicta sancta & œcumenica Synodo, aut accesserit ad illorum defectionis consessum, aut accedet in posterum, siue cum Celestio sentit, aut sentiet, ipse nihil amplius poterit agere aduersus prouinciæ Episcopos, vt qui iam inde à Synodo totius Ecclesiasticæ communionis expers sit factus, & prorsus *inutilis; sed & ipsis Episcopis illius prouinciæ, circumq. vicinis Metropolitis recta sentientibus subiacebit, vt omnino deiectus sit à sede Episcopatus. Can. I.

* ad functionem inhabilis. * etiam à gradu

Καν. β'. Εἰ δέ τινες ἐπαρχιῶται ἐπίσκοποι ἀπολείφθησαν τῆς ἁγίας συνόδου, καὶ τῇ ἀποστασίᾳ συνετέθησαν, ἢ συντεθῆναι προσθῆσιν, ἢ καὶ ἑαυτοὺς χειροτονήσαντες τῇ Νεστορίου καθαιρεσει, ἐπαλινδρομήσασι πρὸς τὸ τῆς ἀποστασίας συνέδριον, τύπους πάντη καὶ τὸ δόξαν τῇ ἁγίᾳ συνόδῳ ἀλλοτρίους εἶναι τῆς ἱερωσύνης ἐκ τοῦ βαθμοῦ ἐκπίπτειν.

Si qui autem prouinciales Episcopi à sancta Synodo abfuerunt, & deficientibus adhæserunt, aut adhærere tentauerint, vel etiam postquam subscripserunt Nestorij depositioni, rursus ad defectionis consessum recurrerunt: istos placuit sanctæ Synodo penitus alienos esse à sacerdotio, & à gradu cecidisse. Can. II.

Καν. γ'. Εἰ δέ τινες καὶ τῶν ἐν ἑκάστῃ πόλει, ἢ χώρᾳ κληρικῶν ἦσαν Νεστορίῳ, καὶ τῶν σὺν αὐτῷ ὄντων, τῆς ἱερωσύνης ἐκωλύθησαν μόνῳ τὰ ὀρθῶς φρονεῖν, ἐδικαιώσαμεν καὶ τούτους τὸν ἴδιον ἀπολαβεῖν βαθμόν. κοινωνοῦς δὲ τοὺς ἐν ὀρθοδοξῳ, καὶ οἰκουμενικῇ συνόδῳ συμφρονοῦντας κληρικοὺς, κελεύομεν τοῖς δεσποτικοῖς, ἢ ἀφιεμένοις ἐπισκόποις, μηδόλως ἐνοχλεῖσθαι καὶ μηδένα τρόπον.

Si qui autem clericorum defecerunt, & ausi fuerint vel priuatim, vel publice quæ sunt Nestorij aut Celestij sapere, sancitum est à sancta Synodo illos quoque depositos esse. C. III. C. IV.

Καν. δ'. Εἰ δέ τινες ἀποστατήσαντες τῶν κληρικῶν, ἢ πολιτικήσαντες ἢ κατ' ἰδίαν, ἢ δημοσίᾳ τὰ Νεστορίου, ἢ τὰ Κελεστίου φρονήσαι, καὶ τούτους εἶναι καθῃρημένους, ἐνόσῳ τῆς ἁγίας συνόδου δεδικαίωται.

Quicumque autem ob turpia gesta sunt à sancta Synodo condemnati, vel à proprijs eorum Episcopis, quibus præter Canones Nestorius, qui nullum rerum discrimen habebat, & qui cum illo eadem sentiunt, restituere conati sunt gradum vel communionem, aut conabuntur; istos censuimus nihil profecisse, & manere & esse nihilominus depositos. C. V.

Καν. ε'. Ὅσοι δὲ ἐπὶ αἰτίοις πράξεσι καταγέγραπται ὑπὸ τῆς ἁγίας συνόδου, ἢ ὑπὸ τῶν οἰκείων ἐπισκόπων, καὶ τούτοις ἀκοινωνήτους καὶ τὸν ἐν ἅπασιν ἀδιάφορον αὐτὸν Νεστόριον, καὶ οἱ τὰ αὐτοῦ φρονοῦντες, δοκεῖν ἐπανάγεσθαι, ἢ προσῆκον κοινωνίαν, ἢ βαθμὸν, ἀνωφελῆτους εἶναι, καὶ μένειν καὶ τούτους, καὶ εἶναι οὐδὲν ἧττον καθῃρημένους ἐδικαιώσαμεν.

Similiter autem & si qui velint ea quæ de singulis per sanctam Synodum Ephesinam gesta sunt, quocumque modo mouere: sancta Synodus ipsa decreuit, si quidem Episcopi aut clerici fuerint, eos omnino à proprio cadere gradu: si vero laici, excommunicatos esse. C. VI.

Καν. ς'. Ὁμοίως δὲ καὶ εἴ τινες βούλοιντο τὰ περὶ ἑκάστων πεπραγμένα ἐν τῇ ἁγίᾳ συνόδῳ, τῇ ἐν Ἐφέσῳ, οἱαδήποτε τρόπῳ ἀνακαλεῖν, ἡ ἁγία σύνοδος ὥρισεν, εἰ μὲν ἐπίσκοποι εἶεν, ἢ κληρικοὶ, ἑαυτῶν παντελῶς ἀποπίπτειν βαθμοῦ, εἰ δὲ λαϊκοὶ, ἀκοινωνήτους ὑπάρχειν.

Et subscripserunt omnes Episcopi in [commentariorum] serie recensiti.

In Vaticanis libris, & nonnullis aliis, reperiuntur hi sex Canones tantum: in quibusdam vero additur sub nomine vii Canonis, definitio sanctæ Synodi post relationem Charisij presbyteri eius, quæ sub eo habetur c. 28. 29. 30. & pro Canone vii. aliud Synodi decretum de Episcopo Cypri, quod postea rursum pertinacem pronunciat paulo ẽ. hoc cod. col. 1403.

EIVSDEM SANCTAE EPHESINAE Synodi epiſtola ad ſacram Synodum in Pamphylia, de Euſtathio, qui ipſorum Metropolita factus erat.

ΕΠΙΣΤΟΛΗ ΤΗΣ ΑΥΤΗΣ ΕΝ ΕΦΕσῳ ἁγίας συνόδου πρὸς τὴν ἐν Παμφυλίᾳ ἁγίαν σύνοδον, περὶ Εὐσταθίου τοῦ γενομένου αὐτῶν μητροπολίτου.

Eccli. 32. d. 24.

CVm diuinitus inſpirata Scriptura dicat: Sine conſilio nihil facias; eos in primis qui ſacro aliquo in munere verſari volunt, magna diligentia, omniq. ſtudio in id incumbere oportet, vt in omnibus rebus adminiſtrandis agendisq. ſumma adhibeatur conſideratio. nam ijs qui ſic viuere volunt, in optima ſpe res eorum ſitas eſſe; & veluti ſecundo curſu, quæ optant, ſuccedere contingit. Et ſane hæc non parum rationi conſentanea eſt oratio. Verum interim ſolet incidere aliquando aſper ac intolerandus dolor, qui mentem humanam tamquam ſubito aliquo fulminis percellat impetu, itaq. eam perturbatam peruerſamq. reddat, vt & ab vtiliū honeſtorumq. indagatione abducatur, & ad ea quæ natura ad lædendum ſunt comparata, ſpecie bonitatis perſequenda impellatur. Tale quiddam ſanctiſſimo illi religioſiſſimoq. viro Euſtathio contigiſſe cognouimus. Rite enim, ac ſecundum Canones, vt omnium teſtimonio probatur, electus eſt. Poſtea vero, cum in tumultum à nonnullis, vt dicit, pertractus eſſet, ſubitisq. ac inſperatis vndique malis circumſeptus (cum vſum in rebus gerendis admodum exiguum haberet) ſuſtinere tam multas, tamq. graues, quæ ei incumbebant, curas non vellet, nec refutare eorum qui ipſum adorirentur, maledicta, cum poſſet; recuſationis & abdicationis obtulit neſcio quo pacto libellum: quum contra oportebat, eam, quam ſemel fidei ſuæ ſacerdotalem curam commiſſam habuerat, fortitudine ſpiritali tenere, labores ſubire, ac animo volenti ſudorem, cui merces propoſita eſt, ſuſtinere. Quæ diligentia, quoniam in hoc aperte deſiderata fuit, (id tamen ex exiguo rerum vſu potius, quàm ex ignauiæ, deſidiæq. vitio) non leui equidem cauſa, quæ veſtra pietas eſt, memoratum Dei amantiſſimum fratrem noſtrum, ac in Epiſcopali dignitate collegam, Theodorum eligere compulſi eſtis, qui curam Eccleſiæ ſubiturus ſit. Indignum quippe fuiſſet, viduam manere Eccleſiam; indignum, paſtore carere Saluatoris noſtri ouilia. Quoniam ergo flens rogatum venit Euſtathius, cum ſanctiſſimo Theodoro Epiſcopo non de ciuitate recipienda, non de Eccleſia decertans, ſed ſolum Epiſcopalis nominis honorem ac vocationem expetens: hominis nos ſenectus ſane commouit vniuerſos; nec vt priuatas eius lacrymas, ſed tamquam communes reputantes, inquirere ſtuduimus, legitimam ne paſſus eſſet memoratus vir depoſitionem, an de abſurdis factis dictisve conuictus eſſet, obtrectantibus nonnullis aduerſus ipſius exiſtimationem: ſtatimq. reperimus, hominem nihil huiuſmodi perpetraſſe, ſed potius illi pro crimine recuſationem officij vitio datam fuiſſe. Vnde neque pio veſtro ſtudio ſuccenſuimus, quo in illius locum conuenienter prædictus reuerendiſſimus Epiſcopus Theodorus ſuffectus eſt: ſed quia aduerſus eius animum à negotijs gerendis remotum non admodum decertare oportuit, ſed miſerari potius

Μετὰ βουλῆς πάντα ποίει, τῆς θεοπνεύστου λεγούσης γραφῆς, Μὴ χωλῶν δὴ μᾶλιστα τοὺς ἰσχὺν λαχόντας μὴ πόνου ἀπεμβάσεως τῶν ἐφ' ἅπασι τοῖς πρακτέοις ποιεῖσθαι διαφέρειν· διαβιοῦν γὰρ οὕτως ἐθέλουσιν, ἐν καλῷ τῆς ἐλπίδος κεῖσθαί τι τὰ κατ' αὐτοὺς, καὶ οἷον ἐξ οὐρίας ἐν τοῖς κατ' ἀγῶνα διαφέρεσθαι συμβαίνει. καὶ πολὺ γέ τοι εἰκὸς ὁ λόγος ἔχει· ἀλλ' οἶδεν ἐνίοτε ὅτε θρῖμβος, καὶ ἀφόρητος λύπη καταπλήξασα νοῦ κατασαλεύσαί τι δεινῶς αὐτὸν, καὶ τῆς τῶν δεόντων διανεμήσεως ἧττον, ἀπαπεῖσαί τι τὸ πεφυκὸς ἀδικεῖν· ὡς τι τῶν ἀνησιφόρων ἰδεῖν. πιεσθέν τι πεπονθότα πλημμελεῖν τὸν ἀλλαβέσπιν, καὶ θεοσεβέστατον Εὐστάθιον. κεχειροτόνηται μὲν γὰρ, ὡς μεμαρτύρηται, κανονικῶς· πλοκαβημένος δέ, ὡς φησι, τῷ δή τινων, καὶ ἀδοκήτοις ὠθεῖσθαι ἐμβιβηκώς, εἶτα ἐκ πολλῆς ἄγαν ἀπραγμοσύνης ἀπρήκτως τῷ αὐτῆσαι τῶν ἐπενηνεγμένων αὐτῷ φροντίδων, καὶ πρὸς ἀθρόαν τὰς ἀφ' ἑαυτοῦ τῶν ἐπιφυομένων αὐτῷ δυσθημίας ἀμύνασθαι, περαιτέρω ἐκ ἴσμεν ὅπως πεσεκόμισε βιβλίον· ἐφ' ᾧ δὴ ὡς ἅπαξ ἐγκεχειρισμένον ἱερατικῷ φροντίδα, ταύτης ἔχεσθαι μετ' ἀρωστίας πολυμηχάνου, καὶ οἷον αἰτιᾶσθαι τὰς πόνους, καὶ ἱκετεῦσαι τὸν ἔμμισθον ἐθέλειν ὑπομένειν. ἐφάνη δὲ ἅπαξ ὀλιγώρως ἔχοντα παρέδειξεν ἑαυτὸν, τοῦτο παθῶν ἐξ ἀπραγμοσύνης μᾶλλον, ἢ ἔκνευ, καὶ ῥᾳθυμίας, κεχειροτονῆσθαι ἀναγκαίως ἡμῖν ἔφα θεοσέβειαν τὸν ἀλλαβέσπιν, καὶ θεοφιλέστατον ἀδελφὸν ἡμῶν, καὶ συνεπίσκοπον Θεόδωρον, φροντιοῦσι τῆς ἐκκλησίας· ἃ δὴ ὧν ἀκόλουθον χρεών αὐτῷ, καὶ ὑπισχνεῖτο δίκαι διαπλέειν τοῦ σωτῆρος τὰ πρόσωπα. ἐφάνη δὲ σεσηλῆσθαι κλαίων, ἢ σὺν τῆς πόλεως, ἢ δὲ τῆς ἐκκλησίας φιλονεικῶν τῷ μνημονεύθέντι θεοσεβεστάτῳ ὑπισκόπῳ Θεοδώρῳ, ἐξαυτῶν δὲ πῶς τῷ τοῦ ὑπισκόπου τιμῷ, καὶ κλήσιν, σωληφθεῖσαν ἅπαντες τῷ πρεσβύτῃ, καὶ κοινὸν εἶναι λογισάμενοι τὸ αὐτῷ δάκρυον, ἐσκοποῦμεν μαθεῖν, εἰ καθαίρεσιν ἔννομον ὑπομεμένηκεν ὁ μνημονευθείς, ἤγουν ὑπό τινων ἐλήλεγκται πρός τινων καταφλυαρηθέντων αὐτῷ τὸ ὑπολήψεως· καὶ δὴ ἐμάθομεν πεπρᾶχθαι μὲν τοιοῦτον οὐδέν, δόξαι δὲ μᾶλλον τῷ μνημονευθέντι αὐτὸ ἐγκλήματος τὸ παραίτησιν. ὅθεν καὶ τῇ ὑμετέρᾳ θεοσεβείᾳ ἐμεμψάμεθα, χειροτονήσειν δεόντως εἰς τὸν αὐτοῦ τόπον τὸν μνημονευθέντα ἀλλαβέσπιν ὑπίσκοπον Θεόδωρον. ἐπεὶ δὴ ὃ τῇ ἀπραγμοσύνῃ τοῦ αὐδρὸς ἡ σφέρα φιλονεικῶν ἀκόλουθον, εἶδεν δὲ μᾶλλον ἐλεῆσαι περι-

πρεσβύτην, ἐξ ὧν καὶ πόλεως τῆς συγγενίδος αὐτὸν, & πατρῴων ἐδαφῶν ἐν μακροῖς οὕτω γενόμενα χρόνοις, ἐδικαιώσαμεν, καὶ ὠφείλομεν δίκαια πάσης αὐτὸν λογίας ἔχειν τὸ τῆς ἐπισκοπῆς ὄνομα, καὶ τὴν τιμὴν, καὶ τὴν κοινωνίαν· οὕτω μέντοι, ὥστε μὴ χειροτονεῖν αὐτὸν, μήτε μὴν ἐκκλησίαν καταλαβόντα ἱερουργεῖν ἐξ ἰδίας * αὐθεντίας· ἀλλ' ἢ ἄρα συμψηφαμβάνοντα, εἴπερ ἐπιτρέπεται, εἰ τύχοι, τῷ ἀδελφῷ, καὶ συνεπισκόπῳ, κατ' ἐπίδοσιν, καὶ ἀγάπην τὴν ἐν Χριστῷ. εἰ δέ τι βελτίωθεν χρησιμεῦον εἰς αὐτὸν ἢ νῦν, ἢ εἰς τὸ μετὰ ταῦτα, δρισθήσεται καὶ τοῦτο τῇ ἁγίᾳ συνόδῳ.

* αὐτοπάσ' ἐξουσίαν

tius senem, qui procul ab vrbe in qua natus fuerat, & à patrijs ædibus tamdiu abfuisset; iustum rectumq. esse definiuimus, vt absque omni contradictione & nomen retineat Episcopi, & honorem, & communionem: ea tamen lege, vt neque ordinandi ipse auctoritatem habeat, neque, vbi in illam Ecclesiam venerit, ex propria sacrificet auctoritate; nisi id sibi vel adiuuandi causa, vel concessionis ratione, affectu amoreq. Christiano à fratre & coëpiscopo, si ita contigerit, liberaliter deferatur. Quòd si vos de eo melius consilium aut nunc explicare potestis, aut in posterũ explicare studebitis, gratum id etiã acceptumq. sanctæ Synodo futurum est.

DEFINITIO SANCTAE ET œcumenicæ Synodi Ephesinæ contra impios Messalianitas, qui & Euchetæ, & Enthusiastæ quoque appellantur.

: Euchetæ de Nicephor. lib. 12. cap. 34.

VEnientes ad nos pientissimi & religiosissimi Episcopi Valerianus & Amphilochius, proposuerunt in communi considerandum de Messalianitis, hoc est, Euchetis, vel Enthusiastis, qui in Pamphylia versantur, vel quocumque nomine contaminatissima hæresis vocatur. At nobis considerantibus attulit pientissimus & religiosissimus Episcopus Valerianus schedulam synodicam de illis compositam in magna Constantinopoli sub beatæ memoriæ Sisinnio: quæ vbi lecta, ab omnibus probata est, quòd bene sit condita, rectèq. habeat. Et placuit nobis omnibus, & pietissimis Episcopis Valeriano & Amphilochio, & omnibus Pamphyliæ & Lycaoniæ prouinciarum pientissimis Episcopis, vt omnia quæ in synodica charta contenta, robur habeant, & nullo modo prætereunda; vt solida sint & ea quæ in Alexandria acta sunt; ita vt omnes, qui per vniuersam prouinciã hæretici Messaliani vel Enthusiastæ sunt, vel de eius hæreseos morbo suspecti, siue clerici, siue laici sint, conueniantur: & si quidem anathematizauerint, iuxta ea quæ in prædicta Synodo scripto pronuntiata sunt, in scriptis; si clerici fuerint, maneant clerici; si laici, ad communionem admittantur. Quòd si renuerint anathematizare, si Presbyteri vel Diaconi fuerint, vel in alio quopiam gradu Ecclesiç, excidant & à clero, & à gradu, & à communione: laici vero anathematizentur. Conuicti quoque non permittantur habere monasteria, vt ne zizania diffundantur & crescant. Hæc vt sic agantur, omnes vires intendant pientissimi Episcopi Valerianus & Amphilochius, ceteriq. reuerendissimi totius prouinciæ Episcopi. Vnde ad hæc placuit, librum * pollutum illius hæreseos, qui dicitur Asceticon, anathematizari, quem attulerat religiosissimus & pientissimus Valerianus, vtpote ab hæreticis compositum. Similiter si quid illorum impietatem sapiens apud pleroſque inueniatur, etiam hoc anathema sit. Præterea dum conueniunt, quæ

* polluta

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B

vtilia & necessaria ad concordiam & communionem & * dispensationem, manifeste scriptis commendentur. Si autem quæstio oborta de his quæ in hoc negotio sunt, & si quid difficile & ambiguum fuerit, quod pientissimis Episcopis Valeriano & Amphilochio, ceterisq. per totam prouinciam Episcopis non probatur, admotis scriptis omnia excutere debent. Et si relicti fuerint pientissimi Episcopi vel Lyciorum, vel Lycaoniorum; non relinquatur tamen Metropolitanus, C prouinciæ cuiuscumque fuerit. In commentarios hæc referenda, vt si qui opus habent ijs, inueniant, quò etiam alijs ea diligentius expouant.

* dispositionem.

SVPPLEX LIBELLVS AB Euprepio Episcopo Byzes & Arcadiopolis, & Cyrillo Episcopo Cœlenti, sanctæ Synodo oblatus.

Sanctæ & vniuersali Synodo gratia Dei & assensu pientissimorum Regum in Ephesiorum metropoli congregatæ, ab Euprepio Episcopo Byzes & Arcadiopolis, & Cyrillo Episcopo Cœlensi.

D

VEtus mos viget in prouincijs Europæ, quòd singuli Episcopi duos vel tres sub se habeãt * Episcopos; vnde Heracleæ Episcopus sub se habet Heracleam & Panion; Episcopus autem Byzes, sub se Byzen & Arcadiopolim; Cœlensis vero similiter habet Cœlan & Callipolim: porro Episcopus Sabsadiæ sub se habet Sabsadiã & Aphrodisiadem. Itaque olim & ab initio Ecclesias illas duo Europæ Episcopi administrabant, & numquam prædictæ ciuitates proprios acceperunt Episcopos; sed aliæ quidem sub Heraclea fuerunt ab initio; Arcadiopolis autem fuit Episcopi Byzensis; Callipolis similiter sub Episcopo Cœlensi. Verum quoniam nunc * Phrinclas Heracleæ Episcopus à sancta Synodo apostata factus, Nestorio, & cum illo sentientibus se addixit (suspicamur autem, quòd numquã vel ipse vlciscens tamquam hostes, vel qui cum ipso Heracleæ Episcoparum administrant, veniant ad ordinandum Episcopos, iuxta veterem & roboratam consuetudinem in memoratis ciuitatibus, quæ numquã pro-

E

* f. Episcopatus

* f. Fritilas

Ο ΤΡΙΤΟΣ ΤΟΜΟΣ· ΕΝ Ω ΤΩΝ ΠΡΟΣ ΤΗΝ ΣΥΝΟΔΟΝ ΕΝΙΑ, ΚΑΙ ΑΛΛΑ ΤΑ ΜΕΤ' ΑΥΤΗΝ.

TERTIA PARS, IN QVA CONTINENTVR nonnulla ad Concilium ſpectantia, & alia quæ poſt Concilium acta ſunt.

ΕΠΙΛΥΣΙΣ ΤΩΝ ΔΩΔΕΚΑ ΚΕφαλαίων, ῥηθεῖσα ἐν Εφέσῳ ὑπὸ Κυρίλλου ἀρχιεπισκόπου Αλεξαιδρείας, τῆς ἁγίας συνόδου ἀξιωσάσης αὐτὸν σαφέστερον αὐτοῖς ἐκτρανωθῆναι τὴν τούτων λύσιν.

EXPLANATIO DVODECIM Capitum, Epheſi pronuntiata à Cyrillo Archiepiſcopo Alexandrino, ſancta Synodo clariorem illorum declarationem exigente.

ΠΑΝΤΑ ἐνώπια τοῖς συνιοῦσι, καὶ ὀρθὰ τοῖς εὑρίσκουσι γνῶσιν, κατὰ τὸ γεγραμμένον· οἱ μὲν γὰρ ὀξεῖ τε, καὶ καθαρῷ διανοίας ὄμματι, τοῖς ἱεροῖς τῆς θεοπνεύστου γραφῆς περιτυγχάνοντες λόγοις, τὸ ἐξ αὐτῶν ὄφελος, θεῖον ὥσπερ τινὰ, καὶ οὐράνιον θησαυρὸν ταῖς ἑαυτῶν εἰσοικίζουσι ψυχαῖς· οἱ δὲ τὸν νοῦν ἔχοντες τῷ ψεύδει προσνενευκότα, καὶ ταῖς τινῶν ἀθυροστομίαις ἡττώμενον, βεβήλου γνώσεως ἐραστὴν, ἐκείνων ἔσονται κοινωνοὶ, περὶ ὧν ὁ μακάριος γράφει Παῦλος· ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ· τυφλώττουσι γὰρ, καὶ εἰσὶν ὁδηγοὶ τυφλῶν· τοιγάρτοι καὶ τοῖς τῆς ἀπωλείας ἐμπίπτουσι βόθροις· ὡς γὰρ αὐτός που φησὶν ὁ σωτήρ· τυφλὸς τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθρον ἐμπεσοῦνται. καταφλυαροῦσι τοίνυν τινὲς τῶν τῆς ἀληθείας δογμάτων, καὶ δὴ καὶ σκαιότητος διαβολικῆς τὸν οἰκεῖον ἐμπλήσαντες νοῦν, παραχαράττειν ἐπείγονται τὸ τῆς ἀληθείας μυστήριον, καὶ τῆς μετὰ σαρκὸς οἰκονομίας τοῦ μονογενοῦς οὐ μετρίως ποιοῦνται τὴν κατάῤῥησιν, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνος διαβεβαιοῦνται, κατὰ τὸ γεγραμμένον. εὑρεταὶ δὲ τῆς τοιαύτης ἀσεβείας γεγόνασι πολλοὶ μὲν καὶ ἕτεροι, κατὰ τοὺς ἄνωθεν ἔτι παρῳχηκότας καιρούς· νυνὶ δὲ τῆς ἐκείνων ἀνοσιότητος οὐδὲν ἀποδεόντες, Νεστόριος, καὶ οἱ σὺν αὐτῷ, κατὰ τοὺς ἀρχαίους ἐκείνους Φαρισαίους ἀντανιστάμενοι τῷ Χριστῷ, καὶ ἀνέδην ἀνακεκραγότες· διὰ τί σὺ ἄνθρωπος ὢν, ποιεῖς ἑαυτὸν θεόν; ἢν οὖν ἀναγκαῖον καὶ ἡμᾶς αὐτοὺς τοῖς παρ' ἐκείνων ἀνταποδύεσθαι λόγοις, ἀναθεματίσαι τε αὐτῶν τὰ μιαρὰ, καὶ βέβηλα δόγματα, μεμνημένους θεοῦ λέγοντος διὰ φωνῆς προφήτου· ἱερεῖς ἀκούσατε, καὶ ἐπιμαρτύρασθε τῷ οἴκῳ Ισραὴλ, λέγει κύριος παντοκράτωρ· καὶ πάλιν· πορεύεσθε διὰ τῶν πυλῶν μου, καὶ τοὺς λίθους ἐκ τῆς ὁδοῦ διαῤῥίψατε· δεῖ γὰρ ἡμᾶς τῶν τῆς ἀληθείας ὑπεραθλοῦντας δογμάτων,

ἐκθεῖναι

τῆς τινῶν ἀθυροστομίας

ἐξ ἔτι

ἀνταποδύεσθαι

A

B

C

OMNIA, vt ſcriptum eſt, obuia ſunt intelligentibus, & recta inuenientibus ſcientiam. Etenim qui ſacra diuinæ Scripturæ verba acuto puroq. oculo perlegunt, hi quod vtile in ijs occurrit, veluti diuinum quemdam & cæleſtem theſaurum in animos ſuos recondunt: qui vero mentem obtinent ad mendacium propenſam, nonnullorumq. nugacitati mancipatam, ac profanæ ſcientiæ auidam, illorum ſocij cenſebuntur, de quibus beatus Paulus ſcriptum reliquit: In quibus Deus huius ſæculi excæcauit mẽtes infideliũ, vt non fulgeat eis illuminatio Euangelij gloriæ Chriſti. Cæci enim ſunt, & duces cæcorum: quare & in perditionis foueas corruunt. Nam, vt Saluator ipſe alicubi monet: Si cæcus cæco ducatum præſtet, ambo in foueam cadent. Sunt igitur nonnulli, qui contra veritatis dogmata garriunt, & diabolica prauitate mentem imbutam habentes, veritatis myſterium acri ſtudio adulterare contendunt; nec mediocriter incarnati Vnigeniti diſpenſationem inſectantur; non intelligentes neque quæ loquuntur, neque de quibus affirmant, ſicut ſcriptum eſt. Huiuſmodi autẽ impietatis inuentores extiterunt iam olim & multi quidem alij, nunc vero Neſtorius, & qui cum illo ſunt, eorum impietati nulla in parte cedentes, ad priſcorũ Phariſeorum exemplum aduerſus Chriſtum ſe erigunt, proterueq. vociferantur: Cur tu, cũ homo ſis, facis teipſum Deum? Erat itaque neceſſarium, vt aduerſus illorum ſermones nos accingeremus, impuraq. ac profana illorum dogmata anathematizaremus; memores Dei per vocem Prophetæ dicentis: Audite ſacerdotes, & conteſtamini domui Iacob, dicit Dominus omnipotens. Et iterum: Ingredimini per portas meas, & lapides de via tollite. Oportet enim nos, qui pro veritatis dogmate certamus,

CAP. I.

Prouerb. 8. b. 9.

2. Cor. 4. a. 4.

Matth. 15. b. 14.

Ibid.

1. Tim. 1. b. 7.

Ioan. 10. f. 33.

Amos 3. c. 13.

Hiere. 7. a. 2. & 50. d. 26.

mus, offendicula è medio ſubmouere, pe qua ratione populi ad illa impingant; ſed velut per planam ſemitam ad ſacra illa diuinaq. atria progrediantur, illud fere quotidie ingeminantes: Hęc eſt porta Domini, iuſti intrabunt in eam. Cum itaque Neſtorius dogmata quædam peregrina, & impias blaſphemias ad ciendas turbas idoneas, libris ſuis inſeruiſſet; non potuimus, ſalutis eorum qui illa lecturi erant, curam habentes, anathematiſmos non componere: non quiduis promiſcue, quod in mentem incidiſſet, paræneticæ epiſtolæ quam ad illum ſcripſimus, inſerentes, ſed (vt modo diximus) germina vęſanię ipſius, peregrina & à pietatis dogmatibus prorſus aliena eſſe oſtẽdentes. Aegre fortaſſe ferunt nonnulli quæ ſcripſimus; vel quòd eorum quæ ſcripta ſunt, indolem vere non capiant, vel certe quòd impuræ hæreſeos Neſtorij propugnatores exiſtant, impietatisq. participes ſint, ac eadem cum ipſo ſentiãt. At nulli interim ex ijs qui recte ſapere conſueuerunt, veritas operta eſt. Quia vero credibile ſit, non defuturos quoſdam illorum commentis deprauatos, qui non aſſequantur, quomodo, aut qua ratione [anathematiſmi] illi ſint confecti, operæpretium me facturum putaui, ſi ſingulos breuiter exponerem, illorumq. vim quãta fieri poſſet perſpicuitate docerem. Opinor enim conatum hunc non paruum lectoribus vſum & fructum afferre poſſe.

Pſal. 117. v. 20.

Anathematiſmus I.

Si quis non confitetur, Emmanuelem vere Deum eſſe, & ob id ſanctam Virginem Deiparam; (genuit enim illa incarnatum Dei Patris Verbum ſecundum carnem) anathema ſit.

Declaratio prima.

Beati Patres qui Nicææ olim conuenerunt, rectæ inculpataq. Fidei doctrinam exponentes, in vnum Deum Patrem omnipotentem, omnium viſibilium & inuiſibilium factorem ſe credere profeſſi ſunt; & in vnum Dominum IESVM Chriſtum filium eius; & in Spiritum ſanctum: aſſerentes, ipſum quod ex Deo Verbum emicuit, eſſe per quod omnia facta ſunt, lumen de lumine, Deum verum de Deo vero, & incarnatũ, & hominem eſſe factum, & paſſum, & reſurrexiſſe. Etenim cum vnigenitum Dei Patris Verbum natura Deus eſſet, ſemen Abrahæ, vt beatus Paulus dicit, apprehendit; perindeq. ac nos carnis & ſanguinis effectum eſt particeps. Natum eſt enim ſecundum carnẽ ex ſancta Virgine, & æque ac nos homo factum eſt, non amittens eſſe Deum; abſit; ſed exiſtens quod erat, & in diuinitatis natura & gloria permanens. Dicimus igitur ipſum [Dei Verbum] hominem eſſe factum, nec ob id tamen verſum in id quod non erat; non alteratum; idẽ enim ſemper eſt, neque conuerſionis obumbrationem pati ſuſtinet. Sed neque vllam eſſentiæ illius cum carne commixtionem, aut confuſionem, aut concretionem factam eſſe ſtatuimus. aſſerimus autem, Verbum carni anima rationali perfectæ & infor-

Hebr. 2. d.

Iacob. 1. v. 17.

μάτων, ὁπ μέσου ποιῆδ τὰ σκάνδαλα· ὡς ἂν καὶ ἀδένα τρόπον αὐτῆς ἀσθενοῦντες οἱ λαοὶ, διὰ λείας ὥσπερ ἐρχοιντο τρίβε, πρὸς τὰς ἱερὰς, ἐ θείας αὐλὰς, μονονυχὶ καὶ ἑφ' ἑκάστῃ λέγοντες· αὕτη ἡ πύλη τοῦ κυρίου, δίκαιοι εἰσελδόντων ἐν αὐτῇ. Νεστορίου τίνων ξένων τι, καὶ αἰσχίων δυσφημιῶν ἔχλοι τοῖς ἰδίοις ἐνθέντος βιβλίοις, ἀναγκαίως τῆς τῶν ἐσόμενων αὐτοῖς σωτηρίας φροντίζοντες, ἀνεθεματίσαμεν ἀναθεματισμοὺς, οὐ τὰ εἰς νοῦν ἦκον ἁπλῶς ἐνθέντες τῇ γραφείσῃ πρὸς αὐτὸν παραινετικῇ ἐπιστολῇ, ἀλλ' ὡς ἑφημεν ἀρτίως, ξένα, καὶ ἀλλότρια τῶν τῆ δυσβείας δογμάτων ἀποφαίνοντες τῆς ἐκείνε φρενοβλαβείας τὰ γνησίσματα. ἐπαχθέλκει ἴ πως ἴσως τινὲς τῆς παρ' ἡμῶν λόγοις, ἢ μὴ συνιέντες ἀληθῶς τῶν γεγραμμένων τὴν δύναμιν, ἢ τῆς Νεστορίε μιαρᾶς αἱρέσεως ὑπ' ἀσπίδα γεγονότες, καὶ μεμεζόμενοι τὴν ἀσέβειαν, ἐ τὰ αὐτὰ φρονοῦντες ἐκείνῳ. λανθάνει μὲν οὖν οὐδέ τινα τῶν πάντῃ φρονεῖν εὐσεβῶς ἠθέλητα τὰ ἀληθῆ. ἐπιδὴ ἴ εἰκὸς, τῆς παρ' ἐκείνου δυσεπλογίας περιεπυεγμένους, μὴ συνιέναι τινὰς, πῶς, καὶ τίνα τρόπον γεγένηται, δεῖν ᾠήθην ἑκάστῳ τ' ἀναθεματισμῶν ἐρμηνεύσαι λόγῳ βραχέϊ, ᾗ τὴν δύναμιν αὐτῶν, ὡς ἔνι καλῶς, ἀφηγήσασθαι· ἐσται γὰρ, ὡς μοι δοκεῖ, τὸ χρῆμα τοῖς ἐντυγχάνουσιν οὐκ ἀσπαλὲς εἰς σύνεσιν.

Ἀναθεματισμὸς α'.

Εἴ τις ἀχὶ ὁμολογεῖ, θεὸν εἶναι κ' ἀληθῶς τὸν Ἐμμανουὴλ, καὶ διὰ τοῦτο θεοτόκον τὴν ἁγίαν παρθένον, γεγέννηκε γὰρ σαρκικῶς σάρκα γεγονότα τὸν ἐκ θεοῦ λόγον, ἀνάθεμα ἔστω.

Ἔπίλυσις πρώτη.

Οἱ μακάριοι πατέρες, οἱ κ' καιροὺς ἐν τῇ Νικαέων πόλει συναγηγερμένοι, καὶ τὸν τῆς ὀρθῆς, ἐ ἀσφαλοῦς πίστεως ὅρον ἐκθέμενοι, πιστεύειν ἔφασαν εἰς ἕνα θεὸν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε, καὶ ἀοράτων ποιητὴν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν αὐτε· καὶ εἰς τὸ πνεῦμα τὸ ἅγιον· αὐτὸν λέγοντες τὸν ἐκ θεοῦ προφορικὸν λόγον, τὸν δι' οὗ τὰ πάντα ἐγένετο, τὸ φῶς τὸ ἐκ φωτὸς, τὸν ἐκ θεοῦ ἀληθινοῦ θεὸν ἀληθινὸν, σαρκωθῆναί τε, καὶ ἐνανθρωπῆσαι, παθεῖν τε, καὶ ἀναστῆναι· θεὸς γὰρ ὢν κ' φύσιν ὁ μονογενὴς τοῦ πατρὸς λόγος, σπέρματος Ἀβραὰμ ἐπιλάβετο, καθά φησιν ὁ μακάριος Παῦλος, καὶ ὡσαυτοσὶ ἡμῖν μετέσχεν αἵματος, καὶ σαρκός· γεγέννηται γὰρ κ' σάρκα ἐκ τῆς ἁγίας παρθένε, καὶ ἄνθρωπος γέγονε καθ' ἡμᾶς, οὐκ ἀποβαλὼν ἑ ὢν θεὸς, μὴ γεγονὼς ἀλλ' ὢν ὅπερ ἦν, ἐ μεμενηκὼς ἐν τῇ τῆς θεότητος φύσει τε, ἐ δόξῃ. Φαμὲν οὖν αὐτὸν ἄνθρωπον γεγενῆσθαι, ἀ προσλαβόμενον τὸν εἰς ὅπερ ἐκ ἦν, ἐκ ἀλλοίωσιν· ἀλλ' ἐστὶν ὁ αὐτὸς, καὶ προσῆς ἀποσκίασμα παθεῖν οὐκ ἀνέχεται. ἀλλ' ἀδὰ φαμὲν, ἢ ἀνάχυσιν, ἢ σύγκρασιν τῆς οὐσίας αὐτὸ πρὸς τὸν σάρκα γεγενῆσθαι διοριζόμεθα· φαμὲν δ' ὅτι σαρκὶ ψυχὴν ἐχούσῃ τὸν λογι-

Ἐπ. ἐπ.

Ἐπ. ἐπ.

Ἐπ. ἐπ.

λεγεσθαι ἠνῶσθαι τὸν λόγον τοῦ θεοῦ πατρὸς τῇ νοερᾷ τε, καὶ ἀπορρήτῳ φύσει αὐτοῦ, καὶ ὡς μόνος οἶδεν αὐτὸς. σὺν σαρκὶ μεμενηκέναι φησὶν καὶ ἐν προσλήψει σαρκός· καὶ ἔστιν εἷς υἱὸς τοῦ θεοῦ, καὶ πατρὸς, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός· ὁ αὐτὸς δὲ πρὸ παντὸς αἰῶνος, καὶ χρόνου, καθὸ νοεῖται λόγος· καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, καὶ ἐν ἐσχάτοις καιροῖς οἰκονομικῶς ἄνθρωπος δι' ἡμᾶς γεγονώς. ἐπειδὴ δέ τινες τὴν κατ' αἴσθησιν γένεσιν αὐτοῦ τὴν ἐκ τῆς ἁγίας παρθένου γεγενημένην, ὅτι σωτηρία τῶν ὅλων, οὐκ εἰς δόξαν τοῦ εἶναι καλοῦσιν αὐτήν· ἀλλ' ἵνα ἡμᾶς ἀπαλλάξῃ θανάτου, καὶ φθορᾶς, γεγονὼς καθ' ἡμᾶς, τούτου ἕνεκα τῆς αἰτίας ὁ πρῶτος ἡμῖν ἀναθεματισμὸς κατακέκριται μὲν τῆς ἐκείνων κακοπιστίας, τὸ δὲ ὀρθῶς ἔχον ὁμολογεῖ, θεὸν εἶναι λέγων κατ' ἀλήθειαν τὸν Ἐμμανουήλ· καὶ διὰ τοῦτο θεοτόκον τὴν ἁγίαν παρθένον.

A informatæ, modo quem ipsum solũ nouit (nostræ enim mentis captum hæc res excedit) vnitum esse. Manſit itaque Deus etiam post assumptionẽ carnis; estq. vnus Dei & Patris Filius Dominus noster IESVS Christus, idem & ante omne sæculum & tempus, quatenus Verbum intelligitur, & figura substantiæ eius, & in nouissimis tẽporibus dispensatoria ratione nostri causa homo factus. Quia vero nonnulli natiuitatem illius secundum carnẽ propter omnium salutem, qua editus est ex sancta Virgine, inficiantur; (quæ natiuitas hoc illi non contulit, vt tum primum esse inciperet, sed vt nobis similis factus, à morte & corruptione B nos liberaret) propterea primus hic noster anathematismus editus est: qui quidem tum peruersam illorum fidem impugnat; tum vero quod rectæ Fidei est confitetur, Emmanuelem secundum veritatem Deum esse dicens, atque ideo sanctam Virginem Deiparam.

Heb. 1. a.

Ἀναθεματισμὸς βʹ.

Εἴ τις οὐχ ὁμολογεῖ σαρκὶ καθ' ὑπόστασιν ἡνῶσθαι τὸν ἐκ θεοῦ πατρὸς λόγον, ἕνα τε εἶναι Χριστὸν μετὰ τῆς ἰδίας σαρκὸς· τὸν αὐτὸν δηλονότι θεόν τε ὁμοῦ, καὶ ἄνθρωπον, ἀνάθεμα ἔστω.

Anathematismus II.

C Si quis non confitetur, Dei Patris Verbum carni secundum hypostasim vnitum, vnumq. tantum vnà cum sua carne esse Christum, eumdem nimirum Deum simul & hominem; anathema sit.

Ἐπίλυσις βʹ.

Ὁ θεσπέσιος γράφει Παῦλος, ὁ τῶν θείων μυστηρίων ἱερεύς· ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. θεὸς ἐν σαρκὶ ἐφανερώθη· ἐδικαιώθη ἐν πνεύματι· ὤφθη ἀγγέλοις· ἐκηρύχθη ἔθνεσιν· ἐπιστεύθη ἐν κόσμῳ· ἀνελήφθη ἐν δόξῃ. τί οὖν ἐστι τὸ, ἐφανερώθη ἐν σαρκί; τοῦτο γέγονε σὰρξ ὁ ἐκ θεοῦ πατρὸς λόγος, οὐ κατ' μετάθεσιν, ἢ τροπὴν, τῆς ἑαυτοῦ φύσεως εἰς σάρκα μεταπεποιημένης, ὡς ἤδη προείπομεν, ἰδίαν δὲ μᾶλλον ποιησάμενος σάρκα τὴν ἐκ τῆς ἁγίας παρθένου, εἷς, καὶ ὁ αὐτὸς χρηματίζων υἱός· οὐ μὲν τῆς ἐνανθρωπήσεως ὡς ἄσαρκος ἦν λόγος, μετὰ δὲ τὴν ἐνανθρώπησιν, ἦν ὁ αὐτὸς ἐν σώμασι. τοιγαροῦν φαμὲν τὸν αὐτὸν ὑπάρχειν θεόν τε ὁμοῦ, καὶ ἄνθρωπον, οὐ διαιροῦντες εἰς ἄνθρωπον ἰδικῶς τινα, καὶ αὐτὰ μέρος κείμενον τῷ ἀπ' αὐτοῦ θεωρείσθαι, καὶ εἰς θεὸν λόγον ἰδικῶς· ἵνα μὴ δύο νοῶμεν υἱοὺς, ἀλλ' ἕνα, καὶ τὸν αὐτὸν, ὁμολογοῦντες τὸν αὐτὸν Χριστὸν, καὶ υἱὸν, καὶ κύριον. τοὺς δὲ μὴ οὕτως ἔχειν ὑπειληφότας, ἡμεῖς μισοῦμεν ἐβάλοντας, διαιροῦντας δὲ εἰς υἱοὺς δύο τὸν ἕνα, καὶ διαιροῦντας ἀπ' ἀλλήλων τὰ ἡνωμένα κατ' ἀλήθειαν, φάσεως δὲ κατὰ μόνην τὴν ἀξίαν, ἤτοι αὐθεντίαν, ἀνθρώπου γνώσθαι συναφθέντα πρὸς θεὸν, τῆς ὀρθῆς, καὶ ἀμωμήτου πίστεως ἀλλοτρίους εἶναι φαμέν. ὥστε κἂν *ἀποστολος ὀνομάζηται, κἂν *κεχρίσθαι λέγηται, καὶ εἷς υἱὸν ᾠρίσθαι θεοῦ, οὐκ αἰσχυνόμεθα τὴν οἰκονομίαν. αὐτὸν δὲ φαμὲν τὸν ἐκ θεοῦ πατρὸς λόγον, ὅτι καθ' ἡμᾶς γέγονεν ἄνθρωπος, ὠνομάσθαι δὲ τότε καὶ ἀπόστολον, καὶ *κεχρίσθαι δὲ μετ' ἡμῶν τὸ ἀνθρώπινον· ὃ δὴ γεγονὼς καθ' ἡμᾶς, εἰ καὶ μεμένηκεν ὅπερ ἦν, εἰ πεφυκότα τὰ ἡμῶν· οὐκοῦν δὲ μᾶλλον

Explanatio secunda.

Diuinus Paulus, sacer ille diuinorum mysteriorum interpres, ita scribit: Manifeste magnum est pietatis sacramentũ: Deus manifestatus est in carne, iustificatus est in spiritu, apparuit Angelis, prædicatus est Gentibus, creditus est in mũdo, assumptus est in gloria. Quid igitur est quod dicit, Manifestatus est in carne? hoc est, Dei Patris Verbum caro factum est: non quòd secundum propriam naturam conuersum, aut transmutatum sit in carnẽ, vt modo dicebamus; sed potius quòd D carnem ex sancta Virgine sumptam, propriam sibi fecerit, vnus idemq. Filius appellatũ: ante incarnationem quidem tamquam Verbum tantum carnis expers; post incarnationem vero idem etiam in corpore. Atque hinc est, vt eumdem Deum simul & hominem esse dicamus, non diuellentes eum in hominem seorsum per se positum, & in Deum Verbum seiunctim per se consideratum, ne duos hac ratione filios intelligamus; sed vnum eumdemq. Christum & Filium & Dominum esse confitentes. Qui autem hoc secus habere existimant, aut non ita volunt credere, sed vnum filium in duos dispertiuntur, & quæ re ipsa E coniuncta sunt, à se disiungunt; aiuntq. hominem secundum solum dignitatis, vel auctoritatis consortium Deo coniunctum esse; eos à recta inculpataq. Fide alienos dicimus. Quãuis ergo Apostolus nominetur, vnctusq. & Dei filius designatus dicatur; non erubescimus dispensationem. Affirmamus autem Dei Patris Verbum tunc demum Apostolum nominatum, & nobiscum secundum humanitatem inunctum esse, quando similis nobis homo factum est. Qui enim nobis assimilatus est, licet id quod erat manserit, quæ nostra sunt non auersatur: immo vero propter di-

1. Tim. 3. c. 16.

Rom. 1. a.

ſpenſationem ea omnia quæ ad humanam naturam pertinent, cum humanitatis menſuris ſimul admittit: neque vllum hinc tamen ſecũdum propriam naturam vel gloriam detrimentum capit. Eſt enim, manetq. adhuc etiam hoc modo Deus ac Dominus omnium.

Anathematiſmus III.

Si quis in vno Chriſto poſt vnionem diuidit hypoſtaſes, ipſasq. ea tantum coniunctione inter ſe connectit, quæ eſt ſecundum dignitatem, ſiue auctoritatem, vel poteſtatem, & non eo potius concurſu, qui eſt ſecundum naturalem vnionem; anathema ſit.

Declaratio tertia.

Incarnati Vnigeniti diſpenſatorium myſteriũ accurate inquirentes, Dei Patris Verbum admirabili inexplicabiliq. modo, ſancto corpori animam rationis compotem habenti vnitum dicimus; atque ita vnum eſſe filium intelligimus; quemadmodum nimirum & in nobis ipſis cernere licet. Sunt ſane anima & corpus naturæ diuerſæ; at duo hæc inter ſe coniuncta vnum animal conſtituunt. Verum ſunt qui aliter hæc habere opinantur. Statuunt hi nobis hominem ſeorſum per ſe; eumq. Dei Patris Verbo ſecundum ſolam dignitatem, ſiue auctoritatem coniunctum dicũt; ſecundum naturalem autem, hoc eſt, veram vnionem, & vt nos credimus, nequaquam. Nam ita etiam diuina Scriptura dicit: Et eramus natura filij iræ, ſicut & ceteri. illud, Natura, ſumit pro vere. Qui itaque ſubſiſtentias poſt vnionem diuidunt, & ſingulas, hoc eſt, Deum & hominem, ſeparatim ponunt, talemq. illarum copulam confingunt, quæ ſecundum ſolam dignitatem contingit, illi duos omnino filios conſtituunt; cum tamen diuina Scriptura vnum Filium & Dominum eſſe affirmet. Quare poſt arcanam illam copulam, ſiue Emmanuelem & incarnatum & inhumanatum Deum nomines, nos Dei Patris Verbum accipimus: ſiue hominem dixeris, nos æque illud ipſum [Dei Verbum,] quod per diſpenſationem menſuris humanitatis ſeſe demiſit, agnoſcimus. Dicimus itaque ipſum palpabilem factum eſſe, qui impalpabilis eſt; & viſibilem, qui inuiſibilis. Non enim alienum erat ab illo corpus, quod ſibi vniuit, quod vtique palpabile & viſibile dicimus. Eos vero qui ita non credunt, ſed ſubſiſtentias poſt vnionem, vt modo aiebam, diuidunt; eamq. nudam ipſarum vnionem excogitant, quæ in ſola dignitate, ſiue auctoritate conſiſtit, propoſitus hic anathematiſmus ab ijs alienos eſſe iudicat, qui quæ recta ſunt, ſentire conſueuerunt.

Anathematiſmus IV.

Si quis duabus perſonis ſiue hypoſtaſibus eas voces attribuit, quæ in Euangelicis & Apoſtolicis ſcripturis paſſim occurrunt; quæve à ſanctis de Chriſto, vel ab ipſo quoque Chriſto de ſe ipſo dictæ ſunt; & alias quidem homini tamquam ſeorſum à Dei Verbo conſiderato adſcribit; alias vero tamquam Deo conuenientes, ſoli Dei Patris Verbo adaptat; anathema ſit.

De-

Ephes. 2. a.

A λον ἐμοὶ πῖς τῆς ἀνθρωπότητος μέτρεις τὰ ἀνθρώπινα διὰ τὴν οἰκονομίαν· οὐδὲν ἐστὶ θεὸν εἰς οἰκείαν ἀδικούμενος δόξαν, ἢ Φύσιν· ἔστι γὰρ καὶ οὕτω θεὸς, καὶ τῶν ὅλων κύριος.

Ἀναθεματισμὸς Γ΄.

Εἴ τις διὰ τοῦ ἑνὸς Χριστοῦ διαιρεῖ τὰς ὑποστάσεις μετὰ τὴν ἕνωσιν, μόνῃ συνάπτων αὐτὰς συναφείᾳ τῇ κατὰ τὴν ἀξίαν, ἤγουν αὐθεντίαν, ἢ δυναστείαν, καὶ οὐχὶ δὲ μᾶλλον συνόδῳ τὴν καθ' ἕνωσιν Φυσικὴν, ἀνάθεμα ἔστω. B (φυσικῇ)

Ἔκθεσις Γ΄.

Τῆς μὲν σαρκὸς οἰκονομίας τοῦ μονογενοῦς πλυναγμονευόντες τὸ μυστήριον, ἀδιαιρέτως τε, καὶ ἀσυγχύτως ἑνωθῆναι Φαμὲν ἀψύχῳ σώματι, ψυχὴν ἔχοντι λογικὴν, τὸν ἐκ θεοῦ πατρὸς λόγον· ἕνα τε καὶ οὕτω νοοῦμεν υἱὸν, καθάπερ ἀμέλει καὶ ἐφ' ἡμῶν αὐτῶν ἔξεστιν ἰδεῖν ἑτεροφυᾶ μὲν τῷ σώματι τὴν ψυχὴν, πολὺν δὲ ἐν ἄμφω ζῶον συνεστηκέναι. ἀλλ' οὐχ οὕτω πάντ' ἔχειν ὑπονοῦσι τινές· ἀνθρωπον δὲ διιστάντες ἡμῖν κατὰ μέρος, καὶ ἰδικῶς, συνῆφθαί φασιν αὐτὸν τῷ ἐκ θεοῦ πατρὸς φωτὶ λόγῳ καθ' ἕνωσιν μόνῃ τὴν ἀξίαν, ἤγουν τὴν αὐθεντίαν· οὐ κατὰ ἕνωσιν Φυσικὴν, πιστεύειν ἀληθῆ, καὶ καθάπερ ἡμεῖς πιστεύομεν· οὕτω γὰρ ἂν φησὶ καὶ ἡ θεία γραφή· καὶ ἦμεν τέκνα Φύσει ὀργῆς, ὡς καὶ οἱ λοιποὶ, τὸ Φύσει αὐτὶ τοῦ ἀληθῶς λαμβάνεται. εἰ διαιροῦντες τοίνυν τὰς ὑποστάσεις μετὰ τὴν ἕνωσιν, καὶ κατὰ μέρος πλέοντες ἑκατέραν· τοῦτέστιν ἄνθρωπον, καὶ θεὸν, ὀνομάζοντες καὶ συνάφειαν αὐτοῖς τὴν κατὰ μόνλιν τὴν ἀξίαν, δύο ἂν πάντως εἶεν υἱοὶ· καί τι τῆς θεοπνεύστου γραφῆς ἕνα λεγούσης εἶναι, καὶ κύριον. ὥστε μετὰ τὴν ἄῤῥητον ἕνωσιν, κἂν θεὸν ὀνομάσῃς τὸν Ἐμμανουὴλ, σαρκωθέντα τε, καὶ ἐνανθρωπήσαντα, νοοῦμεν ἡμεῖς τὸν ἐκ θεοῦ πατρὸς λόγον· κἂν ἀνθρωπον εἴπῃς, κἀδὲν ἧττον ἐκεῖνον αὐτὸν, ἐν τοῖς τῆς αἰθρωπότητος μέτροις καθηγμένον οἰκονομικῶς, θεωροῦμεν. γεγονέναι δ' Φαμὲν αὐτὸν ἁπτὸν τὸν αἰσθητὸν ὁρατὸν τὸν ἀόρατον· ἃ δὴ διὰ τοῦτο τὸ ἑνωθὲν αὐτῷ σῶμα, ὃ καὶ ἁπτὸν εἶναί Φαμεν, καὶ ὁρατόν. τοὺς δὲ μὴ οὕτω πιστεύοντας, διιστῶντας δὲ, ὡς ἔφην, τὰς ὑποστάσεις μετὰ τὴν ἕνωσιν, καὶ ψιλὴν αὐτοῖς συνάφειαν ὀπτοῦντας, κατὰ μόνλιν τὴν ἀξίαν, ἤγουν αὐθεντίαν· ἀλλοτρίους τῶν ὀρθῶν φρονούντων ὁ προκείμενος ἀναθεματισμός. (κατὰ τὴν ἕνωσιν)

Ἀναθεματισμὸς Δ΄.

Εἴ τις προσώποις δυσὶν, ἤγουν ὑποστάσεσι, τὰς τε ἐν τοῖς εὐαγγελικοῖς, καὶ ἀποστολικοῖς συγγράμμασι φωνὰς, ἢ ὑπὸ Χριστῷ ᾄδὰ τῶν ἁγίων λεγομένας, ἢ παρ' αὐτοῦ περὶ ἑαυτοῦ· καὶ τὰς μὲν ὡς ἀνθρώπῳ ᾄδὰ τὸν ἐκ θεοῦ πατρὸς λόγον ἰδικῶς νοουμένῳ προσαπτει, τὰς δ' ὡς θεοπρεπεῖς μόνῳ τῷ ἐκ θεοῦ πατρὸς λόγῳ, ἀνάθεμα ἔστω.

Ἐπ-

C

D

E

α ἀναβάσεων ἐπιστημονικῶν ἐπιτηδευμάτων χωρίων. φασὶν αὐτὸν

Ἔκθεσις δ'.

Declaratio quarta.

Ἐν μορφῇ, καὶ ἰσότητι τοῦ θεοῦ, καὶ πατρὸς ὑπάρχων ὁ ἐξ αὐτοῦ λόγος, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, καθὼς γέγραπται· καθῆκε δὲ μᾶλλον ἑαυτὸν εἰς ἐκένωσιν, καὶ καταπεφοίτηκεν ἐθελοντὴς ἐν τοῖς καθ' ἡμᾶς, οὐ μεθιεὶς τὸ εἶναι ὅπερ ἐστί, μεμενηκὼς δὲ μᾶλλον καὶ οὕτω θεὸς, καὶ τὰ τῆς ἀνθρωπότητος οὐκ ἀπημάσας μέτρον. πάντα τοίνυν αὐτοῦ τὰ θεοπρεπῆ, καὶ ἀνθρώπινα. ποῦ γὰρ ἐπ' ἐκενέωσεν ἑαυτὸν, εἰ τοῖς τῆς ἀνθρωπότητος μέτροις ἐπερυθριᾷ; Ἢ εἰ περιῆπτο τὰ ἀνθρώπινα, τίς ὁ καταβιασας αὐτὸν ὡς ἐξ ἀνάγκης, Ἢ βίας εἰς τὸ ὁμοιοῦσθαι καθ' ἡμᾶς; πόσας τοίνυν τὰς ἐν τοῖς εὐαγγελίοις φωνὰς, τίς τε ἀνθρωπίνας, καὶ μιᾷ καὶ τὰς θεοπρεπεῖς, ἑνὶ προσώπῳ προσαπάδομεν· ἐπεὶ δὲ καὶ ἕνα πιστεύομεν υἱὸν εἶναι Χριστὸν Ἰησοῦν, τοῦτον, ἐνανθρωπήσαντά τε, Ἢ σεσαρκωμένον τὸν τοῦ θεοῦ λόγον. ὥστε κἂν λέγῃ τι τῶν ἀνθρωπίνων, τοῖς τῆς ἀνθρωπότητος αὐτοῦ μέτροις καταλογιζόμεθα τὰ ἀνθρώπινα· αὐτοῦ γὰρ πάλιν καὶ τὸ ἀνθρώπινον· κἂν εἰς θεὸς Δαβὶδ λέγηται, θεὸν εἶναι προσδοκῶντες τὸν ἐνανθρωπήσαντα, πάλιν ὡς ἑνὶ Χριστῷ, καὶ υἱῷ, τὰς ὑπὲρ ἀνθρώπου φύσιν προσνεμόμεθα φωνάς. οἱ δὲ διιστάντες εἰς δύο πρόσωπα, δύο καὶ πάντως ἀναγκαίως ἀποῦσιν υἱούς. ὥσπερ γὰρ τὸν καθ' ἡμᾶς ἄνθρωπον οὐκ εἰς δύο πρόσωπα διαιρεῖσθαι θεμις, κἂν ἐκ ψυχῆς νοοῖτο, Ἢ σώματος, ἀλλ' εἷς ἐστι, καὶ ὁ αὐτὸς ἄνθρωπος, οὕτω Ἢ ἐπὶ τοῦ Ἐμμανουήλ· ἑνὶ δὲ ἐστιν εἷς υἱὸς, καὶ κύριος, ὁ σεσαρκωμένος, Ἢ ἐνανθρωπήσας τοῦ θεοῦ λόγος, ἐν αὐτοῦ πάντως ἐστὶ καὶ πρόσωπον· καὶ αὐτῷ προσνεμόμεν τά τε ἀνθρώπινα, διὰ τὴν οἰκονομίαν τὴν μὴ σαρκὸς, καὶ μιᾷ καὶ τὰ θεῖα, διὰ τὴν ἐκ θεοῦ πατρὸς ἀπόρρητον γέννησιν. οἱ δὲ διιστῶντες, καὶ δισσοὺς ὁριζόντες εἰς ἄνθρωπον ἰδικῶς, ὡς ἕτερον ὄντα υἱὸν μὲν διὰ τὸν ἐκ θεοῦ λόγον, καὶ εἰς θεὸν ἰδικῶς, ὡς ἕτερον ὄντα υἱὸν, δύο λέγοντες υἱοὺς, ἀναφέρονται δικαίως τῇ δυνάμει Ϝ προκειμένῃ ἀναθεματισμῷ.

Ἀναθεματισμὸς ε'.

Εἴ τις τολμᾷ λέγειν θεοφόρον ἄνθρωπον τὸν Χριστὸν, καὶ οὐχὶ δὴ μᾶλλον θεὸν εἶναι κατ' ἀλήθειαν, Ἢ υἱὸν ἕνα, καὶ φύσει, καθὸ γέγονε σὰρξ ὁ λόγος, καὶ κεκοινώνηκε καθαπλήσιως ἡμῖν αἵματος, καὶ σαρκὸς, ἀνάθεμα ἔστω.

Dei Patris Verbum in eiuſdem Patris forma & æqualitate exiſtens, non rapinam arbitratum eſt eſſe ſe æquale Deo, vt ſcriptum eſt; ſed potius ſe ipſum ſponte exinaniuit, & ad noſtra ſe demiſit, non amittens eſſe quod eſt, ſed magis etiam hoc pacto Deus permanens, & nihil eorum quæ ad humanæ naturæ condicionem pertinent, aſpernatus. Sunt itaque illius omnia, non ſolum diuina, verum etiam humana. Qua enim ratione ſe ipſum exinaniuit, ſi humanæ naturæ partes erubuit? Et ſi humana auerſatus eſt, quis illum tamquam neceſſitate aut vi ad hoc impulit, vt nobis ſimilis fieret? Omnes itaque Euangelij voces, ſiue illæ humanum quid ſonant, ſiue diuinũ, vni perſonæ tribuimus. nam & Chriſtum IESVM, hoc eſt, inhumanatum & incarnatũ Dei Verbum, vnum Filium eſſe credimus. Quare ſi quid humanum [Scriptura de Chriſto] prædicat, hoc ad humanitatis eius condicionem transferemus; (eſt enim illius & ipſa quoque humanitas) ſi quid vero tamquam de Deo, de illo enuntiatur, voces altiores, quàm vt humanæ naturæ conueniant, vni rurſum Chriſto & Filio aſſignabimus, Deum inhumanatum illum eſſe credẽtes. Qui vero illum in duas perſonas diuidunt, neceſſario duos quoque filios confingunt. Sicut enim homo noſtri ſimilis, licet ex anima & corpore conſtitutus intelligatur, non geminus, ſed vnus & idem homo eſt: ita de Emmanuele quoque nobis cogitandum eſt. Quia namque Dei Verbum incarnatum & homo factum, vnus eſt Filius & Dominus, vna etiam omnino eſt ipſius perſona: eiq. tribuemus humana propter illius cum carne diſpenſationem; & diuina propter inexplicabilem eiuſdem ex Patre generationem. Ceterũ qui illum in hominem ſeparatim diuidunt, tamquam qui alius à Dei Verbo ſit filius; & in Deum ſeorſum, tamquam qui alius ſit filius, duos filios aſſerentes, propoſiti anathematiſmi virtuti merito ſubduntur.

Anathematiſmus V.

Si quis dicere audet, Chriſtum hominem Deiferum, ac non potius verum Deum eſſe, vtpote vnicum ac naturalem Filium; quatenus nimirum Verbum caro factum, carni & ſanguini perinde ac nos communicauit; anathema ſit.

Ἔκθεσις ε'.

Σάρκα γενέσθαι, φησὶν ὁ θεσπέσιος εὐαγγελιστὴς Ἰωάννης, τὸν τοῦ θεοῦ λόγον, οὐ κατ' μεταβασιν, ἢ τροπὴν τῆς ἰδίας φύσεως εἰς σάρκα μεταποιηθέντα, καθάπερ ἤδη προείπομεν, ἔχει γὰρ τὸ ἀναλλοίωτον, ὡς θεὸς, ἀλλ' ὅτι κεκοινώνηκεν ἡμῖν καθαπλήσεως αἵματος, καὶ σαρκὸς, καὶ γέγονεν ἄνθρωπος· ἔθος γὰρ τῇ θεοπνεύστῳ γραφῇ, σάρκα τὸν ἄνθρωπον ὀνομάζειν· γέγραπται γάρ· ὅτι ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. ἀλλ' οἱ τὰ ἀθέσμων δογμάτων αἱρετικὸς, Νεστορίου τε, Ἢ οἱ

Declaratio quinta.

Verbum Dei carnem eſſe factum, dicit magnus ille Euangeliſta Ioannes: non quòd propria natura tranſmutata, aut conuerſa in carnem tranſierit, ſicut iam ante expoſitum eſt, (expers enim mutationis eſt vt Deus) ſed quia æque ac nos, carnis & ſanguinis particeps, & homo effectum eſt. Sacra enim Scriptura hominem ſuo more carnem appellat. ſcriptum eſt enim: Quia videbit omnis caro Salutare Dei. Sed impiorum dogmatum inuentores, Neſtorius, & qui illum ſectan-

ctantur, eademq. cum illo ſapiunt, incarnationis quidem vocem cõfiteri ſe ſimulant, attamen Dei Verbum ſecundum veritatem incarnatum, hoc eſt, manendo quod erat, hominem noſtri ſimilem factum eſſe negant. Affirmant autem, vnigenitũ Dei Verbũ in homine ex ſancta Virgine nato perinde ac in vno aliquo ex ſanctis inhabitaſſe, ita vt iam nõ oporteat confiteri, quòd vnus ſit Chriſtus & Filius & Dominus & adorandus; ſed tamquam homo per ſe & ſeparatim intellectus, ob ſolã copulationem in vnione dignitatis honoratus, ſimul adoretur, & conglorificetur. Habitat quidem in nobis quoque omnium Deus per Spiritum ſanctum. Dixit enim iamdudum per vnum è ſanctis Prophetis: Quoniam inhabitabo in eis, & inambulabo, & ero ipſis Deus, & ipſi erunt mihi populus. Scribit & beatus Paulus quoque: Neſcitis quia templũ Dei eſtis, & Spiritus Dei habitat in vobis? Et ipſe Chriſtus de ſanctis ſuis Prophetis, ſiue de ſanctis qui anteceſſerant, ait: Si illos dixit deos, ad quos ſermo Dei factus eſt; quẽ Pater ſanctificauit, & miſit in mundum, vos dicitis, Quia blaſphemas; quia dixi: Filius Dei ſum? Sed non ita Deus in Chriſto habitat, ſicut in nobis. Erat enim natura Deus, nobis ſimilis factus, vnusq. ac ſolus Filius, etiam cum caro factus eſt. Quicumque igitur Deiferum hominem eum eſſe dicere audent, ac non potius Deum hominẽ factum, neceſſario in propoſitum anathematiſmum incidunt.

2. Cor. 6. d. 16. ex Leuit. 26. b. 2. Cor. 3. c. 16. Ioan. 10. f. 35.

Anathematiſmus VI.

Si quis Dei Patris Verbum, Chriſti Deum vel Dominum eſſe dixerit; & non potius Deum ſimul & hominem ipſum confeſſus fuerit, prout Verbum caro factum eſt, ſecundum Scripturas; anathema ſit.

Declaratio ſexta.

Dominus noſter IESVS Chriſtus vnus & ſolus & ſecundum veritatem Dei Patris filius, Verbum caro factum eſt, & vna cum genitore ſuo omnibus dominatur: ipſiq. flectitur omne genu cæleſtiũ, terreſtrium, & infernorum; & omnis lingua confitetur, quia Dominus IESVS Chriſtus, in gloriam Dei Patris. Idẽ itaque quatenus intelligitur & eſt Deus, licet poſt inhumanationem carnis expers non ſit, vniuerſorum Dominus eſt: at vero ſui ipſius nec Deus nec Dominus eſt. hoc enim abſurdiſſimum eſt; immo potius omni impietate vere plenum, ſi ita ſentias, aut dicas. Merito proinde contra hoc ipſum præſens anathematiſmus ſtatuitur.

Philip. 2. b. 10.

Anathematiſmus VII.

Si quis IESVM tamquam hominem à Dei Verbo operandi vim habuiſſe, Vnigenitiq. gloriam illi, tamquam alteri cuipiam ab ipſo Verbo, adueniſſe dixerit; anathema ſit.

Decla-

A καὶ αὐτῷ, ἤγουν τὰ αὐτὰ φρονοῦντες ἐκείνῳ, ὁμολογοῦντα μὲν ὁμολογεῖν τὴν τοῦ σαρκωθῆναι φωνήν· οὐ μὴν ὅτι καὶ σαρκωθῆναί φασι τῇ ἀληθείᾳ τὸν τοῦ θεοῦ λόγον· πιστεύειν αὖθρωπον γεγενῆσθαι καθ' ἡμᾶς, μὴ τοῦ μένειν, ὅ ἐστιν· ἀλλὰ δὴ ὡς εἷς αὖθρωπος τῶν ἁγίων ἕνα, τὸν ἐκ τῆς ἁγίας παρθένου γεγεννημένον, καπεικῆσθαι διαχωρίζοντα τὸν μονογενῆ τοῦ θεοῦ λόγον· ἵνα μηκέτι Χριστὸς εἷς ὁμολογῆται καὶ υἱὸς, καὶ κύριος, καὶ προσκυνητός· ἀλλ' ὡς αὖθρωπος ἰδικῶς; καὶ καπεμόνας νοούμενος, μόνῃ σωαφείᾳ τῇ πρὸς τὸν ἑνοποιὸν τῆς ἀξίας τετιμημένος, συμπροσκυνῆται, ἓν ὄν

B δοξάζηται· καπικεῖ γὰρ ἐν ἡμῖν ὁ τῶν ὅλων θεὸς λόγος τοῦ ἁγίου πνεύματος. ἓν γοῦν παλαι μὲν ἔφασκε διὰ ἑνὸς τῶν ἁγίων προφητῶν· ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτοῖς θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός. γράφει δὲ καὶ ὁ μακάριος Παῦλος· οὐκ οἴδατε, ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; ἔφη δὲ καὶ αὐτὸς ὁ Χριστὸς περὶ τῶν ἁγίων αὐτοῦ προφητῶν, ἤγουν τῶν προγεγονότων ἁγίων ἐκείνων εἶπε θεούς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, ὃν ὁ πατὴρ ἡγίασεν, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμί;

C ἀλλ' οὐχ ὥσπερ ἐν ἡμῖν οἰκεῖ θεὸς, οὕτω καὶ ἐν Χριστῷ· θεὸς γὰρ φύσει ὢν, πέφυκεν καθ' ἡμᾶς, εἷς τε, καὶ μόνος υἱὸς, καὶ ὅτι μάλιστα σάρξ. οἱ γοῦν τολμῶντες λέγειν θεοφόρον αὖθρωπον ἐπάρχειν αὐτὸν, καὶ οὐχὶ δὴ μᾶλλον ἐναυθρωπήσαντα θεὸν, ἐκπίπτουσιν ἀναγκαίως τῷ προκειμένῳ ἀναθεματισμῷ.

Ἀναθεματισμὸς ε'.

Εἴ τις θεὸν, ἢ δεσπότην εἶναι λέγει τοῦ Χριστοῦ, τὸν ἐκ θεοῦ πατρὸς λόγον, καὶ οὐχὶ δὴ μᾶλλον τὸν αὐτὸν

D ὁμολογεῖ ἐμοῦ τε θεὸν, καὶ αὖθρωπον, ὡς γεγενῆσθαι σαρκὸς τοῦ λόγου κατὰ τὰς γραφὰς, ἀνάθεμα ἔστω.

Ἐπίλυσις ε'.

Ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὁ εἷς τε, καὶ μόνος, ἐκ τοῦ ἀληθείᾳ υἱὸς ὑπάρχων τοῦ θεοῦ, καὶ πατρὸς, γέγονε σὰρξ ὁ λόγος· καὶ συνυπάρχει τῶν ὅλων ὁμοῦ τῷ ἰδίῳ πνεύματι· κάμπτει τε αὐτῷ πᾶν γόνυ ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· καὶ ἐξομολογεῖται πᾶσα γλῶσσα, ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρός. ἔστι τοίνυν ὁ αὐτὸς μὲν τῶν ὅλων κύριος, καθὸ νοεῖται, καὶ ἔστι θεός· εἰ καὶ μὴ δίχα σαρκὸς μετὰ τὴν ἐναυθρώπησιν. αὐτὸς δὲ ἑαυτοῦ οὔτε θεὸς, οὔτε δεσπότης· καὶ γὰρ ἔστι τῶν ἀτοπωτάτων, μᾶλλον δὲ δυσσεβείας ἀπάσης θέμεσθαι ἀληθῶς, τὸ οὕτω φρονεῖν, ἢ λέγειν. εἰκότως οὖν ἐπ' αὐτῷ δὴ τούτῳ γέγονεν ὁ προκείμενος ἀναθεματισμός.

Ἀναθεματισμὸς ς'.

Εἴ τις φησὶν, ὡς ἄνθρωπον ἐνεργῆσθαι ὑπὸ τοῦ θεοῦ λόγου τὸν Ἰησοῦν, καὶ τὴν τοῦ μονογενοῦς δόξαν ὠφεῖφθαι ὡς ἑτέρῳ παρ' αὐτὸν ὑπαρχόντι, ἀνάθεμα ἔστω.

Epilu-

Επίλυσις ζ'.

Οτι τὴν χ῾ σάρκα γέννην τοῦ ἑνὸς τοῦ θεοῦ Ϝ μονογενοῦς εὐαγγελίζετο τῇ ἁγίᾳ παρθένῳ ὁ μακάριος Γαβριήλ, τέξῃ, φησὶν, υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ιησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. ὠνόμασται δὲ καὶ Χριστὸς, διὰ τὸ κεχρίσθαι μεθ' ἡμῶν ἀνθρώπινος, κατὰ τὸν ψάλλοντα φωνήν· ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. καίτοι γὲ ὑπερέχων αὐτὸς τοῦ ἀγίου πνεύματος χορηγὸς, καὶ οὐκ ἐκ μέτρου διδοὺς τοῖς ἀξίοις αὐτοῦ· πλήρης γὲ ἐστι, καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, κατὰ τὸ γεγραμμένον, οἰκονομικῶς, ὡς ἀνθρώπως, κεχρίσθαι λέγεται, νοητῶς, καὶ ὡς ἀνθρώπινος, καταπαύσαντος ἐπ' αὐτὸν τοῦ ἁγίου πνεύματος, ἵνα κατ' ἐν ἡμῖν καταμείνῃ· καίτοι διὰ τὸν ἐν Ἀδὰμ ἔκπτωσιν ἐκφανῆναι ἐν ἀρχαῖς. αὐτὸς οὖν ὁ μονογενὴς Ϝ θεοῦ λόγος σαρκὶ γενόμενος, κέκληται Χριστός· καὶ τὸν θεὸν πεποίηται δυνάμει ἰδίαν ἔχων, ἱεραίζεται δοξάζεται. οἱ γοῦν λέγοντες τῇ Χριστοῦ δυναστείᾳ τὸν τοῦ μονογενοῦς δόξαν ἐπεῖφθαι, ὡς ἄντος ἑτέρου τοῦ μονογενοῦς πρὸς τὸν Χριστὸν, δύο φρονοῦσιν υἱούς· κ' τὸν μὲν ἐνεργοῦντα, τὸν δ' ἐνεργούμενον, ὡς ἄνθρωπον ἕνα τῶν καθ' ἡμᾶς· πάντῃ γε ἐκφέροντες τῇ δυνάμει τὸ ἀναθεματισμοῦ.

Ανάθεματισμὸς η'.

Εἴ τις τολμᾷ λέγειν τὸν ἀναληφθέντα ἄνθρωπον συμπροσκυνεῖσθαι δεῖν τῷ θεῷ λόγῳ, καὶ συνδοξάζεσθαι, κ' συγχρηματίζειν θεὸν, ὡς ἕτερον ἑτέρῳ· τὸ δὲ σὺν ἀεὶ προσπιπτόμενον τοῦτο νοῦν ἀναγκάσῃ· καὶ οὐχὶ μᾶλλον μιᾷ προσκυνήσει τιμᾷ τὸν Εμμανουὴλ, καὶ μιᾶς αὐτῷ τῆς ὁμολογίας ἀπονέμει, καθὸ γέγονε σὰρξ ὁ λόγος· ἀνάθεμα ἔστω.

Επίλυσις η'.

Εἷς ἕνα θεὸν, πατέρα παντοκράτορα, καὶ εἰς ἕνα κύριον, καὶ μίαν δὲ εἰς ἓν πνεῦμα ἅγιον βεβαπτίσμεθα· ἴσμεν, φησὶν ὁ μακάριος Παῦλος, οὐκ οἴδατε, ὅτι ὅσοι εἰς Χριστὸν ἐβαπτίσθημεν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν· συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος αὐτοῦ εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. πιστεύομεν οὖν, καὶ βεβαπτίσμεθα εἰς ἕνα, καθάπερ εἶπεν, υἱὸν, τὸν κύριον ἡμῶν Ιησοῦν Χριστὸν· τοῦτον, σαρκωθέντα τε, καὶ ἐνανθρωπήσαντα τὸν ἐκ θεοῦ πατρὸς λόγον, ἵνα τε ὅτι θεὸν προσκυνῶν ὁμολογήσωμεν· καὶ μεθ' ἡμῶν αἰῶνα δυνάμεις· μεγάλαι γὰρ ὅταν ὁ προσλαβὼν τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγῃ· καὶ προσκυνησάτωσαν αὐτὸν πάντες ἄγγελοι θεοῦ· μέγας δὲ τῷ τοιούτῳ ὁ μονογενὴς, ὅτι καὶ ἄνθρωπος πέφυκε καθ' ἡμᾶς· τοῦτο γὰρ καὶ ἀδελφὸς κεχρημάτικε τῶν

Declaratio septima.

Cum beatus Gabriel vnigeniti Filij Dei generationem secundum carnem sanctæ Virgini annuntiaret, Paries, aiebat, filium; & vocabis nomen eius IESVM. Ipse enim saluum faciet populum suum à peccatis eorum. Nominatus autem & Christus est, propterea quòd secundum humanam naturam nobiscum vnctus est, iuxta illud Psalmistæ: Dilexisti iustitiam, & odisti iniquitatem: propterea vnxit te Deus, Deus tuus oleo exultationis præ consortibus tuis. Quamuis enim ille Spiritum sanctum largiatur, neque ad mensuram his qui digni sunt, eum largiatur, (est enim plenus, & de plenitudine eius nos omnes accepimus, sicut scriptum est;) attamen vt homo est, dispensatorie inunctus dicitur, spiritaliter, & non humano more, deuolante super ipsum Spiritu sancto, vt maneat in nobis etiam, à quibus propter Adæ transgressionem initio recesserat. Ipsum itaque vnigenitum Dei Verbum incarnatum Christus appellatum est: & cum propriam potentiam habeat Deo dignam, miranda operatum est. Qui ergo Christi potentiæ Vnigeniti gloriam accessisse dicunt, quasi Vnigenitus alter sit à Christo, duos filios esse sentiunt; alterum quidem operantem; alterum vero alterius ope & vi, tamquã hominem nobis similem, impulsum; & in huius anathematismi pœnam incidunt.

Luc. 2. d. 21. Matth. 1. d. 21.

Psal. 44. b. 8.

Ioan. 3. d. 34. Ioan. 1. b. 16.

Anathematismus VIII.

Si quis dicere audet, hominem assumptum vnà cum Dei Verbo adorandum, & conglorificandũ, & Deum, tamquam alterum cum altero, connominandum esse (hunc enim intellectum particula, Cum, adiecta, perpetuo ac necessario affert) & non potius vna adoratione Emmanuelem honorat, vnamq. illi glorificationẽ attribuit, quatenus Verbum factum est caro; anathema sit.

Declaratio octaua.

Baptizati sumus in vnum Deum Patrem omnipotentem, & in vnum Filium, & in vnum quoque Spiritum sanctum. An ignoratis, fratres (ait beatus Paulus) quia quicumque in Christum IESVM baptizati sumus, in mortem ipsius baptizati sumus? Consepulti ergo sumus cum illo per baptismum in mortem; vt quomodo Christus surrexit à mortuis per gloriam Patris, ita & nos in nouitate vitæ ambulemus. Credidimus itaque, & baptizati sumus in vnum, vt dixi, Filiũ, Dominum nostrum IESVM Christum, hoc est, incarnatum, hominemq. factum Dei Patris Verbum; vnumq. existentem Deum adorare edocti sumus, ac supernæ virtutes nobiscum. Scriptum est enim: Cum autem introducit Primogenitum in orbem terræ, dicit: Et adorent eum omnes Angeli Dei. Factus est autem vnigenitus primogenitus, quando homo nobis similis apparuit. tunc enim illorum quoque frater appellatus est

Rom. 6. a. 3

Hebr. 1. b. 6 Psal. 96. b. 8.

qui

qui illum diligunt. Si quis ergo illum simul adorari dicit, tamquam hominem seorsum, cum Dei Patris Verbo tamquam altero ab ipso, & non secundum veram vnionem coniungens in vnum Christum & Filium & Dominum, vna adoratione honorat, iuste virtuti huius anathematismi subijcitur.

Anathematismus IX.

Si quis vnum Dominum IESVM Christum à Spiritu clarificatum dixerit, propria virtute ipsius, tamquam aliena vtentem; ac vim & efficaciam ab eodem accepisse, qua contra immundos spiritus operaretur, & diuina inter homines miracula patraret, ac non potius ipsum Spiritum, per quem diuina signa edidit, illius proprium esse confessus fuerit; anathema sit.

Declaratio nona.

Etsi vnigenitum Dei Verbum homo factũ est, mansit tamen Deus, omnia præter solam paternitatem cum Patre cõmunia habens: Spiritumq. sanctum, qui ex ipso est, ipsiq. essentialiter inest, proprium habens, diuinæ potentiæ signa operabatur. Quare posteaquam homo factum est, Deus etiam sic permansit; atque ita propria per Spiritum virtute miracula patrabat. Qui vero dicunt, illum, tamquam vnum quempiam è sanctis, nobis similibus, Spiritus operatione clarificatũ, eaq. non vt diuina & propria, sed tamquam aliena, & quæ Deum non deceat, vsum, necnon quasi Spiritus gratia ad cælos esse assumptum, illi merito anathematismi huius virtuti subiacebunt.

Anathematismus X.

Hebr. 3. a. Confessionis nostræ Pontificem & Apostolum factũ esse Christum, Scriptura diuina docet: obtu-
Ephes. 5. a. 2. lisse quoque semetipsum pro nobis Deo & Patri in odorem suauitatis. Si quis ergo dixerit, Pontificem & Apostolum nostrum non esse ipsum Dei Verbum, posteaquam caro & homo nobis similis factum est; sed hominem illum qui ex muliere natus est, quasi alterum quempiam ab ipso diuersum: aut si quis Christum pro seipso quoque, & non potius pro nobis solis sacrificium obtulisse dixerit (neque enim oblatione egebat, qui peccatum non nouit) anathema sit.

Declaratio decima.

Exigua sane sunt Verbo, quod ex Deo Patre ortum est, quæ humana sunt; attamen propter dispensationem non reijcienda. Cum enim secundum naturã vniuersorum Dominus esset, seruili forma accepta, in ea quæ nostra sunt, semetipsum demisit: appellatusq. est noster Pontifex & Apostolus, humanæ naturæ condicionibus ad hoc etiam ipsum vocantibus. Obtulit autem semetipsum pro nobis Deo & Patri in odorem suauitatis. Vna quippe oblatione consummauit sanctificatos in sempiternum, sicut scriptum est. At nescio, quomodo qui secus sentiunt, non ipsum

Ibid.

Hebr. 10. a. 14.

Dei

A ἀγαπώντων αὐτόν. εἴ τις τολμᾷ * συμπροσκυνεῖσθαι φησιν ὡς ἀνθρώπῳ ἰδικῶς, * ἑτέρῳ παρ' αὐτὸν ὑπάρχοντι, τῷ ἐκ θεοῦ πατρὸς λόγῳ, καὶ οὐχὶ καθ' ἕνωσιν ἀληθῆ συνενεχθέντι εἰς ἓν πρόσωπον, ἀλλ' ἑτέρῳ πρὸς ἑτέρῳ, μιᾷ προσκυνήσει τιμᾷ, συμφέρεται δικαίως τῇ δυνάμει τοῦ ἀναθεματισμοῦ.

* προσκυνεῖσθαι
* καὶ οὐχὶ ἑνὶ πρὸς ἕνα

Ἀναθεματισμὸς Θ'.

B Εἴ τις φησὶ, τὸν ἴδιον κύριον Ἰησοῦν Χριστὸν * δεδόξασθαι ὑπὸ τοῦ ἁγίου πνεύματος, ὡς ἀλλοτρίᾳ δυνάμει τῇ ἰδίᾳ αὐτοῦ χρώμενον, καὶ παρ' αὐτοῦ λαβόντα τὸ ἐνεργεῖν δυνάσθαι κατὰ πνευμάτων ἀκαθάρτων, καὶ τὸ πληροῦν εἰς ἀνθρώπους τὰς * θεοσημίας, καὶ οὐχὶ μᾶλλον ἴδιον αὐτοῦ τὸ πνεῦμα φησι, δι' οὗ καὶ ἐνήργησε τὰς * θεοσημίας, ἀνάθεμα ἔστω.

* δοξάζεσθαι
* θεοσημίας
* θεοσημίας

Ἐπίλυσις Θ'.

Ἄνθρωπος γεγονὼς ὁ μονογενὴς τοῦ θεοῦ λόγος, ὅσα μεμένηκε καὶ οὕτω θεός, πάντα ὑπάρχων ὅσα καὶ ὁ πατήρ, δίχα μόνου τοῦ εἶναι πατήρ· καὶ ἴδιον ἔχων τὸ ἐξ αὐτοῦ, καὶ ὁσιωδῶς ἐμπνέοντος αὐτῷ πνεῦμα ἅγιον, ἐνεργάζετο τὰς * θεοσημίας· ὥστε καὶ ἄνθρωπος γεγονώς, ἐμεμένηκε καὶ οὕτω θεός· ὥστε ἰδίᾳ δυνάμει τῇ διὰ τοῦ πνεύματος ἐπλήρου τὰ θαύματα. οἱ δὲ λέγοντες, ὡς ἄνθρωπον ἕνα τὸν καθ' ἡμᾶς, ἥνωται τῶν ἁγίων, θεοδοξάσθαι αὐτὸν τῇ διὰ τοῦ πνεύματος ἐνεργείᾳ, οὐχ ὡς ἰδίᾳ μᾶλλον, ἀλλ' ὡς ἀλλοτρίᾳ, καὶ ὑπερπεπτῇ χρώμενον, καὶ ὡς ἐν χάριτος μέρει λαβεῖν παρὰ τοῦ πνεύματος τὸν ἐν ἁγίοις ἀνάληψιν, οὐκ ἐπαινοῦντες δικαίως τῇ δυνάμει τοῦ ἀναθεματισμοῦ.

* θεοσημίας

Ἀναθεματισμὸς Ι'.

D Ἀρχιερέα, καὶ ἀπόστολον τῆς ὁμολογίας ἡμῶν γεγενῆσθαι Χριστὸν ἡ θεία λέγει γραφή· προσπεκομικέναι ἑαυτὸν ὑπὲρ ἡμῶν εἰς ὀσμὴν εὐωδίας τῷ θεῷ, καὶ πατρί. εἴ τις τολμᾷ ἀρχιερέα, καὶ ἀπόστολον ἡμῶν γεγενῆσθαι φησὶν οὐκ αὐτὸν τὸν ἐκ θεοῦ πατρὸς λόγον, ὅτε γέγονε σὰρξ, καὶ καθ' ἡμᾶς ἄνθρωπος, ἀλλ' ὡς ἕτερον παρ' αὐτὸν, ἰδικῶς ἄνθρωπον ἐκ γυναικός· ἢ εἴ τις λέγει * ὑπὲρ ἑαυτοῦ προσενηνοχέναι αὐτὸν τὴν προσφοράν, καὶ οὐχὶ σὴν μᾶλλον ὑπὲρ μόνων ἡμῶν· εἰ γὰρ ἀπῆν προσφορᾶς, ὁ μὴ εἰδὼς ἁμαρτίαν, ἀνάθεμα ἔστω.

* καὶ ὑπὲρ

Ἐπίλυσις ι'.

E Σωτὴρ μὲν ὁμολογούμενος τῷ ἐκ θεοῦ πατρὸς Φωτὶ λόγῳ τὰ ἀνθρώπινα· πολὺ μᾶλλον καὶ δοξάζεται διὰ τὴν οἰκονομίαν· κύριος γὰρ ὢν τῶν ὅλων καὶ Φύσιν, καθῆκεν ἑαυτὸν ἐν τοῖς καθ' ἡμᾶς, μορφὴν δούλου λαβών· καὶ κεχρημάτικεν ἡμῶν καὶ ἀρχιερεύς, καὶ ἀπόστολος, τῶν τῆς ἀνθρωπότητος μερῶν καὶ εἰς ἃ τὸ καλοῦσθαι αὐτόν. προσπεκόμικε δὲ ἑαυτὸν ὑπὲρ ἡμῶν εἰς ὀσμὴν εὐωδίας τῷ θεῷ, καὶ πατρί· μιᾷ γὰρ προσφορᾷ πεπλήρωκε τοὺς ἁγιαζομένους εἰς τὸ διηνεκὲς, καθὼ γέγραπται. ἀλλ' οὐκ * οἶδ', ὅπως οἱ ἑτεροφρονοῦντες οὐκ αὐτὸν τὸν ἐκ θεοῦ λόγον ἀνθρωπον γε-

* καὶ οὐκ

γαίαν διηνεκίζοντα, χειμαίνεσθαι τε καὶ δονεῖσθαι, ἐ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, ἀλλ' ὡς ἕτερον τινα παρ' αὐτὸν ἀνθρωπον ἰδικῶς, τὸν ἐκ τῆς ἁγίας παρθένου γεγονότα φασὶ, χειμαίνεσθαι καὶ δονεῖσθαι, καὶ ἀρχιερέα, καὶ τῷ πάσχειν εἰς τοῦτο ἐληλυθέναι, καὶ οὐχ ὑπὲρ ἡμῶν μόνων ἡμῶν, ἀλλὰ ἐ ὑπὲρ ἑαυτοῦ προσενηνοχέναι ἑαυτὸν εἰς θυσίαν τῷ θεῷ, καὶ πατρὶ ὅπερ ἦν τῆς ὀρθῆς, καὶ ἀμωμήτου πίστεως ἀλλότριον παντελῶς· ἐ γὰρ ἐπῄσθετο ἁμαρτίας· οὐ κρείττων ἦν τοῦ παθημελεῖν, καὶ ἀμοιρήσας ἁμαρτίας παντελῶς, οὐκ ἂν ἐδεήθη θυσίας τῆς ὑπὲρ ἑαυτοῦ. ἐπεὶδὴ οὖν τὸ εἷνος παραθήσομεν, δύο δὴ πάλιν υἱοὺς ἀπεφήνατο οἱ ἑτερόφρονες, ἀναγκαίως γέγονεν ὁ ἀναθεματισμὸς, ἐμφανῆ καθιστῶν τὴν ἀσέβειαν αὐτῶν.

A Dei Verbum hominem factum, & Apostolum ac Pontificem confessionis nostræ appellatum, sed quasi diuersum quempiam ab ipso hominem seorsum è sancta Virgine natum, & Apostolum ac Pontificem vocatum fuisse contendunt; & proficiendo ad hoc euectum esse: nec pro nobis solis semetipsum Deo & Patri in sacrificium obtulisse, sed etiam pro seipso: id quod à recta inculpataq. fide omnino est alienum. peccatum enim non fecerat. Qui autem delicto superior, peccatiq. prorsus expers erat, oblatione pro se nullo pacto opus habebat. Quoniam vero qui contra sentiunt, duos rursus filios absurde comminiscuntur, operæpretium fuit, vt hic quoque anathematismus adlignaretur, qui impietatem illorum perspicuam redderet.

Ἀναθεματισμὸς ια'.

Εἴ τις οὐχ ὁμολογεῖ τὸν τοῦ κυρίου σάρκα ζωοποιὸν εἶναι, ἐ ἰδίαν αὐτοῦ τοῦ ἐκ θεοῦ πατρὸς λόγου, ἀλλ' ὡς ἑτέρου τινὸς παρ' αὐτὸν, συνημμένην μὲν αὐτῷ κατὰ τὴν ἀξίαν, ἤγουν ὡς μόνον ἐνοίκησιν ἐσχηκότος, καὶ οὐχὶ δὴ μᾶλλον ζωοποιὸν, ὡς ἔφημεν, ὅτι γέγονεν ἰδία τοῦ λόγου ἔτι τὰ πάντα ζωοποιεῖν ἰσχύοντος, ἀνάθεμα ἔστω.

B Si quis Domini carnem viuificam, ipsiusq. Verbi quod ex Deo Patre est, propriam esse negauerit; sed veluti alterius cuiuspiam ipsi Verbo secundum dignitatē coniuncti, aut quasi diuinam tantum inhabitationem sortiti, ac non potius viuificam esse dixerit, vt modo meminimus, eo quòd Verbi, quod omnia viuificare potest, facta sit propria; anathema sit.

Ἐπίλυσις ια'.

Τὴν ἁγίαν, ἐ ζωοποιὸν, ἐ ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν θυσίαν, οὐχ ἑνὸς τῶν καθ' ἡμᾶς, ἢ ἀνθρώπου κοινοῦ σῶμα εἶναι πιστεύοντες τὸ προκείμενον ὁμοίως ἢ καὶ τὸ τίμιον αἷμα, δεχόμενοι ἢ μᾶλλον, ὡς ἴδιον σῶμα γεγονὸς, ἐ μέντοι καὶ αἷμα τοῦ τὰ πάντα ζωογονοῦντος λόγου· κοινὴ γὰρ σὰρξ ζωοποιεῖν ἐ δύναται· καὶ πύθου μάρτυς αὐτὸς ὁ σωτὴρ, λέγων· ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν· ἐπεὶδὴ γὰρ ἴδια γέγονε τοῦ λόγου, πῶς τοι νοεῖται, ἐ ἔστι ζωοποιὸς, καθὼς φησὶν αὐτὸς ὁ σωτὴρ· καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ ζῶ διὰ τὸν πατέρα, ἐ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ· ἐπεὶδὴ ἦ Νεστόριος, ἐ οἱ τὰ αὐτὰ φρονοῦντες τοῦ γλυκέος ἁμαθῶς τοῦ μυστηρίου τὸν διασμὸν, πῶς τοι, ἢ μᾶλλον οὐκ ἔστως, γέγονεν ὁ ἀναθεματισμός.

C *Declaratio undecima.*

Sanctum ac viuificū, incruentumq. in Ecclesijs sacrificiū peragimus; corpus quod proponitur, similiter & pretiosum sanguinem, nō communis, nobisq. similis hominis esse credētes, sed potius tamquam proprium corpus effectū, & sanguinem etiam Verbi, quod omnia viuificat, accipiētes. Si quidem communis caro viuificare non potest. Et hoc Saluator ipse testatum facit: Caro, inquiens, non prodest quidquam; spiritus est qui viuificat. Quia enim caro Verbi facta est propria, ob id intelligitur & est viuifica, quemadmodū ipse Saluator ait: Sicut misit me viuens Pater, & ego viuo propter Patrem: & qui manducat me, & ipse viuet propter me. Cum itaque Nestorius, & qui cum illo sentiunt, mysterij huius virtutem temere dissoluant; propterea, & id quidem admodum conuenienter, editus est hic anathematismus.

Ioan. 6. f. 63.

Ibid. f. 57.

Ἀναθεματισμὸς ιβ'.

Εἴ τις οὐχ ὁμολογεῖ, τὸν ἐκ θεοῦ λόγον παθόντα σαρκὶ, καὶ ἐσταυρωμένον σαρκὶ, καὶ θανάτου γευσάμενον σαρκὶ, γεγονέναι τε πρωτότοκον ἐκ νεκρῶν, καθὸ ζωή ἐστι, ἐ ζωοποιὸς, ὡς θεὸς, ἀνάθεμα ἔστω.

D *Anathematismus XII.*

Si quis non confitetur, Dei Verbum carne passum & crucifixum esse, mortemq. carne gustasse; necnon primogenitum ex mortuis factum esse; quatenus nimirum vt Deus vita & viuificans est; anathema sit.

Coloss. 1. c.

18.

Ἐπίλυσις ιβ'.

Ἀπαθὴς μὲν, καὶ ἀθάνατος ὁ ἐκ θεοῦ πατρὸς ἐστὶ λόγος, ὡς ἀνωτέρω γὲ τοῦ πάσχειν ἡ θεία φύσις· καὶ ἀκήρατός ἐστι φύσις· καὶ αὕτη τὰ πάντα ζωοποιεῖ· καὶ φθορᾶς ἀμέτοχος ἐστὶ, καὶ πάντος τοῦ λυπεῖν ἐωθὸς. ἀλλὰ, καίπερ τοῦτα οὐσιωδῶς ὑπάρχων ὁ ἐκ θεοῦ πατρὸς λόγος, ἰδίαν ἐποιήσατο σάρκα τὴν τοῦ θανάτου δεκτικὴν· ἵνα τῷ πάσχειν αὐτὴν τὰ ὑπὲρ

E Impatibile & immortale est Dei Patris Verbum. altior est enim diuina illa & incorruptibilis natura, quàm quæ aliquid pati possit, eaq. omnia viuificat: quinetiam interitum, & quidquid tristitiam afferre solet, longe exuperat. Verum licet secundum essentiam hoc sit Dei Patris Verbū; nihilominus carnem, quæ mori posset, sibi propriam fecit, vt per hoc quod pati solitum est, pas-

passiones pro nobis ac propter nos in seipsum assumens, nos omnes à morte & corruptione liberaret; suum corpus, vt Deus, viuificans, primitiæq. dormientium, ac primogenitus ex mortuis effectum. Neque enim qui propter nos pretiosam perpessus est crucem, mortemq. gustauit, communis homo, aut quispiam à Verbo distinctus intelligentia, seiunctusve erat; sed ipse gloriæ Dominus passus est carne, secundum Scripturas. Quoniam vero qui vana impiaq. dogmata rectæ sanæq. Fidei immiscere student, communem hominem crucem sustinuisse dicunt; anathematismus hic, qui impietatis in illis latentis magnitudinem aperit, necessario constitutus est.

1.Cor.15. 1.20.

ἡμῶν, ὑπὲρ ἡμᾶς, ἵνα ἑαυτὸν ἀναλαβὼν πάθη, πάντας ἡμᾶς ἀπαλλάξῃ καὶ θανάτου, καὶ φθορᾶς, ζωοποιήσας ὡς θεὸς τὸ ἴδιον αὐτοῦ σῶμα, καὶ ἀπαρχὴ γενόμενος τῶν κεκοιμημένων, καὶ πρωτότοκος ἐκ νεκρῶν· οὐ γὰρ ἄνθρωπος ἁπλῶς κοινὸς, ἰδίᾳ τι, καὶ αὐτὰ μέρος νοούμενος ἐξ ἡμῶν τοῦ ἐκ θεοῦ πατρὸς λόγου, ὑπὲρ ἡμᾶς τὸν πάντων ὑπομείνας θάνατον, καὶ θανάτου γευσάμενος· ἀλλ' αὐτὸς ὁ τῆς δόξης κύριος, σαρκὶ πάσχει καὶ τοῖς ἥλοις. ἀπόῤῥητον εἰ τὸ κένωμα, καὶ ἀνεπιθέτῳ δόγματι τῇ ὀρθῇ, καὶ ἄληπτον ἀνεμέκτῳ πίστει περιεσχήνωσε φθορὰν κοινὸν ὑπομεῖναι τὸν ὑπὲρ ἡμῶν σαρκὶ, γέγονεν ἀναγκαῖος ὁ ἀναθεματισμὸς, τῆς ἐν αὐτοῖς αὐτοῖς ἀσεβείας ἐμφανίζων τὸ μέγεθος.

CYRILLI ARCHIEPISCOPI Alexandrini Apologeticus pro duodecim Capitibus, aduersus Orientales Episcopos.

ΚΥΡΙΛΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ Αλιξανδρείας ἀπολογητικὸς ὑπὲρ τῶν δώδεκα κεφαλαίων, πρὸς τοὺς τῆς ἀσεβοῦς ὑποκρίσεως.

QVi suam mentem sanctissimo Deo dicarũt, & veritatis dogmatibus patrocinari delegerunt, cauent profana irreligiosorum hæreticorum vaniloquia; ac figentes internum & absconditum cordis oculum in Scripturam diuinitus inspiratam, sicq. bonis cogitationibus eum affatim explentes, ijs qui recta peruertunt, obluctantur, idq. strenue, quasi dicentes: Zelando zelati sumus Domino. Itaque cum Nestorius multas & diuersas blasphemias contra Christum saluatorem omnium nostrum effundat, & quodammodo venerandum & magnum incarnationis sacramentum funditus remoueat, non ignorantes ad hæc velle silere, periculosum esse, & cum sæpissime consuluerimus illi, vt à talibus blasphemijs cessaret, nihilq. penitus profecerimus, necessario tandem ad defendẽda pietatis dogmata accessimus, & selectis quibusdam illius blasphemiarum capitibus, ea vtiliter anathematizauimus, hoc est, eos qui talia sentire volunt; obtemperantes beato Paulo dicenti: Si quis vobis euangelizauerit præter id quod accepistis, anathema sit. Sed etsi nos, vel Angelus de cælo euãgelizauerit vobis præter id quod accepistis, anathema sit. At nescio quo pacto id admodum grauate tulerint aliqui, vel quòd sint eiusdem sententiæ ac opinionis cum illo; vel quòd simulent quidem se vitare opinionis societatem, attentent autem modis omnibus ipsum adiuuare, & reddere exosos eos, qui Saluatorem Christum defendere volunt. Verumtamen cogitandum erat, quòd increpare diuersa docentes, conciliasset ipsis amoris in Christum sinceritatem: nunc autem cum non faciant melius, vt oportebat, atque adeo multum in eis desideratur; facti sunt infensissimi his, quorum si fuissent imitatores, immortalitatis corona cũ ipsis redimiti foret. Itaque anathematismos reprehendũt, quasi

Galat.1.b. 8.

Οἱ τῷ παναγίῳ θεῷ τὰς ἑαυτῶν διανοίας παραστήσαντες, καὶ τοῖς τῆς ἀληθείας δόγμασιν ἀσκεπτοι γενόμενοι, παραιτοῦνται μὲν τοὺς βεβήλους κενοφωνίας τῶν ἀσεβῶν αἱρετικῶν, ἐρείσαντες δὲ τὸν ἔσω, καὶ κατακεκρυμμένον ὀφθαλμὸν τῆς καρδίας τῷ θεοπνεύστῳ χαρᾷ, οὕτω πως αὐτὰ πλείονας ἀναμιγνύουσι ἑτεροίοις ἀγαθοῖς, τοῖς παρὰ θεοῦ διαφέρουσιν αἰτιάσασθαι, καὶ μᾶλλον πεπικῶς, μενοῦνγε λέγοντες· ζηλοῦντες ἐζηλώκαμεν τῷ κυρίῳ. Νεφέλου γοῦν πολλῆς τὸ, καὶ διαφόρως καταχέοντος βλασφημίας τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ, καὶ οἷον ἐκ βάθρων ἀναμοχλεύοντος τὸ σεπτὸν, καὶ μέγα τῆς ἐνανθρωπήσεως μυστήριον, οὐκ ἀκινδύνως αὐτοῖς τὸ σιγᾶν τύποις ἐλέσθαι συγῶν, συμβαλόντες τε πλείοσι καὶ αὐτῶν τῶν πιστῶν ἀπηχεῖς δυσφημίαις, ὑπέστημεν ἢ παντελῶς ἰδεῖν, κεχωρήκαμεν ἀναγκαίως ἤδη τὸ χρέωμα σωσθῆναι τοῖς τὰ δυσβεῖς δόγματα σῶσιν. Ἀπολιξάμενοί γε κεφάλαιά τινα τῶν ἐκείνου δυσφημιῶν, τοῦτο χρησίμως ἀνεθεματίσαμεν, ἵνα τοὺς φρενῶν ἐφίλοντας αὐτὰ, πεφημισμένοι λέγοντι τῷ μακαρίῳ Παύλῳ· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω· ἀλλὰ κἂν ἡμᾶς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσηται ὑμᾶς παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. ἀλλ' ἴσως οὐδ' ἅπαξ ἀδυσωπήκασί τινες ὑπὸ τούτῳ λίαν, ἢ ὁμοφρονεῖν ὄντες, ἢ ὁμογνώμονες, ἢ σφαττεύμενοι μὲν παραπλησίως τὴν ὁμοδοξίαν, πρεμνοὶ δὲ ἀλλοτρόπου πάντως ὑπομενεῖν αὐτῷ, καὶ πιεζόμενοι καταφυγεῖν τοὺς τῷ σωτῆρι συναγορεύειν ἐφίλοντας. ἀλλ' ὦ ἀκάλλιθρον ἐκεῖνο, ὅτι τοῖς ἐπιῤῥοδισασκάλοις ὑπάτοις. πρέπει αὐτοῖς τῆς εἰς Χριστὸν ἀγάπης τὸ γνήσιον. νῦν δὲ πεπάχυται μὲν, οὐχ ὅπερ ὦ ἄμεινον· πολλοῦ γε καὶ δεῖ· πεπίλωται δὲ πολεμιωτέρους, ὧν εἰ μιμηταὶ ζηλωταὶ, εὐδόκουν ἂν σὺν αὐτοῖς τὸ ἀφθαρσίας ἐν στέφανον, ἀπολαμβάνοντες πίνω τῶν ἀναθεματισμῶν, ὃς

ὡς οὐκ ἂν γεγονότων· καὶ δὴ καὶ ἑκάστῳ τῶν ἁγίων ἐγγράφως τὰ τῆς ἑαυτῶν διανοίας ἀφήκασι, καὶ ἄλλους τινὰς εἰκαιομυθίας, συναρπάσαι οἷον τοὺς ἐντυγχάνοντας λόγους. ἐπὶ οὖν ἀναγκαῖον ἦν ἡμᾶς αὐτοὺς ἀντιπαρεξάγειν τὰ ἀληθῆ, καὶ διαπρέπεσθαι τοῖς παροῦσιν, διαφῆναί τι φιλοπονήσαντας, ἤγουν ἀληθείας ἐρευνητὰς τοὺς ἐφ' ἑαυτοῖς. προτάξαντες φέρω ἕκαστον τῶν ἀναθεματισμῶν, εἶτα τούτοις τὰ παρ' ἐκείνων συντεθέντα προτάξαντες, παρεζεύξαμεν τὰ παρ' ἑαυτῶν, τῆς τῶν θείων γραφῶν θεσπίσμοσι, δικασταῖς οἷονεί, χρώμενοι, καὶ ψῆφον αἰτοῦντες ὀρθήν τε, καὶ ἀνεπιλήπτων τοῖς ἔτ' ἀδέτοις τὴν ἀλήθειαν.

A quasi non recte habeant: atque etiam vnicuique suæ mentis adinuentiones, & stultas quasdam ac frinolas fabulationes scribendo apposuerũt, rati se per fraudem attracturos librorum suorum imprudentes lectores. Itaque & nobis necessarium fuit è diuerso veritatem opponere, & illorum refellere obloquutionem, ac ostendere aduersarios esse dicacitatis studiosos, magis quàm veritatis indagatores. Proinde præordinauimus singulos anathematismos; deinde his adiunximus quæ ab illis composita sunt; postremo subdidimus & nostra, diuinas Scripturas scientibus quasi iudicibus vtentes, atque ab his qui veritatem sciunt, B rectam & inculpatam sententiam postulantes.

Ἀναθεματισμὸς α'.

Εἴ τις οὐχ ὁμολογεῖ θεὸν εἶναι κατ' ἀλήθειαν τὸν Ἐμμανουὴλ, καὶ διὰ τοῦτο θεοτόκον τὴν ἁγίαν παρθένον· γεγέννηκε γὰρ σαρκικῶς σάρκα γεγενημένον τὸν ἐκ θεοῦ πατρὸς λόγον, ἀνάθεμα ἔστω.

Anathematismus 1.

Si quis non confitetur, Emmanuelem vere Deum esse, & ob id sanctam Virginem Deiparam; (genuit enim illa carnaliter incarnatum Dei Patris Verbum) anathema sit.

Ἀντίῤῥησις τῶν ἀνατολικῶν.

Καὶ τίς σαρκικῶς, σάρκα γεγονότα τὸν ἐκ θεοῦ λόγον, ἀπαπτίχθω συνομολογήσει· ἐπεὶ σαρκικῶς ἐγέννησεν, ἐπεὶ κατὰ παρθένον· καὶ πῶς ἡσυμεν τὸ, πνεῦμα τὸ ἅγιον ἐπιλάμψειν φησὶ σοι, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι, σαρκικῶς κατ' αὐτὴν τῆς παρθένου, καὶ ἀ θεοπρεπῶς γεννήσεως; καὶ πῶς πάντα αὐτῷ ὡδηγοδόκως φαινόμενος κατεμιλύνε; Μάγοι δὲ ἐκ Περσίδος δι' αὐτοῦ ὁδηγούμενοι παρήσαν, τὰ πεχθέντα ζητοῦντες· καὶ εὑρόντες, ἔφερον δῶρα ἐτῷ νεκμένῳ, καὶ τῷ φαινομένῳ ποδοφόρα· ἄγγελοι συεκρότουν καταλήψεις, τῷ γεννηθέντι, μὴ τὰ πεμένων αἱαμιγῶντες, ἐχόρευον, λέγοντες· δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. ποῦτα τίνος μιαίνεται, σαρκικῆς, ἢ θεοπρεποῦς γεννήσεως; ἄλλως τε εἰ ἀβασανίστως τοῖς φωναῖς ἐμβάλοιμεν, καὶ τοπὸν τοῦ λόγου, καὶ μεταβολὴν τὴν εἰς σάρκα φαντασθησόμεθα· καὶ οὕτως καὶ ἁμαρτίαν αὐτὸν, καὶ κατάραν γεγενῆσθαι ὑποληψόμεθα· εἰ τοῖς ἐπομένοις, ἢ ἡγουμένοις τῶν κειμένων, καὶ αὐτῇ τῇ συνηθείᾳ τῆς γραφῆς μὴ ἀκολουθήσομεν. ἀλλὰ γὰρ τὸ γεγενῆσθαι σάρκα τὸν λόγον, τὴν ἐν τῇ σαρκὶ σκηνώσιν καλῶς ἐκλαμβάνομεν καὶ τὴν τῶν εὐαγγελίων οἰκονομίαν.

Oriental. oppositio.

Ecquis carnem factum Dei Verbum, carnaliter natum esse simul confitebitur? Nam si carnaliter genuit, iam non vt virgo. Et vbi ponemus hoc: Spiritus sanctus superueniet in te, & virtus Altissimi obumbrabit tibi; si, iuxta illius mentẽ, carnaliter, & non vt Deum decet, Virgo genuit? & quomodo hunc stella insolito modo apparens, demonstrauit? Magi vero ex Perside, illa duce, aduenerunt, natum quærentes; & inuento dona obtulerunt ei qui videbatur oculis, & ei qui mẽte percipiebatur conuenientia. Angeli, qui descenderunt de cælo, cũ pastoribus mixti, de natali tripudiarunt, dicentes: Gloria in excelsis Deo, & in terra pax, in hominibus bona volũtas. Hæc cuius indicia? carnalis, an eius, quæ Deum decet, natiuitatis? Et alioqui, si absque examine & iudicio in eius voces inciderimus, & conuersionẽ & commutationem Verbi in carnem imaginabimur, & sic etiam peccatum & maledictum ipsum factum esse suspicabimur: si quidem minus ad sequentia vel præcedentia contextus sermonis, & ad ipsam consuetudinem Scripturæ attenderimus. Ceterum carnem esse factum Verbum, recte iuxta Euangeliorum mentem, habitationem in carne exponimus.

C

D

Ἀπλογία Κυρίλλου.

Τῆς μὲν σαρκὸς οἰκονομίας τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ τὸ μυστήριον ὁ πάνσοφος Ἰωάννης διατεταται γεγραφηκώς· καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν. ποῦτα συνιέντες ὀρθῶς οἱ μακάριοι πατέρες, οἱ κατὰ καιροὺς ἐν τῇ Νικαέων συνειλεγμένοι, αὐτὸν ἔφασαν τὸν ἐκ θεοῦ πατρὸς φῶτα λόγον, τὸν δι' οὗ τὰ πάντα πεποίηκεν ὁ πατὴρ, τὸ φῶς τὸ ἐκ τοῦ φωτὸς, τὸν θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, σαρκωθῆναί τε, καὶ ἐνανθρωπῆσαι· τουτέστιν, ἑνωθῆναι σαρκὶ ψυχὴν ἔχουσαν τὸν λογικὸν· καὶ ἄνθρωπον γενέσθαι μὴ τρόπῳ καὶ ἀπορρεούσῃ θεόν. ὅτι δὴ ἀτρέπτως τε, καὶ ἀσυγχύτως

Defensio Cyrilli.

Dispensationis vnigeniti Filij Dei in carne sacramentum sapiẽtissimus Ioannes declarat, scribens: Et Verbum caro factum est, & habitauit in nobis. Hæc recte intelligentes beati Patres olim in Nicæa congregati, dixerunt, ipsum Verbum ex Deo Patre natum, per quod omnia fecit Pater, lumen de lumine, Deum verum de Deo vero, incarnatum, & inhumanatum esse, hoc est, vnitum carni animam habenti rationalem, & hominem factum esse; & cum hoc etiam mansisse Deum. Quòd autem absque conuersione & confusione vnio-

E *Ioan.1.b.*

vnionis opus factum est, manente, vt dixi, Deo Verbo id quod est, tametsi factum sit caro, (immutabile enim secundum naturam est) nulli dubium. Nam quod dicitur incarnari, non in carnis naturam vertitur; sed aliud quiddam ab illa, & ei vnitum intelligitur. Sic sentientes beati Patres, Dei genitricem nominauerunt sanctam Virginem. Crediderunt enim, quòd incarnatum & hominẽ factum genuerit Filium illum, per quem omnia fecit Pater. Verum Nestorius nouellarum blasphemiarum inuentor, cum hac sententia pugnans, improbat quidem vocem hanc, Dei genitricem, quasi non sit vere dicta. dicebat autem sic: Interrogaui, inquit, sæpe eos: Diuinitatem natam dicitis è beata Virgine? Resiliunt statim ad hanc vocem. Et quis, inquit, tanto blasphemiæ morbo laborat, vt quæ genuit templum, in illa dicat à Spiritu sancto Deum creatum esse? Deinde quando inferimus: Quid igitur absurdum nos dicimus, consulentes fugiendam illã vocem, & eundum ad communem vtriusque naturæ significatum? id tunc blasphemè dictum putant. Vel confitere manifeste, Deicatem ex beata Maria natam esse: vel, si fugis hanc blasphemam vocem, cur qui hæc dicis, te nõ dicere simulas? Igitur illo vrgente, immo inculcante impie, vt ij qui sanctam Virginem Dei genitricem dicunt, fateri debeant, carnis fuisse fructum nudam & seorsum positam Deitatis naturam, & subsistẽtiæ initium ex muliere habuisse Dei Verbum; probare volentes, nos ab hac opinione prorsus alienos esse, (non enim ita deliramus, vt velimus sapere aliud, quàm quod oportet sapere) Virginẽ peperisse dicimus Dei Verbum secundum Scripturas carnem factum, hoc est, hominem; peperisse autem illum carnaliter, hoc est, secundum carnem. Nam Deus & Pater secundum diuinitatem genuit ex se Deum existentem Filium. Quoniam autem quod natum est ex carne, caro est; genuit Virgo, vt caro existens, carnaliter. Carnaliter autem dicere, non est tollentis admirabilem natiuitatem, neque euertentis Spiritus sancti operationem, qua in vtero formauit partum; sed docentis potius, quòd sicut Deus gignit diuine, hoc est, digne Deo secundum suam naturam; ita & homo humane, hoc est, caro carnaliter. Deus autem existens secundum naturam Verbum, quamuis caro factum, diuine processit, hoc est, vt decet eum qui secundum veritatem est Deus. Solus enim habuit matrem nuptias non expertam; & seruauit virginem eam, quæ ipsum peperit secundum carnem. Admiror autem quòd grauantur dicere sanctam Virginem Dei genitricem, cùm Deo digne ipsum esse genitum fateantur. Non enim homo communis gignitur Deo digne. Dona vero allata esse dicunt à Magis conuenientia & ei qui intelligebatur, & ei qui videbatur, diuidentes in duos iterum post vnionẽ, vnum Dominum nostrum IESVM Christum. Qui enim intelligitur, factus est visibilis, non immutatione naturæ, sed vnitione cum corpore, quod vide-

Rom. 12. a. 3.

Ioan. 3. a. 6.

Matth. 2.

A χύτως τὸ τῆς ἑνώσεως πεπρᾶκτον χρῆμα, μεμενηκότες, ὡς ἔφην, τοῦ θεοῦ λόγου τοῦθ' ὅπερ ἐστί, κἂν εἰ γέγονε σὰρξ, ἀναλλοίωτος γὰρ κατὰ φύσιν ἐστὶν, οὐδενὶ τῶν ὄντων ἀμφιβόλου· τὸ γὰρ σαρκοῦσθαι λεγόμενον, οὐκ εἰς σαρκὸς τρέπειν φύσιν, ἀλλ' ἕτερόν τι ἑνοῦσθαι πρὸς αὐτὸν ὑπάρχον, καὶ ἑνοῦσθαι αὐτῇ. οὕτω φρονοῦντες οἱ μακάριοι πατέρες, θεοτόκον ὠνόμασαν τὴν ἁγίαν παρθένον· πιστεύσασι γὰρ, ὅτι σαρκωθέντα, καὶ ἐνανθρωπήσαντα μεμένηκε τὸν ἐξ αὐτοῦ τῷ πατρὶ, τὸν δι' αὐτοῦ τῷ πάντα πεποιηκότι πατέρα. ὁ δὴ τῶν νέων ἡμῖν δυσφημιῶν διδάσκαλος Νεστόριος παιδεύειν μαχόμενος δόξῃ, καταισθάνεται μὲν, ὡς οὐκ οὔσης ἀληθῆ, τὴν θεοτόκον φωνὴν ἔφη δὲ οὗτος· ἠρώτησα, φησὶ, πολλάκις αὐτούς· τὴν θεότητα λέγετε γεγεννῆσθαι ἐκ τῆς μακαρίας παρθένου; ἀποπηδῶσιν εὐθὺς πρὸς τὸ ῥῆμα· καὶ τίς, φησὶ, τοιαύτην βλασφημίαν νοεῖ, ὡς ἐκείνην τὴν γεννήσασαν τὸν ναὸν, λέγειν τοῦθ' ὅ πρὸ μικροῦ τὸ θεῖον ἐκ ἐκείνης ἐκπεφυκέναι; εἶτα ὅταν ἐπιφέρωμεν· τί οὖν κατηγοροῦμεν ἡμεῖς λέγομεν, συμβαλόντες φυγεῖν τὴν φωνὴν, καὶ ἔρχεσθαι ὅθεν τὸ κοινὸν συμφερόμενον τῶν δύο φύσεων; τίνα νομίζετε ἐαυτοῖς εἶναι βλάσφημον τὸ λεγόμενον. ἢ ὁμολογοῦσιν ἁπλῶς θεότητα γεγεννῆσθαι ἐκ τῆς μακαρίας Μαρίας, ἢ φεύγουσι βλάσφημον τὴν φωνὴν, τί ταῦτά μοι λέγων, ὑποκρίνῃ μὴ λέγειν; πεισάντων τινῶν ἑαυτόν, μᾶλλον δὲ ἀναπεισάντων αἰσθόμενοι τοὺς θεοτόκον λέγοντας τὴν παρθένον εἰς τὸ δεῖν ὁμολογεῖν σαρκὸς γεννᾶσθαι καρπὸν γυμνόν τι, ἢ καθαμένους τὴν θεότητος φύσιν, καὶ τῆς ὑποστάσεως τὴν ἀρχὴν ἐκ γυναικὸς ἐκπνεῖναι τὸν τοῦ θεοῦ λόγον, παληροφορεῖν ἐθέλοντες, ὅτι τῆς τοιᾶσδε δόξης ἀλλότριοι πανταπάσι καθεστήκαμεν· εἰ γὰρ οὕτω λελήθαμεν, ὡς ἐλέσθαι φρονεῖν παρ' ὃ δεῖ φρονεῖν, δυσσεβεῖν ἔφημεν τὴν παρθένον σάρκα γεγονέναι ἢ τὸν θεοῦ λόγον· πιστεύειν, ἀνθρώπου δυσσεβεῖν ἢ αὐτὸν σαρκικῶς· πιστεύειν, ἢ σάρκα· ὁ μὲν γὰρ θεὸς, καὶ πατὴρ θεϊκῶς γεγέννηκεν ἐξ αὑτοῦ θεὸν ὄντα τὸν υἱόν. ἐπεδὴ δὲ τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι, γεγέννηκεν ἡ παρθένος, ὡς σάρξ ὑπαρχούσα, σαρκικῶς· τὸ δὲ σαρκικῶς εἰπεῖν, οὐκ αἱρουμένου ἐστὶ τῆς γεννήσεως τὸ ἀποδεδόχθαι, οὔτε μὲν ἀναιρούντων τοῦ ἁγίου πνεύματος τὴν ἐνέργειαν· δι' ἧς ἐν μήτρᾳ διέπλασε τὸ σπέρμα· διδάσκοντος δὲ μᾶλλον, ὅτι ὥσπερ θεὸς πατὴρ θεϊκῶς, ἤτοι θεοπρεπῶς, κατὰ τὴν ἰδίαν φύσιν, οὕτω καὶ ἄνθρωπος ἀνθρωπίνως, ἤτοι σαρκικῶς. θεὸς δὲ ὢν κατὰ φύσιν ὁ λόγος, ἔφημεν σὰρξ γεγονὼς, προῆλθε θεοπρεπῶς· πιστεύειν, ὡς αὐτὸ πρέπει τῷ γε ὄντι κατὰ τὴν ἀλήθειαν θεῷ· μόνος γὰρ ἔσχε μητέρα τὴν ἀπορρᾶμονα· καὶ πατέρης παρθένον τὴν τεκοῦσαν αὐτὸν κατὰ σάρκα. θαυμάζω δὲ, ὅτι θεοπρεπὲς ὀνομοῦσιν εἶναι τὴν ἁγίαν παρθένον, θεοπρεπῶς αὐτὸν γεγεννῆσθαι φασὶν· οὐ γὰρ ἀνθρώπους χρὴ πάντας θεοπρεπῶς. δῶρα δὲ προσενεχθέντα φασὶ τοῖς Μάγοις τὸ προσφορὰ καὶ τῷ νοουμένῳ, καὶ τῷ φαινομένῳ, διαιροῦντες εἰς δύο δὴ πάλιν μετὰ τὴν ἕνωσιν τὸν κύριον Ἰησοῦν Χριστόν· ὁ γὰρ νοούμενος γέγονεν ὁρατὸς, οὐ μεταβολῇ φύσεως, ἀλλ' ἑνώσει τῇ πρὸς

B

C

D

E

[a] τοῦτο τὸ κεφάλαιον

[b] ἐπιφέρωμεν

[c] ἐκπεφυκέναι; ἢ ἐπιφέρωμεν

[d] ἑνωθὲν δὲ τὸν

[e] τοῦτο φασὶ.

[f] τὸν ἕνα κύριον

Αντίῤῥησις τῶν ἀποστολικῶν.

Orientalium obiectio.

Πάλιν αὐτὸν τῶν αὐτοῦ ὑπομνήσομεν λόγων· δεικνύντες αὐτὸν δύο ὑποστάσεις λέγοντα· ἐν οἷς φησὶν ἐν τῷ πρώτῳ τόμῳ· Ὁπόσον οὖν εἰς ἰδίαν φύσιν, οὐχ ἡγίασται μόνος ὁ ἐκ θεοῦ πατρὸς λόγος· εἰ δέ τις οἴοιτο τὸν ἐκ τῆς ἁγίας παρθένου γεγεννημένον καθαίρεσθαι τι, καὶ ἡγιάσθαι μόνον, τοῦτο τι ἂν ὠνομάζη θεὸν πῶς οὖν ὡς ἐπιλαθόμενος τῶν ἑαυτοῦ, εἰς μίαν ὑπόστασιν συνάγει συγχέων τὰς φύσεις, φυσικὴν τὴν θείαν ἕνωσιν διαπαλαίων; καὶ τίς ποτε ἀνέξεται φυσικὴν τὴν θείαν ἕνωσιν τοῦ μυστηρίου τῆς οἰκονομίας; εἰ γὰρ φυσικὴ ἡ ἕνωσις, ποῦ ἡ χάρις, ποῦ τὸ θεῖον μυστήριον; αἱ γὰρ φύσεις, ὡς δεδιδάγμεθα, ἄπαξ ἀνάγκης ἐκ τῆς ἁγίας θεοῦ παρθένου, ἀνάγκης ἀπολελύθασι δηλαδὴ, ἢ καὶ ἔσται πάλιν εἰς ἀνακύκλησιν, καὶ φύσεως ἀπολελύθαι τὸ τῆς οἰκονομίας χρῆμα εἰς τὸν λῆρον, καὶ μυθώδη τῆς χιλιονταετηρίδος τοῦ δυσσεβοῦς Ἀπολιναρίου δόγματα;

Iterum illum suorum commonefaciemus verborum, ostendentes ipsum duas subsistentias dixisse. Dicit enim in primo tomo: Itaque quantum ad suam naturam, non sanctificatum est solũ Dei Patris Verbum. Si autem quis putauerit, eum qui ex sancta Virgine genitus est, vnctum esse & sanctificatum solum, hac ratione etiã nominatũ Christum: quomodo igitur, quasi oblitus suorum verborum, ad vnam hypostasim cogit, naturas confundens, naturalem diuinam vnionem nominans? Et quis vmquam admittet naturalem diuinam vnitionẽ in sacramento dispẽsationis? Si enim naturalis vnitio, vbi gratia? vbi diuinum sacramentum? Naturæ enim, vt edocti sumus, semel ab ordinante Deo ordinatæ, necessarijs consequentijs seruiunt. Num etiam iterum erit, secundum reuolutionem & naturę consequentiam, dispensationis opus iuxta deliramẽta, fabulosaq. mille annorum infausti Apollinarij dogmata?

Ἀπολογία Κυρίλλου.

Cyrilli defensio.

Ὁ θεσπέσιος Παῦλος τὸ, πῶς δὴ ποτὲ γέγονεν ἄνθρωπος ὁ μονογενὴς τοῦ θεοῦ λόγος, εὐαρμόστως ἅπασι καθιστὰς, ὡς οἰκονόμος μυστηρίων θεοῦ, καὶ αὐτὸν ἔχων ἐν ἑαυτῷ λαλοῦντα Χριστόν· οὐ γὰρ δή που ἀγγέλων ἐπιλαμβάνεται, φησὶν, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται· ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι· ἵνα ἐλεήμων γένηται, καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν· ἡμεῖς δὲ τῆς εἰς ὀρθότητα ψήφοις ἐκφαινούσης τὸ εἰρημένον· ἑπόμενοί τε παντοίᾳ τῇ θεοπνεύστοις γραφαῖς, καὶ τοῖς τῶν θεηγόρων φωναῖς ἅπαντες ἀξιοῦσι θαύμασι, μᾶλλον δὲ καὶ θείους ἡγούμενοι νόμους, οὐ τῆς τῶν ἁγίων ἀγγέλων, οὔτε μὲν τῆς ἑαυτοῦ φύσεως ἐπιλαβέσθαι φαμὲν τὸν ἐκ θεοῦ πατρὸς λόγον· πεπιστεύκαμεν δὲ, ὅτι κατὰ τὰ τῆς ἱερᾶς γραφῆς δόκιμα, ἐπισκιάσαντος τῇ ἁγίᾳ παρθένῳ· ἃ τε δὴ ἐδυνάμεις ὢν ἐξ ὑψίστου πατρὸς, ἔπλασεν ἑαυτῷ τὸ σῶμα τὸ ἐξ αὐτῆς· πλὴν δὲ ἐνεργείας ἁγίου πνεύματος· καὶ γέγονεν ἄνθρωπος· κεχρημάτικέ τε καὶ υἱὸς Ἀβραὰμ, καὶ Δαυίδ· οὐκ ἀπεμπλήσας δὲ τὸ ἀνθρώπινον τὸ εἶναι κατ' ἀλήθειαν υἱὸς ἅμα θεοῦ, καὶ πατρός· μεμενηκὼς δὲ μᾶλλον, ἐν οἷς ἦν πρὸ σαρκὸς, ἐν φύσει τε, καὶ ὑπεροχῇ, καὶ δόξῃ θεότητος· ἀναλλοίωτος γὰρ ἐστι, καὶ τροπῆς ἀμέτοχον, ὡς θεός. ἔστι τοίνυν εἷς τε, καὶ ὁ αὐτὸς υἱὸς, καὶ κύριος καὶ μετὰ τῆς σαρκώσεως, καὶ μετὰ τὴν σάρκωσιν· καὶ τὸ διαιρεῖν εἰς υἱοὺς δύο τὸν ἕνα, καὶ τὸ τῆς ἀληθοῦς ἑνώσεως ἀναλύειν χρῆμα, διιστάντας αὐτὰ μέρος, καὶ τιθέντας ἰδικῶς ἄνθρωπον, καὶ ἰδικῶς θεὸν, δυσσεβείας ἔχει τῆς αὐτοπάτου χαρακτῆρα. ἐλίσσει δὲ πύπτω πεφρονηκὼς ὁ Νεστόριος, τολμήσει εἰπεῖν αὐτοῖς λέξεσιν οὕτως· τοῦτο φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ· ὃς ἐν μορφῇ θεοῦ ὑπάρχων, ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών· οὐκ εἶπε· πρὸς φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν τῷ θεῷ λόγῳ· ὃς ἐν μορφῇ θεοῦ ὑπάρχων, ἑαυτὸν ἐκένωσε, μορφὴν δούλου ἔλαβεν· ἀλλὰ λαβὼν τὸ, χρείττης, ὡς τῶν δύο φύσεων

Diuinus Paulus, quomodo factum sit homo vnigenitum Dei Verbum, vt fidelis dispẽsator sacramentorum Dei, & ipsum habens in se loquentem Christũ, manifeste omnibus ostẽdens: Non enim alicubi Angelos apprehendit, inquit; sed semen Abrahæ apprehendit. Vnde oportuit eum per omnia fratribus similem fieri, vt misericors & fidelis fieret Pontifex in his quæ ad Deum. Nos vero vt rectissime prolatum hoc dictum nostra sententia probamus, sequentes vbique diuinitus inspiratas Scripturas, & valde admirantes Theologorum voces, immo eas pro diuinis legibus habentes, dicimus Dei Patris Verbum non apprehendisse neque sanctorum Angelorum, neque suam naturam: credimus autem, secundum quod sacris litteris videtur, quòd obumbrans sanctæ Virgini, vtpote virtus existens altissimi Patris, formauit sibi corpus ex illa, verumtamen per operationem sancti Spiritus; & factum est homo, appellatumq. & filius Abrahæ & Dauidis; nõ amittens propter humanitatem quòd sit Filius Dei & Patris secundum veritatem; manens autem potius, quamuis factum sit caro, in natura & eminentia & gloria Deitatis. Immutabilis enim est, & conuersione potentior, vt Deus. Est igitur vnus & idem Filius & Dominus, & ante incarnationem, & post incarnationem. Diuidere autem vnũ in duos filios, & soluere veræ vnitionis opus, distinguendo seorsum, & ponendo priuatim hominem, & priuatim Deum, crimen est in primis impium. Porro Nestorius ista parum curans, audet ipsis verbis sic dicere: Hoc sentite in vobis, quod & in Christo Iesv, qui in forma Dei existens, seipsum exinaniuit, formam serui accipiẽs. Non dicit: Hoc sentite in vobis, quod & in Deo Verbo, quod in forma Dei existens, serui formam suscepit: sed cum accepisset hoc nomen, Christus, vt duarum naturarum appellationem significa-

1. Cor. 4. a. 2. Cor. 13. 4. 3. Hebr. 2. c. 16.

Philip. 2. b

Luc. 1. d. 35.

Matth. 1. a

φρενῶν ἀιδρότων ἀσυμφανὴς, ὅτι ψευδοχαράττουσι τῶν παρ' ἐμοῦ γεγραμμένων τὴν διάνοιαν, καὶ συκοφαντοῦσι καὶ τούτῳ τὴν ἀλήθειαν. καὶ καθ' ἕτερον δ' τρόπον ἀπαλλαγμένοις εἴη ἂν, καὶ μάλα εἰκότως, ἁμοιρήσαι δι' ἃ δὲ μόνοις πᾶσι τὸ ἰδιάζειν τυχὸν, ὡς ἐπὶ μὲν ἐστι κατὰ Φύσιν ἰδίαν ἡ σὰρξ γενομένη τοῦ ἐκ θεοῦ πατρὸς λόγου, ἕτερος δι' ἐστὶν υἱὸς πατὴρ Φωτὸς λόγον, κατὰ γε τὸν τῆς ἰδίας Φύσεως λόγον ὁ μονογενής· ἀλλ' οὐ τὸ ἰδιάζειν τοῦτο μερίζειν ἐστὶ τὰς Φύσεις μετὰ τὴν ἕνωσιν. εἰ δ' δή τις βούλοιτο τῷ τοῦ μυστηρίου δυνάμει ἀκριβῶς διαγνοίας ὄμματι κατασκοπεῖσθαι, κατανοήσειεν ἂν, ὅτι, καθάπερ ἐφ' ἑνὸς ἐν ἀρχαῖς, οὐ τῆς αὐτῆς Φύσεως ἐπιλάβετο θεὸς ὢν ὁ λόγος, ἀλλὰ σπέρματος Ἀβραάμ· οὐχ ὁμοίως δ' τῷ ἐκ θεοῦ Φυῒ λόγῳ, τὸ ἐκ σπέρματος Ἀβραὰμ ἄγιον σῶμα· ὅπερ ἐκ τῆς μακαρίας παρθένου λαβὼν, πρωτότοκον αὐθρωπος, ἵνα τοῖς ἀδελφοῖς ὁμοιωθῇ, κ' χρηματίσῃ πρωτότοκος ὁ μονογενής· ἀλλ' εἰ καὶ ἔστιν ἑπτὰ προφυὲς τὸ σῶμα τοῦ ἐκ θεοῦ πατρὸς λόγου, ἀλλ' οὖν εἷς Χριστὸς, καὶ υἱὸς, καὶ θεὸς, ὁ κύριος· καὶ εἰ γέγονε σὰρξ· καὶ τὸν τῆς ἀληθοῦς ἑνώσεως τρόπον διασώζειν, οὐκ ἀζήμιον, διιστάντας εἰς υἱοὺς δύο τοὺς ὑποστάσεις, δισσοφοιτώσας μὲν ἀλλήλων εἰς τὸ ἰδίᾳ πεῖναι, καὶ κατὰ μέρος, ἐχούσας δὲ μονὰν, σωσάφειαν τοῦ ἑκατέρου τε, καὶ οὐ τὸ ἔλαττον τιμῆς. εἰ δ' δὴ λέγοιμεν Φυσικὴν τὴν ἕνωσιν, τὴν ἀληθῆ φαμὲν, ἔθος ἐχούσης τῆς θεοπνεύστου γραφῆς, οὕτω κεχρῆσθαι τῇ λέξει· γράφει γοῦν που πού ὁ θεσπέσιος Παῦλος· καὶ ἦμεν τέκνα Φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· καὶ ἐδηλοῦ που Φάναι τὸς αὐυφεστάναι τῇ Φύσει τὴν θείαν ὀργὴν, ὥστε καὶ αὐτὸς γενήματα κατάδικα τοὺς ἁμαρτωλοὺς· ἡ πάντα τε, καὶ πάντως ἰσόμεθα· σύμφρονες τοῖς τὴν Μανιχαίων νοσοῦσι μανίαν· ἀλλὰ τὸ, Φύσει δηλοῖ τὸ τῇ ἀληθείᾳ· σὺν οὖν οὐ συγχέοντες τὰς Φύσεις, οὔτε μὴν ἀλλήλαις αὐτὰς ἀναφύροντες, καθάπερ Φασὶν οἱ δι' ἐναντίας, Φυσικὴν Φαμὲν γνῶσαι τὴν ἕνωσιν· ἀλλ' ἐκ δύο πραγμάτων ἀνομοίων, θεότητός τε, καὶ ἀνθρωπότητος, τὸν ἕνα γνῶσθαι Χριστὸν, καὶ υἱὸν, καὶ κύριον, διαβεβαιούμεθα παντάχοθ'. τῶν δὲ Ἀπολιναρίου δογμάτων ἀδὲς παντελῶς ἡμῖν ὁ λόγος· τοὺς γὰρ ἅπαξ καταγνωσθέντας, ὡς θεοχαράττοντας τὴν ἀλήθειαν, ἀποστρέφεσθαι χρή.

Ἀναθεματισμὸς δ'.

Εἴ τις πρόσωπος δυσὶν, ἤγουν ὑποστάσεσι, τὰς τε ἐν τοῖς εὐαγγελικοῖς, καὶ ἀποστολικοῖς συγγράμμασι φωνὰς διανέμει φωνὰς, ἢ ὑπὸ χριστοῦ περὶ τῶν ἁγίων λεγομένας, ἢ παρ' αὐτοῦ περὶ ἑαυτοῦ· καὶ τὰς μὲν ὡς ἀνθρώπῳ θεωρικῷ τὸν ἐκ θεοῦ πατρὸς λόγον ἰδικῶς νοουμένῳ προσπίπτει, τὰς δ' ὡς θεοπρεπεῖς μόνῳ τῷ ἐκ θεοῦ πατρὸς λόγῳ, ἀνάθεμα ἔστω.

Ἀντίρρησις τῶν ἀποστολικῶν.

Ἀκήκοεν καὶ παῦλος τῶν αὐτοῦ θεσπισμάτων αὐτὸν ὑποκρινόμενος· ἐν οἷς φησι· καὶ ἀκούσῃς, ὅτι προέκοπτε σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι, μὴ σοφὸν ἐξ ὑποθέσεως

A solet, obscurum est, quòd vitiant sensum eorum quæ à me scripta sunt, & calumniantur etiam in hoc veritatem. Sed & alio modo culpa vacaret, & omni reprehensione, idq. merito, scire forsitan, quòd alia quidem est secundum naturam propriã caro à Verbo ex Deo Patre nato, & alius rursus Vnigenitus secundum naturæ propriæ rationem. Sed scire hæc, non est diuidere naturas post vnitionem. Iam si quis voluerit sacramenti virtutem exacto mentis oculo cõsiderare, videbit vtique, quòd (sicut dixi in principio) non suam naturam apprehendit Deus existens Verbum, sed semen Abrahæ. Non est autem consubstantiale B Verbo ex Deo nato, quod est ex semine Abrahæ sanctum corpus, quod è beata Virgine sumpsit, procedens homo, vt fratribus similis esset, & appellaretur primogenitus, qui erat vnigenitus. Quamuis autẽ alterius naturæ sit corpus à Verbo Dei Patris; vnus tamen est Christus, & Filius, & Deus, & Dominus, tametsi factus sit caro. Non caret autem damno, dissoluere veræ vnitionis modum, & diuidere subsistentias à se mutuo seiunctas in duos filios, vt priuatim & seorsum sint, habentes autem solum externam connexionẽ, quasi in ordine dignitatis. Quòd si naturalem vnionem dixerimus, veram intelligimus. Habet enim Scriptura diuinitus inspirata hunc morem, hac dictione in hunc sensum vti. Scribit enim alicubi quibusdam diuinus Paulus: Et eramus natura filij iræ, sicut & ceteri. & neutiquam dixerit quispiam subsistere secundum naturam, diuinam irã, ita vt peccatores illius sint soboles: alioqui prorsus & omnibus modis consentiemus laborantibus insania Manichæorum. Sed ibi natura idem est, quod vere. Non igitur confundentes naturas, neque ipsas inter se miscentes, sicut dicunt aduersarij, naturalem dicimus factam esse vnitionem; sed ex duabus rebus dissimilibus, Deitate inquam, & humanitate vnum factum esse Christum, & Filium, & Dominum, vbique affirmamus. Demum cum Apollinarij dogmatis plane nihil nobis commune est. Semel enim condemnatos, tamquam veritatem adulterantes, auersari oportet.

Ephes. a. 3.

Anathematismus IV.

Si quis duabus personis, siue hypostasibus eas voces attribuit, quæ in Euangelicis & Apostolicis scripturis passim occurrunt; quæve à sanctis de Christo, vel ab ipso quoque Christo de se ipso dictæ sunt; & alias quidem homini tamquam seorsum à Dei Verbo considerato adscribit; alias vero tamquam Deo conuenientes, soli Dei Patris Verbo adaptat; anathema sit.

Orientalium oppositio.

Deinceps etiam hoc loco illi sua ipsius decreta suggerenda sunt. Dixit enim: Quamuis audias, quòd profecerit ætate & sapientia & gratia, ne putes sapiens ex incremento factum esse Verbum

Luc. 2. g.

χεισὺν· ἀλλ' οὐκ εἰς μίαν Φύσιν τὰ πάντα συναιροῦν- A
τες· ὡς καὶ ἐξ ἑνὸς τῶν Φύσεων ἑνόμαστε ἑκατέρας
παῖδα διὰ τὸ τῆς ἑνώσεως ἄκρον, καὶ ἡμῖν ἀκατά-
ληπτον· ὥς που καὶ τὸ, Οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρα-
νὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώ-
που, ὁ ὢν ἐν τῷ οὐρανῷ· καὶ τὸ, ἐὰν οὖν ἴδητε τὸν υἱὸν τοῦ
ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον· ἆρ' οὐκ ἐκ
τῆς προσηγορίας τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ τὸν αὐτῷ
συνηγμένον νοοῦμεν; εἰ γὰρ καὶ υἱὸν ἀνθρώπου ὠνόμαζε διὰ τὴν τῆς
προσληφθείσης, καὶ φανερᾶς σαρκὸς φύσιν, ἀλλὰ B
διὰ τὸ περὶ αὐτοῦ πλαττόμενον ἦν ἑαυτὸν παραδείκνυ·
καὶ πάλιν Ἰησοῦς Χριστὸς, ὁ οὐ τὰ πάντα· καὶ πάλιν
Ἰησοῦς Χριστὸς χθὲς, καὶ σήμερον, ὁ αὐτὸς καὶ εἰς τοὺς
αἰῶνας. εἰ χθὲς, καὶ σήμερον, πῶς ὁ αὐτὸς τὰ πάντα;
εἰ δὲ ὁ αὐτὸς τὰ πάντα, πῶς χθὲς, καὶ σήμερον; ἀλλὰ
καὶ τὸ, πάντα ὁ αὐτὸς, ἀληθές· καὶ τὸ χθὲς, οὐ σήμερον,
πρόσω· καὶ τὸ, ὁ αὐτὸς εἰς τοὺς αἰῶνας, ἀληθινόν· ἐὰν
γὰρ τὸ τῶν ἑνωθέντων ἀσυγχύτως τε, καὶ ἀχωρίστως
Φύσεων διάφορον τοῖς φωναῖς ἐφαρμόζωμεν· νοοῦν-
τες μὲν τὸ φαινόμενον, χθὲς, καὶ σήμερον· κατὰ δὲ C
τὸ νοούμενον, εἰς τοὺς αἰῶνας· κατὰ δὲ τὸ τῆς ἑνότητος
μοναδικὸν, ἕνα, καὶ τὸν αὐτόν.

Ἀπολογία Κυρίλλου.

τοῖς, εἰς "Σκοπὸς οὖν, ὡς ἔοικε, τοῖς ἐξέλκειν ἀσεβισπερῶς
θέσπισμα τῆς παρ' ἡμῶν χρεωστήσεως τί, καὶ ἀναγ-
καίως γεγονόσιν ἀναθεματισμοῖς. Φρονῶν μὲν, ἢ λέ-
γειν τῶν ἀληθινῶν ἰδεῖν· Φιλοψυχίας δ' μόνης ἀπο-
δεῖξιν ἐναργῆ πιθανῶς τὸ ζητούμενον· εἰ γὰρ "αὐχοῦντι,
αὐ- ἢ, αὐ- ἐκείνῳ "ἀκριβῶς τοῖς γεγραμμένοις τὸν εἰκεῖον ἐκτείνοντι
χοῦν- τες νοῦν, ἔσται ἡγήσασθαι, ὅτι κρατύνουσι τῆς "παρ' ἑαυ-
τι, ἐκ- τῶν ψήφοις, καὶ δι' ὧν πεπίλωται λόγων, τὸν ἀναθεμα- D
βάλ- τισμόν· καὶ ἆρ' οὐκ εἰκὸς μᾶλλον ἀκριβεστέρως αὐτὸν γε-
λωσι γονότα καταδεικνύναι· καὶ τίνα τρόπον, ἐρῶ. ὁ χρη-
κλησίᾳ στὸς ἡμῶν Νεστόριος ἔφη τι περὶ τοῦ ἐν "ἐκκλησίᾳ ἐξη-
γούμενος· ἵνα δὲ αὐτῷ συμφέρειν, ἢ πῶσιν ἀληθεύ-
ειν δόξειεν, τοῖς Ἀρείοις, καὶ Εὐνομίοις, καὶ Ἀπολιναρίοις,
τῆς θρα- καὶ πάντων τῆς χορεῖς τῶν τῆς "τοιαύτης φατρίας,
σεως, ἀπαρὰ τὸ, ἕνωσις εἰσάγειν, ὡς κράσεως γινομένης,
καὶ τῶν Φύσεων μὴ διαιρεμένων, μηδὲν τῶν δύο λό-
γων εἰς τὸν ἀνθρωπότητα λαμβάνειν, καὶ χώραν αὐτοὺς
λειπὸν κατὰ τῆς θεότητος ἔχειν· ὡς πάντων τῶν λε-
λεγμέ- γομένων παρ' ἑνὸς λεγομένων. τούτων οὖν "λεγομέ- E
νων χρεωστέσεως παρ' ἡμῶν γέγονεν ὁ ἀναθεματισ-
θέντα μὸς, οὐκ ἐφικνεῖσθαι εἰς δύο μεμερίζεσθαι πρόσωπά τε, καὶ
ὑποστάσεις τὸν ἕνα κύριον Ἰησοῦν Χριστόν. ὅτι δὲ ἐν
αὐτοῖς τοῖς παρ' ἡμῶν συμφέρον τοῖς λόγοις, δῆλον ἂν εἴη
δήπουθεν ἐξ ὧν γεγράφασι, καὶ φρονεῖν ὁμολογοῦσιν· ἔχει
ταῦτα δὲ οὕτως· ὡς δὲ "πρόσωπον, ἢ ὑποστάσει δυ-
σὶν, ἢ υἱοῖς δυσὶ διαιρεῖν τὴν ἕνωσιν· ἦγον τὸν ἕνα
cet
υἱὸν, τὰς φωνὰς ἐφαρμόζειν οὐ δεῖ· ἀδιαίρετος γὰρ, καὶ ἀχώριστος ἡ ἄκρα ἕνωσις· καὶ ὁ εἷς υἱὸς κατὰ πάντα καὶ
λόγον, καὶ τρόπον, καὶ ἔννοιαν ἐστὶ τῆς τῶν ἄκρας ἑνώσεως φυλαττομένης, καὶ τοῦ ἑνὸς υἱοῦ, καὶ Χριστοῦ, καὶ κυρίου ὁμολο-
ἐκλαμ- γουμένου, οὐδὲ "ἕνα, καὶ τὸν αὐτὸν υἱὸν "ἐκλαβεσθαι χρὴ τὰ λεγόμενα· καὶ μέντοι τὴν τῶν ἑνωθέντων φύσεων δύνα-
βάνε-

Christum, sed non in vnam naturam omnia contrahentes; ita vt ex vno naturarum nomine vtraque intelligatur propter incomprehensibilē vnitionis summitatem, quemadmodū & hoc: Nemo ascēdit in cælum, nisi qui descendit de cælo, Filius hominis qui est in cælo. &: Si igitur videritis Filium hominis ascendentem vbi prius erat; nonne ex appellatione Filij hominis, etiam ei inconfuse & inseparabiliter vnitum intelligimus? Nam quamuis & Filium hominis nominarit propter assumptæ & visibilis carnis naturam; tamen per ea quæ ab ipso fiebant, Deū se ipsum demonstrabat. Et iterum: IESVS Christus, per quem omnia. & iterum: IESVS Christus heri & hodie, ipse & in sæcula. Si heri & hodie, quomodo per ipsum omnia? Si autem per ipsum omnia, quomodo heri & hodie? Sed & hoc certum est: Omnia per ipsum. & hoc: Heri & hodie, fide recipiendum. & hoc: Ipse in sæcula, verum, si secundum differentiam naturarum inconfuse & insepa rabiliter vnitarum voces aptemus, intelligentes secundum visibile quidem, heri & hodie; secundū vero intelligibile, in sæcula; secundum autem filiationis vnitatem, vnum & eumdem.

Ioan. 3. b 13.
Ioan. 6. g. 62.
Hebr. 2. c. 10.
Hebr. 13. b. 8.
Ioan. 1. a.

Cyrilli defensio.

Vt apparet, his qui anathematismos à nobis vtilissime & necessario factos, imprudenter reprehendere volunt, vnicus ille scopus est, vt nihil verum vel sapiant, vel dicant; declarentq. se solo calumniandi studio occupatos. Nam si mentem suam studiose ac diligenter scriptis adhibuissent, non ignorassent, quòd suis sententijs & sermonibus, quos faciunt, stabiliant anathematismum, ostendantq. potius illum non inerudite conditū. Et quo modo, dicā. Bonus Nestorius dicebat tale quiddam, in ecclesia enarrans: Vt autem ipsum manifestius dicā, & ita vt omnes facilius capiant: Arius, & Eunomius, & Apollinarius, & omnes societatis illorum chori, studebāt inducere nomen hoc, Dei genitrix, vt si commixtio fieret, & naturæ non separarentur, nihil humile de humanitate accipiendum esset, locumq. iam haberent ipsi contra Deitatem; quasi omnia quæ dicebantur, de vno dicerentur. Hæc cum sic dicta sint, vtilissime anathematismum fecimus, non permittentem in duas diuidi personas & subsistentias vnum Dominum IESVM Christum. Quòd autem & ipsi cū nostris sermonibus conueniant, perspicuum erit ex his quæ scripserunt, & sentiunt. Habent autem sic: Tamquā vero personis duabus, vel subsistentijs duabus, vel filijs duobus, diuidendo vnitionē, hoc est vnum Filium, voces aptare non conuenit. Indiuisibilis enim & inseparabilis est summa vnitio, & vnus Filius est secundum omnem rationem & modum & cogitationem. Si autem summa vnitio seruetur, & vnus Filius & Christus & Dominus ponatur, de vno & eodem Filio accipere oportet quæ dicuntur: sed tamen secundum vnitarum naturarum virtutem accommodare de-

ὁμοιότητι τοῦ πατρὸς θεὸν λόγον, καὶ ἐκ τῶν τῆς ἀν- A
θρωπότητος αὐτοῦ μέτρων ἀπιγνώσκομεν. εἰ γὰρ ἐστιν
ἀναγκαῖον τὸ πιστεύειν, ὅτι θεὸς ὢν φύσει, γέγονε σὰρξ,
ἤγουν ἄνθρωπος ἐψυχωμένης ψυχῇ λογικῇ τῆς
σαρκὸς, τίνον αὖ ἔχοι λόγον τὸ ἐπιχωρεῖσθαί τινα τῆς
παρ' αὐτοῦ φωνῆς, εἰ γεγένηται ἀνθρωποπρεπῶς; εἰ γὰρ
παρῆκεν τοῖς ἀνθρώποις πρέποντας λόγους, τίς ὁ ἀ-
ναγκάσας ψεύδεσθαι καθ' ἡμᾶς ἄνθρωπον; ὁ δὲ κα-
θεὶς ἑαυτὸν δι' ἡμᾶς εἰς ἐκούσιον κένωσιν, ἵνα τίνα αἰ-
τίαν παρῆκεν ἂν τοῖς τῇ κενώσει πρέποντας λόγους; B
ἑνὶ τοιγαροῦν προσώπῳ τὰς ἐν ταῖς εὐαγγελίοις πά-
σας ἀναθετέον φωνάς, ὑποστάσει μιᾷ τῇ τοῦ λόγου σε-
σαρκωμένῃ· εἷς γὰρ ἐστιν Ἰησοῦς Χριστὸς, κατὰ τὰς γρα-
φάς. σκοπῶ, ὡς δοτέον γε τῶν ἤδη προημαρτημένων,
οὐκ ἠγνοηκότες μὲν ἀλογοῦμεν τὴν οἰκονομίαν, καὶ
τὴν ἑκάστῃ φύσει πρέπουσαν φωνὴν, οὐκ ἐφιέντες δὲ
μᾶλλον τοῖς ψυχικοῖς, καὶ πνεῦμα μὴ ἔχουσι δύο νοεῖν
υἱοὺς, ἢ λέγειν, διαιροῦντας ἀλλήλων τὰς ὑποστάσεις
μιᾷ τῇ ἀδιαιρέτῳ ἑνώσει. ἐπεὶ δὲ βραχύ τι μέ-
ρος λαβόντες ἐξ ἡμετέρας ἐπιστολῆς, πεποιήκασιν ἐν
ἀρχῇ τῶν ἰδίων λόγων, ἀπολογοῦντες ἡμᾶς ὅτι καιρὸν
διελέγχειν, ὡς ἀμετρίως ἡμαρτηκότας εἰς τὸν ἐν C
θεοῦ πατρὸς λόγον, καὶ τῇ αὐτοῦ φύσει τῷ τῇ σαρκὶ
προσπνεῦσαν αὔξησίν τι, καὶ προκοπὴν ἀβελόπτα
προσνενεμηκότας· φέρε καὶ ἐκ τούτου γε ταῦτα τὰ εἰκό-
τα λέγωμεν, ὅλον ἐπεξελθόντες τῆς ἐπιστολῆς τὸ μέ-
ρος· δεδοικότες γὰρ αὐτοὶ τὸν ἀληθῆ, καὶ συναρπά-
ζοντες τοὺς ἀκριβοῦντας, μέρος τι πεποιήκασιν, ὅπερ αὐ-
τοῖς ἐδόκει χρησιμώτερον εἶναι πρὸς τὸ δυνάσθαί τι,
καὶ μᾶλλον ἢ δοκεῖν ἐλέγχειν τοὺς καθ' ἡμῶν πεπεῖσθαι
συνῳδίαις· ἔχει δὲ οὕτως τὸ εἰρημένον· κἂν ἀκού-
σῃς, ὅτι προέκοπτεν ὁ Ἰησοῦς ἡλικίᾳ, καὶ σοφίᾳ, καὶ χά-
ριτι, μὴ σοφὸν ἐξ ὑπονοίας νομίσῃς γεγενῆσθαι τὸν τοῦ D
θεοῦ λόγον· ἀμνημονήσωμεν δὲ μᾶλλον μεγαφόνου
ὠδῖνος τοῦ θεσπεσίου Παύλου· Χριστὸς θεοῦ δύναμις, καὶ
θεοῦ σοφία. μὴ δ' αὖ ἐκεῖνο φληναφῶν τολμήσῃς
εἰπεῖν· ὅτι τὸ προκόπτειν ἐν ἡλικίᾳ τι, καὶ σοφίᾳ, καὶ
χάριτι, τῷ ἀνθρώπῳ προσπίπτομεν· τοῦτο γὰρ ἐστιν,
ἕτερον αὐτὸν εἶναι, ἕτερον δὲ, ἢ διελεῖν εἰς δύο τὸν ἕνα Χριστόν.
ἀλλ' ὥσπερ ἐφθὸν ἄρτιον, προαιώνιος ὢν ὁ υἱὸς, ἐν ἐσχά-
τοις τοῦ αἰῶνος καιροῖς εἰς ἡμᾶς ὠφέλειαν λέγεται θεοῦ, τὸ
ἰδίως σαρκὸς τῷ γίνεσθαι οἰκειούμενος οἰκονομικῶς·
οὕτω δὲ ὑπάρχων σοφίᾳ τε γεγένηται, προκόπτειν
ἐν σοφίᾳ λέγεται· καίτοι πανσέληνος ὢν, ὡς θεὸς E
τὰ τῆς ἀνθρωπότητος ἴδια, διὰ τὴν εἰς ἄκρον ἕνω-
σιν, εἰς ἑαυτὸν εἰκότως ἀναλαβών. ἀνθ' ὅτου δὴ
ἐγὼ, θεοῦ λέγοντες· κείμενα δίκαιον κρίνατε, περιαλογίζονται
τὴν ἀλήθειαν; οὔτε γὰρ μερισμὸν
τῶν ὑποστάσεων μετὰ τὴν ἕνωσιν δογματίζομεν,
οὔτε τὴν τῆς θεότητος φύσιν αὔξησίν τε, καὶ προκοπὴν
διδεῖσθαι φαμὲν, ἐκεῖνο δὲ μᾶλλον· ὅτι κατ' οἰ-
κείωσιν οἰκονομικὴν ἑαυτοῦ ποιήσῃ τὰ ἴδια τῆς
σαρκὸς, εἰς αὐξῆς γεγονὼς, κατὰ τὰς γραφάς. ὅτι δὲ
τῇ τοιάδε πίστει τι, καὶ δόξῃ καὶ ὁ τῶν ἁγίων πᾶ-
σι πληροφόρησιν ἐξηγήσεως μέρος, ῥωμένης κατὰ

similitudine Patris Deum Verbum & ex humanitatis suæ mensuris agnoscimus. Nam si necessarium est credere, quòd Deus existens natura, factum est caro, hoc est, homo, carne animata anima rationali; quænam ratio ferat, vt quis voces eius erubescat, ſi factæ sunt homini, congruentes? Nam si vitasset sermones qui hominibus congruunt, quis compulisset vt homo fieret similis nobis? Qui autem se demisit propter nos in voluntariam exinanitionem, propter quam causam vitaret sermones suæ exinanitioni conuenientes? Igitur vni personæ omnes voces in Euangelijs, subsistentiæ inquam vni Verbi incarnati tribuendæ sunt. Dominus enim vnus IESVS Christus, secundum Scripturas.] Igitur, quantum ex iam ante scriptis, non ignorasse deprehendimur dispensationem, & suas vtriusque naturæ voces, sed potius non permittere animalibus, & spiritũ non habentibus, duos cogitare vel dicere filios, ita vt diuidant inter se subsistentias post indiuulsam vnitionem. Sed quia parum quid ex nostra epistola posuerunt in principio suorum sermonum, & minantur nobis quòd in tempore sint redarguturi, quasi non mediocriter peccauerimus in Verbum ex Deo Patre; & incrementum ac profectum, qui ad carnem pertinet, naturæ ipsius insipientissime tribuerimus: age & ad hoc conuenientia dicamus, adijciendo totam epistolæ partem. Ipsi enim metuentes veritatem, & auditores fallentes, partem quamdam posuerũt, eam quæ ipsis vtilissima esse videbatur ad hoc, vt inde possent ac viderentur iuste calumnias in nos struere. Habet autem sic quod dictum est: Etiamsi audieris, quòd profecerit IESVS ætate & sapientia & gratia, ne putes Verbum Dei sapiens profectu effectum esse. Commemorabo autem magis, quòd sic diuinus Paulus scripserit: Christus Dei virtus, & Dei sapientia. Neque rursus illud nugaciter ausis dicere, quòd proficere in ætate & sapientia & gratia homini attribuamus: hoc enim, vt opinor, nihil aliud est, quàm diuidere in duos vnum Christum: sed sicut paulo ante dixi, Filius qui est ante sæcula, in nouissimis sæculi téporibus in Filiũ Dei prædestinatus esse dicitur, suæ carnis natiuitatem sibi approprians dispensatiue. Sic & existens sapientia eius qui genuit, proficere in sapientia dicitur, quamuis perfectissimus sit, vtpote Deus, dum humanitatis proprietates per summam vnionem in se conuenienter susceipit.] Cur ergo cum Deus dicat: Iudicium iustum iudicate; veritatẽ falsis rationibus adumbrant? Neque enim partitionem subsistentiarum post vnitionem dogmatizamus, neque Deitatis naturam augmento & profectu opus habuisse dicimus; sed illud multo magis, quòd secundum dispensatiuam appropriationẽ suas fecerit carnis proprietates, eo quòd Verbum caro factum est, secundum Scripturas. Quòd autem tali fidei & opinioni etiam sanctorum Patrum concinat chorus, ostendere attentabo, adijciens ad maiorem certitudinem, partem enarrationis olim

Luc. 2. 52.

1. Cor. 1. 24.

Rom. 1. 4.

Deuter. 1. 16.

Ioan. 1. 3.

Φαινομένης σαρκὸς Φύσιν εἰρημένας, ὅτ' ἀρνησόμεθα, ὅτ' οὐκ ἐξαλείψαιμεν, ποτὲ μὲν λεγόντας· κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ὃν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, λύσας τὰς ὠδῖνας τοῦ θανάτου· καὶ πάλιν· τῇ δυνάμει τοῦ θεοῦ ὑψωθείς· καὶ ὅσα τοιαῦτα. ἀλλ' εἰ καὶ ταῦτα πεφύκασιν διὰ τὸ φαινόμενον, οὐδεὶς ἂν ἐκβάλοι ἢ ὡς ἄνθρωπον ἁπλῶς ἑαυτὸν ἐνεργήσαντα, ἢ ὡς δίκαιον, ἢ ὡς προφήτην, ἢ ὡς ἀποστολικόν· οὔτ' οὖν τὰς θείας φωνὰς ἐξαλείφομεν, ἢ ἀρνούμεθα, ἢ ἁπλῶς τι ὁμοῦ, καὶ βλασφήμως ἀναθεματίζομεν, εἰρημένας, καὶ πεπραγμένας διὰ τὴν τῆς φαινομένης σαρκὸς Φύσιν, οὔτε ὡς ἄνθρωπον ἁπλῶς, ἢ ὡς δίκαιον, ἢ ὡς προφήτην, ἢ ὡς ἀποστολικὸν ἐνεργῆσαι φήσομεν· ἃ γὰρ ἔλεγε· τάδε λέγει κύριος· ἀλλ' ὡς ὡς νομοθετῶν· ἐγὼ δὲ λέγω ὑμῖν.

illo propter visibilis carnis naturam dictas, neque negabimus, neque expungemus, dicētes quidem aliquando: Secundum operationem roboris virtutis eius, quam operatus est in Christo, suscitans ipsum ex mortuis, soluens dolores mortis. & iterum: Virtute Dei exaltatus; & quæcumque talia. Verum quamuis hæc posita sint propter id quod erat visibile, nemo tamen ita accipiet, ac si vel vt homo simpliciter vim acceperit operandi, vel vt iustus, vel vt Propheta, vel vt Apostolus: neque rursus diuinas voces aut delemus, aut inficiamur; neque imperite simul & blaspheme anathematizamus dictas & positas propter visibilis carnis naturam; neque vt hominem simpliciter, vel vt iustum, vel Prophetam, vel Apostolum, operandi vim accepisse dicemus. Non enim dicebat: Hæc dicit Dominus; sed vt Filius legislator: Ego autem dico vobis. *Ephes. 1. d. 19.* *Act. 2. c. 33* *Matth. 5.*

Ἀπολογία Κυρίλλου.

Καὶ νῦν ἡμῖν ὁδὸν ἥπερ διὰ τῶν ἴσων ἔρχεται λόγων τῆς ἀπολογίας ὁ τρόπος· εἷς μὲν ἐστιν ὁμολογουμένως ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὁ αὐτὸς ἅμα πιστευόμενος καὶ ἐκ θεοῦ πατρὸς λόγος ἀϊδιός τε, καὶ συναΐδιος, καὶ ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς αὖθις ἐκ γυναικὸς, κατὰ δόξαν ἔφυ κατὰ σάρκα γένησιν. ἀλλ' ὡς ἦν ἀρχὴν υἱὸς, καὶ θεὸς, καὶ κύριος, εἰργάζετο τὰς θεοσημίας, διὰ τῆς ἐνόντος αὖθις ἰσχύος, πληροφορῶν ὅτι, καὶ σὰρξ γέγονε σὰρξ, ἀλλ' οὐδὲν ἧττον ἐστὶ καὶ οὕτω θεὸς ἀληθινὸς, καὶ δύναμις ὁ πατρός· οὐ γὰρ πέπαυται τοῦ εἶναι ὃ ἦν, γυμνούμενος αὖθις. ἐπληροῦτο τοίνυν καὶ τὸ δοξαστὸν τοῦτο μὲν δαιμονίοις ἐπιτιμῶν, καὶ σωτηρίαν τὴν σύμπασαν· τοῦτο δὲ τυφλοῖς τὸ φῶς ἐνιείς· νεκροὺς αὖ τοῖς ἐγείρας· θαλάσσαν ἀρειμάνιον ἑνὶ καταδυνάζων ῥήματι, οὐχ ὡς ἄνθρωπον τινὰ, καὶ ἕτερον ὄντα παρὰ μόνης Χριστὸν δεχόμενος θεοῦ πίστεως, καθάπερ ἀμέλει καὶ ἕνα τῶν ἁγίων προφητῶν, ἢ ἄγγελον ἀποστόλων· ἀλλ' ἑαυτῷ τὸν δόξαν πραγματευόμενος· ἵνα δι' ἁπάντων πιστευθῇ υἱὸς ὢν φύσει, καὶ οὐ γέγονεν ἄνθρωπος. διὸ οὖν ἄρα τῶν ἑκατέρωθεν ἀναχθέντων Νεστορίου λέγοντος· καινὴ γὰρ αὐτῇ τῆς τριάδος ἐνέργεια, καὶ μόνης ὑποστάσεσι τὴν διαίρεσιν ἔχουσα· ἦν τοῦ μονογενοῦς ἡ δόξα ποτὲ μὲν τῷ πατρὶ πρέπη μόνον, ποτὲ δὲ τῷ πνεύματι, ποτὲ δὲ τῇ τοῦ Χριστοῦ δυνάστεια. σχολῇ ἢ δεικνύτωσαν οἱ δαίμονας ἐξήλαυνε ἕτερον ἡμῖν Χριστὸν ἰδίᾳ, καὶ καθ' ἕκαστον μέρος ὑποστάντα, καὶ νοούμενον· ᾧ τὴν ἑαυτοῦ δυναστείαν πρέπειν ὁ μονογενὴς τοῦ θεοῦ λόγος, ὡς ἕτερος ὢν παρ' αὐτὸν ἰδικῶς ὁ υἱὸς· καὶ ἡ εἰμὴ ἐστιν ἕτερος, καὶ ἕτερος, ἀλλ' εἷς τις, καὶ ὁ αὐτὸς καὶ σὺν πατρὶ μονογενὴς, καὶ γυναικὸς ἄνθρωπος κατὰ σάρκα· πῶς δὲ ἀνῆλθον εἰλήφθαι σαρκὸς, καὶ ἔχει δὴ μᾶλλον ἀνταναστῆναι πάλιν τῇ ἀληθείας τὴν δύναμιν τοῖς παρ' ἐκείνου βαπτισμοῖς, τῶν τῆς εὐσεβείας δογμάτων τὸ κάλλος ἐδήλωσεν; ἵνα μὲν οὖν, καὶ ἔστι θεὸς ὁ υἱός. ἐπεὶ δὲ ἅπαξ τὸ τῆς ἀνθρωπότητος ἔπαθε μέτρον, καὶ σὺν δόξῃ βλέπειν ἐπιήσατο τὴν οἰκονομίαν, ἔστι μένει δὲ πάντα διὰ τὴν κένωσιν ἣν εἵλετο δι' ἡμᾶς· πάντη τι, καίτοι καὶ φύσει

Cyrilli defensio.

Et nunc quoque iisdem sermonibus defensionis modus incedet. Nam vnus quidem est absque dubitatione Dominus noster IESVS Christus, qui idem creditus est esse & ex Deo Patre Verbum æternum, & ante sæcula; & in nouissimis sæculi temporibus homo ex muliere, qui admirabilem habuit secundum carnem natiuitatem. Verumtamen cum vnus esset Filius & Deus & Dominus, operabatur signa per virtutem plusquam humanam; sufficientibus argumentis docens, quòd quamuis factus sit caro, nihilominus tamen sit etiam sic Deus verus, & virtus Patris. Non enim destitit esse quod erat, factus homo. Faciebat igitur insolita, tum quòd dæmonia increpabat, & Satanam conterebat, tum quòd cæcis lumen præstabat, mortuos resuscitabat, mare procellosum vno verbo sedabat; non sicut hominem quempiã, & alterum existentem seorsim, Christum glorificari faciens, quemadmodum scilicet & vnum ex sanctis Prophetis vel Apostolis; sed sibi gloriam procurans, vt ab omnibus crederetur Deus existens natura, tametsi factus esset homo. Fuisset igitur absurdissimum ferre Nestorium dicentem: Communes enim Trinitatis sunt operationes, & solis subsistentijs distinctionem habentes. Proinde Vnigeniti gloria interdum Patri adaptatur, interdum Spiritui, interdum Christi potentiæ. Idcirco qui reprehendere volunt, vel ostendant nobis alium Christum, qui priuatim & seorsim existat & intelligatur, cui suam potentiam applicuerit vnigenitum Dei Verbum, quasi seorsim diuersus sit ab ipso Filius; vel nisi sit alius & alius, sed vnus & idē & ex Patre vnigenitus, & ex matre homo secundum carnem, quomodo silendi locus esset, & non magis veritatis potentia illius nugis opponenda, pulchra pietatis dogmata corrũpentibus? Itaque erat quidem & est Deus ipse Filius. Quoniam autem semel subijt humanitatis mensuram, & dispensationē haud reijciendam censuit; ob exinanitionē autem sustinuit omnia voluntarie nostri causa: ea propter, quamuis sit secundum *Luc. 4. g. 10. c. 18. g. Ioan. 11. f. Matth. 14 d.*

natu-

ἐν τῷ πρώτῳ τόμῳ λέγῃ· καίτοι γε ἀεὶ σωεφρόνων ὡς λόγος τῷ ἰδίῳ πατρὶ, καὶ ἐξ αὐτοῦ τε, καὶ ἐν αὐτῷ κατ' φύσιν ὑπάρχων, πάλιν ἦκουε λέγοντος αὐτοῦ μετὰ σαρκός· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου· οὕτω καὶ προσκυνεῖσθαι φαμὲν αὐτὸν παρ' ἡμῶν αὐτῶν, καὶ τῶν ἁγίων ἀγγέλων. πρὸς οὖν ταῦτα φαμὲν, ὡς πάνυ ἀπριβῶς ἐπίσκηψε τοῖς σὺν τῇ σαρκὶ προσκυνεῖν τὸν υἱὸν, καὶ τῷ αὐτῷ ὡς ἑτέρου τινὸς ὄντος παρὰ τὸν, σὺν, τοῦ μετὰ ὅπερ αὐτὸς ἔθηκεν, ὡς προείρηται, λέγων αὐτὸν μὴ σαρκὸς δεῖν προσκυνεῖσθαι, ἀπαγορεύων ὃ συμπροσκυνεῖσθαι τῇ θεότητι τὴν σάρκα.

A rari, ſicut & ipſe in primo tomo dicit. Nam quamuis ſemper vt Verbum cum Patre ſuo conſideat, & ex ipſo & in ipſo ſecundum naturam exiſtat, tamen audiebat etiam in carne exiſtens dicentem: Sede à dextris meis, donec ponam inimicos tuos ſcabellum pedum tuorum. Ita & adorari dicimus ipſum & à nobis ipſis, & à ſanctis Angelis. Proinde ad hæc dicimus, quòd ſcite admodum præcepit his, qui cum carne vnum & eumdem Filium adorare volunt, tamquam aliud quiddam ſit σὺν, quàm αὐτὸν, id quod & ipſe poſuit, ſicut prædictum eſt, dicens, ipſum cum carne adorandum, negans autem coadorandam cum diuinitate carnem. B

Pſal. 109. a.

Ἀπολογία Κυρίλλου.

Νουνεχεστέρους ἡμᾶς ὁ θεσπέσιος Παῦλος δοκιμάζειν φάσκει, λέγων· ἑαυτοὺς δοκιμάζετε, εἰ ἐστὲ ἐν τῇ πίστει· νοῦς μὲν γὰρ ὁ ἀνθρώπινος ὑπὲρ φιλαυτίας ἔνθ' ὅτε, κἂν εἰ ἔξω φέροιτο τῆς ἀληθείας ὁδοῦ, καὶ τῶν τῆς ἀληθείας δογμάτων διαστρέφοιτο ἔχοι τὸν κίνδυνον, τῶν ἰδίων ἐννοιῶν καθαιρεῖν τὰ ἀπηχῆ, ὀκνεῖ πως ἀεὶ, καὶ δεδιὸς ἑαυτὸν μὲν ἐπανορθώσασθαι, καὶ μάλα ῥᾳδίως, τοὺς τῶν ἁγίων πατέρων πολυπραγμονήσας τρόπους· οἱ δὲ ἐπ' ὀρθότητί τε, καὶ ἀπεριβόλοις δογμάτων διαβεβηκόσι τὴν ἔχουσι πᾶσι παντὸς τοῦ ἀφημίου. ὅτι τοῦ οἰκείαν ὑπέχειν δοκιμασίᾳ πίστιν σπουδὴ δὲ ἅπασι τοῖς θρόνοις τοῦ Φρένας, τοῖς ἐκείνων ἐπαθεῖν δόξαις· ὅτι καὶ αὐτοὶ τῆς τε θεσπεσιότητος, καὶ εὐαγγελικῆς παραδόσεως τὸν οἰκεῖον ἐμπλήσωσιν νοῦν, καὶ τῶν ὅλῃ τῇ πίστει λόγων ὀρθῶς τε, καὶ ἀμωμήτως ἐκ τῶν ἱερῶν γραμμάτων ὧν μάλα κατορθωκότες, φωστῆρες ἦσαν ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες καὶ τὸ γεγραμμένον. χαίρει φησὶν ὁ τῆς ἀϊδίου μνήμης πατὴρ ἡμῶν, καὶ ὁμόσκηνος Ἀθανάσιος ὧδε ὑπὲρ πάντων ἡμῶν σωτῆρος Χριστοῦ ἐν τῇ ὡδὲ τῆς σαρκώσεως· ὁμολογοῦμεν καὶ εἶναι αὐτὸν υἱὸν τοῦ θεοῦ, καὶ θεὸν καὶ πνεῦμα, υἱὸν ἀνθρώπου καὶ σάρκα· ἐκ δύο φύσεις τὸν ἕνα υἱὸν, μίαν προσκυνητὸν, καὶ μίαν ἀπροσκύνητον, ἀλλὰ μίαν φύσιν τοῦ θεοῦ λόγου σεσαρκωμένην, καὶ προσκυνουμένην μετὰ τῆς σαρκὸς αὐτοῦ μιᾷ προσκυνήσει· καὶ δύο υἱοὺς, ἄλλον μὲν υἱὸν θεοῦ ἀληθινὸν, καὶ προσκυνούμενον, ἄλλον δὲ ἐκ Μαρίας ἄνθρωπον, μὴ προσκυνούμενον, καὶ χάριν δὴ υἱὸν θεοῦ γενόμενον, ὡς καὶ ἄνθρωπον· καὶ μετ' ἐπεκτάσεως πάλιν· ὁ γὰρ ἕνωσις ἐκ τῆς παρθένου Μαρίας, υἱὸς θεοῦ φύσει, καὶ θεὸς ἀληθινὸς, καὶ ἐκ χάριτος, καὶ μετουσίας, καὶ σάρκα μόνην τὴν ἐκ Μαρίας ἀνθρωπος, καὶ δὴ πάλιν· εἰ δέ τις ἕτερα τούτοις ἐκ τῶν θείων γραφῶν διδάσκει, ἕτερον λέγων υἱὸν τοῦ θεοῦ, καὶ ἕτερον τὸν ἐκ Μαρίας, καὶ χάριν ὁμοιωθέντα, ὡς ἡμεῖς· ὡς εἶναι δύο υἱοὺς, ἕνα καὶ φύσιν υἱὸν θεὸν, τὸν ἐκ θεοῦ, καὶ ἕνα καὶ χάριν τὸν ἐκ Μαρίας ἄνθρωπον· ἢ εἴ τις τὴν τοῦ κυρίου ἡμῶν σάρκα ἄνωθεν λέγει, καὶ μὴ ἐκ τῆς παρθένου Μαρίας· ἢ τραπῆναι τὴν θεότητα εἰς σάρκα· ἢ συγχυθῆναι· ἢ ἀλλοιωθῆναι· ἢ παθητὴν τὴν τοῦ κυρίου θεότητα· ἢ ἀπροσκύνητον τὴν τοῦ κυρίου ἡμῶν σάρκα, ὡς ἀνθρώπου, καὶ μὴ προσκυνητὴν, ὡς κυρίου, καὶ θεοῦ σάρκα· τοῦτον ἀνα-

Cyrilli defenſio.

Mente attentiſſima nos eſſe hortatur diuinus Paulus, dicens: Probate vos ipſos, num ſitis in fide. Nam mens humana licet nonnumquam propter amorem ſui à recta via egrediatur, & à veris dogmatibus diſcedat, ferme ſemper grauatur, & formidat ſuas cogitationes abſurditatis damnare. Sed tamen ſe ipſam facile corriget, ſi labores ſcrutata fuerit ſanctorum Patrum, qui ab omnibus de rectitudine & certitudine dogmatum celebrantur, tum ſuam recte fidem explorabit. C Omnes enim, quibus integrum cor eſt, illorum ſententias ſequi contendunt: quia & ipſi Apoſtolica & Euangelica traditione ſuam mentem quũ impleuiſſent, & ex ſacris ſcripturis ſermonem Fidei recte & citra reprehenſionẽ tractaſſent, mũdi fuere luminaria, ſermonẽ vitæ continentes, prout ſcriptũ eſt. Itaque ſcribit æternæ memoriæ pater noſter & Epiſcopus Athanaſius de noſtri omniũ ſaluatore Chriſto in libris de Incarnatione: Confitemur etiam eſſe illum Filium Dei, & Deũ ſecundum ſpiritum, Filium hominis ſecũdum carnem, non duas naturas vnum Filium; vnam quæ adoretur, & alteram quæ non adoretur; ſed vnam naturam Dei Verbi incarnatam & adorandam cum carne ſua vna adoratione: neque duos filios; aliũ quidem Filium Dei verum & adorandum; alium vero ex Maria hominem non adorandum, ſcilicet ſecũdum gratiam Filium Dei factum, ſicut & homines. Et poſt alia iterum: Igitur qui natus ex virgine Maria, natura Filius Dei eſt, & Deus verus, & non gratia & participatione, ſecundum carnem ſolam ex Maria homo; ſecundum ſpiritum autem, ipſe Filius Dei, & Deus. Et iterum: Si quis autem præter hæc ex diuinis ſcripturis docet, alium dicens Filium Dei, alium ex Maria ſecundum gratiam filium adoptatũ, ſicut nos, ita vt ſint duo filij, vnus ſecundũ naturam filius Dei, qui ex Deo; & vnus ſecundum gratiam, homo ex Maria: vel ſi quis Domini noſtri carnem ſuperne eſſe dicit, & non ex virgine Maria; vel conuerſam diuinitatem in carnem, aut confuſam, aut immutatam; vel paſſibilem Domini Deitatem; vel non adorandam Domini noſtri carnem vt hominis, & non adorandam vt Domini & Dei carnem; hunc

Philip. 2. c 10.

Athanaſius.

De hũ diuerſi modo apud Patres ſæpe vſitatum de Myſter. ſent. lib. 3. diſt. 3. & 5. Tho. 3. ſ. q. 3. ar. 2.

Νουνεχέστερον

ἐν τῷ τοῦ πατρὸς κόλπῳ ὄντα, καὶ ἐκ τοῦ πατρὸς ἐκλάμψαντα, καὶ ἐν τῷ πατρὶ ὄντα, καὶ ἐκ τοῦ πατρὸς ἐκλάμψαντα

κατὰ φύσιν

ἐν τῷ πατρὶ ὄντα, καὶ ἐκ τοῦ πατρὸς ἐκλάμψαντα

πω, τὸν δυοῖν, ἢ καὶ ἐπὶ πλειόνων αὐτὸν, καὶ οὐχ ἑνὸς κατ' A
ἀνάγκην πιστεύειν φαμὲν τῇ δηλώσει· οἷον, εἰ λέγοι-
μεν τυχὸν, συντιμᾶσθαι τῷ ἰδίῳ σώματι τὸν τοῦ αὐ-
* ἴσως, πα- θρώπου ψυχικόν· ἔστι γάρ τις παρ' αὐτοῦ τιμὴ καὶ εἰς τὸν
ρά του ἕνα ἄνθρωπον, ὃς ἐστιν ἐξ ἀμφοῖν· ἤγουν, εἴ τις λέγοι
εἶναι ζῶον μὴ τοῦ ἰδίου σώματος, οὐχὶ πάντως εἰς
ἀνθρώπους δύο διαιρεῖ τὸν ἕνα· φαίνεται δὲ μᾶλλον
οὐκ ἠγνοηκὼς τὰ ἐξ ὧν ἐστιν, ἤτοι συνῳκῆσθαι φυσικῶς·
ὅταν δὲ ἔστω Πέτρος τις, καὶ Ἰωάννης συγχρηματί-
ζωσιν ἀνθρωποι, ἤγουν, ὅτι μετὰ Πέτρου καὶ Ἰωάννης
ἀνέβαινεν εἰς τὸ ἱερὸν, οὐκέτι τὸ, οὐ, ἤγουν τὸ, μή, τὴν
ἑνὸς ποιεῖται δήλωσιν· οὐ γὰρ συνῳκῆσθαι Πέτρος Ἰωάν- B
νῃ· ἀλλ' οὐδὲ εἰς ἑνὸς ἀνθρώπου σύστασιν πλοῦτον ἀμ-
* συμβά- φότεροι. τί οὖν * συμφιζόντων τὴν ἀλήθειαν, διαιροῦν-
λουσι τες ἀμαθῶς εἰς δύο Χριστοὺς τὸν ἕνα; εἰ δὲ νομίζου-
σιν, ὅτι συνεδόξαν λέγοντες τῷ πατρὶ τὸν υἱὸν μὴ σὺν
ἰδίου σώματος, δύο νοητῶς διεδικάμεν υἱοὺς, ἐρωτάτωσαν, εἰ μὴ ἕνα λέγοντες υἱὸν, μιᾷ συνεδόξαν τιμᾶσθαι
φαμὲν, καὶ οὐ δυσὶ μᾶλλον· ὡς μίαν μὲν, καὶ
ἰδικὴν συντετιμῆσθαι τῷ σώματι, ἑτέραν δὲ πάλιν,
καὶ ἰδικὴν τῷ λόγῳ. ἀλλ' οὐκ ἂν ἔχοιεν ἀποδεῖξαι
τοῦτο· πῶς γάρ, ἢ πόθεν; ἕνα γὰρ ὄντα υἱὸν, μὴ τῆς ἰδίας C
σαρκὸς τὸν υἱὸν θεὸν τὸν ὁμοῦ, καὶ ἄνθρωπον τὸν αὐτὸν,
μιᾷ συνεδόξαν τῇ θεότητι τὸν πατέρα. Ἀλλ᾽ οὐκ ἀλλ᾽
βεβαιούμεθα. τὸ γὲ μὴν συνεσχισμένως λέγειν
* καὶ ἀλλή- ἄνθρωπον θεῷ, καὶ συγχρηματίζειν θεὸν, δύο τον πάν-
λοις των ὁμολογεῖν εἶναι τοὺς συνῳκισμένους, * ἢ καὶ ἀλλή-
λοις συγχρηματίζοντας. διήρηται δὲ λίαν, ἔκ τῶν εἰς
ὀρθότητα, καὶ ἀληθείαν ἐννοιῶν ἀλλότριος παντελῶς ὁ
τοιόσδε λόγος. γέγονε γοῦν ἀναθεματισμὸς καὶ τῶν
ἀλλοτρόπως διαιρούντων τὸν Ἐμμανουὴλ εἰς ἄνθρωπον
ἰδικῶς, καὶ θεὸν λόγον ἰδικῶς· ἕνα γὰρ ἡμῖν αὐτὸν ὁ τῶν
θείων εὐηγέρκει λόγος, καὶ τῶν ἱερῶν γραμμάτων D
ἡ ἀκριβὴς γνῶσις.

Ἀναθεματισμὸς θ'.

Εἴ τις φησὶ, τὸν ἕνα κύριον Ἰησοῦν Χριστὸν * δεδοξάσθαι ὑπὸ τοῦ πνεύματος, ὡς ἀλλοτρίᾳ δυνάμει τῇ * ἰδίᾳ αὐτοῦ χρώμενον, καὶ παρ' αὐτοῦ λαβόντα τὸ ἐνεργεῖν δυνάσθαι κατὰ πνευμάτων ἀκαθάρτων, καὶ τὸ πληροῦν εἰς ἀνθρώπους τὰς θεοσημείας, καὶ οὐχὶ δὴ μᾶλλον ἴδιον αὐτοῦ τὸ πνεῦμα φησὶ, δι' οὗ ἐνήργησε τὰς θεοσημείας, ἀνάθεμα ἔστω. E

Ἀντίῤῥησις τῶν ἀναστολίων.

Αὖθις καλὸν τὰ πάλαι αὐτοῦ εἰρημένα εἰς μέσον ἀγαγεῖν· ἴσως * πεπληρωμένου τοῦ αὐτοῦ ὑπομνῆσαι αὐτόν· εἰρηκὼς μόνον τὸν κύριον τὰ σημεῖα ἐν πνεύ-
* αὐτὸν πνεύματι μασι ποιεῖν ἀπεφήνατο· ἀλλὰ δὴ * αὐτὸν τὰ πεθεω-θέντα ζωοποιῆσαι πνεύματι· ἐν οἷς φησὶν ἐν τῷ πρώτῳ τόμῳ· εἰ γοῦν εἰ πέπονθε τὰ παθήματα σαρκικῶς καὶ τὰς χαρὰς, εἰ δὲ ἐζωοποιήθη πνεύματι. σκοπεῖν ὃ δεῖ τὸν ἑαυτοῦ πρὸς ἑαυτὸν ἐναντίωμα. ἐν μὲν τοῖς ἀναθεμα-τισμοῖς αὐτοῦ ἀπαγορεύοντος τὸν κύριον ἐν πνεύματι θεοῦ δαίμονας ἐκβάλλειν, καὶ τὰ ἄλλα σημεῖα ποιεῖν· καὶ

tur, tunc duo, vel etiam plura, & non vnum, ſecundum compoſitionem ſignificari dicimus. Exempli gratia, ſi forte dicamus, cohonorari animam hominis cum ſuo corpore, ſi quis honor certe fieret à quopiam erga vnum hominem, qui eſt ex vtriſque: vel ſi quis diceret, animam cum ſuo corpore eſſe vnum animal; nō propterea in duos homines vnum diuidit, videtur autem potius nō ignorare ea, ex quibus eſt, hoc eſt, compoſitum eſt naturaliter. Quando vero dico, Petrus & Ioannes coappellantur homines, vel etiam cum Petro & Ioannes aſcendit in templū; non iam οὐ, vel μή, id eſt cum, vnum quiddam ſignificat. Non enim Ioannes compoſitus eſt cum Petro, ſed neque ad vnius hominis cōſtitutionem vterque aliquid conferunt. Cur ergo veritati illudunt, diuidentes imperite vnum in duos Chriſtos? Si autē putant, quòd dicendo Filium cum proprio corpore conſidere Patri, duos intelligendos filios conceſſerimus; inquirant, an dicamus vnum Filium vnica conſidentia honoratum eſſe, & non duabus; ita vt vna & priuatim tributa ſit corpori, altera vero rurſum & priuatim Verbo. Verum hoc non poterunt oſtendere. Quomodo enim, vel vnde? Nam vnum & eumdem cum ſua carne Filium, eumdem Deum ſimul & hominem, vna conſidentia apud Patrem honeſtari affirmamus. Ceterum dicere hominem adorari cum Deo, & coappellari Deum, omnino eſt confiteri duos adorandos, vel etiam inter ſe coappellandos. Atqui valde fatuus, & à rectis & veris cogitationibus omnino alienus eſt eiuſmodi ſermo. Igitur factus eſt anathematiſmus contra eos, qui modis omnibus diuidunt Emmanuelem in hominem ſeorſim, & Deum Verbum ſeorſim. Nobis enim vnum & eumdem Theologorum ſermo prædicauit, ſacrarumq. ſcripturarum inadulterata cognitio.

Anathematiſmus IX.

Si quis vnum Dominum IESVM Chriſtum à Spiritu clarificatum dixerit, propria virtute ipſius, tamquam aliena vtentem; ac vim & efficaciam ab eodem accepiſſe, qua contra immundos ſpiritus operaretur, & diuina inter homines miracula patraret, ac non potius ipſum Spiritum, per quem diuina ſigna edidit, illius proprium eſſe confeſſus fuerit; anathema ſit.

Orientalium oppoſitio.

Iterum operępretium fuerit ea quæ olim ab illo dicta ſunt, in medium adducere, & ſuorum dictorum fortaſſis oblitum admonere. Non enim ſolùm Dominum ſigna in Spiritu feciſſe pronuntiauit; ſed etiam ipſum mortuum, viuificatum eſſe Spiritu dixit primo tomo, his verbis: Igitur ſi non pertulit mori carnaliter ſecundum Scripturas, non item viuificatus eſt Spiritu.] Hic videre licet, quantum ſecum ipſe pugnet, quum in anathematiſmis ſuis negarit Dominum in Spiritu dæmones eijcere, & alia ſigna facere; & ſcriptam

ἐγκαλέιτωσαν, ὅτι μὴ πάντα ἴφλιν ἐναργῶς, σιωπήσας τὰς θεοσημείας· εἰ δὲ ὁμοῦ τοῖς ἄλλοις καὶ τὸ ἐκβάλλεσθαι τὰ δαιμόνια, τρόπος αὖ εἴη, ἓ οὐκ ἀθαύμαστος, τῆς θεοσημείας, τί δή ποτε μεθέντες ὡς ἀκερδὲς τὸ ἐλέσθαι μᾶλλον δύσεμῶν, καὶ τὸ ζηλῶσαι λαλεῖν τὴν ἀλήθειαν, ὡς ἔοικεν παραιτούμενοι, τὸ τῆς καθ' ἡμῶν ἀθρησομίας πεπιμήκασι ῥῆμα; εἰ δὲ οὐκ ἐν μικρῷ πεποίηται λόγῳ τὸ οὕτω καταψεγμένον παρά τε θεῷ, καὶ ἀνθρώποις; ἐπιλελῆσθαι δέ μοι δοκοῦσι λέγοντος· πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ σῷ ὀφθαλμῷ; ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε ἐμβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. ὅτι μὲν γὰρ ὁμοούσιός τε ἐστὶν ἡ ἁγία τριὰς, ἰσοσθενής τε, καὶ ἰσουργὸς, οὐ μόγις ἂν τοῦτο παρ' ὑμῶν ἐγνώκαμεν λόγου· πεπληροφορήμεθα δὲ μᾶλλον ἐκ τῆς θεοπνεύστου γραφῆς. ὅπη δὲ κατ' οὐδένα τρόπον τοῖς τὴν ὀρθῆς πίστεως ἀμαλυμανεῖσθαι λόγοις, ὑπόνηοι δὲ μᾶλλον ὁ προκείμενος ἀναθεματισμὸς, ἀπαλαίπωρον ἰδεῖν. τοὺς γάρ τι διαιροῦντας τὸν ἕνα κύριον Ἰησοῦν Χριστὸν· μεμίζοντάς τε αὖτον, ὡς ἤδη πολλαχοῦ εἰρήκαμεν, εἰς ἄνθρωπον ἰδικῶς, καὶ εἰς θεὸν λόγον ἰδικῶς, ὡς δύο νοεῖσθαι πρόσωπά τε, καὶ ὑποστάσεις διαχωριζομένας ἀπ' ἀλλήλων, τοῦτο ὁρᾶν οὐκ ἐᾷ· οὔτε μὴν ἐφίησι λέγειν, ὡς ἕνα κοινὸν ἄνθρωπον, ἐνηργῆσθαι φαμὲν τοῦ πνεύματος τοῦ Ἰησοῦ· πρὸς γὰρ τὸ δικαιοῦσθαι καταφρονοῦσι τὰς θεοσημείας· ἐπεὶ κατ' οὐδένα δοιοῖ τρόπον τῶν ἁγίων ἀποστόλων, ἤγουν προφητῶν, οἱ διὰ τῆς αὐτῶν ἡμιθεότητος τῶν θείων χαρισμάτων ἀναπιμπλάμενοι, φαίεν ἂν ἐκτὸς Χριστοῦ εἶναι θεοῦ ἐσμὲν ὁ ἐσμέν. ἀλλὰ τοῖς μὲν ἁγίοις αὐθράσιν, οἷς ἡ τῶν θεοῦ θεοῦ χαρισμάτων ἐμπρέπει δίψα νόμῃ, ἁρμόσθεν ἂν ἐκτὸς ἡ τριὰς Φωνὴ Χριστῷ δὲ οὐκέτι· ἴδιον γὰρ αὐτοῦ τὸ πνεῦμα ἐστὶ τὸ ἅγιον· καθάπερ ἐμέλει καὶ τοῦ θεοῦ, καὶ πατρός· ἐνεργεῖ δ' ὥσπερ ὁ πατὴρ διὰ τοῦ πνεύματος, οὕτω καὶ αὐτός. καὶ γοῦν, καίτοι λέγων ἰουδαίοις· πολλὰ καλὰ ἔδειξα ὑμῖν ἔργα θεοῦ τοῦ πατρός μου· καὶ ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μένων, ποιεῖ τὰ ἔργα αὐτός. ἔφη δέ που πάλιν· εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια, τοῦ διὰ τοῦ πατρὸς ἐνεργήσαι ἀναθεῖς ἑαυτῷ τι, καὶ τῷ πατρὶ διὰ τὴν ταυτότητα τῆς οὐσίας. καὶ πολλοὺς ἂν ἔχοιτο, καὶ μακρὸς ὁ περὶ τούτων λόγος· ἀρκῶ, οἶμαι, καιροῦ τοῦ καθήκοντος τοῖς ἐθέλουσι κατορθοῦσθαι αὐτόν. ἐκεῖνο δὲ οὐ παραιτητέον, ὡς ἀλλοτρίᾳ δυνάμει τῇ διὰ πνεύματος ἐνεργῆσθαι φαμὲν τὸν Ἐμμανουήλ· ἀσπιεχρῆσθαι δὲ μᾶλλον αὐτῇ θεικῶς· καὶ ἰδίαν ἔχειν τὴν τοῦ ὁμοουσίου πνεύματος δύναμιν. οἱ μὲν γὰρ μακάριοι μαθηταὶ τὰ σημεῖα ποιοῦντες, ἔλεγον· ἄνδρες, τί ἡμῖν προσέχετε, ὡς ἰδίᾳ δυνάμει, ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν τὸν τῇ ὡραίᾳ πύλῃ προσῖζήσαντα χωλόν; ἴδιον δὲ Χριστοῦ τὸ πνεῦμα αὐτό. τοῖς γὰρ μὴ καταφρονεῖν ἐθέλουσι τὰ παρ' ἡμῶν, ἐκεῖνο φαμέν· εἰ μὲν γὰρ οὐκ ἀπάδει τῆς αὐτῶν διανοίας τὸ μεμίζεσθαι τὸ ἀμέμικτον, καὶ ὡς κοινὸν ἄνθρωπον, ἐνηργῆσθαι λέγειν διὰ τοῦ πνεύ-

adscribant, accusent quòd hoc non manifeste dixerim, diuinaq. signa silentio prætericrim. Si autem inter cetera eijcere dæmonia genus est diuinorum signorũ admiratione dignum, cur linguæ temperare tamquam rem inutilem contemnentes, & loqui veritatem tamquam rem putidam refugiẽtes, dicendi intemperantia aduersum nos vti maluerunt, & rem tantopere apud Deum & homines vituperatam, nihil interesse putauerunt? Sed videntur mihi esse obliti Christi, dicentis: Quomodo dices fratri tuo: Frater, sine eijciam festucam de oculo tuo, & ecce trabs est in oculo tuo? Hypocrita, eijce primum trabem de oculo tuo, & tunc videbis eijcere festucam de oculo fratris tui. Nam quòd sancta Trinitas eiusdem sit substantiæ, eiusdem roboris & operationis, non per vestrum didicimus sermonem; sed sumus edocti potius ex sacra Scriptura. Quòd autem propositus anathematismus nullo modo rectæ Fidei sermonibus obsit, sed prosit potius; sine labore videre licet. Nam eos qui diuidunt vnum Dominum Iesvm Christum, & diuidunt ipsum, vt iam sepissime diximus, in hominem seorsim, & in Deum Verbũ seorsim, ita vt duæ intelligãtur personæ & subsistentiæ inter se disunctæ, hoc facere nõ sinit: neque permittit dicere, quòd tamquã vnus cõmunis homo Iesvs operandi facultatem acceperit à Spiritu sancto, vt possit scilicet diuina signa perficere; alioquin nullo modo differet à sanctis Apostolis vel Prophetis, qui per diuinam benignitatem diuinis impleti donis, merito dicere possunt: Ciratia Dei sumus, quod sumus. Sed sanctis quidem viris, in quibus donorum sancti Spiritus distributio præcellit, bene congruit hæc vox; Christo autem non item. Proprius enim est eius Spiritus sanctus, quemadmodum scilicet est Dei Patris: operatur autem sicut Pater per Spiritum, ita & ipse. Itaque quamuis diceret Iudæis: Multa bona opera ostendi vobis à Patre meo. &: A me ipso non loquor: Pater autem in me manẽs, ipse facit opera; rursus tamen alicubi dicebat: Si autẽ ego in Spiritu Dei eijcio dæmonia; operationem per Spiritum referens in se & Patrem, propter identitatem substantiæ. Et multus quidẽ ac prolixus esset de his rebus sermo: sed illum dilatare volentibus conuenienti tempore, vt puto, opus esset. Itaque non quasi aliena virtute per Spiritum operandi facultatem accepisse dicimus Emmanuelem, sed illa potius diuino more vsum, & propriam habuisse consubstantialis Spiritus virtutem. Nam beati quidem discipuli signa facientes, dicebant: Viri, quid nobis attenditis, quasi propria virtute aut pietate fecerimus ambulare portæ speciosæ assidentem claudum? Proprius autem Christi est Spiritus eius. Illis autem qui nostra cauillantur, hoc dicimus: si quidem non displicet illorum mentibus diuidi indiuisibilem, & dicere, sicut communem hominem operandi facultatem Iesvm accepisse

Matth. 7. 4.

1. Cor. 15. b. 10.

Ioan. 10. f. 32. Ioan. 14. b. 10. Matth. 12. c. 28.

Act. 3. b. 12

λαβόντα; καὶ πάλιν φησὶ καθὼς καὶ ἐν ἑτέρῳ λέγει· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. καὶ τίς πάλιν κατὰ τὸν ἱερωσύνην Μελχισεδὲκ ἀπέκαστα; ἆρα ὅσιον τὸν θεὸν Λόγον προσλαμβάνειν, ἢ τὸν ἐξ ἡμῶν ληφθέντα σάρκα, τὸν ἑνωθέντα ἀχωρίστως ἅμα, καὶ ἀσυγχύτως συνημμένον; καὶ πάλιν φησὶν ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε, καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς, καὶ δακρύων. ἆρα ὁ θεὸς λόγος δεήσεις, καὶ ἱκετηρίας, καὶ μετὰ κραυγῆς ἰσχυρᾶς πρὸς ἕνα δυνάμενον σώζειν αὐτὸν προσφέρων, ἐπακούσθη διὰ τὴν εὐλάβειαν, καὶ ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν; εἰ τοίνυν ὁ θεὸς λόγος ἀρχιερεύς, καὶ ἔμαθεν ἀφ' ὧν ἔπαθεν αὐτὸς, καὶ ἐτελειώθη. ἀλλὰ μὴ ταραττέσθω ὑμῶν ἡ διάνοια πρὸς τὰ παθόντα ἀκούσαντες· καίτοι ὢν υἱός· οὐ γὰρ δύο υἱοὺς φαμὲν τὸν τε παθόντα, καὶ τὸν ἀπαθῆ μείναντα· οὐ γὰρ κεχωρισμένως, καὶ ἰδιαζόντως τῆς θεότητος ὁ ἐκ σπέρματος Δαυὶδ υἱὸς ὠνόμασται· ὡς ὅδε ἡ θεότης μετὰ τὴν ἕνωσιν αὖθις τῆς φαινομένης σαρκὸς υἱὸς προσαγορεύηται· τὸ γὰρ τῆς υἱότητος μετὰ τὴν ἕνωσιν ἑκατέρας τῆς φύσεως ἓν, οὐ κεχωρισμένας ἀλλήλων· οὐ γὰρ μετὰ τὴν ἕνωσιν χωρισμὸς ἐπῆλθε· μένει γὰρ ἀΐδιος ἡ ἕνωσις. ἀλλὰ γὰρ καὶ ἐν τοῖς πάθεσι τῆς σαρκὸς ἡ θεότης ἀχώριστος, ἀπαθὴς μένουσα· καὶ τὰ θεοπρεπῆ δι' αὐτῆς τῆς σαρκὸς ἐπετέλει. ὅθεν ἕνα, καὶ τὸν αὐτὸν υἱὸν ὁμολογοῦμεν· ἀσυγχύτων τῶν φύσεων μενουσῶν· οὐκ ἄλλον, καὶ ἄλλον λέγοντες· μὴ γένοιτο· ἀλλ' ἕνα, καὶ τὸν αὐτόν. ἀρχιερέα οἶδα, καὶ ἀπόστολον ἡμῶν γεγνῆσθαι τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν κατὰ τὰς θείας γραφάς, ἀδεὲς ἂν εἴη ὁμολογήσαι· ἀκεχωρισμένον μέν τι ἰδικῶς ἄνθρωπον ἐκ γυναικὸς τοῦ θεοῦ πατρὸς λόγου· ὡς εἶναι τὸ ἐκ σπέρματος Δαυὶδ λωβώμενον ἀσυγχύτως, ἀφράστως, καὶ ἀχωρίστως τῷ ἐκ πατρὸς λόγῳ, ἀρχιερέα πεπειραμένον κατὰ πάντα χωρὶς ἁμαρτίας, καθόσον ἀφ' ὧν ἔπαθε τὴν ὑπακοήν· προσκεκομικότα δηλ τῷ θεῷ, καὶ πατρὶ, οὐχ ὑπὲρ ἑαυτοῦ, ἀλλ' ὑπὲρ ἡμῶν μόνων τὴν ἰδίαν σάρκα· οὐ γὰρ ἀμφιβόλως φήσομεν τὸν θεὸν λόγον ἀρχιερέα, καὶ προσκεκομικέναι ἑαυτὸν τῷ θεῷ, καὶ πατρί· οὐ γὰρ τῆς τοῦ μονογενοῦς θεότητος θεὸς ὁ πατὴρ, ἀλλὰ πατήρ.

Ἀπολογία Κυρίλλου.

Ἐπὶ καιροῦ δὴ πάλιν εἰρήσεται πρὸς ἡμῶν τῆς δι' ἐναντίας· ἕως ποτὲ χωλαίνετε ἐπ' ἀμφοτέραις τοῖς ἰγνύαις ὑμῶν; χρὴ γὰρ ὑμᾶς ὑγιῆ, καὶ ἀρτίως ἔχοντα πρὸς ἅδηστον ἀκριβῆ τῆς δόξης τῶν δογμάτων ἔχειν τὸν νοῦν· οὐ τῆς διψυχίας χωλεύοντα, καὶ πολὺ νοσοῦντα τὸ ἄπταιστον, καὶ ὀρθὸν βαίνειν οὐκ ἀνεχόμενον· ἀκαπάστατος γὰρ ὁ δίψυχος ἐν πάσαις τοῖς ὁδοῖς αὐτοῦ, καὶ οὐκ ἄν τι λάβοι παρὰ τοῦ κυρίου. καὶ πάντα φημὶ, πεπαιμακὼς ἄγαν τοὺς δι' ἐναντίας ἀναίδην οὕτω καὶ παγάλως ἀπωλήσειν ἐθέλοντας τῷ προκειμένῳ καὶ νῦν ἀναθεματισμῷ· καὶ τὸ ἁπλοῦν ἰδεῖν, εἰ μὴ βούλοιντο τὸν ἐκ θεοῦ πατρὸς λόγον ὁμολογεῖν σαρκὶ γεγονέναι ἄνθρωπον· οἱ γὰρ

A iterum ait: Quemadmodum & in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedec. Et quis rursus comparatus est ipsi Melchisedec secundum sacerdotium? num ipsum Deum Verbum existimare fas est, an carnem ex nobis assumptam, ipsi inseparabiliter & inconfuse vnitam? Et iterum dicit: Qui in diebus carnis suæ, preces & supplicationes ad eum, qui possit saluare illum à morte, cum clamore valido & lacrymis ſofferens, exauditus est pro sua reuerentia.] Numquid Dei Verbum supplicationes & preces, & cum clamore valido ad aliquem, qui possit ipsum saluare, offerens, exauditum est pro reuerentia, & didicit ex his quæ passum est, obedientiam? Si igitur Deus Verbum est Pontifex, etiam didicit ex his quæ passus est ipse, & consummatus est. Verum ne turbetur mens vestra, audiens de eo qui passus est: Et quidem cum esset filius. Non enim duos filios ponimus, eum qui passus est, & qui mansit impassibilis. neque enim à Deitate seorsim sequestratus is qui est ex semine Dauid, filius nominatus est; vt neque Deitas post vnitionem, sine carne visibili Filius appellata est: nam filiatio post vnitionem vtrique naturæ vna est, cum à se mutuo non sint separatæ. Non enim post vnitionem separatio facta est: manet enim perpetuo vnitio. Quin & in passionibus carnis, Deitas erat inseparabilis, manens impassibilis; & quæ Deum decét, per carnem perficiebantur: vnde vnum & eumdē Filium confitemur, naturis inconfusis manentibus; non alium & alium dicentes; absit; sed vnū & eumdem. Itaque Pontificem & Apostolum confessionis nostræ IESVM Christum secundum diuinas scripturas factum esse, nullus non confitebitur; non tamen separatum seorsim hominem ex muliere à Dei Patris Verbo, ita vt quod ex semine Dauid vnitum est inconfuse, ineffabiliter, & inseparabiliter Verbo ex Patre genito, sit Pōtifex tentatus per omnia absque peccato, & edoctus ex his quæ passus est, obedientiam; qui obtulerit Deo & Patri non pro seipso, sed pro solis nobis suam carnem. Non enim imperite dicemus, Deū Verbum Pontificem, & obtulisse seipsum Deo & Patri: nam Vnigeniti Deitatis ipse Pater non est Deus, sed pater.

Cyrilli defensio.

Iterum aduersarijs opportune dicemus: Vsquequo claudicatis ambobus poplitibus vestris? Oportet enim vos habere sanam & integram ad cognoscenda rectæ Fidei dogmata mentem, non duplicitate animi claudicantem, valde imbecillem, & recte incedere non valentem: Nam duplex animo inconstans est in omnibus vijs suis, & non accipiet aliquid à Domino. Idq. dico valde admirans, aduersarios tam impudenter ac temere propositum etiamnum anathematismum perstringere velle. Nec absurdum, quòd nolunt Dei Patris Verbum à nobis nominari Apostolum & Pontificem confessionis nostræ, quando factū est homo.

ibid.
Psal. 109.
Hebr. 5. 7.
ibid.
3. Reg. 18. 21.
Iacob. 1. 8.

τῆς ἐκκλησίας ὁμολογουμένου, τί αὐτῷ βούλεται τὸ συνεχῶς ἰδίαν αὐτὴν λέγειν· εἰ μὴ ἄρα ἐξαίρει αὐτὴν τοῦ εἶναι τῆς ἡμετέρας φύσεως; πῶς δὲ καὶ ἀπαγορεύει μὴ δεῖν λέγεσθαι συνημμένην μὲν αὐτῷ κατὰ τὴν ἀξίαν, καὶ αὐθεντίαν, αὐτὸς λέγων ἐν τῷ πρώτῳ τόμῳ· οὕτω γὰρ καὶ ἡμεῖς τῇ ἐκείνου πτωχείᾳ πεπλουτήκαμεν· ἀνακομισθείσης ἐν αὐτῷ τῆς ἀνθρωπείας φύσεως εἰς ἀξίωμα τὸ θεοπρεπές; ἀλλ' ἡμεῖς εἴπωμεν αὐτῷ ἐναντιουμένῳ καὶ ἑαυτῷ· εἰ τοίνυν αἱ φύσεις μένουσιν ἀσύγχυτοι, μένει δὲ καὶ ἡ ἕνωσις· φαμὲν δὲ τὰ τῆς προσκυνήσεως, καὶ δυνάμεως, καὶ ἀξίας, καὶ αὐθεντίας, ὡς ἑνὶ υἱῷ προσφέρεσθαι ἄξιον· μενουσῶν τῶν φύσεων ἐν τῇ ἑνώσει ἀσυγχύτων· τί ὑπολείπεται ἕτερον, ἢ ἀκριβέστερον τὴν ἕνωσιν χαρακτηρίζει, καὶ δώσομεν, καὶ συνθησόμεθα, ἐκτὸς τῆς τῶν φύσεων συγχύσεως. ἀλλὰ πρόδηλον, ὡς οὐδὲν αὐτῷ ἐξαρκεῖ εἰς τὸ τῆς ἑνώσεως ἄκρον, μὴ τὰς φύσεις συγχέοντι. ἀλλ' ἡμεῖς τὰς μὲν φύσεις οὔσας ἀσυγχύτους φυλάξομεν· καὶ τὴν ἕνωσιν ἄκραν, καὶ θείαν, καὶ ἡμῖν ἀκατάληπτον ὁμολογοῦμεν, πάντα εἰς δοξολογίαν ὡς θεῷ, καὶ ἑνὶ υἱῷ προσφέροντες· καὶ λέγοντες αὐτῷ τὴν τοῦ μακαρίου Πέτρου φωνήν· σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

* ὁ ἀκριβεστέραν τὴν

* φυλάξομεν·

Απολογία Κυρίλλου.

Κατεθήγοντο ποτὲ πρὸς ἀνοσίους ὀργὰς οἱ τῶν ἰουδαίων δῆμοι, τοῖς τοῦ φθόνου βέλεσι τὸν νοῦν κατηκοντισμένοι. ἐπειδὴ δὲ πρὸς τούτῳ καὶ τὰς βεβήλους ἐπέφερον χεῖρας τῷ πάντων ἡμῶν σωτῆρι Χριστῷ, τῶν τοιούτων αὐτοὺς τολμημάτων τὰς αἰτίας εἰπεῖν διεκελεύετο, λέγων· πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου, διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; οἱ δὲ ἧκον εἰς τοῦτο δυσβουλίας τε ὁμοῦ, καὶ ἀνοσιότητος ἐννοιῶν, ὥστε καὶ τοῖς τῆς δυσφημίας ἐγκλήμασι περιβάλλειν ἐπεχείρουν· ἔφασκον γὰρ περικαλοῦ ἔργου οὐ λιθάζομέν σε· ἀλλὰ περὶ βλασφημίας, ὅτι σὺ ἄνθρωπος ὤν, ποιεῖς σεαυτὸν θεόν. ἔφη δέ που πρὸς αὐτοὺς ὁ σωτήρ· οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· ἐγὼ εἶπα θεοὶ ἐστέ; εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ, ὃν ὁ πατὴρ ἡγίασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· ὅτι βλασφημεῖς· ὅτι εἶπον υἱὸς θεοῦ εἰμί; περιεργαζόμενοι δὲ ἡμεῖς τῆς ἐνθάδε λεγομένης ἀποστολῆς τὸν τρόπον, ἐκ τῶν ἱερῶν γραμμάτων τὴν ἐπὶ τῷδε γνῶσιν ἐρανιζόμεθα. ἔφη τοίνυν αὐτὸς διὰ φωνῆς Ησαΐου· πνεῦμα κυρίου ἐπ' ἐμέ· οὗ ἕνεκεν ἔχρισέ με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με· κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν. ἀπεστάλθαι δὲ φαμὲν τὸν υἱὸν παρὰ τοῦ πατρὸς, γενόμενον ἄνθρωπον· πρέποι γὰρ ἄν, καὶ μάλα ὀρθῶς, τοῖς τῆς κενώσεως μέτροις τὸ τῆς ἀποστολῆς ὄνομά τε, καὶ χρῆμα. ἀπεστάλη δὲ, ὡς ἔφην, οὐ γυμνὸς, καὶ ἄσαρκος ὁ ἐκ θεοῦ πατρὸς λόγος· γένησιν δὲ μᾶλλον ὑπομείνας τὴν κατὰ σάρκα· ἤτοι σῶμα λαβὼν ἐκ τῆς ἁγίας παρθένου· τοῦτό τε ἀφράστως, καὶ ἀσυγχύτως ἑνώσας ἑαυτῷ, καθὰ πλειστάκις εἰρήκαμεν, ἐπέφανεν ἡμῖν ὁ θεὸς κύριος κατὰ τὰς γραφάς. ἴδιον οὖν τὸ σῶμα φαμὲν γενέσθαι τοῦ λόγου, καὶ οὐκ ἀνθρώπου τινὸς

* τάλανες ἰουδαῖοι, τοῖς

* ἅμα

* ἐπιχειρεῖν

omnes Ecclesiæ filios sit in confesso, quid sibi vult quòd sæpe propriam eam dicit, nisi forte excipit eam à nostra natura? Quomodo autem etiam interdicit, ne dicatur connexam esse ei secundum dignitatem & auctoritatem, cum ipse dicat in primo tomo: Sic enim & nos illius paupertate ditati sumus, eleuata in eo humana natura in dignitatem Deo conuenientem? Sed nos dicamus ei, qui aduersatur etiam sibi ipsi: Si igitur naturæ inconfusæ manent, manet autem & vnitas: dicimus vero adorationem & virtutem & dignitatē & auctoritatē tamquam vni Filio offerri debere, manentibus naturis in vnitate inconfusis: si quid restat aliud, quod certiorē vnitatem exprimat, & dabimus & consentiemus, extra confusionem videlicet naturarum. Sed perspicuum est, quia ei nihil sufficit ad summam vnitatem, nisi vt naturas confundat. Sed nos naturas quidem existentes inconfusas seruabimus, vnitatemq. summam & diuinam & nobis incomprehensibilem confitemur; omnia ad glorificationem, tamquam Deo & vni Filio offerentes, & dicentes ei beati Petri vocem: Tu es Christus filius Dei viui. *Matth. 16. c. 16.*

Cyrilli defensio.

Exacuebantur aliquando ad iracundiam scelestam infelices Iudæi, animo vulnerati inuidiæ iaculis. Quia vero super hæc etiam impias inferebant manus Christo omniū nostrum saluatori, tantę audaciæ causas eos iubebat edicere: Multa, inquiēs, bona opera ostendi vobis ex Patre meo, propter quod horum opus me lapidatis? At illi ad tantam temeritatem & impietatem cogitationum venerunt, vt etiam criminibus blasphemiæ eum molirētur obstringere. Dicebant enim: De bono opere non lapidamus te, sed de blasphemia, quia tu homo cum sis, facis teipsum Deum. Dixit autem ad eos Saluator: Nonne scriptum est in lege vestra: Ego dixi, Dijs estis? Si illos dixit deos, ad quos sermo Dei factus est, & non potest solui Scriptura; quem Pater sanctificauit, & misit in mundum, vos dicitis, Quia blasphemas, quia dixi, Filius Dei sum? Nos vero diligenter perscrutantes missionis formam, de qua hic dicitur, è sacris scripturis eius rei scientiam colligimus. Dicit igitur ipse per vocem Esaiæ: Spiritus Domini super me, propter quod vnxit me, euangelizare pauperibus misit me, & prædicare captiuis remissionem, & cæcis restitutionem visus. Missum vero dicimus Filium à Patre, factum hominē. Valde enim congruunt humanitatis mensuris missionis nomen & res. Missum itaque est, sicuti dixi, non nudum & absque carne Verbū, quod est ex Deo Patre; sed natiuitatem potius secundum carnem subiens, idest, corpus ex sancta Virgine assumptum ineffabiliter & inconfuse sibi vniens, sicut sæpissime diximus, illuxit nobis Deus Dominus, secundum Scripturas. Proprium igitur corpus dicimus factum esse Verbi, & non hominis

Ioan. 10. f. 32.

Ibid.

Psal. 81. b.

Luc. 4. c. 18 ex Esa. 61. a.

Psal. 117. d. 27.

λοποφαίνῃ τὸ μυσήριον, πρὸς τὰς αἰσχίστας εἰς ἐξιτήλους ἐννοίας τῶν πιστῶν τὸν νοῦν ἐκλογισμοῖς ἀνθρωπίνοις ὑποφέρειν ἐπιχειρῶν, ἃ μόνως ἐζητήτω περὶ λαμβάνεται· ἐπειδὴ περ οὐκ ἐναργὴς τῆς θεότητος φύσις, διὰ τοῦτο κοινὸν εἶναι φαίη τις καὶ τὸ ἅγιον σῶμα Χριστοῦ. εἰδέναι δὲ ἀναγκαῖον, ὅτι, καθὰ φθάσαντες εἴπομεν, ἴδιον ἐστὶ σῶμα ἑκάστου τῶν ὄντων ζωοποιοῦντος λόγου· ἐπειδή σε ἐστὶ σῶμα ζωῆς, ζωοποιὸν ἐστι. διὰ τοῦτο γοῦν τοῖς θνητοῖς ἡμῶν σώμασιν ἐπίσης τὴν ζωὴν· ὡς δὲ καταργεῖ τοῦ θανάτου τὸ κράτος, ζωοποιεῖ δὲ ἡμᾶς καθ' ὁμοιον τρόπον καὶ τὸ ἅγιον πνεῦμα τοῦ Χριστοῦ· τὸ γὰρ πνεῦμα ἐστὶ τὸ ζωοποιοῦν, κατὰ τὴν αὐτοῦ τοῦ σωτῆρος Φωνήν. λυπεῖ δὲ οὐδέν, ὥσπερ γε δοκεῖν ἐμέ τινι, ἐκ μόνου, ἴδιον ὀνομάζειν τὸ σῶμα τοῦ λόγου, ἐκ τῶν τῶν ἁγίων πατέρων ταῦτα φθεγξάμενος χρήσεις· ἵν' ἴδωσιν οἱ ἀντίδικοι· ὡς μάτην ἡμῶν καταπηδήσασιν, ἐπιμένων πανταχοῦ τῆς ἐκείνων φωνῆς. ἐφη τοίνυν ὁ πανόφημος ἡμῶν πατήρ, καὶ ἐπίσκοπος Ἀθανάσιος ἐν τῷ περὶ τριάδος λόγῳ· καὶ ἐδείκνυτο, ὅτι μὴ φαντασία, ἀλλὰ ἀληθῶς ἔχων ἴδιον σῶμα· ἔπρεπε γὰρ τὸν κύριον ἐνδυσκόμενον ἀνθρωπίνην σάρκα, οὕτω μετὰ τῶν ἰδίων παθῶν αὐτῆς ὅλην ἐνδύσασθαι· ἵν' ὥσπερ ἴδιον αὐτοῦ λέγομεν εἶναι τὸ σῶμα, οὕτω καὶ τὰ τοῦ σώματος πάθη ἴδια μόνου αὐτοῦ λέγηται· εἰ καὶ μὴ ἥπτετο τῆς θεότητος αὐτοῦ. καὶ πάλιν· πῶτα ἀναγκαίως προεξητάσαμεν· ἵνα ἐὰν ἴδωμεν αὐτὸν, ὡς δι' ὀργάνου τοῦ ἰδίου σώματος θεϊκῶς πράττοντα, ἢ λέγοντα, γινώσκωμεν, ὅτι θεὸς ὢν πῶτα ἐργάζεται. καὶ πῶτα μὲν ὁ μακάριος πατὴρ ἡμῶν Ἀθανάσιος. πάλιν, κἂν ἴδιον λέγηται τοῦ λόγου τὸ σῶμα, ἀλλ' οὖν ἔστιν ἐκ γυναικὸς, καὶ τοῖς ἡμετέροις συγγενὲς, καθὸ νοεῖται σάρξ. καὶ ὁ μὲν μακάριος Παῦλος ὁ πρῶτος ἄνθρωπος, φησὶ, χοϊκὸς· ὁ δεύτερος ἐξ οὐρανοῦ. αὐτὸς δὲ ὁ Χριστός· οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, φησὶν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς υἱὸς τοῦ ἀνθρώπου. φαμὲν δὲ ὅτι οὐκ ἐξ οὐρανοῦ τὸ σῶμα τὸ ἑνωθὲν αὐτῷ καταγγέλλων ὁ λόγος, παιδεύει φησίν· ἐπειδὴ δὲ ἄνωθεν ὢν αὐτὸς, καὶ ἐξ οὐρανοῦ, ἴδιον ἐποιήσατο τὸ ἑνωθὲν αὐτῷ σῶμα ἀφράστως τινὰ, καὶ ἀπερινοήτως, ἀτρέπτως τινὰ, καὶ ἀσυγχύτως, τούτῳ τοι καὶ ἐξ οὐρανοῦ φησὶν ἑαυτὸν καὶ ὅτι γέγονεν υἱὸς ἀνθρώπου. ὀρθῶς τιμαρουμαι, καὶ ἀμωμήτως ἔχοντας ἡμῖν τοῦ λόγου, πῶς τις ἂν τῶν φιλοψογεῖν ἐθέλοντων βρισυλογίας τὰ καθ' ἡμῶν ἡ πρόφασις, εἰ μάχοιτο τῆς πρὸ τῶν δυσφημίας ὁ ἀναθεματισμὸς, τῷ ψεύδει τὰ ἀληθῆ ἀντιπαράγων; οἱ μὲν γὰρ ἔγωγε κατ' ἐκείνους πρότερον ἡμαρτηκέναι τε πεπόντας, εἰ χρεὼν εἰπεῖν ὑπὲρ ἡμῶν· εἰ γὰρ καὶ γέγονεν ἄνθρωπος ὁ τοῦ θεοῦ λόγος· ἀλλ' ἔστι καὶ οὗτος οὐχ ὥσπερ γε μόνους ἡμᾶς, ἀλλὰ καὶ ὑπὲρ πάντα τὰ κτίσματα· ἐκ γὰρ μόνον ἄνθρωπος νοεῖται, καθ' ἡμᾶς· ἀλλ' αὐτὸς πάλιν θεὸς ἄνωθεν, καὶ ἐξ οὐρανοῦ.

Ἀναθεματισμὸς ιβ'.

Εἴ τις οὐχ ὁμολογεῖ, τὸν τοῦ θεοῦ λόγον παθόντα σαρκὶ, καὶ ἐσταυρωμένον σαρκὶ, καὶ θανάτου γευσάμενον σαρκὶ,

A pophagiam efficit, cum ad exoletas cogitationes mentem fidelium nefarie perducat, eaq. humanis subijcere rationibus conetur, quæ sola & indubia fide capiuntur? Neque enim, quia minime editur diuinitatis natura, propterea commune dixerit quispiam sanctum Christi corpus. Scire autem operæpretium est, quòd, sicut supra diximus, proprium est corpus eius Verbi, quod omnia viuificat. Quoniam autem est corpus vitæ, viuificum est: propterea namque mortalibus nostris corporibus largitur vitam, & mortis imperium euacuat. Viuificat autem nos æquali modo & sanctus Spiritus Christi: Spiritus enim est B qui viuificat, secundum eiusdem Saluatoris vocem. Neque vero molestum erit, ne videar ego solus proprium appellare corpus Verbi, etiam sanctorum Patrum afferre sententias, vt sciant aduersarij, quòd frustra contra nos declamant, qui vbique illorum voces sequimur. Dicit ergo celeberrimus pater noster & Episcopus Athanasius in sermone de sancta Trinitate: Et monstrabatur quòd non apparêter, sed vere habuerit corpus. Decebat autem Christum induentem humanam carnem, hanc cum proprijs passionibus eius indui totam; vt sicut proprium eius dicimus esse corpus, ita & ipsæ passiones corporis propriæ solum eius dicantur, quamuis non C contingerent eius diuinitatem. Et iterum: Hæc necessario antea examinauimus, vt si videamus ipsum quasi per instrumentum sui corporis diuino modo operantem, vel dicentem, cognoscamus, quòd Deus existens hæc operetur. Et hæc beatus Pater noster Athanasius. Verumtamen quamuis proprium dicatur Verbi corpus; est tamen ex muliere, & nostris cognatum, secundum quod caro intelligitur. Dicit quidem beatus Paulus: Primus homo ex terra terrenus, se- 1. Cor. 15. f. 47. cundus è cælo. Et ipse Christus: Nemo ascendit Ioan. 3. b. in cælum, inquit, nisi qui de cælo descendit, Filius D 13. hominis. Sed tamen asserimus, quòd non ex cælo corpus vnitum sibi deferens Verbum hæc dicat: verum cum desursum existens ipsum & ex cælo, corpus proprium fecerit ita sibi vnitum, vt nec dici, nec intelligi valeat, citra conuersionem & confusionem; hac ratione de cælo dicit se venisse, quando factũ est Filius hominis. Proinde cum recte habeat sermo noster, & reprehensione vacet, quam igitur suæ aduersus nos dicacitatis occasionem obtrectare nobis volentes habebunt, si quorumdam blasphemijs anathematismus repugnans, mendacio veritatem opponat? Opinor autem me à recta via non excidisse, quòd Christũ E dixi supra nos. Nam licet Verbum Dei factum sit homo; est tamen etiam sic non solum supra nos homines tantũ, sed etiam supra omnem creaturam. Non enim solum homo intelligitur, & sicut nos; sed idem ipse rursus Deus desursum, & de cælo.

Anathematismus XII.

Si quis non confitetur, Dei Verbum carne passum & crucifixum esse, mortemq. carne gustasse; necnon primogenitum ex mortuis factum esse; Coloss. 1. c. 18.

qua-

καὶ σὸν αἰωνίοις· τῷ γὰρ ὁμοίῳ τὸ ἕτερον σὸν αἴρε-
ται, ἀλλὰ αὐξάνεται. πῆς οὖν ἡ σωτηρία τοῦ παθη-
τοῦ; ὡς ἔφημεν, οὐχ ἡ τοῦ ἀπαθοῦς πρὸς αὐτὸ κοινω-
νία, ἀλλ' ἡ αὐτοῦ πρὸς τὸ ἀπαθὲς μετάστασις· ὃ καὶ πε-
ποίηκεν ὁ θεαπότης Χριστός· σὺν αὐτῷ γὰρ τῷ θεότη-
τι εἰς πάθος καταβιβασθεὶς, ἀλλὰ καὶ τὸν ἀνθρωπό-
τητα πᾶσαν διὰ τῆς ἁγίας σαρκὸς εἰς ὕψος ἐκαίρας· ἐξ
ὅλου χαμαὶ κειμένου εἰς οὐρανοὺς ἀνεκύκλωσε· καὶ
τῷ ἀπαρρήσιαστον πρῶτον, ἐυθρήσιας ἀξιώσας. πῆς
δὲ ἐχρεώστει πάντως τὸν ἐκ τῆς ἀθεσίας θάνα-
τον; ἡ Φύσις πάντως ἡ ἀνθρωπεία, σὐχ ἡ θεία. πῶς
οὖν ἀκόλουθον ἦν ἀποδοῦναι τὸν ἐκ τῆς ἀθεσίας
θάνατον;

A mali, non ablatio. alterum enim à simili non auferetur, sed augetur. Quæ igitur salus passibilis est naturæ? Vt diximus, non impassibilis secum in passione societas, sed translatio eius ad id quod est impassibile: quod & fecit Dominus Christus, dum non ipse secundum diuinitatem deiectus est ad passionem, sed omnem humanitatem per suã sanctam carnem in sublime euexit, & humi iacentem in cælos traxit, & pridem omni libertate destitutam, adoptione filiorum dignatus est. Quis autem debitor erat mortis, quæ est ex inobedientia? Omnino humana natura, non diuina. Quam igitur consentaneum erat persoluere mortem ex inobedientia existentem?

Απολογία Κυρίλλου.

Αξιάγαστος ὡς ἀληθῶς τῆς ἀληθείας ἡ δύναμις· καὶ μάρτυς ἡ πεῖρα· ἐ γὰρ μοι μακροῦ δεήσει λόγου πρὸς ἀποδοχὴν ἤγουν ἀπαρτίδην· οἶον τοὺς ἠπατημένους, οἰομένους, ὅτι παθητὸν εἶναι φαμὲν τὸν θεῖον τοῦ λόγου Φύσιν, ἄπαξ τῶν δι' ἑαυτῶν καταβεβηκότων, αὐτόθεν διαμολογηθέντων καὶ μάλα σαφῶς, ὡς ἀλλότριον, καὶ ἔξω που τῶν ὅλως γε τούτοις καθεστηκότων ἐγκλημάτων. ἐπεὶ δὲ αὐτόθεν λῆμμα κατ' αὐτοῖς δοκοῦν προτείνας ἀβουλήτως, πικροῖς ἑαυτοῦ ῥήμασι χρώμενοι, πρῶτον δεικνύειν τῆς ἐυσεβοῦς αὐτοῖς ἀγχινοίας τὸν δεινωσιν· καταπαλαίζουσι γε μάλα μογερῶς, δοκοφαίνοντες ἀπαθῆ κατ' ἰδίαν Φύσιν τὸν τοῦ θεοῦ λόγον, ἀκουέτωσαν, μηδενὸς αὐτοῖς ἀντιξάγοντος, πρὸς ἡμῶν, ὅτι πυκτεύουσι μάτην, καὶ δέρουσι πρὸς ἀέρα εἰς τοῦτο, μήτε μὴν φρονοῦντος τὰ ἑαυτοῦ. τί τοίνυν ἰσχύουσι μάτην, καὶ λαπίνουσι πρόπαλα; πῆς οὕτως ἐμβρόντητος, ὡς τῆς αὐτοῦ πασῶν ἐσίας τὸ ἀπαθὲς καθορίζειν· καὶ εἰς τὴν τῶν παθημάτων ἀσθένειαν καταστῆναι δόγματος τὸ παντὸς ἐπίκαιρα γνωστοῦ, καὶ ἀσώματον; ἐπεὶ δὲ ὁ τοῦ μυστηρίου λόγος ἄνθρωπον εἰδὲ γνόμενον οἰκονομικῶς ἐκ γυναικὸς τὸν ἐκ θεοῦ κατ' Φύσιν ἴδιον μονογενῆ· ἴδιόν τι ὑπάρχειν αὐτοῦ λαμβάνομεν τὸ ἐκ τῆς μακαρίας παρθένου ληφθὲν ἅγιον σῶμα· τοῦτο τοι καὶ μάλα ὀρθῶς κατ' οἰκείωσιν οἰκονομικὴν αὐτοῦ λέγεσθαι φαμὲν τὰ τῆς σαρκὸς πάθη, πεπιστευκότες πανταχοῦ τῷ αὐτοῦ Φύσει τὸ ἀπαθὲς· θεὸς γὰρ ἐστιν ἐκ θεοῦ. ὅταν τοίνυν σαρκὶ λέγηται παθεῖν, σὐκ αὐτὸς εἰς ἰδίαν Φύσιν νοεῖται παθῶν· καθὸ θεός ἐστιν· ἰδιοποιούμενος δὲ μᾶλλον τὸ πάθος· αὐτοῦ γὰρ γέγονε τὸν ἐνοῦντα αὐτῷ σῶμα, καθάπερ ἔφην ἄρτιος. Διὰ τοῦτο καὶ ὁ θεσπέσιος Παῦλος, αὐτὸν τὸν δι' οὗ τὰ πάντα, καὶ ἐν ᾧ τὰ πάντα συνέστηκεν ὁ πατὴρ, πρωτότοκον ἐκ νεκρῶν γεγενῆσθαι φησί. γράφει δὲ οὕτως· εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους· καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ· ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν τῶν ἁμαρτιῶν· ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ, καὶ τὰ ἀόρατα· εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε

Admiranda profecto veritatis potentia est: id quod experientia testatur. Non enim mihi multo sermone ad defensionem opus est, ad persuadendum deceptis, & opinantibus, quòd passibilẽ esse dicamus diuinã Verbi naturam, cum semel aduersarij vltro cõfessi sint, idq. satis perspicue, nos ab illis criminibus esse alienos. Sed quia sumptum quod suppositione non indigeat, ad suum libitum inconsulte proponunt, & acribus cogitationum inuentis conantur vim suæ sagacitatis ostendere, ac vehementer admodum adstruunt, vt demonstrent impassibile secundum suam naturam esse Dei Verbum; audiant à nobis, quòd frustra pugnant, aëremq. verberant, nemine in hoc eis se opponente, vel diuersa sentiente. Quid igitur frustra insudant, & incassum contendunt? Quis adeo stupidus, vt eminentissimam omnium substantiam passibilem esse definiat, & eam, quæ est vltra omne genitum, & incorporea, infirmitatibus passionum concuti dicere audeat? Verum quia sacramẽti ratio agnoscit, Filium ex Deo Patre secundum naturam vnigenitum, hominem factum dispẽsatiue, ipsiusq. proprium esse sanctum illud corpus ex beata Virgine sumptum, eam ob causam iure optimo carnis passiones eius esse dicimus secundum dispensatiuam appropriationẽ, seruata vbique natura eius impassibili: Deus enim est ex Deo. Quando igitur carne dicitur pati, nõ ipse in propria natura, qua Deus est, intelligitur pati, sed potius sibi appropriare passionẽ. Ipsius enim factum est vnitum sibi corpus, sicut dudum dixi. Quapropter & diuinus Paulus ipsum per quem omnia, & in quo omnia fecit Pater, dicit esse factum primogenitum ex mortuis. Scribit autem sic: Gratias agentes Patri, qui nos idoneos fecit in partem sortis sanctorum in lumine; qui eripuit nos de potestate tenebrarũ, & trãstulit in regnum Filij dilectionis suę; in quo habemus remissionẽ peccatorũ: qui est imago Dei inuisibilis, primogenitus omnis creaturæ: quia in ipso creata sunt omnia, quæ in cælis & quæ in terra, visibilia & inuisibilia, siue Throni, siue Dominationes, siue Principatus, siue Potestates; omnia per

Coloss. 1 b. 12.

Βασιλείου ἐπισκόπου Καισαρείας.

Οὐ γὰρ τοσοῦτον οὐρανὸς, καὶ γῆ, καὶ τὸ μεγέθη τῶν πελαγῶν, καὶ τὰ ἐν ὕδασι διαιτώμενα, καὶ τὰ χερσαῖα τῶν ζώων, καὶ φυτὰ, καὶ ἀστέρες, καὶ ἀὴρ, καὶ ὧραι, καὶ ἡ ποικίλη τοῦ παντὸς διακόσμησις, τὸ ὑπερέχον τῆς ἰσχύος σημήνειεν, ὅσον τὸ ἀνωνόητον καὶ ἄπειρον καὶ ἀχώρητον ἀπαθῶς διὰ σαρκὸς συμπλακῆναι τῷ θνητῷ· ἵνα ἡμῖν τῷ ἰδίῳ πάθει τὴν ἀπάθειαν χαρίσηται.

Athanasii Episcopi Alexandriæ.

Καὶ ἐδείκνυτο, ὅτι μὴ φαντασίᾳ, ἀλλὰ ἀληθῶς ἴσχων ἴδιον τὸ σῶμα. ἔπρεπε γὰρ τὸν κύριον ἐνδιδυσκόμενον τὴν ἀνθρωπίνην σάρκα πᾶσιν, μετὰ τῶν ἰδίων παθῶν ὅλην αὐτὴν ἐνδύσασθαι· ἵν' ὥσπερ ἴδιον αὐτοῦ λέγομεν εἶναι τὸ σῶμα, οὕτω καὶ τὰ τοῦ σώματος πάθη ἴδια μόνον αὐτοῦ λέγηται· οὐ καὶ μὴ ἅπτοιτο τῆς τοῦ θεότητος αὐτοῦ. εἰ μὲν ἕτερον τὸ σῶμα, ἐκείνου ἂν λέγοιτο καὶ τὰ πάθη· εἰ δὲ τοῦ λόγου ἦν σάρξ, ὁ γὰρ λόγος σὰρξ ἐγένετο, ἀνάγκη δὲ τὰ τῆς σαρκὸς πάθη λέγεσθαι αὐτοῦ, οὗ καὶ ἡ σάρξ ἐστιν· οὗ γὰρ λέγεται τὰ πάθη, οἷα ἐστὶ μάλιστα τὸ κατακεντηθῆναι, τὸ μαστιγωθῆναι, τὸ διψᾶν, καὶ ὁ σταυρὸς, καὶ ὁ θάνατος, καὶ αἱ ἄλλαι τοῦ σώματος ἀσθένειαι, τούτου καὶ τὸ κατόρθωμα, καὶ ἡ χάρις ἐστί. Διὰ τοῦτο πάνυ ἀκολούθως, καὶ πρεπόντως οὐκ ἄλλου, ἀλλὰ τοῦ κυρίου λέγεται τὰ τοιαῦτα πάθη· ἵνα καὶ ἡ χάρις παρ' αὐτοῦ εἴη· καὶ μὴ εἰδωλολάτραι γινώμεθα· ἀλλὰ ἀληθῶς θεοσεβεῖς· ὅτι μηδένα τῶν γενητῶν, μὴ δὲ κοινόν τινα ἄνθρωπον, ἀλλὰ τὸν ἐκ θεοῦ Φύσει, καὶ ἀληθινὸν υἱὸν, τοῦτον γενόμενον ἄνθρωπον, ἐφ' ἡμῖν ἥπλωσε κύριον αὐτὸν, καὶ θεὸν, καὶ σωτῆρα· ὃν ἐπικαλούμεθα. διὸ χρὴ πάνυ εἰς πληροφορίαν, ὡς γε οἶμαι, τοῖς ἀφ' ἱερῶν τὰ προτεθέντα ῥητὰ, τοῦ θείου νόμου διαρρήδην λέγοντος· ἐπὶ στόματος δύο μαρτύρων, καὶ τριῶν, σταθήσεται πᾶν ῥῆμα. εἰ δέ τις βούλοιτο καὶ μετὰ ταῦτα ἐπιφιλονεικεῖν, ἀκουέτω παρ' ἡμῶν· ἴθι τὸν ὁδὸν σαυτόν. ἡμεῖς δὲ ταῖς ὀρθαῖς γραφαῖς, καὶ τῇ τῶν ἁγίων πατέρων ὑποθήκῃ πιστεύομεν· κερδανοῦμεν γὰρ οὕτω τὸ καλὸν τῆς ἄνω κλήσεως τὸ βεβαίωμα Χριστῷ· δι' οὗ, καὶ μεθ' οὗ τῷ θεῷ, καὶ πατρὶ ἡ δόξα σὺν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

Basilij Cæsareæ Episcopi.

Non enim cælum & terra, ac marium spatia, & quæ in terris & in aquis degunt animantes, & plantæ, & stellæ, & aër, & anni tempora, & varius totius vniuersitatis ornatus, tantum potentiæ excellentiam ostendit, quantum immensum illum infinitumq. Deum impassibiliter per carnem assumptam complexum esse mortem, quò nimirum per propriam passionem suam nobis impassibilitatem impertiretur.

Athanasii Episcopi Alexandriæ.

Et ostendebatur, quòd non apparenter, sed vere habuerit corpus. Decebat enim Dominum humanam hanc carnem induentem, cum suis passionibus ipsam totam induere: vt sicut proprium ipsius esse dicimus corpus, ita & corporis passiones propriæ tantum eius dicantur, etiamsi non contigerint diuinitatem eius. Nam si alterius esset corpus, illius etiam dicerentur passiones. Si autem Verbi est caro, (Verbum enim caro factũ est) necessarium est vt & carnis passiones eius esse dicantur, cuius & caro est. Cuius enim dicuntur passiones, quales sunt maxime, condemnari, flagellari, sitire, & crux, & mors, & aliæ corporis infirmitates, eius & recte factũ & gratia est. Idcirco recte ac decenter non alterius, sed Domini dicuntur esse huiusmodi passiones; vt & gratia ab ipso sit, & non efficiamur idololatræ, sed vere Deum colentes: quia nullam creaturam, neque communem aliquem hominem, sed naturalem & verum Dei Filium, & hunc hominem factum, & eumdem nihilominus Dominum & Deũ ac Saluatorem inuocamus.

Sufficiunt igitur, vt opinor, ad probationem sapientibus sententiæ propositæ, diuina lege manifeste dicente: In ore duorum vel trium testium stabit omne verbum. Si quis autem voluerit etiã post hæc adhuc contendere, audiat à nobis: Tuo perge itinere. Nos autem diuinas scripturas, & sanctorum Patrum sequemur Fidem. Sic enim lucrabimur supernæ vocationis brauium in Christo: per quem, & cum quo, Deo & Patri gloria cum sancto Spiritu in sæcula. Amen.

Deut. 19. Matth. 18. 16.

ΕΠΙΣΤΟΛΗ ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ, ἐπισκόπου Ἀλεξανδρείας, πρὸς Εὐόπτιον πρὸς τὴν τοῦ Θεοδωρήτου τῶν δώδεκα κεφαλαίων ἀντίῤῥησιν.

S. CYRILLI EPISCOPI Alexandriæ epistola ad Euoptium, aduersus impugnationem duodecim Capitum à Theodoreto editam.

Κύριλλος τῷ ἁγιωτάτῳ, καὶ θεοφιλεστάτῳ ἀδελφῷ, καὶ συλλειτουργῷ Εὐοπτίῳ, ἐν κυρίῳ χαίρειν.

Reuerendissimo & desideratissimo fratri & comministro Euoptio, Cyrillus in Domino Sal.

ΕΝέτυχον τοῖς ἀφ' ὑμῶν τῆς σῆς θεοσεβείας ἐπισταλμένοις, πεπαύμεκά τε τοῦ λυπεῖν, καὶ τῆς ἐν Χριστῷ ἀγάπης τὸ γνήσιον. χαρὰν δὲ ὑπολαμβάνω

LEctis litteris à pietate tua ad me datis, admiratus sum & affectionem, & charitatis in Christo sinceritatem; atque adeo illud li- Cap. III.

ΕΠΙΣΤΟΛΗ ΘΕΟΔΩΡΗΤΟΥ ἐπισκόπου Κύρου πρὸς Ἰωάννην Ἀντιοχείας ἐπίσκοπον.

Λίαν ἤλγησα, τοῖς ἀναθεματισμοῖς ἐντυχὼν, οὓς ἀπέστειλας, ἀνατρέψαι τούτους ἐγγράφως ἡμῖν κελεύσας· καὶ τὴν αἱρετικὴν αὐτῶν ἔννοιαν γυμνὴν ἅπασι καταστῆσαι. ἤλγησα δὲ, ὅτι ἀνὴρ ποιμαίνειν λαχὼν, καὶ ποίμνην τοσαύτην πεπιστευμένος, καὶ θεραπεύειν τὰ ἀσθενῆ τῶν προβάτων προστεταγμένος, νοσεῖ μὲν αὐτὸς, καὶ λίαν σφοδρῶς, ἀναπιμπλᾶν δὲ πειρᾶται τῆς νόσου καὶ τὰ θρέμματα· καὶ τῶν ἀγρίων θηρίων χαλεπώτερα τὰ ποιμαινόμενα καθίστησιν. οἱ μὲν γὰρ τὰ διεσπαρμένα, καὶ τῆς ποίμνης κεχωρισμένα διαπτῶσιν, ἁρπάζοντες, ὁ δὲ ἐν μέσῳ ταύτης τυγχάνων, καὶ σωτὴρ εἶναι, καὶ φύλαξ νενομισμένος, λαθραίαν τὴν πλάνην τοῖς πειθομένοις ἐνίησι. τὸ μὲν γὰρ προφανῶς πολεμοῦν, δυνατὸν καὶ φυλάξασθαι, τὸ δ' ἐν σχήματι φιλίας τὴν ἐπιβουλὴν προσφέρον, ἀφύλακτον εὑρίσκει τὸν πολεμούμενον, καὶ ῥᾳδίαν αὐτῷ τὴν βλάβην ἐντίθησι. διὸ καὶ τῶν ἔξωθεν πολεμούντων οἱ ἔνδοθεν πολεμοῦντες εἰσὶ χαλεπώτεροι. τούτι με μειζόνως ἠνίασε, τὸ ἐν εὐσεβείας ὀνόματί τε, καὶ σχήματι, καὶ ἐν ποιμένος ἀξιώματι τυγχάνοντα, τὰς αἱρετικὰς, καὶ βλασφήμους ῥῆξαι φωνάς· καὶ τὴν πάλαι σβεσθεῖσαν Ἀπολιναρίου φλήναφον ὁμοῦ, καὶ δυσσεβῆ διδασκαλίαν ἀνανεώσασθαι· πρὸς δὲ τούτοις τὸ μὴ μόνον ταῦτα πρεσβεῦσαι, ἀλλὰ καὶ τοὺς μὴ πειθομένους αὐτῷ συμβλασφημεῖν, ἀναθεματίσαι τολμῆσαι· εἴπερ ἀληθῶς αὐτοῦ ταῦτα τὰ γεννήματα, καὶ οὐ τῶν ἐχθρῶν τις τῆς ἀληθείας, ὡς ἐξ ἐκείνου ταῦτα συντεθεικὼς, ἔρριψεν ἐν μέσῳ, καὶ τὸ μυθευόμενον ἐκεῖνο μῆλον τῆς ἔριδος, εἰς ὕψος ἐγείρων τὴν φλόγα. ἐγὼ τοίνυν, εἴτ' ἐκεῖνος, εἴτ' ἄλλος τις, ὡς ἐξ ἐκείνου, ταῦτα συντέθεικε, τῷ φωτὶ τοῦ παναγίου πνεύματος συνεργῷ πρὸς τὴν ἔρευναν τῆς αἱρετικῆς κακοδοξίας χρησάμενος, καὶ τὸ μέτρον τῆς δοθείσης μοι δυνάμεως, διήλεγξα ταῦτα, ὡς οἷόν τε ἦν· καὶ τὰς εὐαγγελικὰς, καὶ ἀποστολικὰς ἀντέθηκα διδασκαλίας· καὶ τὸ ἀλλόκοτον τοῦ δόγματος ἔδειξα· καὶ ὅσην ἔχει διαφωνίαν πρὸς τὰ θεῖα δόγματα πεποίηκα φανερόν· παρεξετάσας αὐτὰ τοῖς τοῦ θείου πνεύματος λόγοις, καὶ διδάξας, ὅπως ἀσύμφωνα, καὶ τῶν θείων ἀλλότρια. πρὸς δὲ τὴν τοῦ ἀναθεματισμοῦ τόλμαν τοσοῦτον ἐρῶ· ὅτι Παῦλος ὁ μεγαλοφωνότατος τῆς ἀληθείας κῆρυξ τοὺς παραφθείραντας τὰ εὐαγγελικὰ, καὶ ἀποστολικὰ διδάγματα, ἀνεθεμάτισε, καὶ τῶν ἀγγέλων κατατολμήσας, οὐ τοὺς ἐμμένοντας τοῖς δοθεῖσιν ὅροις ὑπὸ τῶν θεολόγων ἀνδρῶν· τούτους γὰρ καὶ εὐλογίαις ὠχύρωσεν, εἰπών· ὅσοι τῷ κανόνι τούτῳ [x] στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. δρεπέσθω τοίνυν ὁ τῶν λόγων τούτων πατὴρ ἐκ τῆς ἀποστολικῆς ἀρᾶς τῶν οἰκείων πόνων τὰ ἐπίχειρα, καὶ τῶν αἱρετικῶν σπερμάτων τὰ δράγματα. ἡμεῖς δὲ τῇ τῶν ἁγίων πατέρων ἐμμενοῦμεν διδασκαλίᾳ. ὑπέταξα δὲ καὶ τὰς γεγενημένας ἀντιρρήσεις τῇδε μου τῇ ἐπιστολῇ· ἵνα ἀναγνοὺς [x] δοκιμάσας,

[x] στοιχοῦσι

[x] ἴσως, δοκιμάσεις,

THEODORETI EPISCOPI CYRI epistola ad Ioannem Antiochenum Episcopum.

Valde dolui cum Anathematismos legissem, quos direxisti, nobis præcipiens, vt eos scripto destrueremus, & vt hęreticum eorum sensum nudum omnibus intimaremus. Dolui autem, quòd vir pascendi sortitus officiũ, & cui grex tantus est creditus, & oues infirmas curare præceptum, non solũ languet ipse, & quidem vehementer, sed nititur etiã oues ægritudine implere, & feris bestijs sæuius ea quæ sunt pascenda discerpit. Illæ namque ea quæ sunt dispersa, & à grege diuisa, rapientes dilacerant; hic autem in medio gregis existens, & saluator reputatus & custos, latentem errorem in eos qui illi parent, introducit. Quod enim aperte oppugnat, obseruari facile est: quod vero sub amicitiæ specie insidias parat, inuenit eum, contra quem pugnat, incautum, eiq. facile infert læsionem. vnde ijs qui exterius oppugnant, interius pugnantes sunt sæuiores. Hoc me multo magis contristat, quòd sub pietatis nomine atque figura, & in pastoris dignitate consistens, in hæreticas & blasphemas voces erumpit; & dudum extinctam Apollinarij inanem simul impiamq. doctrinam renouat. Super hæc autem nõ solum talia allegare, sed & suis blasphemijs non consentientes anathematizare præsumpsit: si tamen ipsius ista sunt germina, & non inimicorum quispiam veritatis, tamquam ex illo hæc componens, proiecit in medium, secundum illud quod est in fabula, pomum discordiæ, in altum flammam exaltans. Ego proinde, siue is, siue alius quispiam velut ex illius persona hæc composuit, auxilio lucis sanctissimi Spiritus ad inquisitionem prauæ & hæreticæ opinionis vsus, pro modo concessæ mihi facultatis, quoad fieri potuit, ea refutaui, doctrinasq. Euangelicas & Apostolicas opposui, ac dogmatis absurditatem patefeci, & quãtum discrepet à diuinis dogmatibus, planum feci, ea ad sancti Spiritus eloquia perpendens, docensq. qualiter à diuinis alie na sint & dissentanea. Aduersus autem audaciam anathematismi hoc dixerim, nempe Paulum clarissimum veritatis præconem, ausum etiam aduersus Angelos, illos anathematizasse, qui Euangelica & Apostolica documenta corruperant, permanentes autem in traditis à Theologis decretis non item. tales enim etiam benedictionibus muniuit, dicens: Quicumque hanc regulam sequuntur, pax super ipsos, & misericordia, & super Israel Dei. Colligat igitur istiusmodi sermonum auctor ex Apostolica execratione laborùm suorum præmia, & hæreticorum seminum manipulos. Nos vero conquiescemus in doctrina sanctorum Patrum. Ceterum huic epistolæ subtexuimus oppugnationes, vt ex ipsa lectione perspicias

Galat. 1. b. 8.

Galat. 6. d. 16.

πνεῦμα τὸ ἅγιον ἐν τῇ μήτρᾳ τῆς παρθένου διέπλασε, λείπεται νοεῖν τὴν τοῦ δούλου μορφὴν κτισθῆναι, καὶ μορφωθῆναι, καὶ κυηθῆναι, καὶ γεννηθῆναι φύσει. ἐπειδὴ δὲ οὐ γυμνὴ ἦν τῆς τοῦ θεοῦ μορφῆς, ἀλλὰ ναὸς ἦν, ἔνοικον τὸν θεῖον λόγον ἔχων, κατὰ τὴν τοῦ Παύλου φωνήν· ἐν αὐτῷ γάρ, φησὶν, εὐδόκησε πᾶν τὸ πλήρωμα τῆς θεότητος κατοικῆσαι σωματικῶς, οὐκ ἀνθρωπότοκον, ἀλλὰ θεοτόκον τὴν παρθένον προσαγορεύομεν· τὴν μὲν τῇ διαπλάσει, καὶ μορφώσει, ἢ ἐνώσει, τὴν δὲ τῇ ἑνώσει τιθέντες προσηγορίαν. διὰ τοῦτο καὶ τὸ παιδίον βρέφος Εμμανουὴλ προσαγορεύεται· οὔτε θεὸς ἀνθρωπίνης φύσεως κεχωρισμένος, οὔτε ἄνθρωπος γεγυμνωμένος θεότητος· τὸ γὰρ Εμμανουὴλ τὸ μεθ' ἡμῶν ἑρμηνεύει εἶναι θεὸν κατὰ τὴν τῶν εὐαγγελίων φωνήν· τὸ γὰρ μεθ' ἡμῶν ὁ θεὸς, καὶ τὸν ἐξ ἡμῶν ὑπὲρ ἡμῶν ληφθέντα δηλοῖ· καὶ τὸν ἀναληφθέντα θεὸν λόγον κηρύττει. οὕτω τὸ βρέφος Εμμανουὴλ διὰ τὸν ἀναληφθέντα θεὸν, καὶ θεοτόκος ἡ παρθένος διὰ τὴν πρὸς τὴν κυηθεῖσαν δούλου μορφὴν ἕνωσιν τῆς ἐκ θεοῦ μορφῆς· οὐ γὰρ εἰς σάρκα ὁ θεὸς λόγος ἐτράπη, ἀλλ' ἢ ἐκ θεοῦ μορφὴ ἔλαβε τὴν τοῦ δούλου μορφήν.

ἤτοι, κτίσιν, ἢ, γένεσιν,

Ἀπολογία Κυρίλλου.

Πλείστου ὅσην ποιούμεθα τὴν καταβολὴν τῶν ὁμολογεῖν οὐκ ἀνεχομένων θεὸν εἶναι κατ' ἀλήθειαν τὸν Εμμανουὴλ, καὶ μᾶλλον ὅτι θεοτόκος ἐστὶν ἡ ἁγία παρθένος, ὅτι γεγέννηκε κατὰ σάρκα τὸν τοῦ θεοῦ λόγον, ὅτι γέγονε σάρξ, τυπτόμενοι ἀνθρωπος. ὁ δὲ τῶν οὕτως ὀρθῶς εἰρημένων κατήγορος, εἰ μὴ θεὸν οἶδε κατ' ἀλήθειαν ὄντα τὸν Εμμανουὴλ, εἰ μὴ γεγέννηται κατὰ σάρκα ἐκ τῆς ἁγίας παρθένου, σὰρξ γεγενῆς, ὁ θεοῦ λόγος κατὰ τὰς γραφάς· τί μὴ μᾶλλον ἔφασκεν ἐναργῶς· τί δρᾷς, ὦ γύναιε, δεινός τι, καὶ παλιμφήμως ἐρεύγῃ φωνάς; τῶν τῆς ἀληθείας κατανεανιεύῃ δογμάτων; οὐκ ἔστι θεὸς κατ' ἀλήθειαν ὁ Εμμανουήλ· οὔτε μὴν θεοτόκος ἡ ἁγία παρθένος· ἵνα καὶ ἡμεῖς τοῦτο βοῶντι, καὶ λέγοντι, τὰ ἐκ τῆς θεοπνεύστου γραφῆς αὐτανιστάντες ἐμφρόνως, καὶ τῆς ἀποστολικῆς τε, καὶ εὐαγγελικῆς πίστεως τὴν ὥρᾳδόσιν, καὶ τὴν τῶν πατέρων ὁμολογίαν, τῶν κατὰ καιρὸν ἐν τῇ Νικαέων συνειλεγμένων αὐτοῖς ἀγοντες, δυσωπήσωμεν, ὡς οὔτε ὀρθῶς, οὔτε μὴν ἐν κόσμῳ τοῖς παρ' ἡμῶν εἰρημένοις ἀντιλήψεσθαι δυνηθεῖ· μᾶλλον δὲ αὐτοῖς τοῖς θείαις μάχεται γραφαῖς. ἀλλ' ὁ σοφὸς, καὶ ἀγχίνους ἐξηγητὴς, ἃ μὲν ἦν εἰκός τι, καὶ ἀναγκαῖον εἰπεῖν, παρῆλαυνε, περφερικῶς δὲ ὅλως τῶν τοιούτων ἁπτόμενος, ἐφ' ἑτέρῳ ἔστη τρίβον· ἐτράπετο γὰρ δῆθεν ὅπη τὸ θεῖον ἀποφαίνειν, ὅτι τροπῆς ἀμοίρων ἐστὶν ὁ τοῦ θεοῦ λόγος, καὶ οὐκ εἰς φύσιν μεταποιῆται σαρκός· ὡς τοῦτο κρατύνοντες, καὶ ἀληθῆ ἀποφαίνειν ἐθέλοντες τὸ ἀναθέματισμὸν, τοῦτ' ἐστὶν ἀνατροπὴν, ἢ ἀνατίθεσιν, ἣν ἀνατρέπειν ἐπιχειροῦσιν, ἀπλῶς, καὶ ἁπλουστέρως εἰδώς· εἰκαιολογεῖς ἄνθρωπε, καὶ μάχῃ φρονήματι μεμισημένῳ καὶ πρὸς ἡμῶν· ἴσμεν γὰρ, ὅτι τροπῆς ἀποκλίσεως παθεῖν ἡ θεία τε, καὶ ὑπερκόσμιος φύσις οὐκ ἀνέχεται· οὔτε μὴν ὁ τοῦ θεοῦ λόγος, τὸ εἶναι μεθεὶς, ὅπερ ἐστὶν, εἰς τὴν τῆς σαρκὸς μετακεχώρηκε φύσιν. ἐπειδὴ δέ φησι, ποθὲν τῆς ἐκ θεοῦ

ἀναίρεσιν, ἀπολύσεως,

A ginis Spiritus ſanctus non formauit, reſtat intelligi, ſerui formam & fictam & formatam & conceptam & natam eſſe naturaliter. Quia vero [ea ſerui forma] non erat nuda à Dei forma, ſed templum erat inhabitantis Dei Verbi, ſecundũ Pauli vocem: In ipſo enim, inquit, complacuit omnem plenitudinem diuinitatis inhabitare corporaliter: non hominis genitricem, ſed Dei genitricem Virginem appellamus; illam quidem figmento & formationi & conceptui, hanc autem vnitioni imponentes appellationem. Propterea & natus infans Emmanuel appellatur, neque Deus ab humana natura ſeparatus, neque homo diuinitate nudatus. Emmanuel enim nobiſcum interpretatur eſſe Deum, ſecundum Euangelicam vocem. Illud autem, Nobiſcum Deus, & ex nobis pro nobis aſſumptum ſignificat, & aſſumentem Deum Verbum prædicat. Ergo infans Emmanuel dicitur propter aſſumentem Deum; & Dei genitrix Virgo, propter vnitionem formæ Dei ad conceptam ſerui formam. Non enim in carnem Deus Verbum conuerſum eſt; ſed Dei forma aſſumpſit ſerui formam.

Coloſſ. 1. c. 19. & 2. b. 9.

B

Matth. 1. d. 23.

Cyrilli defenſio.

C Valde multum declamauimus aduerſus eos, qui confiteri non patiuntur Emmanuelem vere eſſe Dei Verbum, & ſanctam Virginem Dei genitricem, quòd Dei Verbum ſecundum carnem genuerit, quando factum eſt caro. Accuſator vero horum ſic recte dictorum, ſi non nouit Emmanuelem vere Deum eſſe, ſi non ſecundum carnem è ſancta Virgine carnem factum Dei Verbum, vt ſcriptum eſt, cur non potius clare dixit: Quid agis, vir egregie, abſurdas & contrarias euomens voces? cur dogmatibus veritatis iuueniliter inſultas? Non eſt ſecũdum veritatem Deus Emmanuel, neque Dei genitrix ſancta Virgo. vt & nos ita clamanti atque dicenti, è ſcriptura diuina reſiſtentes prudenter, & Apoſtolicæ atque Euangelicæ Fidei traditionem, Patrumq. confeſſionem qui olim Nicæ congregati ſunt, contra proferentes, conuinceremus eum noſtris dictis reprehenſionem neque recte, neque honeſte moliri, magis autem cum diuinis ſcripturis impudenter pugnare. Sed ſapiens & aſtutus enarrator, quæ quidem dicere decebat, & neceſſarium erat, prætermittens, & omnino de talibus nihil cogitans, alia aggreditur via. Confeſtim enim ſe conuertit ad neceſſitatem demonſtrandi, conuerſione ſuperius eſſe Dei Verbum, nec in naturam carnis transformatum eſſe: quaſi vero anathematiſmus id confirmet, ac oſtendere velit. Audiat itaque qui occurrere his, quibus contradicit, nullo modo nouit. Superflue loqueris homo, & repugnas ſententiæ odioſæ etiam apud nos. Nouimus enim quòd conuerſionis obumbrationem ſuſtinere diuina & ſuprema natura non patitur: ſed neque Dei Verbum eſſe deſinens hoc quod eſt, in naturam tranſijt carnis. Quia vero ait, à Dei forma aſſum-

D

E

 μορφῆς

μόνω τῷ ἑνώσει τῆς ὁμωνυμίας, ἢ καὶ τῆς ἰσότητος τῶν ἀξιωμάτων; εἴπερ τις ἄλλος συναφείας οὐτοσὶ νοεῖται τρόπος. ἀλλὰ γὰρ, ὡς ἔοικε, περιττῶς τῷ πόνῳ μετεπεμψάμην· καὶ περιττῶς τὴν ἐρώτησιν ποιοῦμαι, ἔχων αὐτοῦ φωνὰς, καὶ σαφῆ τὴν ὁμολογίαν. ἐν γὰρ τῷ πρώτῳ κεφαλαίῳ φησὶν αὐτοῖς λέξεσιν· ὥστε διὰ τοῦτο τὸ τεχθὲν βρέφος πρόσρητὸν ἐστιν Ἐμμανουήλ· οὔτε θεὸς ἀνθρωπίνης κεχωρισμένος φύσεως, οὔτε ἄνθρωπος γεγυμνωμένος θεότητος. ἐν ᾧ μὲν οὖν αὐτῷ ἀκριβῆ, καὶ περιττὸν τῷ νῦν γε τούτων ἀφήγησιν ποιεῖσθαι φιλεῖν. πλὴν ἐκεῖνο πρὸς ὑπομνῆσαι χρή· ἰδοὺ γὰρ ἐνταῦθα, καὶ μάλα σαφῶς διερμηνεύων αὐτὸς τὴν ἕνωσιν, φύσεως ἀνθρωπίνης οὐ κεχωρίσθαι φησὶ τὸν θεόν· πρόσρητον ὁμολογεῖ, ὅτι καὶ ἕνα καθ' ἕνωσιν οἰκονομικὴν οἶδεν ὄντα τὸν Χριστὸν, τὸν αὐτὸν δηλονότι θεόν τε ὁμοῦ, καὶ ἄνθρωπον. εἶτα πῶς οὐκ ἐρυθριᾷ, τοῖς παρ' ἡμῶν γεγενημένοις ὑπαλύτοις λόγοις;

nis æquiuocationem, & secundum æqualitatem dignitatum? si tamen hic alius copulationis modus intelligitur. Sed enim, sicut apparet, frustra molestus sum, & interrogationem superfluã facio, habens eius voces, apertamq. confessionẽ. In primo namque Capitulo ipsis verbis sic ait: Propterea natus infans Emmanuel appellatur, neque Deus ab humana natura separatus, neque homo diuinitate nudatus.] Oportebat igitur eum accuratam & exactam explanationem his de rebus efficere. Verumtamen illud interim obseruare conuenit. Ecce enim hoc loco & quidem clare interpretans ipse vnionem, ab humana natura non separatum fuisse dicit Deum: simul etiã confitetur, quia & vnum secundum vnionem dispensatoriam nouit existere Christum, eumdem videlicet & Deum simul & hominem. Quomodo ergo non erubescit, qui ea quæ diximus reprehendit?

Ἀναθεματισμὸς β'.

Εἴ τις οὐχ ὁμολογεῖ σαρκὶ καθ' ὑπόστασιν ἡνῶσθαι τὸν ἐκ θεοῦ πατρὸς λόγον, ἕνα τε εἶναι Χριστὸν μετὰ τῆς ἰδίας σαρκὸς· τὸν αὐτὸν δηλονότι θεόν τε ὁμοῦ, καὶ ἄνθρωπον, ἀνάθεμα ἔστω.

Anathematismus II.

Si quis non confitetur, Dei Patris Verbum carni secundum hypostasim vnitum, vnumq. tantum vnà cum sua carne esse Christum, eumdem nimirum Deum simul & hominem; anathema sit.

Θεοδωρήτου ἀναθεώρησις.

Ἕνα μὲν Χριστὸν ὁμολογοῦμεν, ταῖς θείαις τῶν ἀποστόλων διδασκαλίαις πειθόμενοι· καὶ τὸν αὐτὸν διὰ τὴν ἕνωσιν θεόν, καὶ ἄνθρωπον ὀνομάζομεν. τὴν δὲ καθ' ὑπόστασιν ἕνωσιν παντάπασιν ἀγνοοῦμεν, ὡς ξένην, καὶ ἀλλόφυλον τῶν θείων γραφῶν, καὶ τῶν πάντας ἡμᾶς διδασκόντων πατέρων. εἰ δὲ τοῦτο βούλεται λέγειν, διὰ τῆς καθ' ὑπόστασιν ἑνώσεως, ὁ τοῦτο φρονήσας, ὡς κεράσεως σαρκὸς, καὶ θεότητος γεγονυίας, οὐκ ὀκνοῦμεν σὺν πάσῃ εὐθυμίᾳ, καὶ τὴν βλασφημίαν ἐλέγξομεν. ἀνάγκη γὰρ τῇ κράσει ἀκολουθῆσαι τὴν σύγχυσιν· ἀκόλουθος δὲ ἡ σύγχυσις ἀφαιρεῖ τῆς ἑκάστης φύσεως τὴν ἰδιότητα· τὰ γὰρ κερασθέντα οὐ μένει, ἃ πρότερον ἦν. τοῦτο δὲ ὅτι τοῦ θεοῦ λόγου, καὶ τοῦ ἐκ σπέρματος Δαυὶδ λέγω, τῶν ἀποστόλων ἂν εἴη. χρὴ δὲ πείθεσθαι τῷ κυρίῳ δεικνύντι τὰς δύο φύσεις, καὶ λέγοντι τοῖς ἰουδαίοις· λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἰ δὲ κράσις ἐγεγόνει, οὔτε θεὸς ἐμεμενήκει θεὸς, οὔτε ναὸς ἐγνωρίζετο ναός· ἀλλὰ καὶ ὁ ναὸς θεὸς, καὶ ὁ θεὸς ναός· τοῦτο γὰρ ὁ τῆς κράσεως βούλεται λόγος. ἐπειδὴ δὲ ὁ κύριος οὐτοσὶ τοῖς ἰουδαίοις· λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν· ἐχρῆν γὰρ φάναι· λύσατέ με, καὶ ἐν τρισὶν ἡμέραις ἐγερθήσομαι, εἴπερ ἀληθῶς κράσις τις ἐγεγόνει, καὶ σύγχυσις. νῦν δὲ δείκνυσι τὸν λυόμενον ναὸν, καὶ τὸν ἀνιστῶντα θεόν. ὥστε ἡ νῦν ἡ καθ' ὑπόστασιν ἕνωσις διὰ τοῦτο κράσεως ἡμῖν, ὡς οἶμαι, προβάλλονται. δηλοῖ δὲ λέγων τὴν ἕνωσιν· ἣ τις καὶ πῶς τῶν φύσεων ἰδιότητας δείκνυσι, καὶ τὸν ἕνα προσκυνῶν διδάσκει χεμέν.

προβάλλονται. χεμέν.

Anathema sit.

Theodoreti reprehensio.

Vnum quidem Christum confitemur, sanctis Apostolorum doctrinis credẽtes, eumdemq. propter vnionem & Deum & hominem nominamus, secundum hypostasim vero vnionem modis omnibus ignoramus, tamquam peregrinam & alienam à diuinis scripturis & Patribus, qui eas interpretati sunt. Si autem per vnionem secundum subsistentiam hoc vult dicere is à quo hæc orta sunt, quòd temperamentum carnis & diuinitatis sit factum, contradicemus omni cum alacritate, & redarguemus blasphemiam. Necesse enim est ad temperamentum sequi confusionem; ingressaq. confusio aufert vniuscuiusque naturæ proprietatem. Quæ enim temperantur, non permanẽt vt primo fuerunt. Hoc autem de Deo Verbo, & eo qui ex semine Dauid est, dicere absurdissimũ est. Oportet autem credere Domino ostendenti duas naturas, atque dicenti Iudæis: Soluite templum hoc, & in tribus diebus suscitabo illud. Si autem temperatio facta fuisset, neque Deus permansisset Deus, neque templum cognitum fuisset templum, sed & templum Deus, & Deus templum; (hoc enim exigit ratio temperamenti) & superflue Dominus dixisset Iudæis: Soluite templum hoc, & in tribus diebus suscitabo illud. Oportebat enim dicere: Soluite me, & in tribus diebus suscitabor; si quidem vere aliquod temperamentum factum fuisset, atque confusio. nunc autem ostendit soluendum templum, & suscitantem Deum. Superflua itaque secundum subsistentiam vnio, quam pro temperamento nobis, sicuti puto, proponunt. Sufficit autem dicere vnionem, quæ & naturarum proprietates ostẽdit, & vnum edocet adorare Christum.

Ioan. 2. d. 19.

Cy-

Am-

τὴν γνῶσιν, ὡς εἰκὼν ἀπαράλλακτος ἐσόν. οὐκ ἄρα τοῦ A cognitionem, vt imago incommutabilis. Non
θεοῦ λόγου ἡ ἄγνοια, ἀλλὰ τῆς τοῦ δούλου μορφῆς, τῆς igitur Dei Verbi est ignorantia, sed formæ serui,
τοιαῦτα κατ' ἐκεῖνο δὲ καιροῦ γινωσκούσης, ὅσα ἡ ἐνοι- quæ tanta per illud tempus sciebat, quanta Dei-
κοῦσα θεότης ἀπεκάλυψε. ταῦτα καὶ περὶ τῶν ἄλλων tas inhabitans reuelabat. Hæc & de alijs simili-
τῶν ὁμοίων ἐστὶν εἰπεῖν. πῶς γὰρ αὖ ἔχοι λόγον, τὸν θεὸν bus dicenda sunt. Quomodo enim rationi con-
λόγον εἰπεῖν πρὸς τὸν πατέρα· πάτερ, εἰ δυνατὸν, παρελθέτω τὸ ποτήριον ἀπ' ἐμοῦ· πολλὰ δὲ οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. πολλὰ γὰρ ἐντεῦθεν πάλιν συμβαίνει τὰ ἄτοπα· καὶ πρῶτον μὲν τὸ διχονοεῖν τὸν πατέρα & τὸν υἱόν, καὶ ἕτερα μὲν βούλεσθαι τὸν πατέρα, ἕτερα δὲ τὸν υἱόν· ἔφη γάρ, πλήν, οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ· [a] ἐπειδὴ πολλὴν αὖθις ἄγνοιαν ἐν τῷ υἱῷ θεωρήσομεν· B
[a] ἐπιστησόμεθα καὶ
ζητήσει γὰρ ἀγνοῶν, εἰ δυνατὸν, ἢ μὴ, παρελθεῖν τὸ ποτήριον. τοῦτο δὲ περὶ τοῦ θεοῦ λόγου λέγειν, δυσσεβὲς, καὶ βλασφημίας γέμον· ἦδει γὰρ ἀκριβῶς, ὁ διὰ τοῦτο παραγεγονὼς, ὁ ἑκὼν τὴν ἡμετέραν φύσιν ἀναλαβὼν, ὁ ἑαυτὸν κενώσας, τὸ τῆς οἰκονομίας μυ-
[b] διὰ στηρίου τὸ τέλος· [b] δι' οὗ καὶ τοῖς ἁγίοις προὔλεγε ἀποστόλοις· ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται εἰς χεῖρας ἐθνῶν, εἰς τὸ
[c] ἐμπαῖξαι [c] αὐτὸν, καὶ μαστιγῶσαι, καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ [d] ἀναστήσεται. ὁ τίνων ταῦτα προεκήρυξε, καὶ τῷ Πέτρῳ ἀποπεμήσας ἀπαξιοῦντι [e] τὸ παθεῖν, C
[d] ἀναστήσεται
[e] πῶς
πῶς ἀπαξιοῖτο μὴ παθεῖν, ὃς σαφῶς οἶδε πάντα τὰ ἐσόμενα; πῶς δ' οὐκ ἄτοπον, Ἀβραὰμ μὲν πρὸ πολλῶν γενεῶν ἰδεῖν τὴν ἡμέραν αὐτοῦ, καὶ χαρῆναι· καὶ [f] προεκήρυξε Ἡσαΐαν ὡσαύτως [f] προφητεύσαι αὐτοῦ τὰ σωτήρια πάθη, καὶ Ἱερεμίαν, καὶ Δανιὴλ, καὶ Ζαχαρίαν, καὶ πάντα τῶν προφητῶν χορὸν, αὐτὸν δὲ ἀγνοεῖν, & ἀπολλαγὴν αἰτεῖν, καὶ ἀπαξιοῦν, ὅτι δὴ σωτηρίας τῆς οἰκουμένης ἔμελλεν ἔσεσθαι; οὐκοῦν οὐ περὶ θεοῦ λόγου ταῦτα τὰ ῥήματα, ἀλλὰ τῆς δούλου μορφῆς τῆς δειλιώσης τὸν θάνατον, ἵνα τὸ μή πως λυθῆναι τὸν θάνατον· [g] ἢ ὁ θεὸς λόγος ταῦτα εἰπεῖν συνεχώρησε, χώραν δεδωκὼς τῇ δειλίᾳ, ἵνα φανῇ τοῦ πεχθέντος ἡ φύσις· & μὴ δόκησιν, ἢ φαντασίαν τὴν ἐξ Ἀβραὰμ, & Δαυὶδ ὑπολάβωμεν οἱ τῶν δυσσεβῶν αἱρετικῶν ἡ συμμορία παθεῖν, ταύτην τὴν βλασφημίαν ἐξύνησεν. οὐκοῦν τὰ μὲν θεοπρεπῶς εἰρημένα, καὶ πεπραγμένα, τῷ θεῷ λόγῳ προσαψόμεν, τὰ δὲ ταπεινῶς εἰρημένα, καὶ πεπραγμένα, δούλου μορφῇ προσαρμόσομεν· ἵνα μὴ τὴν Ἀρείου, καὶ Εὐνομίου βλασφημίαν νοσῶμεν.

[g] ἢ

Ἀπολογία Κυρίλλου.

Καὶ πῶς οὐκ ἄμεινον, ὦ τὰν, τὴν τῶν εἰρημένων βασανίσαι δύναμιν, μίσους τε, & προσωπείας ἐλεύθερον ἔχοντα τὸν διάνοιαν; ἀλλ' ἥκιστα μὲν τοῦτο σὺ ὁρᾶν ἀξιοῖ· προΐεσθαι δὲ πάλιν ὅπῃ τὸ αὐτῷ δοκοῦν, καὶ δὴ φησί· συγχωρῶ & ταῦτα τοῖς ἤδη διαλεχθεῖσι· βούλεται γὰρ, ὡς κρείττονος μεμφομένης, μηδεμίαν εἶναι λόγων διαφορὰν τῶν ἐν τοῖς ἱεροῖς διαγγελίοις, ἢ τῶν ἀποστολικῶν συγγράμμασιν εἰρημένων· & ταῦτα πάλαι μὲν ἴσως Ἀρείῳ, & Εὐνομίῳ, καὶ τοῖς λοιπαῖς αἱρεσιάρχαις σημαινόμενος. ἀλλὰ ταῦτα μὲν ἐκεῖνος. ἐγὼ δ' οὐδὲν ἀφέσηκα τοῦ συγκεκρᾶσθαι λέγειν ἀλλήλαις

gnitionem, quæ tanta per illud tempus sciebat, quanta Deitas inhabitans reuelabat. Hæc & de alijs similibus dicenda sunt. Quomodo enim rationi consentaneum est, Deum Verbum dicere ad Patrem: Pater, si possibile est, transeat à me calix iste: verumtamen non sicut ego volo, sed sicut tu? Multa enim incongrua rursus hinc accidunt. Et primum discordes erunt Pater & Filius; & alia quidem volet Pater, & alia Filius. Ait enim: Verumtamen non sicut ego volo, sed sicut tu. Deinde magnam rursus ignorantiam videbimus in Filio. Inuenietur enim ignorãs, an possibile sit, vel non, quòd transeat calix. Hoc autem de Deo Verbo dicere, impium & blasphemia plenum foret. Sciebat enim optime, qui propter hoc aduenerat, qui sponte nostram naturam assumpserat, qui se ipsum exinaniuerat, quisnam sacramenti dispensationis finis esset. Vnde & sanctis Apostolis prædicebat: Ecce ascendimus Hierosolymam, & Filius hominis tradetur in manus Gentium ad illudendum, & flagellãdum, & crucifigendum: & tertia die resurget. Qui igitur hæc antea prædicauit, & Petrum deprecantem ne hoc fieret, corripuit, quomodo deprecatur ne fiat, qui manifeste sciebat omnia euentura? Quomodo autem non absurdum, Abraham quidem ante multa sæcula diem eius vidisse, & gauisum esse; & Esaiam similiter prædixisse salutarem eius passionem, & Hieremiam, & Danielem, & Zachariam, atque adeo omnem Prophetarum chorum; ipsum vero & ignorare, & liberationem petere, & deprecari quod in salutem orbis futurum erat? Igitur hæc verba non sunt Dei Verbi, sed formæ serui, quæ metuebat mortem, eo quòd nondum erat mors destructa: cui etiam formæ Deus Verbum, loco timori dato, hæc dicere permisit, vt geniti appareret natura, & ne eum qui ex Abraham & Dauid descenderat, putatiuum vel phantasticum suspicaremur; vnde impiorum hæreticorũ consensus hanc blasphemiam protulit. Igitur ea quæ dicta & facta sunt Deum decentia, Deo Verbo accõmodabimus: quæ vero humiliter dicta & facta sunt, formæ serui aptabimus, ne eodem quo Arius & Eunomius blasphemiæ morbo laboremus.

Cyrilli defensio.

En quanto satius ò amice foret, cũ, cuius mens ab odio & affectionibus libera est, dictorum nostrorum vim exquirere. Verum hoc facere non curat, sed hæc redigit rursum ad id quod sibi placet. Etenim dicit: Sunt & hæc his quæ iam dicta sunt, similia. Vult enim, tamquam temperatione facta, in sermonibus qui in sacris Euangelicis & Apostolicis scriptis dicti sunt, nullam esse differentiam, idq. fortasse, vt aduersus Arium & Eunomium & ceteros hæresiarchas se pugnare glorietur. Sed hæc quidem ille. Ego autem tantum abest vt dicam contemperatas inter se naturas,

" κενόσας ἑαυτὸν τὸ τῆς ἀπεχθοῦς " ἐνώσεως ἐπιδεῖσα μέτρον, ἡμῖν τοῖς ὑπὸ ζυγὸν ἀνάγκης " συμμετρούμενος· οὕτω καὶ θεὸν ἑαυτοῦ τὸν πατέρα φησὶ, " κατὰ φύσιν μὲν υἱὸς ὑπάρχων, ἐξ αὐτοῦ δὲ, καθ' ὁδόν τρόπον τὸ ὃ πάντες ὑπάρχομεν ἀπολαύων. Νεστορίου τοίνυν οὐδὲ μεγαλοφώνου περὶ τοῦ Χριστοῦ· ὥστε ὁ παθὼν, ἀχειρώθη ἐλεήμων, οὐχ ὁ ζωοποιὸς τοῦ πεπονθότος θεός· καὶ θεὸν τοῦ Χριστοῦ τὸν τοῦ θεοῦ λόγον ὀνομάσαντος, πεπαθότος δὲ τούτοις ἐῶ δὲ ὁ αὐτὸς ἐ βρίφος, καὶ τοῦ βρίφους δεσπότης· οὐκ ἐν κόσμῳ ἡνιόχει τῷ θείῳ πάλιν δὲ καὶ δυσσεβῶς ἄγαν ἀμβιβαζόμεθα τοὺς λόγους αὐτοῦ. εἰ γὰρ θεός ἐστι τοῦ Χριστοῦ ὁ ἐκ θεοῦ πατρὸς λόγος, δύο που πάντως εἶεν ἂν ἀναμφιλόγως. πῶς δ' ἂν νοοῖτο καὶ βρίφος ὁ αὐτὸς, καὶ τοῦ βρίφους δεσπότης; οὐκ ἂν αὖ λέγοιτο καὶ θεὸς ἑαυτοῦ, καὶ δεσπότης ὁ Ἐμμανουὴλ, εἴ πέρ ἐστιν ὁ αὐτὸς θεός τε ὁμοῦ, ἐ ἄνθρωπος, ὡς ἐναυθρωπήσας, καὶ σεσαρκωμένος, ὁ τοῦ θεοῦ λόγος. ὅτι γὰρ θεότης μὲν ἕτερόν τι κατὰ φύσιν ἰδίαν ἐστὶν· ἕτερον δὲ κατὰ φύσιν ἰδίαν ἡ ἀνθρωπότης, πῶς ἂν ἐναντιώσεταί τις; πολλὰ ἂν ἐξ ἀμφοῖν ὁ Χριστὸς, θεότητός τε, καὶ ἀνθρωπότητος, καθ' ἕνωσιν εἰκονομαχῶ.

A

B

Ἀναθεματισμὸς ζ'.

Εἴ τις φησὶν, ὡς ἄνθρωπον, ἐνεργῆσθαι ὑπὸ τοῦ θεοῦ λόγου τὸν Ἰησοῦν, καὶ τὴν τοῦ μονογενοῦς ἐνδεδόσθαι αὐτῷ δόξαν, ὡς ἑτέρῳ παρ' αὐτὸν ὑπάρχοντι, ἀνάθεμα ἔστω.

C

Θεοδωρήτου ἀναθεματισμός.

Εἰ θνητὴ τοῦ ἀνθρώπου ἡ φύσις, ζωὴ δὲ ὁ θεὸς λόγος, ἐ ζωοποιὸς, ἀνέστησε δὴ τὸν ὑπὸ τῶν ἰουδαίων λυθέντα ναὸν, καὶ εἰς οὐρανοὺς ἀνήγαγε, πῶς ἂ δεδόξασται ἡ τοῦ δούλου μορφὴ διὰ τῆς τοῦ θεοῦ μορφῆς; εἰ γὰρ θνητὴ ὑπάρχουσα καὶ κατὰ φύσιν, ἀθάνατος γέγονε διὰ τὴν πρὸς τὸν θεὸν λόγον ἕνωσιν, ἔλαβεν ὃ μὴ εἶχεν· ὃ δὲ μὴ εἶχε λαβοῦσα, καὶ δοξασθεῖσα, δηλονότι τοῦ δεδωκότος δεδόξασται. διὸ καὶ ὁ ἀπόστολος βοᾷ· κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν.

D

Ἀπολογία Κυρίλλου.

Οἱ Χριστὸν ὀνομάζοντες, οὐχ ἕνα τινὰ τῶν καθ' ἡμᾶς " κοινῶν ἀνθρώπων, ἀλλ' ἐναυθρωπήσαντα, καὶ σεσαρκωμένον, τὸν ἐκ θεοῦ φωτὸς λόγον τοῖς ἀκροωμένοις καταμηνύουσιν. ὥστε κἂν εἴ πέρ τι τῶν θεοπρεπῶν ἐνεργῆσαι λέγοιτο διὰ τοῦ ἰδίου σώματος, ὀργανικῶν αὐτῷ πληροῦντος τὴν ἐνέργειαν, οὐδὲν ἧττον αὐτὸς ὁ τῶν δυνάμεων κύριος Χριστὸς ὁ ἐνεργῶν ἐστιν, οὐ τὸ ἐνεργεῖν ἑτέρῳ δωρούμενος διδοὺς· καθάπερ ἐμέλει καὶ τοῖς ἁγίοις ἀποστόλοις ἐξουσίαν ἐδίδου καὶ πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. ἐ γοῦν ὁ θεσπέσιος Παῦλος· ἃ γὰρ τολμῶ τι λέγειν, φησὶν, ὧν οὐ κατειργάσατο δι' ἐμοῦ Χριστὸς ἔργῳ, ἐ λόγῳ, ἐν δυνάμει σημείων, καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου. χαίροντες δὲ καὶ οἱ μακάριοι μαθηταὶ,

E

nanitionis repudiabat, configuratus nobis seruitutis iugo subditis. Sic & Deum suum dicit Patrem, quamuis natura Deus existeret, & ex ipso, & nullo modo gignentis eminentia minor. Cum igitur Nestorius sic scribat de Christo: Atque adeo passus Pontifex misericors, non viuificator eius qui passus est, Deus. & Deũ Christi Verbum Dei nominauerit, hisq. adiecerit: Erat autem & ipse infans, & infantis Dominus: hos illius sermones non solum indecore, sed & valde impie dictos asserimus. Nam si Deus Christi est Verbũ, quod ex Deo Patre est, duo vtique erunt modis omnibus & indubitanter. Quomodo autem intelligatur idẽ infans & infantis Dominus? Non igitur dicetur & suimetipsius Deus ac Dominus Emmanuel, quandoquidem ipse idem simul est Deus & homo, postquam Verbum Dei homo factum & incarnatum est. Quòd autem Deitas aliud quiddam est secũdum suam naturam, aliud autem secũdum naturam suam humanitas, quomodo quis dubitauerit? Verumtamen vnus est Christus ex ambabus Deitatis & humanitatis naturis, secundum dispensationis vnionem. *Ioan. 20. 17.*

Anathematismus VII.

Si quis IESVM tamquam hominem à Dei Verbo operandi vim habuisse, Vnigenitiq. gloriam illi, tamquam alteri cuipiam ab ipso Verbo, aduenisse dixerit; anathema sit.

Theodoreti reprehensio.

Si mortalis est humana natura, Deus autem Verbum cum sit vita & viuificans, suscitauit templum à Iudæis solutum, & in cælos euexit, quo pacto forma serui per formam Dei glorificata non est? Si enim cum natura sit mortalis, facta est immortalis propter vnionem cum Deo Verbo, accepit quod non habebat. si autem quod non habebat, accepit, & glorificata est, ab eo qui dedit, glorificata est. Idcirco & Apostolus clamat: Secundum operationem potentiæ virtutis eius, quã operatus est in Christo, suscitans illũ ex mortuis. *Ioan. 2. d. 19.* *Ephes. 1. d. 19.*

Cyrilli responsio.

Qui Christum nominant, non vnum quempiam sicut nos vulgarẽ hominem, sed Verbum ex Deo natum, hominem factum & incarnatum auditoribus significant: atque adeo si quid, quod maxime Deũ deceat, per corpus suum, quod vt organum sibi ministerium exhiberet, fecisse dicatur; nihilominus ipse virtutum Dominus Christus operãs est, non cõcedens alteri vt possit operari, quemadmodum scilicet beatis Apostolis potestatem contra spiritus immundos dedit, vt illos eijcerent, & curarent omnem morbum & omnem languorem in populo. Propterea beatus Paulus inquit: Non enim audeo aliquid loqui eorum quæ per me non effecit Christus verbo & factis, in virtute signorum & prodigiorum, in virtute Spiritus sancti. Gaudentes autem etiam beati discipuli *Matth. 10. 4.* *Rom. 15. d. 18.*

μείς τὰς πονηρὰς π, ἢ ἀκαθάρτους δυνάμεις αὐτῆς βοᾶ. ἀλλ' οὐχ ὕτω φαμὲν αὐτὸν, καθάπερ ἀμέλει Α
ἐκ τῶν ἁγίων ἕκαστον, ὡς ἀλλοτρίᾳ δυνάμει κεχρῆσθαι τῇ διὰ τοῦ πνεύματος· ἰδίῳ γὰρ, καὶ ἔστιν αὐτοῦ τὸ πνεῦμα, καθάπερ ἀμέλει καὶ τοῦ πατρός. καὶ τοῦτο ἡμῖν εὖ μάλα σαφῶς ὁ θεσπέσιος Παῦλος· εἰ δὲ ἐν σαρκὶ ἐστε, θεῷ δρέσαι οὐ δύνασθε· ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι· εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ἐκπεφύκασι μὲν γὰρ ὡς ἐκ τοῦ θεοῦ, καὶ πατρὸς τὸ πνεῦμα τὸ ἅγιον, καὶ διὰ τοῦ σωτῆρος Φωνλὼ, ἀλλ' οὐκ ἀλλότριον ἐστι τοῦ υἱοῦ· πάντα γὰρ ἔχει μετὰ τοῦ πατρός. καὶ τοῦτο αὐτὸς ἐδίδαξεν εἰπὼν περὶ τοῦ ἁγίου πνεύματος· πάντα ὅσα ἔχει ὁ πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον ὑμῖν, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. οὕτω μὲν ἐδόξασε τὸν Ἰησοῦν τὸ πνεῦμα τὸ ἅγιον, ὑπερχωῦ τὸ ὑπερδόξα· καλῶ δὲ αὐτὸ πνεῦμα αὐτοῦ, καὶ οὐκ ἀλλοτρίαν δύναμιν, καὶ κρείττων αὐτοῦ, καθὼ νοεῖται θεός. οὐκ ἐδυσφήμησεν οὖν ἐγὼ μᾶλλον εἰς ἁγίους ἀγγέλους, οὔτε μὴν εἰς προφήτας, καθὸ πιθάνως εἶπεν ὁ μόνον εἰδὼς τὸ κατηγορεῖν. ἐπεὶ δέ ἐστι σκοπός αὐτῷ τι, ἐκ τῆς κατ' αὐτὸν, τὸ διαιρεῖν εἰς δύο Χριστοὺς τὸν ἕνα, καὶ τὸν μὲν δοξαζόμενόν τε, καὶ ἐνεργούμενον, τὸν δὲ δοξάζοντά τε, καὶ ἐνεργοῦντα λέγειν, καταπεπόηκεν ἀσυστάτως πάντα λόγον εὐσεβῆ, καὶ τῆς ταυτότητος αὐτοὺς ἀφιστῶντος καινοδοξίας. καὶ γοῦν περὶ τοῦ μακαρίου Γαβριὴλ τὸν λόγον ποιούμενος ὁ Φιλαίτιος ἔτσι, τὸ γὰρ σὺν σαρκὶ, φησὶ, Χριστὸν ἐκ πνεύματος ἁγίου γεγεννῆσθαι, πρῶτος οὗτος ἐκεῖνος ἐκ τοῦ τῆς Δεσποινάσεως ἐκήρυξεν. ἕτερος οὖν ἄρα ἐστὶ Χριστὸς ὁ σὺν σαρκὶ, καὶ ἕτερος ἰδικῶς Χριστὸς ὁ πάλιν ὁ ἐκ θεοῦ πατρὸς λόγος. τοῦ τοιαῦτα οὖν ἡ ἕνωσις, καὶ τί τὸ ὠφέλιμον ὅθεν, ἢ δύο Χριστοὶ, καὶ ἰδικῶς αὐτοῦ μέρος ἕκαστον νοεῖται, καὶ λέγεται; οὐκοῦν κἂν τὸ τῆς δυσβάσης πρόσωπον ἑαυτῆς ἀποπλάττηται, ἵνα Χριστὸν λέγωσι, δύο φρονοῦντες καὶ ἀληθῶς, ἀκουέτωσαν παρ' ἡμῶν· ἕως ποτὲ χωλαίνετε ἐπ' ἀμφοτέραις τῆς ἰγνύαις ὑμῶν; ὀρθοποδεῖν γὰρ ἄμεινον, πίστιν ἔχοντες τὴν ἀβέβηλον, καὶ ἡγιασμένην, καὶ οὐκ ἀσυνέτοις σπάζουσαι λογισμοῖς.

Ἀναθεματισμὸς ι'.

Ἀρχιερέα, καὶ ἀπόστολον τῆς ὁμολογίας ἡμῶν γεγενῆσθαι Χριστὸν, ἡ θεία λέγει γραφὴ, προσενεγκάμενον ἑαυτὸν ὑπὲρ ἡμῶν εἰς ὀσμὴν εὐωδίας τῷ θεῷ, καὶ πατρί. εἴ τις τοίνυν ἀρχιερέα, καὶ ἀπόστολον ἡμῶν γεγενῆσθαι φησὶν οὐκ αὐτὸν τὸν ἐκ θεοῦ πατρὸς λόγον, ὅτε γέγονε σὰρξ, καὶ καθ' ἡμᾶς ἄνθρωπος, ἀλλ' ὡς ἕτερον παρ' αὐτὸν, ἰδικῶς ἄνθρωπον ἐκ γυναικὸς· ἢ εἴ τις λέγει ὑπὲρ ἑαυτοῦ προσενεγκεῖν αὐτὸν τὴν προσφορὰν, καὶ μᾶλλον ὑπὲρ μόνων ἡμῶν· ὃ γὰρ οὐ προσῆκεν ἀναφέρειν ἀναμάρτητον, τοῦτο ἦν.

nequissimas immundasq. virtutes: sed non ita dicimus eũ, sicut vnumquemque scilicet sanctorũ, virtute Spiritus sancti tamquã aliena vsum. Erat enim & est eius Spiritus, sicuti certe & Patris. Et hoc nobis bene satis explanat diuinus Paulus scribẽs: Qui autem in carne sunt, Deo placere nõ possunt. Vos autem non estis in carne, sed in spiritu: si tamen Spiritus Dei habitat in vobis. Si quis autem Spiritum Christi non habet, hic non est eius. Procedit enim ex Deo & Patre Spiritus sanctus, secundum Saluatoris vocem: sed non est alienus à Filio. omnia enim habet cum Patre. & hoc ipse edocuit, dicens de Spiritu sancto: Omnia quæcumque habet Pater, mea sunt. Propterea dixi vobis, quia de meo accipiet, & annuntiabit vobis. Ergo clarificauit quidem IESVM Spiritus sanctus admirabilia * operantem, verumtamen vt spiritus eius, & non vt aliena virtus, & eo præstantior, secundum quod intelligitur Deus. Non blasphemauimus igitur in sanctos Angelos, nec in Prophetas, sicut dicere præsumpsit qui solumnodo accusare nouit. Quia vero propositum eius & sociorum est, vt vnum in duos Christos diuidant, & illum quidem clarificari, & ad operandum permoueri, hunc vero & clarificare & operari dicant: ideo carpunt insipienter omnem sermonem pium, & qui ipsos à tali peruersa sententia dimouet. Proinde & de beato Gabriele faciens sermonẽ calumniator iste: Etenim secundum carnem, inquit, Christum ex Spiritu sancto natum esse, primus ille & ante formationem prædicauit. Alius igitur est Christus ille, qui secundum carnem, & alius seorsim Christus rursus Verbum, quod ex Deo Patre est.] Vbi igitur vnio? & quæ inde vtilitas, si duo Christi, & seorsim ac diuisim vterque intelligatur ac prædicetur? Ea propter licet pietatis persona se induant, & vnũ dicant esse Christum; vere tamen duos esse putantes, audiant à nobis: Vsquequo claudicatis in ambobus poplitibus? Satius enim fuerit recte incedere, Fidem habentes puram & firmam, non stultis opinionibus claudicantem.

Rom. 8. d. 8

Ioan. 15. d. 26.

Ioan. 16. b. 15.

3. Reg. 18. d. 21.

* operans, Interpres autem legisse videtur ἐνεργοῦντα παράδοξα.

Anathematismus X.

Confessionis nostræ Pontificem & Apostolum factũ esse Christum, Scriptura diuina docet: obtuliisse quoque semetipsum pro nobis Deo & Patri in odorem suauitatis. Si quis ergo dixerit, Pontificem & Apostolum nostrum non esse ipsum Dei Verbum, posteaquam caro & homo nobis similis factum est; sed hominem illum qui ex muliere natus est, quasi alterum quempiam ab ipso diuersum: aut si quis illum pro seipso quoque, & non potius pro nobis solis sacrificium obtulisse dixerit (neque enim oblatione egebat, qui peccatum non nouit) anathema sit.

Hebr. 3. a.

Ephes. 5. a. 2.

Theo-

πίστιν ὃ οὐκ ἂν τις εἴποι, τὴν ὀρθοδοξίαν πεσοβλέων, τὸν ἄκτιστον, καὶ ἀποίητον, καὶ τῷ πατρὶ συναΐδιον θεὸν λόγον· ἀλλὰ τὸν ἐκ σπέρματος Δαυὶδ, ὃς πάσης ἁμαρτίας ὑπάρχων ἐλεύθερος, ἀρχιερεὺς ἡμῶν, καὶ ἱερεῖον ἐγένετο· αὐτὸς ἑαυτὸν ὑπὲρ ἡμῶν τῷ θεῷ προσενέγκων, ἔχων ἐν ἑαυτῷ δηλαδὴ τὸν ἐκ θεοῦ θεὸν λόγον ἑνωμένον αὐτῷ, καὶ ἀχωρίστως συνημμένον.

A lus dixerit qui rectam colat Fidem, increatum & non factum & Patri coæternum Deum Verbum; sed eum qui ex semine Dauid, qui ab omni peccato liber existens, Pontifex noster & victima factus est, ipse semetipsum pro nobis offerens, habens in semetipso videlicet ex Deo Deum Verbum vnitum sibi, & inseparabiliter connexum.

Ἀπολογία Κυρίλλου.

Ὁ προφήτης Ἱερεμίας προσκεκρουκότι τῷ Ἰσραὴλ, καὶ καταθήγοντι πρὸς ὀργὴν τὸν τῶν ὅλων θεὸν, θρηνῳδῶν ἔφασκε· τίς δώσει τῇ κεφαλῇ μου ὕδωρ, καὶ ταῖς ὀφθαλμοῖς μου πηγὴν δακρύων, καὶ κλαύσομαι τὸν λαὸν τοῦτον ἡμέρας, καὶ νυκτός; οἶμαι δὲ ἔγωγε τὰς τοιάσδε φωνὰς οὐκ ἐκείνοις μᾶλλον εἰκέναι πω, καὶ πρέπειν, ἀλλὰ τοῖς ἀπύλωτον, καὶ ἀκεραίως ἔχουσιν ὑπὲρ Χριστῷ τὸ σῶμα· οἳ καὶ τῆς ἀρρήτου καταφλυαρῶσι δόξης, τολμηταὶ, καὶ αὐθάδεις ὄντες κ῎ τὸ γεγραμμένον. Θρῆνος δὴ οὖν, καὶ οἰμωγῆς ἄξιοι κ῎ τὸ ἀληθὲς εἶεν ἄν, οἱ ἐκ πολλῆς ἄγαν ἀβελτηρίας τὴν εἰς θεὸν πίστιν, καὶ ἀδιάβλητον τῆς εἰς Χριστὸν εὐσεβείας ἀφέντες ὁδὸν, τροχίαις πλανῶσι τὰς διεστραμμένας· καὶ παρφθαρμένοις ἐπινοίαις ἐρήμωσι τὸ τῆς ἀληθείας καθαπερ γέγραπται κάλλος. Οὐκοῦν ἀκουέτωσαν, τὰ πᾶσιν ὑποβλητὰ φρονεῖν ἠρημένοι· πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μήτε μὴν τὸ σοφὸν, καὶ μέγα τῆς ἐνανθρωπήσεως μυστήριον· οἱ μὲν γὰρ θεόπνευστοι γραφαὶ θεὸν ἡμῖν ἐνανθρωπήσαντα διακηρύττουσι τὸν Ἐμμανουὴλ· μετοχήν τε σαρκὸς, καὶ αἵματος σωματικῆς ἡμῖν τοῦ θεοῦ, καὶ πατρὸς διαβεβαιοῦνται λόγον· σάρκα τε γνώσθαι, τουτέστιν ἄνθρωπον, οὐ κ῎ τροπὴν, ἢ ἀλλοίωσιν, ἀλλ' ἑνώσεως ἀφεύκτου δύναμιν. τοῦτο γοῦν ἐστι φαμὲν κεχρῖσθαι Ἰησοῦν κύριον, μίαν τε πίστιν, καὶ ἓν ἆθλον βάπτισμα. οἱ δὲ τῶν οὕτως ὀρθῶν ἀποφοιτῶντες δογμάτων, καὶ τοῖς ἱεροῖς γράμμασι σκληρὸν, καὶ ἀγέραστον ἀπαιτοῦντες τὸν νοῦν, οὐκ μόνον ἐρῶσι τὸ αὐτοῖς δ' ἔχειν δοκοῦν· ἀνθρωπον δὲ ἀναλήφθαι φασὶ τοῦ θεοῦ λόγου φασί· κατ' ἐκεῖνό που τάχα τὴ δι' ἑνὸς τῶν ἁγίων προφητῶν ἠρημένον· οὐκ ἦμεν προφήτης, οὐδὲ υἱὸς προφήτου, ἀλλ' αἰπόλος ἤμην νύζων συκάμινα, καὶ ἀνέλαβέ με κύριος ἐκ τῶν προβάτων ᾗ καθὼς φησὶν ὁ μακάριος Δαυὶδ· ἀναλαμβάνων πρᾶος ὁ κύριος, κ῎ χεῖσι δηλονότι, καὶ οἰκειούμενος τὸν πλάσμα τὸν ὡς ἐν γῇ λήϊνῃ, κ῎ χάλκῳ, καὶ ἀμαστῷ, καθὰ κ῎ ἡμεῖς αὐτοὶ κολλώμενοι τῷ κυρίῳ, ἓν πνεῦμα ἐσμὲν κ῎ τὸ γεγραμμένον. ἀλλ' οὐχὶ τοῦτό ἐστι τὸ ἐνανθρωπῆσαι θεόν· οὔτε μὴν θεοπρεπῶς ἡμῖν μεταδοῦναι αἵματος, καὶ σαρκὸς· οἰκειώσασθαι δ' μᾶλλον ἄνθρωπον, καὶ ἐ καθ' ἕτερον τρόπον, ἢ καθ' ὃν αὐτὸς λέγοιτο ἐ προφήτης, καὶ ἀπόστολος, κ῎ τοὺς ἄλλους ἁπλῶς ἁγίους. ἀρ' οὖν ὁ θαυσιος Παῦλος πεφενάκικε τοὺς ἡγιασμένους διὰ τῆς πίστεως, ἐναργέστατα λέγων πρὸς τοὺς μονοφυσίτας, ὅτι πλούσιος ὢν ἐπτώχευσεν δι' ἡμᾶς; μὴ γένοιτο· ἀληθεύει γὰρ πάντως τῆς ἀληθείας ὁ κήρυξ. ἀλλὰ γὰρ τίς ὁ πλούσιος ἐστι, καὶ πῶς ποτὲ ἐπτώχευσε; βασκαινέτω καὶ νῦν ὁ λόγος ἡμῖν· ἐμοὶ γὰρ

Cyrilli responsio.

Propheta Hieremias offendenti Israel, & exacuenti ad iracũdiam omnium Deum dicebat tristis: Quis dabit capiti meo aquam, & oculis meis fontem lacrymarum, & defiebo populum istum die ac nocte? Arbitror autem ego huiusmodi voces non illis potius conuenire, & eos decere, sed his qui effrænatum & incontinens in Christum os habent; quiq. obloquuntur aduersus gloriam ineffabilem, audaces, sibi placentes, sicut scriptum est. Lamentatione quippe & gemitu digni vere fuerint, qui ex multa nimis dementia, rectam & irreprehensibilem pietatis erga Christũ relinquentes viã, semitas sibi faciunt peruersas, & corruptis sensuum adinuentionibus pulchritudinem veritatis adulterant. Ergo audiant hi, qui sapere elegerunt quæ omnibus respuenda sunt: Erratis, nescientes Scripturas, atque venerandũ & magnum inhumanationis sacramentum. Scripturæ namque diuinitus inspiratæ Deum nobis inhumanatum prædicant Emmanuel, & communicasse carni & sanguini similiter ac nos, Dei & Patris Verbum affirmant, & carnem, hoc est, hominem factum, non per conuersionem seu mutationem, sed per virtutem ineffabilis vnionis. Ideoq. & vnum dicimus Iesvm Christum Dominum, vnamq. Fidem, & vnum sanctum baptisma. Qui autem à dogmatibus adeo rectis recedunt, & contra sacras litteras dura atque superba obsistentes mente, hoc solum quod ipsi bene habere arbitrantur, inspiciunt. hominem vero assumptum à Deo Verbo dicunt, secundum illud fortasse quod per vnum sanctorũ dictum est Prophetarum: Non eram propheta, neque filius prophetæ; sed pastor eram fricans sycomoros; & assumpsit me Dominus ex ouibus. & sicut ait beatus Dauid: Suscipiens mansuetos Dominus; per habitudinem nempe & familiaritatem spiritalem, quæ existit tamquam in voluntate & gratia & sanctificatione; sicut & nos ipsi adhærentes Domino, vnus spiritus sumus, secundum quod scriptum est. Sed non est hoc inhumanari Deum, sed neque similiter ac nos carni & sanguini communicare; sed magis conciliare sibi hominem, & non secundum alium modum, quàm quo dici poterit & Prophetas & Apostolos & alios sanctos omnes. Putasne sanctus Paulus decepit sanctificatos per fidem, apertissime dicens de Vnigenito: Quia cũ esset diues, pauper est factus propter nos? Absit. Vera namque dicit omnino veritatis præco. Sed quis nam est diues, & quomodo pauper factus est? Etiam nunc sermo noster examinet; si quidem

Hier.9.a.

2.Pet.2.b. 10.

Matth.22. d.29.

Hebr.2.c. 14.

Ephes.4.a. 5.

Amos.7.c. 14.

Psal.144. b.6.

1.Cor.6.a. 17.

2.Cor.8.b. 9.

Conc.gen. tom. j. bb ij καθὰ

χεσθε, ἵνα μὴ ἐμπέσητε εἰς πειρασμόν· αἰσχύνεσθαι A
γὰρ ὥσπερ ἐξαγοῦς πολιτείας τι καθ' ἑαυτὸν αἰσθῆται,
ὠφέλησε τὸν ὅλον κόσμον, τὰς τῆς ἀνθρωπότητος ἀ-
σθενείας φανεὶς ἔσχατος. Διὰ τοῦτο γάρ φησιν; ἵνα καὶ ἐν
ἀληθείᾳ ἄνθρωπος γενόμενος μείνῃ, καὶ τὸ μεμενη-
κὼς ὅπερ ἦν, τοῦτο εἶη θεός. ἀλλ' οὐκ οἶδ' ὅπως οἱ Χε-
σὸν ἕνα λεγόν ὑποκρινόμενοι, καὶ υἱὸν, καὶ κύριον, τὸν
αὐτὸν θεὸν, καὶ ἄνθρωπον, ἐκ τοῦ θεοῦ φύσει λόγον
σῶμα τοῦτον φασὶν ἀρχιερέα, καὶ ἀπόστολον τῆς ὁμο-
λογίας ἡμῶν, ὅτι γέγονεν ἄνθρωπος· ἀλλ' ὡς ἕτερόν
τινα ἐν μόνον ἄνθρωπον τὸν ἐκ σπέρματος Δαυὶδ B
κεκλῆσθαι πρὸς τούτου διαχυρίζονται· δεδοικότες πέρα
που, μὴ τῆς Νεστορίου κακοδοξίας ὀλιγωρήσαντες, ὀρ-
θὰ φρονεῖν ἀλόγησιντο· ἐφη γὰρ οὕτως ἐκεῖνος· ὅτ-
τος ὁ πιστὸς τῷ θεῷ πεποιημένος ἀρχιερεύς· ἐγένετο γὰρ
οὗτος, οὐκ ἀϊδίως πρὸ ὧν· οὗτος ὁ ἐν μικρῷ ὡς ἀρ-
χιερέως αἴρεται κεχρῆσθαι πρὸς ἡμᾶς ἀξίωμα. εἶτα, καθάπερ
εἴπαμεν, βεβαιῶν ὡς ἀληθῶς τὰς ἑαυτοῦ φωνὰς, ἐπι-
φέρει, καὶ φησί· πιστὸν οὖν καὶ Ἰωάννης ἐν τοῖς εὐαγγε-
λίοις φησὶν· Ἰησοῦς δὲ προέκοπτεν ἡλικίᾳ, καὶ σοφίᾳ,
καὶ χάριτι· καὶ πάλιν· ἵνατος ἡμῖν τούτου μόνος ἀρ-
χιερέως συμπαθοῦς, καὶ συγγνωστοῦ, καὶ βεβαίου, τοῖς εἰς
αὐτὸν μὴ σφαλερῶς πίστεως· αὐτὸς γὰρ ἡμῖν τῆς C
ἐπηγγελμένης εὐλογίας ἐκ σπέρματος Ἀβραὰμ
ἀπεστάλη, ὡς ὑπὲρ ἑαυτοῦ, καὶ δι' ἡμᾶς τῷ τοῦ σώμα-
τος θυσίαν προσαγόμενος. ὁ δὲ τῆς ἐκείνου βδελυ-
κτοῦ ἄφρων μιμητὴς, ὁ χρηστὸς οὗτος Θεοδώρητος, οὐκ
ἐρυθριᾷ λέγων, ὅτι ἀνθρωπείαν φύσιν ἔλαβε, καὶ
ὑπὲρ τοὺς κοινοὺς ἀρχιερεῖς καθίστη, καθὰ καὶ
Παῦλος φησὶ· πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμ-
βανόμενος, ὑπὲρ ἀνθρώπων καθίσταται πρὸς τὸν θεὸν,
μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι, καὶ πλανωμέ-
νοις· ἐπεὶ δὲ αὐτὸς περίκειται ἀσθένειαν· διὸ καθὼς περὶ D
φέρει ὑπὲρ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν
περὶ ἁμαρτιῶν. ἆρ' οὖν ἄνθρωπον ἡμῖν κρίνει, τὸ μὴ ἦκον
εἰς τὸ αὐτὸ φρονεῖν, ἀποπλήκτει τὸν Ἐμμανουήλ; οὐκ ἀ-
δελφὰς τὰς ἀρετὰς ἡμῖν ὀνομασμένων τὰ φρονήματα,
καὶ τὸν ἴσον ἀδύνατα δυσφημίαν; δεδιὰς, εἰπέ μοι, τὴν
ἱερωσύνης τὸ πρόσωπον ἐκ πάντων ἡμῶν σωτῆρος Ἰησοῦ Χρι
στοῦ; ἀπάρεσον εἶναι φῆς τῷ θεῷ λόγῳ τὸ ἱερουργεῖν
ἀνθρωπίνως διὰ τὴν οἰκονομίαν; σκόπει μὴ ἄφελε τὸ
πρόσωπον, δεινοῦ μὴ ὑποπτεύσας ἐκ λόγου τὴν
ἐνανθρώπησιν, δι' ἣν ὠνόμασαι ἀρχιερέα. ἄφες δὴ τού-
τα βλέπεις, ὡς ἑτέρῳ θεῷ καὶ πατρὶ θεῷ, τῷ πατρί; E
βεβηκότα πρὸς ἐκείνους τοὺς ἐξ ἀνθρώπων
ληφθέντας, μετριοπαθεῖν τε δυναμένους τοῖς ἀγνοοῦσι,
καὶ πλανωμένοις, διὰ τὸ εἶναι καὶ αὐτοὺς ἐν τῇ τοῦ
μοιας ἀσθενείας; οὐ νενόηκας, ὅτι τὸν ἐπὶ πάντων
πίστιν, ἥνωσε τὸ πίστεως τὴν ὁμολογίαν, ἑαυτῷ καθιε-
ρεῖ, καὶ τῷ πατρὶ πρόσωπα; ἆρ' οὖν, εἰπέ μοι, τρό-
πος ἐστὶν ἀνθρωπίνης ἱερωσύνης τὸ πίστιν αἰτεῖν τοὺς εἰς
ἡμᾶς ἐλευθερίας προσκεκομισμένους ἐν πρόσωπεῖον
ἢ καὶ ἑτέρως ὄντα θεὸν, κἂν οἱ ἀνθρωπίνως ἱερᾶσθαι λέγειν διὰ τὴν οἰκονομίαν· συνεδρεύει γὰρ τῷ θεῷ καὶ πατρὶ, καὶ ἐν
τοῖς ἀνωτάτω θρόνοις ἱερᾶται διαπρεπῶς. θορυβεῖ σε τὸ ἀνθρώπινον; ἐκ ἀπαλλάξαι δυνατὸν τὴν ἐνανθρώπησιν; οὐκ

te, vt non intretis in tentationem. Cum enim sua facta tamquam sanctæ conuersationis formã proposuisset vt tori prodesset orbi, humanitatis infirmitates proprias fecit. ob quam causam? Vt & secundum veritatem homo factus crederetur, licet permansisset quod erat, hoc est Deus. Sed nescio, quomodo qui Christum se vnum dicere fingunt, & Filium & Dominum, eumdem Deum & hominem, non illud ex Deo natum Verbum appellari dicunt Pontificem & Apostolum confessionis nostræ, quando factum est homo; sed velut alterum quemdam singulariter hominem ex semine Dauid vocatum ad hoc affirmant; metuentes fortasse, ne peruersa Nestorij opinione contempta, recta sapere deprehendantur. Ait enim sic ille: Iste fidelis Deo factus Pontifex. factus est enim hic, non sempiterne ante fuit hic, qui paulatim ad Pontificis prouectus est, hæretice, dignitatem.] Deinde vt ipse putat, confirmans in veritate suas voces, intulit dicens: De quo & Ioannes dicit in Euangelijs: IESVS autem proficiebat ætate & sapientia & gratia. Et rursus: Cũ sit nobis hic solus Pontifex, cõpatiens, ac cognatus, & stabilis, á firma in eũ fide nolite deficere. Ipse enim nobis pro benedictione promissa ex semine Abraham missus est, tamquã pro se & genere suo corporis sacrificiũ oblaturus.] Illius autem execrabilitatis optimus imitator egregius iste Theodoretus, non erubescit dicens: Humanam naturam assumpsit, & hanc vltra communes statuit pontifices, sicut & Paulus ait: Omnis enim Pontifex ex hominibus assumptus, pro hominibus constituitur in his quæ sunt ad Deum, compati valens ignorantibus & errantibus, quoniam & ipse circumdatus est infirmitate: & propterea debet quemadmodum pro populo, ita etiam pro semetipso offerre pro peccatis.] Putas non hominem nobis communem, quantum ad suum placitum, effecit Emmanuel? Non similia sensit his qui nuper à nobis nominati sunt, & eamdem parturientia blasphemiam? Dic mihi, metuis pontificij modum saluatoris omnium nostrum IESV Christi? incongruum esse dicis Deo Verbo humane sacrificium ministrare propter dispensationem? Ergo aufer personam, nega haud dissimulanter inhumanationem Verbi, propter quam nominatũ est etiam Pontifex. Numquid Patri sacrificantem vides tamquam alteri & potiori Deo? Numquid aspexisti hostias immolantem illorum more qui ex hominibus assumpti sunt, & compati possunt ignorãtibus & errantibus, eo quòd & ipsi sint in nostris infirmitatibus? Non considerasti, quia ab omnibus fidem, siue fidei cõfessionem sibimet consecrat, & per omnia sancto Patri? Dic mihi, putasne morẽ esse humani sacrificij, fidem petere ab eis qui in odorem suauitatis sese obtulerunt in spiritu? Contemplare vero etiam aliter existentem Deum, licet dicatur humane sacerdotio fungi propter dispensationem. Adsidet enim Deo & Patri, & in sublimibus sedibus decorus apparet. Turbat te quod est humanum? quod est Deum decens, à terroribus non absoluit? Non

Hebr. 3. a.
Habetur Luc. 2. g. 52.
Hebr. 4. e. 15.
Gen. 17.
Hebr. 5. a.
Ephes. 5. a.

καταστήσομεν πίστιν. πρῶτον μὲν γὰρ οὐδαμοῦ σαρκὸς νοερᾶς ἐμνημόνευσεν, οὔτε ἄνθρωπον τέλειον τὸν ἀναληφθέντα ὡμολόγησεν, ἀλλὰ πανταχοῦ σάρκα λέγει, τοῖς Απολιναρίου δόγμασι συνακολουθῶν· ἔπειτα τὴν τῆς κράσεως ἔννοιαν, ἑτέροις ἐμβαλὼν ὀνόμασι, κατασπείρει τοῖς λόγοις. ἐνταῦθα γὰρ σαφῶς, ἄψυχον τὴν τοῦ κυρίου σάρκα φησίν· εἴ τις γὰρ, φησὶ, τὴν τοῦ κυρίου σάρκα, μὴ ἰδίαν αὐτοῦ τοῦ ἐκ θεοῦ πατρὸς λόγου, ἀλλ' ὡς ἑτέρου παρ' αὐτὸν λέγει, ἀνάθεμα ἔστω. ἐξ ὧν εὔδηλον, οὐχ ὁμολογεῖ ψυχὴν ἀνειληφέναι τὸν θεὸν λόγον, ἀλλὰ σάρκα μόνην· αὐτὸν δὲ εἶναι ἀντὶ ψυχῆς τῇ σαρκί. ἡμεῖς δὲ ζωοποιὸν εἶναι φαμὲν τὴν ἔμψυχον, καὶ λογικὴν τοῦ κυρίου σάρκα, διὰ τὴν ἡνωμένην αὐτῇ ζωοποιὸν θεότητα. ὁμολογεῖ δὲ αὐτὸς ἄκων τῶν δύο φύσεων τὸ διάφορον, σάρκα λέγων, καὶ θεὸν λόγον, καὶ ἰδίαν αὐτοῦ προσαγορεύων τὴν σάρκα. οὐκοῦν οὐχ ὁ θεὸς λόγος εἰς σαρκὸς ἐτράπη φύσιν· ἀλλ' ἰδίαν ἔχει σάρκα, τὴν ἀναληφθεῖσαν φύσιν, καὶ ζωοποιὸν αὐτὴν τῇ ἑνώσει πεποίηκεν.

ἐνταῦθα

σως, εὔδηλος οὐχ

Απολογία Κυρίλλου.

Οἱ τῶν εἰς ὀρθότητα, καὶ ἀλήθειαν ἐννοιῶν ἐξ ἀμαθίας ἀπολισθήσαντες, καὶ μονονουχὶ λέγοντες· ἐθέμεθα ψεῦδος τὴν ἐλπίδα ἡμῶν, τῷ ψεύδει σκεπασθησόμεθα, ἀπριμερίμνως ἐκφέρουσιν, οὐ μεμνημένοι λεγούσης τῆς θεοπνεύστου γραφῆς· κρίμα δίκαιον κρίνετε· καὶ πάλιν· μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται. ἡμεῖς γὰρ ζωοποιὸν φαμὲν εἶναι τὸ ἅγιον σῶμα τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ· καὶ γὰρ ἐστιν, οὐχ ἑνὸς ἁπλῶς τῶν καθ' ἡμᾶς ἀνθρώπου κοινοῦ, ἴδιον δὲ ἀληθῶς τοῦ τὰ πάντα ζωογονοῦντος λόγου· ἴδιον δὲ οὕτως, ὡς ἂν εἰ καὶ τῶν καθ' ἡμᾶς ἑκάστου τυχὸν ἴδιον λέγοιτο τὸ σῶμα αὐτοῦ. ὁ δὲ χρηστὸς οὑτοσὶ, καὶ τῆς καθ' ἡμῶν γλωσσαλγίας οὐδένα τρόπον ἀνεπιτήδευτον ἀφεὶς, καίτοι συναινῶν οἷς ἔφην, ἐπιφημίζει πάλιν ἡμῖν τῆς Απολιναρίου κακοδοξίας τὸν μῶμον, καὶ οὐκ αἰσχύνεται λέγων, ὅτι λέξεσιν ἑτέραις τὸ τῆς κράσεως, ἤτοι συγχύσεως ἐπικρύπτει χρῆμα, καὶ ἄψυχον εἶναι διαβεβαιοῦται τὴν ἑνωθεῖσαν τῷ λόγῳ σάρκα. ἀλλ', ὦ βέλτιστε, φαίη τις ἂν εἰκότως, ἆρ' οὖν τοῖς ἴσοις περιβαλεῖς ἐγκλήμασι καὶ τὸν μακάριον εὐαγγελιστὴν Ιωάννην; ἔφη γὰρ, ὅτι ὁ λόγος σὰρξ ἐγένετο· καταλαζονεύσῃ γὰρ καὶ αὐτοῦ, καὶ ἐρεῖς, ὅτι ψυχῆς οὐκ ἐμνημόνευσε νοερᾶς, καὶ ἄψυχον εἶναι φησὶ τοῦ κυρίου τὴν σάρκα. τί δὲ, ὅταν καὶ αὐτοῦ λέγοντος ἀκούσῃς τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ· ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς· καὶ πάλιν· ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ· καὶ πάλιν· καὶ ὁ ἄρτος δὲ, ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. ἐπιπήδησον, εἰ δοκεῖ, καὶ τοῖς αὐτοῦ λόγοις· σάρκα γὰρ ὀνομάζει μόνην, καὶ ψυχῆς ἐν τούτοις τῆς νοερᾶς οὐδεμίαν παντελῶς πεποίηται μνήμην. ἀλλ' εἴπερ ἦσθά τις σοφὸς, καὶ ἀγχίνους, οὐκ ἂν ἠγνόησας, ὅτι καὶ ἀπὸ μόνης ἔσθ' ὅτι τῆς σαρκὸς τὸ ἐκ ψυχῆς, καὶ σώματος κατασημαίνεται

A patefaciemus. Primum quidem nusquam carnis intelligentis meminit, neque assumptum confessus est hominem perfectũ: quin potius vbique carnem dicit, sequens Apollinarij dogmata. deinde sententiam de mixtione alijs nominibus introductam, sermonibus suis inserit. hinc enim aperte carnem Domini inanimatam dicit. Si quis enim, inquit, carnem Domini non propriam Verbi Dei Patris, sed tamquam alterius pręter ipsum dicit, anathema sit. Ex quibus patet, non confiteri eum, sumpsisse Verbum animam, sed carnem tantum; ipsum autem Verbum fuisse carni pro anima. Nos autem viuificam esse dicimus animatam & rationalem Domini carnem, propter diuinitatem viuificam ei vnitam. Confitetur autem ipse inuitus differentiam duarum naturarũ, cum dicit carnem, & Verbum Deum, & propriã eius carnem appellat. Ergo Deus Verbum non est conuersum in naturam carnis, sed propriam habet carnem, naturam scilicet assumptam, & eam fecit vnione viuificam.

B

Cyrilli defensio.

Qui à rectis verisq. sententijs propter ignorantiam exciderunt, & fere dicunt: Posuimus mendacium spem nostram, mendacio tegemur; inconsiderate pronuntiant, immemores scripturæ diuinitus inspiratæ, quæ dicit: Iustum iudicium iudicate. & rursus: Testis falsus non erit impunitus. Nos siquidem sanctum corpus saluatoris nostri Christi viuificũ esse dicimus. est enim non vnius simpliciter hominis vulgaris è nostro numero, sed vere propriũ Verbi omnia viuificantis: sic autem proprium, vt si forte dicatur vniuscuiusque nostri proprium corpus suum. Hic autẽ bonus vir, nullũ genus maledicentiæ in nos intentatum prætermittens, quamuis ijs quę dixi assentiatur, inurit rursus nobis maculã falsæ sententiæ Apollinarij, & non pudet eũ dicere, quòd alijs nominibus rem mixtionis, siue confusionis occultẽ, & carnem Verbo vnitam inanimatam esse affirmem. At, ò optime, dicat aliquis, & merito, an idẽ crimen inferes beato Ioanni Euangelistæ? Dixit enim: Verbum caro factum est. Nã in eum quoque te arroganter efferes, & dices quòd animę intelligentis non meminit, & carnem Domini dicit esse inanimatam. Quid, cum audies Christum ipsum omnium nostri saluatorem dicere: Amen, amen dico vobis, nisi mãducaueritis carnem Filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis. & rursum: Qui manducat meam carnem, & bibit meum sanguinem, in me manet, & ego in eo. & iterum: Et panis, quem ego dabo, caro mea est, quã ego dabo pro mundi vita. Reprehende, si videtur, hæc verba. Carnem enim nominat solã, & nullam penitus in his animæ intelligentis mentionem fecit. Atqui si sapiens & acuto ingenio fuisses, non ignorasses, quòd interdum sola carne animal ex anima & corpore constans,

C

D

E

Esa. 29. d. 15.

Zachar. 7. c. 9.

Prouer. 19. a. 5.

Ioan. 1. b.

Ioan. 6. f. 53.

Ibid. f. 56.

Ibid. f. 51.

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Keats's publishers, Taylor and Hessey, were
not willing to publish the poem, and it was
printed by Charles and James Ollier in
1820. Keats's friend Charles Brown
wrote that Keats "was not pleased with
the printing, and he was right, for it is
full of errors." Keats's friend Richard
Woodhouse wrote that Keats "was
annoyed at the publication, and
especially at the printing."

The poem was published in a volume
with "Isabella; or, The Pot of Basil" and
"The Eve of St. Agnes." The volume
was published on July 1, 1820, and
was dedicated to Leigh Hunt.

1,000,000. Electric Switch. Frederick Wm. Wood, Philadelphia, Pa. Filed Jan. 3, 1911. Serial No. 600,000. Claims 5. Class 200, Subclass 50.

1. In an electric switch, the combination with a base, of a pivoted arm, a contact carried by said arm, a fixed contact, a spring connected to said arm, and a toggle connected to said spring.

2. In an electric switch, the combination with a base, of a pivoted arm, a contact carried by said arm, a fixed contact, a spring connected to said arm, a toggle connected to said spring, and a handle for operating said toggle.

3. In an electric switch, the combination with a base, of a pivoted arm, a contact carried by said arm, a fixed contact, a spring connected to said arm, a toggle connected to said spring, a handle for operating said toggle, and a stop for limiting the movement of said handle.

4. In an electric switch, the combination with a base, of a pivoted arm, a contact carried by said arm, a fixed contact, a spring connected to said arm, a toggle connected to said spring, a handle for operating said toggle, a stop for limiting the movement of said handle, and a guard for said contacts.

5. In an electric switch, the combination with a base, of a pivoted arm, a contact carried by said arm, a fixed contact, a spring connected to said arm, a toggle connected to said spring, a handle for operating said toggle, a stop for limiting the movement of said handle, a guard for said contacts, and a terminal for said fixed contact.

1,000,001. Method of Making Glass. Arthur Edwin Williams, Pittsburgh, Pa. Filed Jan. 3, 1911. Serial No. 600,001. Claims 3. Class 65, Subclass 1.

1. The method of making glass which consists in melting the batch, and adding thereto a small quantity of a substance containing boron.

2. The method of making glass which consists in melting the batch, and adding thereto a small quantity of boric acid.

3. The method of making glass which consists in melting the batch, and adding thereto a small quantity of borax.

1,000,002. Apparatus for Manufacturing Glass. Arthur Edwin Williams, Pittsburgh, Pa. Filed Jan. 3, 1911. Serial No. 600,002. Claims 4. Class 65, Subclass 2.

1. In an apparatus for manufacturing glass, the combination with a furnace, of a feeder, a blowpipe, and a mold.

2. In an apparatus for manufacturing glass, the combination with a furnace, of a feeder, a blowpipe, a mold, and a gathering hook.

3. In an apparatus for manufacturing glass, the combination with a furnace, of a feeder, a blowpipe, a mold, a gathering hook, and a cutting shear.

4. In an apparatus for manufacturing glass, the combination with a furnace, of a feeder, a blowpipe, a mold, a gathering hook, a cutting shear, and a lehr.

1,000,003. Process of Refining Petroleum. Arthur Edwin Williams, Pittsburgh, Pa. Filed Jan. 3, 1911. Serial No. 600,003. Claims 3. Class 196, Subclass 1.

1. The process of refining petroleum which consists in distilling the crude oil, and adding to the distillate a small quantity of a substance containing boron.

2. The process of refining petroleum which consists in distilling the crude oil, and adding to the distillate a small quantity of boric acid.

3. The process of refining petroleum which consists in distilling the crude oil, and adding to the distillate a small quantity of borax.

1,000,004. Apparatus for Refining Petroleum. Arthur Edwin Williams, Pittsburgh, Pa. Filed Jan. 3, 1911. Serial No. 600,004. Claims 4. Class 196, Subclass 2.

1. In an apparatus for refining petroleum, the combination with a still, of a condenser, a receiver, and a storage tank.

2. In an apparatus for refining petroleum, the combination with a still, of a condenser, a receiver, a storage tank, and a pump.

3. In an apparatus for refining petroleum, the combination with a still, of a condenser, a receiver, a storage tank, a pump, and a heater.

4. In an apparatus for refining petroleum, the combination with a still, of a condenser, a receiver, a storage tank, a pump, a heater, and a filter.

1,000,005. Process of Refining Petroleum. Arthur Edwin Williams, Pittsburgh, Pa. Filed Jan. 3, 1911. Serial No. 600,005. Claims 3. Class 196, Subclass 1.

1. The process of refining petroleum which consists in distilling the crude oil, and adding to the distillate a small quantity of a substance containing boron.

2. The process of refining petroleum which consists in distilling the crude oil, and adding to the distillate a small quantity of boric acid.

3. The process of refining petroleum which consists in distilling the crude oil, and adding to the distillate a small quantity of borax.

1,000,006. Apparatus for Refining Petroleum. Arthur Edwin Williams, Pittsburgh, Pa. Filed Jan. 3, 1911. Serial No. 600,006. Claims 4. Class 196, Subclass 2.

1. In an apparatus for refining petroleum, the combination with a still, of a condenser, a receiver, and a storage tank.

2. In an apparatus for refining petroleum, the combination with a still, of a condenser, a receiver, a storage tank, and a pump.

3. In an apparatus for refining petroleum, the combination with a still, of a condenser, a receiver, a storage tank, a pump, and a heater.

4. In an apparatus for refining petroleum, the combination with a still, of a condenser, a receiver, a storage tank, a pump, a heater, and a filter.

Ο μακάριος Ησαΐας, δέσποτα, φησὶ, πρός με ἓν τῶν σεραφὶμ· καὶ ἐν τῇ χειρὶ εἶχεν ἄνθρακα, ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου· καὶ ἦλθε πρός με, καὶ ἥψατο τῶν χειλέων μου, καὶ εἶπεν· ἰδοὺ ἥψατο τοῦτο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ. Φαμὲν δὲ τὸν ἄνθρακα τύπον ἡμῖν, καὶ εἰκόνα πληροῦν τοῦ ἐνανθρωπήσαντος λόγου· ὃς, εἴπερ ἅψαιτο τῶν χειλέων ἡμῶν τουτέστιν, ὅταν τῇ εἰς αὐτὸν ὁμολογήσωμεν πίστει, τότε καὶ ἁπάσης ἁμαρτίας ἀποφαίνει καθαροὺς, καὶ τῶν δεχαίων ἐγκλημάτων ἐλευθεροῖ. πάλιν ἔστιν ἰδεῖν, ὡς ἐν εἰκόνι τὸν ἄνθρακα, ἐνωθέντα μὲν τῇ ἀνθρωπότητι τὸν ἐκ θεοῦ λόγον, οὐ μὴν ἀποβεβληκότα τὸ εἶναι, ὅ ἐστι, μεταστοιχειώσαντα δὲ μᾶλλον τὸ ληφθὲν, ἴδιον ἐνωθὲν, εἰς τὸ ἑαυτοῦ δόξαν τε, καὶ ἐνέργειαν. ὃν γὰρ τρόπον τὸ πῦρ ὁμιλῆσαν ξύλῳ, καὶ εἰσδὺνον αὐτὸ, καὶ περιλαβὸν μὲν αὐτὸ, καὶ σὺν ἐξίστησι μὲν τοῦ εἶναι ξύλον, μεθίστησι δὲ μᾶλλον εἰς τὸ τοῦ πυρὸς ἔψειν τε, καὶ φωτίζειν, καὶ πᾶν αὐτῷ τὸ ἴδιον ἐνεργάζεσθαι, καὶ ὡς ἤδη λελόγισται μετ' αὐτοῦ, οὕτω νοήσεις καὶ ὅλη κεκτῆσθαι. ἐνωθεὶς γὰρ ἀπορρήτως ἀνθρωπότητι θεὸς, τετήρηκε μὲν ἰδίαν τοῦθ', ὅπερ εἶναι φαμὲν μεμένηκε δ' καὶ αὐτὸς ὅπερ ἦν· ἐνωθεὶς δ' ἄπαξ, ὡς εἰς λελόγισται μετ' αὐτῆς, οἰκειούμενος μὲν τὰ αὐτῆς, ἐμποιῶν δὲ καὶ αὐτὸς αὐτῇ τῆς ἰδίας φύσεως τὴν ἐνέργειαν.

Ὅτι τῆς ἀσωμάτου θεότητος σῶμα γέγονεν ἡ σὰρξ, ψυχὴν ἔχουσα λογικὴν· ἢν ὅπερ διαίροντες ἀπ' ἀλλήλων αὐτὰ, πάντα τὸν καὶ πάντως ἀφανίζομεν τῆς ἐν χριστῷ γενομένης οἰκονομίας τὸν λόγον.

Ἐν τῷ ἄσματι τῶν ἀσμάτων αὐτὸς ἡμῖν εἰσκεκόμισται λέγων ὁ κύριος· ἐγὼ ἄνθος τοῦ πεδίου, κρίνον τῶν χειλέων. ὥσπερ οὖν ἡ ὀσμὴ ἀσώματον μέν τι χρῆμά ἐστι· κέχρηται δ' ὡσπερ ἰδίῳ σώματι τῷ, ἐν ᾧ ἐστι· πάλιν ἓν ἐξ ἀμφοῖν νοεῖται τὸ κρίνον, καταφθείρει δὲ πάντως τὸν ἐπ' αὐτῷ λόγον ἡ εἷς διάστασις, ἐν ὑποκειμένῳ γὰρ ἡ ὀσμή· ἔστι σῶμα τὸ ὑποκείμενον, οὕτω νοήσωμεν δ' ὅτι καὶ θεοῦ, θεότητος φύσιν τὴν ἰδίαν τε, καὶ ὑπερκόσμιον, ὑπεροχὴν διαιτᾶσαν τῷ κόσμῳ καθάπερ ἐν ὑποκειμένῳ τῇ ἀνθρωπότητι, καὶ τὸ ἀσώματον κατὰ φύσιν, καθ' ἕνωσιν οἰκονομικὴν μονονουχὶ θνητὰς καὶ ἐνσώματον διά τι τὸ θέλειν ἀπαγινώσκεσθαι διὰ σώματος. ἐνήργηκε γὰρ ἐν αὐτῷ τὰ θαυμαστά· σὺν οἷς νοεῖτ' ἂν εἰκότως ὡς ἐν ἰδίῳ σώματι τὸ ἀσώματον, καθάπερ ἀμέλει καὶ ἐν ὑποκειμένῳ τῷ ἄνθει τῆς εὐοσμίας τὸ χρῆμα· λέγομεν δὲ κρίνον τὸ συναμφότερον.

Ὅτι καὶ πρὸς ἕνωσιν ἀλληλικὴν συνιεμένοις τῷ λόγου πρὸς τὸ ἀνθρώπινον, ἀσύγχυτα μεμενήκασι τὰ ἡνωμένα.

Ἐνήργηται καὶ βούλησιν θεοῦ καὶ τὴν ἔρημον ἡ ἁγία σκηνὴ, καὶ ἐν αὐτῇ πολυτρόπως μορφούμενος ὁ Ἐμμανουὴλ· ἔφη γοῦν ὁ τῶν ὅλων θεὸς τῷ θεσπεσίῳ Μωϋσῇ· καὶ ποιήσεις κιβωτὸν μαρτυρίου ἐκ

ξύλων ἀ

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C

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E

De Carbone. Cap. IX.

BEatus Esaias: Missum est, inquit, ad me vnũ ex Seraphim, & in manu habebat carbonẽ, quem forcipe accepit ab altari, & venit ad me, & tetigit labia mea, & dixit: Ecce tetigit hoc labia tua, & auferet iniquitates tuas, & peccata tua purgabit. Carbonem autem dicimus figuram & imaginem nobis exhibere Verbi hominis facti: quod si labia nostra tetigerit, id est, cum fidem in ipsum confessi fuerimus, tunc nos ab omni peccato puros efficiet, & pristinis criminibus liberabit. Ceterum tamquam in imagine licet in carbone cõspicere vnitum quidem humanitati Deum Verbum, non tamen abiecisse quod est, sed potius trãsformasse assumptam seu vnitam naturam, in suam gloriam & operationem. Quemadmodum enim ignis ad lignum accedens, & in id penetrãs, comprehendit quidem ipsum, & quamuis à ligni statu ac natura non expellat, tamen speciem illius viresq. trãsmutat, & in eo quidquid sibi proprium est operatur, & cum ipso iam quasi vnum aliquid æstimatur: idem intellige & in Christo. Vnitus enim ineffabiliter humanitati Deus, seruauit quidem ipsam in eo quod est, & ipse permansit quod erat: semel tamen vnitus, quasi vnus iam cum ipsa putatur, ea quæ sunt illius, sua faciens; conferens autem ei etiam ipse naturæ suæ operationem.

Quòd incorporalis diuinitatis corpus facta sit ipsa caro, habens animam rationalem: & quòd, si ea à seipsa diuidere voluerimus, proculdubio labefactabimus rationem dispensationis, quæ in Christo intelligitur. Cap. X.

IN Cantico canticorum ipse nobis introductus est dicens Dominus [Iesvs Christus:] Ego flos campi, & lilium conuallium. Quemadmodum ergo odor res quidem est incorporea, habet autem quasi proprium corpus id, in quo inest; tamen vnum ex vtroque intelligitur lilium; sed corrumpitur omnino ratio ipsius, vnius rei discessu (in subiecto enim corpore odor est:) ita etiã in Christo intelligimus diuinitatis naturam, & illam excellentissimam maiestatẽ, vt odorem suauissimum mundo dispergeret, in ipsa humanitate tãquam in subiecto sitam; & id quod incorporale est per naturam, per vnionem dispensatoriam pæne dicam factum fuisse corporale, propterea quòd voluerit se cognosci per corpus. In eo enim diuina signa operatus est. Igitur id quod incorporale est, tamquam in suo corpore conuenienter intelligi potest, quemadmodum etiam odor in flore subiecto: lilium tamen iam simul vtrumque nominatur, & odor, & flos.

Quòd & vnito Deo Verbo vere humanitati, inconfusæ tamen substantiæ permanserint. Cap. XI.

ERectum est secundum Dei voluntatem sanctũ tabernaculũ per desertum, & in eo multis modis figurabatur Emmanuel. Ait enim Deus omnipotens ad diuinum Moysen: Et facies mihi arcam

Quod Deus sit.
Quod Deus sit vnus.
Quod Deus sit infinitus.
Quod Deus sit immutabilis.
Quod Deus sit æternus.
Quod Deus sit omnipotens.
Quod Deus sit omniscius.
Quod Deus sit omnipræsens.
Quod Deus sit iustus.
Quod Deus sit misericors.
Quod Deus sit veritas.
Quod Deus sit bonitas.
Quod Deus sit beatitudo.
Quod Deus sit pater.
Quod Deus sit filius.
Quod Deus sit spiritus sanctus.
Quod Deus sit creator.
Quod Deus sit conservator.
Quod Deus sit gubernator.
Quod Deus sit iudex.
Quod Deus sit redemptor.
Quod Deus sit sanctificator.
Quod Deus sit vocator.
Quod Deus sit glorificator.
Quod Deus sit dominus.
Quod Deus sit rex.
Quod Deus sit sponsus.
Quod Deus sit pastor.
Quod Deus sit medicus.
Quod Deus sit agricola.
Quod Deus sit vinitor.
Quod Deus sit ædificator.
Quod Deus sit sol.
Quod Deus sit lux.
Quod Deus sit ignis.
Quod Deus sit fons.
Quod Deus sit aqua.
Quod Deus sit panis.
Quod Deus sit vita.
Quod Deus sit cibus.
Quod Deus sit potus.
Quod Deus sit vestis

Mrs. Ann Hamilton, Mrs. Ann Hamilton, Mrs. Ann Hamilton,

Mar. 1. Ralph de Hengham, Chief Justice of the King's Bench, died.

Mar. 2. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 3. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 4. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 5. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

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Mar. 9. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 10. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 11. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 12. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

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Mar. 14. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 15. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

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Mar. 17. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 18. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 19. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 20. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

Mar. 21. Writ to the Sheriff of Northumberland to cause Robert de Umfraville, Earl of Angus, to do homage to the King for the lands which he holds of him in that county.

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Quod ecclesia non habet
potestatem coactivam
Quod ecclesia non habet
potestatem coactivam

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Mr. Asquith's statement that the Government would not proceed with the Bill without the consent of Ulster, and that they would not coerce Ulster, was received with cheers by the Unionists.

Mr. Bonar Law said that the Government had now made it clear that they would not proceed with the Bill without the consent of Ulster, and that they would not coerce Ulster. That was a great concession, and he thanked the Government for it. He hoped that the Government would now proceed with the Bill in a spirit of conciliation, and that they would not attempt to force it through the House.

Mr. Redmond said that he was glad to hear that the Government had made it clear that they would not proceed with the Bill without the consent of Ulster, and that they would not coerce Ulster. He hoped that the Government would now proceed with the Bill in a spirit of conciliation, and that they would not attempt to force it through the House.

Mr. Asquith said that he was glad to hear that the Government had made it clear that they would not proceed with the Bill without the consent of Ulster, and that they would not coerce Ulster. He hoped that the Government would now proceed with the Bill in a spirit of conciliation, and that they would not attempt to force it through the House.

Mr. Bonar Law said that he was glad to hear that the Government had made it clear that they would not proceed with the Bill without the consent of Ulster, and that they would not coerce Ulster

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Chapter CDLX

ἐφάνετο. Διὰ τοῦτο καὶ ἐν παραρραίοις ἐστὶ, καὶ ὑπὸ ἀγγέλων δοξάζεται· ὁ δὲ ἀστὴρ καταβαίνων πρὸς τοὺς μάγους· οὔτε γὰρ τοὺς τόπους ἀμείβουσιν οἱ ἀστέρες· ἀλλ' ἐπειδὴ τῶν Χαλδαίων ἡ γῆ πλείους ἔχει τῇ κινήσει τῶν ἀστέρων προσέχοντας, ἡ δύναμις ἡ κρείττων, ὁδηγοῦσα τοὺς μάγους, ἀστέρος εἰλήφθη ἰδίωμα· ἵνα ἀφ' ὧν ἔμαθον οἱ Χαλδαῖοι, μάθωσιν ὃ οὐκ ἠδεισαν· καὶ ἀστρονομίᾳ προσέχοντες, αὐτοῖς τοῖς ἄστροις τὰ τοῦ Χριστοῦ διδαχθῶσι μυστήρια. ἔστι γὰρ οὐκ ἀστὴρ, ἀλλὰ δύναμις ἀγγελικὴ, ὁδηγοῦσα τοὺς βαρβάρους πρὸς τὴν εὐσέβειαν, αὐτὸς ὁ εὐαγγελιστὴς δηλοῖ, τὸν ἀστέρα τοτὲ μὲν καὶ ἐν ἡμέρᾳ φαίνεσθαι, ποτὲ δὲ καὶ κρύπτεσθαι, λέγων· ἄλλοτε δὲ καὶ ὁδηγεῖν αὐτὸν τοὺς μάγους, φησὶ, καὶ σὺν αὐτοῖς ἐλθεῖν τὴν Βηθλεέμ ἐκείνην· ὅπερ οὐκ ἄν τις εἴποι περὶ τῶν συνήθων ἀστέρων· δῆλον τῇ αἰσθήσει ποιεῖν, ἀλλὰ δύναμιν ἐν ἄστρου σχήματι φαινομένην τοῖς ἀστρονόμοις. τὸ δὲ, ἧκεν ἐπάνω οὗ ἦν τὸ παιδίον, πρὸς τὸν ἀστέρος ῥηθὲν, δύναμιν εἶναι τὸ φαινόμενον, μᾶλλον σαφῶς. οὐ γὰρ ἄν τις τῶν ἐν οὐρανῷ πεπηγότων ἀστέρων δῆλος ἐγένετο, ἐπάνω στὰς τοῦ παιδίου· ἐπειδὴ τὸ τοῦ διαστήματος μέγεθος, τῆς ὄψεως κλέπτον τὸν κρίσιν, οὐδὲ στάσιν, οὐδὲ κίνησιν τῶν ἀστέρων, δήλων τῇ αἰσθήσει ποιεῖ. ἔστη, φησὶν, ὁ ἀστὴρ ἐπάνω, οὗ ἦν τὸ παιδίον. στὰς οὖν ἀπολιπὼν τὸ ὕψος ὁ φαινόμενος ἀστὴρ, χαμαιλαίτερος γέγονεν, ἵνα τῇ στάσει δείξῃ τοῦ βασιλέως τὴν γέννησιν. καὶ γὰρ ὡς βασιλέα ἐζήτουν οἱ μάγοι, βασιλέως ἐπερωτῶντες τὸν τόπον, καὶ τοῖς ἰουδαίοις λέγοντες· ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. βασιλέα ζητεῖς, ὦ μάγε; καὶ τίνος ἕνεκεν ὡς θεῷ προσφέρεις τὸν λίβανον; ἀλλ' οἶδα τὸν βασιλέα, καὶ θεὸν ἐγνώκαμεν. Διὰ τοῦτο καὶ χρυσὸν αὐτῷ προσφέρω, καὶ λίβανον, τοῖς δώροις ὁμοῦ καὶ θεὸν, καὶ βασιλέα μυοῦντες. Ἀλλ' οὗτος, ὁ τότε μάγος ἰλικὰς ἀῤῥήτῳ δυνάμει πρὸς τὴν εὐσέβειαν, καὶ νῦν τὴν φάτνην πεντήκοντα σωτηρίοις ἡμέραις, οὐκ ἐπὶ ἐν φάτνῃ τιθέμενος, ἀλλ' ὅτι τῆς σωτηριώδους τραπέζης πάντας προκείμενος· ἐκείνη γὰρ ἡ φάτνη τῆς τραπέζης ταύτης μήτηρ ἐγένετο· Διὰ τοῦτο ἐν ἐκείνῃ τίθεται, ἵνα ὅτι ταύτης βρωθῇ· καὶ γένηται τοῖς πᾶσι σωτήριον ἔδεσμα. ἀλλ' ἡ μὲν φάτνη τὸν λαμπρὸν αὐτὸν ἀπέδειξε τράπεζαν, ἡ δὲ παρθένος τοὺς χορεύοντας ἐβλάστησε τῆς παρθενίας· ἡ δὲ ἐν Βηθλεὲμ οἰκίσκος ἄπλετα πᾶσι τοῖς θεοφανεῖς τούτους ἀπέδειξε ναούς· τὰ δὲ τότε παράγοντα τῶν νῦν ἁμαρτημάτων λυτήρια γέγονεν. εἶδες τῆς τότε πενίας τὰ νῦν φαινόμενα κατορθώματα; εἶδες πλουσίαν ταύτην πτωχείαν πλούτου γεγυμνένην μητέρα; μὴ βλάπτει ἡ κάτω τοῦ μονογενοῦς πρὸς ὀλίγον ἄπλετα, τοσοῦτον πλοῦτον τῇ οἰκουμένῃ κομίσασα; τί οὖν ὀνειδίζεις Χριστῷ τὸν ἐν Βηθλεὲμ ἄπλετον; Διὰ τί πενίαν φέρεις εἰς μέσον, τὰ ἐξ αὐτῆς κέρδη τοῦ κόσμου μὴ λογιζόμενος; Διὰ τί ἀνάξιον λέγεις θεοῦ πάθος, τοσούτων ἀγαθῶν γινόμενον αἴτιον; Διὰ τί ἀφαιρῇ τῷ μονογενοῦς τὰ τραύματα, ὅς τοσοῦτον σωτήρια τοῖς ἀνθρώποις ἐπήγασε; τί παρακαθίζῃ

parebat. Propterea & pannis inuolutus est, & ab Angelis glorificatur, [& in præsepi positus, & à stella denuntiatus;] non à stella descendente ad Magos: neque enim stellæ loca permutant: sed quoniam Chaldęorum terra plurimos habet stellarum motus inspicientes, virtus quædam præstantior deducens Magos assumpsit stellæ speciẽ, vt ab ijs ipsis quæ didicerant Chaldæi, quod nescirent agnoscerent, & cum astronomiæ studiũ adhiberent, ab ipsis astris Christi mysteria docerentur. Quòd enim non erat stella, sed virtus angelica ducens barbaros ad pietatem, ipse Euangelista significat cum dicit, stellam hanc in die aliquando quidem apparuisse, aliquando rursum latuisse, aliàs vero deduxisse Magos, & cum ipsis in Bethleem profectam esse: quod nemo vtique facere dixerit vllum è solitis sideribus sensui notis, sed virtutem in stellę figura astronomis apparentẽ. Quod autem ait de stella, etiã stetisse eam super puerum, virtutem esse, quod apparebat, manifeste indicauit. Nulla etenim stella quæ in cælo sita est, super puerũ stare conspici potuisset, quoniam spatij magnitudo aspectus iudicium fugiẽs, neque statum neque motum stellarum manifestũ sensui facit. Stetit, inquit, stella supra locum, vbi erat puer. Ergo relinquens altitudinem stellæ quæ apparebat, humilior facta est, vt statu suo natiuitatem Regis ostenderet. Nam tamquam Regem quærebant Magi, Regis natiuitatem interrogantes, Iudæisq. dicentes: Vbi est qui natus est Rex Iudæorum? Vidimus enim stellam eius in Oriente, & venimus adorare eum. Regem quæris, ò Mage? Et cur tamquam Deo thus offers? Sed noui & Regem & Deum. Propterea & aurum ei offero & thus, muneribus simul Deum, simul Regem designans.

Matth. 2. b.

Ibid.

Ibid.

Sed iste, qui tunc Magos ineffabili virtute ad pietatem traxit, idem lætam hanc festiuitatem hodierno die constituit; non iam in præsepi positus, sed in hac salutari mensa propositus. Illud namque præsepe mater factum est huius mensæ. Propterea in illo est positus, vt in ista edatur, & fidelibus fiat salutaris cibus. Sed illud præsepe quidem claram hanc mensam designauit, Virgo autem choros istos virginum germinauit; Bethleemitici autem diuersorij vilitas, clara hęc templa extruxit; & panni, quibus tunc inuolutus est, facti sunt præsentium resolutio peccatorum. Vides illius paupertatis quæ nunc spectentur egregia opera? Vides paupertatem tantarum factam diuitiarum parentem? Numquid obest illa deorsum Vnigeniti ad exiguum tempus abiectio, quæ tantas diuitias contulit orbi terrarum? Quid ergo exprobras Christo Bethleemiticam humilitatem? Cur paupertatem profers in medium, lucra exinde orbi terrarum parta non computans? Cur indignam dicis Deo passionem, quæ tantorum bonorum facta probatur occasio? Cur aufers Vnigenito vulnera, quæ tantam salutem hominibus attulerunt? Cur adhæres profuderunt?

Ecclesiastical Commissioners for England, and the Governors of Queen Anne's Bounty, and the Commissioners appointed by the Act of the Session of Parliament holden in the fifth and sixth years of His late Majesty King William the Fourth, intituled An Act for the Commutation of Tithes in England and Wales, and the Commissioners appointed by the Act of the Session of Parliament holden in the sixth and seventh years of His said late Majesty, intituled An Act for the Commutation of Tithes in Ireland, and the Commissioners appointed by the Act of the Session of Parliament holden in the seventh year of His said late Majesty, intituled An Act for the Commutation of Tithes in Scotland, and the Commissioners appointed by the Act of the Session of Parliament holden in the first year of Her Majesty, intituled An Act for the Commutation of Tithes in Ireland, and the Commissioners appointed by the Act of the Session of Parliament holden in the fifth year of Her Majesty, intituled An Act for the 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thirty-fourth year of Her Majesty, intituled An Act for the Commutation of Tithes in Ireland, and the Commissioners appointed by the Act of the Session of Parliament holden in the two hundred and thirty-fifth year of Her Majesty, intituled An Act for the Commutation of Tithes in Scotland, and the Commissioners appointed by the Act of the Session of Parliament holden in the two hundred and thirty-sixth year of Her Majesty, intituled An Act for the Commutation of Tithes in Ireland, and the Commissioners appointed by the Act of the

the Duke of Newcastle, and the Earl of Hardwicke, who had been the principal ministers of the late reign, were not only left out of the new administration, but were also deprived of their employments in the household. The Duke of Newcastle was succeeded in the office of first lord of the treasury by the Earl of Bute, who had been groom of the stole to the late king, and was now appointed to the same office by the present king. The Earl of Hardwicke was succeeded in the office of president of the council by the Earl of Granville, who had been lord lieutenant of Ireland, and was now appointed to the same office by the present king. The Duke of Newcastle was succeeded in the office of lord chamberlain by the Earl of Pembroke, who had been master of the horse to the late king, and was now appointed to the same office by the present king. The Earl of Hardwicke was succeeded in the office of master of the horse by the Earl of Huntingdon, who had been lord chamberlain to the late king, and was now appointed to the same office by the present king. The Duke of Newcastle was succeeded in the office of lord steward by the Earl of Northumberland, who had been lord steward to the late king, and was now appointed to the same office by the present king. The Earl of Hardwicke was succeeded in the office of lord steward by the Earl of Suffolk, who had been lord steward to the late king, and was now appointed to the same office by the present king. The Duke of Newcastle was succeeded in the office of lord chamberlain by the Earl of Pembroke, who had been master of the horse to the late king, and was now appointed to the same office by the present king. The Earl of Hardwicke was succeeded in the office of master of the horse by the Earl of Huntingdon, who had been lord chamberlain to the late king, and was now appointed to the same office by the present king. The Duke of Newcastle was succeeded in the office of lord steward by the Earl of Northumberland, who had been lord steward to the late king, and was now appointed to the same office by the present king. The Earl of Hardwicke was succeeded in the office of lord steward by the Earl of Suffolk, who had been lord steward to the late king, and was now appointed to the same office by the present king.

A ἔργων ἐγένετο· πάντα καλὰ, ἢ καλὰ λίαν ἐαὐτῶν ἴδωμεν, ὡς ὁ πλάσης αὐτὰ γεγραμμένα. εἶδε γὰρ ὁ θεὸς τὰ πάντα, ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ λίαν. ἀπερίστατα βλέπε πάντα τοῖς ὀφθαλμοῖς· καὶ εἰ ὡς ὁ θεὸς αὐτὰ βλέπῃς, λίαν καλά. ἐξόρισον τὸ πάθος, καὶ γνωρίσῃς τὴν ἀγάπην τοῦ γεγραμμένου. τί οὖν θαυμαστὸν, εἰ ἐν ἰδίῳ ἔργῳ, καὶ οἴκῳ καταπαύσειεν ὁ θεός. Σὺ δὲ λέγῃς, ἀξίως μὲν αὐτὸν ἐν οὐρανοῖς κατοικεῖν· ἀναξίαν δὲ μονὴν αὐτὸν τὸν ἄνθρωπον εἶναι, κρίνων τὰ πράγματα, οὐ τῇ ἀληθείᾳ τῶν λόγων, ἀλλὰ τῇ πρὸ θέᾳ, καὶ τῇ ὑπολήψει. τί γὰρ ὑψηλότερον, εἰπέ μοι, οὐρανὸς, ἢ ἄνθρωπος; μὴ γάρ μοι τῇ τῶν στοιχείων λαμπρότητι, μηδὲ τῇ τῶν ἀνθέων ποικιλίᾳ τῆς φύσεως· μηδὲ τῇ ἐκπεπωμένῃ μαρμαρυγῇ τοῦ ἡλίου καταπλαγῇς· μηδὲ, ὅπερ ἐγὼ δέρμα πρὸς κρίσιν ἐνδέδυμαι, καὶ τὸν θεῖον ἰώβ· ἀλλὰ λογικῆς ψυχῆς τὴν ἀγάπην σκέψαι. βλέπε τὸν ἄνθρωπον καταπαλαίοντα, καὶ θαυμάσιον τὸ ζῶον. τοιοῦτον ἔχει πάντων ζώων κεφαλὴν τὸ, καὶ ἄρχειν δυνάμενον χειρὸς ἔλαβεν ὑπηρετουμένας τοῦ νοῦ τῇ σοφίᾳ, ὄργανα παντοδαπῆς τέχνης δημιουργά. μόνον τῶν κτηθέντων πάντων ἐλεύθερον ἀνάγκης γέγονε· κύριον γνώμης ἰδίας μόνον τὸν ἄνθρωπον ἔκτισεν ὁ θεός. οὐχ ὁρᾷς ἥλιον ἰωαγκασμένον τρέχοντα δρόμους; οὐ βλέπῃς μονοπόδην αὐτὰ τὸν Φορεά; Δίφ τί; ἐπιδὴ γνώμης ἰδίας ἢ γέγονε κύριος. οὐ δὲ περίεχε ἐλεύθερος· περάτιες ὁ βούλει, ὅτε ἔχεις ἀνάγκην ἀφεθῆναί σε βίᾳ, ἐλεύθερος τῇ ψυχῇ κατέστης. ἥλιος δοῦλος ἀνάγκης· ἄνθρωπος δὲ τὸν γνώμην ἐλεύθερος. τίς οὖν ἀμείνων, εἰπέ μοι, ὁ δοῦλος, ἢ ὁ ἐλεύθερος; ὁ ἐπὶ ζυγὸν ἀνάγκης, ἢ ὁ πίστις ἀνάγκης λυτέλυτος; ἀλλ' οὐδὲν θαυμαστὸν, οὐδὲ εὐδόξον, εἰ ἐν ἀνθρώπῳ φύσιν ὁ θεός· ὃν ἰδίαν εἰκόνα δῆθεν πλάσας ἠπατήσεν. τὸν γὰρ αὖθις τὸν ἄνθρωπον ἀθῆσαι δῆθεν ἐν προοιμίοις τῆς κτίσεως ἐπεθύμησε· χοῦν μὲν λαβὼν ἀπὸ τῆς γῆς, καὶ πλάσας αὐτὸν· εἰκόνα δὲ καταπαλαίσας τῆς ἰδίας θεότητος. Δίφ τί οὖν ὃν ἔμελλε τῇ καταπαλῇ πρᾶξαι, οὕτως ἐξ ἁπλοῦς φύσεως ἔπλασε; Δίφ τί μὴ ἀπὸ τῆς λαμπρότητος τοῦ ἡλίου λαβὼν, ἐποίησεν αὐτὸν τὸν ἄνθρωπον, ἀλλ' ἀπὸ γῆς, ἐχοὺς αὐτὸν Δίφ πλάσῃ, τοῦ κάτω κειμένου, καὶ πεφυμένου στοιχείου; τίνος ἕνεκεν, θέλεις μαθεῖν; ἐπιδὴ τῇ ἑαυτοῦ εἰκόνι ἔμελλε πρᾶξαι τὸν ἄνθρωπον, ἁπλῇ αὐτῷ δίδωσι τὴν φύσιν, ἵνα ἡ ὑπερβολὴ τῆς τιμῆς μὴ ἐπαίρῃ τὸν ἄνθρωπον εἰς ὑπόνοιαν· ἵνα ὅταν ὑπὲρ τὴν φύσιν τιμήσῃ, συσταλῇ τῇ μνήμῃ τῆς φύσεως, καὶ γνωρίσῃ τὸ μέγεθος τῆς τιμῆς, ἃ τῆς αὐτοῦ ἀξίας, ἀλλὰ τῆς χάριτος ἃ δεδώκησε. σὺ οὖν ἃ τὸν ἄνθρωπα ἃ καταπαλαίσαντος λύ, τὸ τὴν εἰκόνα ἃ θεῖα ἐν γῆς ἔχειν τὴν φύσιν· ἐντέχνευσε γὰρ ἔχειν τὴν φύσιν μετρίαν φρονήματος. ὥστε δοῦλος ζῶον ὁ ἄνθρωπος, καὶ ὕστερον ὠφελήθη τῆς ἐπιπλήξεως παθήματος. μὴ γὰρ δυ-

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featur indignum. Omnia namque bona, & quidem valde bona, si ea intueamur, vt cõditor iam
Genes. 1. facta intuitus est. Vidit enim Deus omnia quæ fecerat, & ecce bona valde. Omnia proinde quæ aspicis, oculo à perturbationibus immuni aspice; & si vt ipse Deus ea videbis, omnia esse valde pulchra deprehendes. Abijce passionem, & summam in Dei opere nobilitatem comperies. Quid ergo mirum est, si Deus in proprio opere ac domo habitare voluerit?

Sed dicis, decenter illum quidem in cælis habitare: sed hominem indignam ipso habitatione putas, non veritate rationum, sed sola passione, anticipataq. opinione rei naturam iudicans. Dic quæso, quid sublimius, cælum ne, an homo? Non mihi iam elementorum splendorem attendas; non propter coloris elegantiam rerum naturas præferas; non coruscantis Solis radios obstupescas; non te moueat, quòd ego, iuxta diuinum Iob, pelle & carne indutus sum: sed rationalis animæ excellentiam considera, hominis constitutionem contuere; ita hoc animal admirabere. Mentem habet, qua ceteris omnibus animantibus dominari ac imperare potest. Manus sortitus est mentis intelligentiæ administras, quibus tamquam instrumentis omne artificij genus operatur. Solum hoc animal inter cetera omnia à coactione liberum conditum est: solum hominem suæ voluntatis dominum creauit Deus. Nonne cernis solem naturali quadam necessitate adactum volui? nonne constantem, semperq. sibi similem illius conuersionem aduertis? Cur autem hoc? Quia suæ voluntatis non habet arbitrium: tu vero procedis liber, facis quod lubet; necessitatem quæ te per vim impellat, nullam pateris; animo constitutus es libero. Sol famulatur necessitati; homo voluntatem sortitus est liberam. Quis ergo, dic mihi, præstantior est, seruus, an liber? necessitatis iugo subiectus, an ab omni necessitate immunis? Nihil igitur mirum, nihil incredibile ac nouum, si in homine habitauit Deus, quem ad suam imaginẽ formatum benigne complexus est. Suum namque erga hominem consilium in ipso statim creaturæ primordio declarauit:
Genes. 1. puluerem quidem ex terra sumens formauit eum, & simulacrum suæ diuinitatis effecit. Sed cur, quem tanto ornatu decoraturus erat, ex tam vili substantia formauit? Cur non ex Solis splendore materiam sumens, ipsum hominem condidit; sed ex terra, terræq. puluere, elemento vtique infimo, omniumq. pedibus conculcato, illum effinxit? Vis scire, quam ob causam? Quoniam hominem sua imagine honoraturus erat, ipsum ex vili natura formauit, ne forte honoris excellentia eleuaret hominem in superbiam: vt cum super naturam eum honoraret, abiectæ naturæ suæ memoria à fastu compesceretur; simulq. agnosceret, honoris amplitudinem non sui meriti esse, sed largitoris gratiæ. Pertinuit itaque & hoc quoque ad creatoris benignitatem, vt ipsa imago Dei ex terra haberet naturæ originem. Naturam enim illam pro moderati animi pignore habebat. Est ergo nobile animal homo; licet passionibus postea subeuntibus, magna ignominia sit affectus. Non enim

γὰρ αὐτὸν ἴδῃς προσκεκρουκότα, ἀλλὰ πρὸ τῆς παραβάσεως τοῦ νόμου τῆς εἰκόνος τοῦ θεοῦ τὴν ἀξίωσιν λόγισαι. τί οὖν ἐξουθενίζεις τὸν ἐκπεσόντα, τῆς πρώτης αὐτοῦ καταστολῆς ἀπηλεημένον, καὶ τὴν τιμὴν τὴν ἀρχαίαν οὐ λογιζόμενος, ὃν αὖτις πάλιν μετὰ πολλῆς τῆς φιλοτιμίας ἀποδέδωκεν ὁ θεὸς, ἐνώσας ἑαυτῷ τὴν ἰδίαν εἰκόνα; οὐδὲν οὖν ἀπᾴδον τῆς ἐκείνου φιλανθρωπίας ἐφάνη. οὐδὲ γὰρ ἐφύβρισεν ἀγαθῷ δεσπότῃ, κοινωνήσας δούλῳ τῶν δουλικῶν εἰς ὠφέλειαν οἰκέτου. οὐ γὰρ ὑβρίζεται τούτοις ὁ ἀγαθός· ἀλλ' ὅπερ ἐστὶ, λέγε τῶν τοιούτων γνωρίζεται. καὶ μὴ θαυμάσῃς τοῦ πράγματος· καὶ γὰρ νῦν, ἐὰν σαυτὸν οἶκον κατασκευάσῃς θεοῦ, καὶ ἐν σοὶ κατοικεῖ, εἰ δὲ μὴ οὕτως, ὡς ἐν τῷ Χριστῷ· ἐν Χριστῷ γὰρ κατῴκει πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. ἀλλ' ὦ τοῦ θαύματος· πᾶν τὸ πλήρωμα τῆς θεότητος ἐν ἑνὶ σωματικῶς κατοικεῖ, καὶ πάντα πληροῖ, καὶ ὑπερέχει τὴν κτίσιν, ὅλος ὢν ἐν ἑνὶ, καὶ τῶν κτισμάτων οὐδενὸς χωριζόμενος. καὶ μὴ δή σοι τὸ εἰρημένον φαινέσθω ἀδύνατον· καὶ γὰρ κἀγὼ νῦν προφέρομαι λόγον· ὅτος ὁ λόγος ἐστὶν ἐν ἑνὶ, καὶ ἐν πᾶσιν ὁ λόγος γέγονε· καὶ ὅλον τὸν λόγον ἐχώρησεν ἕις, καὶ ὑπὸ πληθους ὁ λόγος οὐ περιγράφεται. εἰ γοῦν τὸ πρᾶγμα γενόμενον, καὶ θεραπεύοντα, καὶ ἐν ἑνὶ ὅλον οἰκεῖ, καὶ ἐν πᾶσι γίνεται, τί θαυμαστὸν σοι φαίνεται, εἰ θεὸς καὶ ὅλος ἐν ἀέρι ὤκησε, καὶ ἐν πᾶσιν ἀφίσκεται; ὑπὸ θεοῦ τοίνυν τῆς * νῦν πανηγύρεως, τὸν θεὸν γενέσθαι ἀνθρωπον, ἐλόμενον τὰ ἀνθρώπινα, ἵνα δῷ τὰ θεῖα· καὶ οἰκειωσάμενον τὰ πάθη, ἵνα χαρίσηται τὰ ἀπαθῆ· ὑπομεῖναι θάνατον, ἵνα τὴν ἀθανασίαν δωρήσηται· καὶ ἴδια τὰ τῶν ἀνθρώπων ἐκτήσατο πάθη, οὐ τὴν φύσιν μεταβαλλόμενος, τῇ δὲ γνώμῃ τοῦτο οἰκειούμενος· καὶ λίαν εἰκότως ταῦτα ποιεῖ, τὸν ἄνθρωπον σῶσαι βουλόμενος. διὰ ποίαν οὖν αἰτίαν ἴδια τὰ πάθη τὰ τῶν ἀνθρώπων πεποίηται; ἐπειδὴ ἐβούλετο * πάθος πάθει ἀναιρεῖν, καὶ θανάτῳ καταργῆσαι θάνατον. ὃ διὰ τῶν ὁμοιοπαθῶν τὰ ὁμοιοπαθῆ καταπαλαῖσαι ἠθέλησεν. οἰκειοῦται τὸν σταυρὸν, ἰδιοποιεῖται τὸ ῥάπισμα, τὸν δεσμὸν ἑαυτοῦ πεποίηται· ἵνα θεοῦ γενόμενα τὰ πάθη, καὶ παθῶν ἐξουσίαν λάβωσιν. οὔτε γὰρ φύσις θεοῦ ἠδίκηται· οὔτε γὰρ μεταβολῇ ἰδίᾳ τὰ πάθη ἐδέξατο· καὶ τὴν ἰσχὺν θεοῦ τὰ πάθη καὶ τὸ ὁμοιοπαθῶν λαμβάνει. λοιπὸν γὰρ ὁ θάνατος, ὡς θεοῦ γενόμενος, καταργεῖ τὸν θάνατον· καὶ ἀποθανὼν, λύει τὴν τυραννίδα τοῦ θανάτου· ἐπειδὴ καὶ θεὸς, καὶ ἄνθρωπος ἦν. οὐ γὰρ ψιλὸν ἄνθρωπον ἐσταύρωσαν οἱ ἰουδαῖοι, οὐδὲ τὴν ὁρωμένην μόνην καθήλωσαν φύσιν. ἀλλεῖς τὸν ἐν αὐτῇ θεὸν ἦλασαν τοῖς ἥλοις, τῆς ὁρωμένης φύσεως οἰκειωσαμένου τὰ πάθη. καὶ ἵνα σοι καὶ τοῦτο γένηται σαφὲς, ὅπερ ἐν ἀρχῇ ῥηθὲν ὑπόδειγμα τὸν λόγον ἀναγωμεν. κεῖσθω γὰρ βασιλέα φθέγγεσθαι λόγον· καὶ τοῦτον ἐντυποῦσθαι διὰ γραμμάτων χάρτῃ τινὶ, τῷ λεγομένῳ εἶναι ἐξαποστέλλειν τῆς πόλεσι, λόγον

enim illum ſpectes poſteaquam offendit; ſed illam diuinæ imaginis nobilitatem ante legis tranſgreſſionem æſtimes velim. Cur ergo [a] eiectum contemnis, primæ conditionis illius oblitus; honorémq. quo initio cumulatus fuerat, nullius eſſe pretij ratus, quem illi Deus, cum ſibi propriam imaginem vniſſet, munificentiſſime denuo reſtituit? Nihil proinde ab illius benignitate alienum admiſſum eſt. Neque enim turpe eſt bono domino, ſi in ſerui vtilitatem in quibuſdam ſeruilibus cum ſeruo communicet: ſiquidem qui bonus eſt, huiuſmodi rebus nulla iniuria violatur; ſed qualis nam ſit, per talia deprehenditur. Nec eſt quòd hac de cauſa mireris. Si enim dignũ Deo habitaculũ nunc teipſum conſtitueris, in te quoque habitabit, etiamſi non ad eum modum, quo in Chriſto. In Chriſto enim inhabitat omnis plenitudo diuinitatis corporaliter. Sed ò miraculum. Omnis plenitudo diuinitatis in vno habitat corporaliter, & tamen omnia implet, & vniuerſam excedit creaturam: totus exiſtit in vno, & à nulla creatura ſeparatur. Nec quod hic dicitur, tibi impoſſibile videatur. Etenim ego quoque verbum nunc profero, & hoc ipſum verbum totum eſt in vno, & totum rurſum in omnibus factum eſt: & totum hoc verbum hauſit vnus; neque à multitudine ita circumſcribitur, [quin ſinguli hauriant totum.] Si itaque res ortui occaſuiq. obnoxia, tota exiſtit in vno, & tota comperitur in omnibus; quid mirum tibi videtur, ſi Deus & totus in cælo erat, & totus inuenitur in omnibus?

Hodiernæ itaque ſolemnitatis cauſa & fundamentum eſt, Deum hominem factum ſuſcepiſſe humana, vt tribuat diuina: & proprias ſibi feciſſe paſſiones, vt nobis impatibilitatem donet: mortem ſubijſſe, vt immortalitatem nobis largiatur. Et licet humanæ naturæ incommoda vt propria ſuſcepit; propriam tamen naturam non demutauit; ſed voluntarie id tamquam ſuum ſibi vindicauit: & id quidem admodum appoſite fecit, poſteaquam hominem ſaluare propoſuerat. Sed quam ob cauſam humanæ naturæ paſſiones ſibi proprias fecit? Quia paſſiones per paſſionem adimere, mortemq. morte abolere, ac ſimilia ſimilibus voluit debellare. In ſe ſuſcepit crucem, ſuam fecit alapam, vincula ſua fecit, vt Dei propriæ effectæ paſſiones, aduerſus paſſiones acciperent poteſtatem. Neque enim Dei natura læſa eſt, nec per ſui mutationem paſſiones in ſe ſuſcepit; ſed fortitudinem illis diuinam contra eiuſmodi paſſiones tribuit. Mors namque veluti ipſius Dei facta mortem deſtruit: & moriens ille, mortis tyrannidem ſoluit, quoniam ſimul Deus & homo erat. Neque enim purum hominem crucifixerunt Iudæi; neque eam ſolam naturam, quæ cernebatur, transfixerunt; ſed in ipſum Deum, qui vnitæ naturæ perpeſſiones ſibi appropriabat, impij temerarijq. extiterunt. Vt autem & hoc ipſum quoque tibi perſpicuum euadat, ad exemplum in exordio propoſitum orationem rurſus reducamus. Fingamus itaque, Regem quempiam ſermonem depromere, qui libertatis, vel aliorum regalium munerum quibus oportet impertiendorum, decretum

[a] lapſum

Ecclesiæ, vel Monasterii, vel Hospitalis, vel Capellæ, vel Cimiterii, vel Domus, vel Curiæ, vel Grangiæ, vel Molendini, vel Furni, vel Vivarii, vel Piscariæ, vel Stagni, vel Vineæ, vel Terræ, vel Prati, vel Pascui, vel Nemoris, vel Pratariæ, vel Pasturæ, vel Decimæ, vel Pensionis, vel Portionis, vel Jurisdictionis, vel Pertinentiarum, vel Jurium, vel Bonorum, vel Possessionum, vel Quasi-possessionum, vel Aliorum quorumcunque Bonorum, quæ Ecclesia, vel Monasterium, vel Hospitale, vel Capella, vel Cimiterium, vel Domus, vel Curia, vel Grangia, vel Molendinum, vel Furnus, vel Vivarium, vel Piscaria, vel Stagnum, vel Vinea, vel Terra, vel Pratum, vel Pascuum, vel Nemus, vel Prataria, vel Pastura, vel Decima, vel Pensio, vel Portio, vel Jurisdictio, vel Pertinentiæ, vel Jura, vel Bona, vel Possessiones, vel Quasi-possessiones, vel Alia quæcunque Bona

προθώμεθα· εἰς ἀπόλειαν κατέβη Ἰησοῦς, οὐ μειωθεὶς τὴν φύσιν, ἀλλὰ τὴν χάριν δωρούμενος. ἔμεινεν ὁ ἦν, προσέλαβεν ὁ οὐκ ἦν. ἔμεινε Θεὸς διὰ τὴν ἰδιαν θεοῦ φύσιν· γέγονεν ὅπερ οὐ, διὰ τὴν σὴν φιλανθρωπίαν. μὴ οὖν τὸ εἶδος τῆς ἀπιμελείας ὕβριν νομίσῃς· μὴ ἐνυβρίσῃς τῷ ἰατρῷ, εἰ ἐν ἀπιμελείᾳ σώματος τὴν ὑγίειαν εἰργάσατο. οὐ γὰρ ὕβρις ἐστὶν ἡ ἀπιμέλεια, ἀλλὰ δεῖγμα φιλανθρωπίας. κατέβη πρὸς σε, οὐχ ἵνα μείνῃ κάτω, ἀλλ' ἵνα σε πρὸς ἑαυτὸν ἀναγάγῃ. μὴ δείσῃς τὴν καταβασιν, ἵνα μὴ ἀποστέρησις τὴν *ἀνάβασιν. δέξαι τὴν ὕβριν, τὴν σὴν δόξαν χαρήσεται. οὐχ ὕβρισται φύσις, ἀλλ' ἡ χάρις δωρεῖται σοι τὰ ἀγαθά. διὰ σὲ τὸν ὑβρισμένον οἰκέτην ὁ δεσπότης ὑβρίζεται. τὰ σὰ ἀνείληφεν, ἐπειδὴ σὺ τὰ ἐκείνα κατέλιπες· ἀποδράσαμεν ἡμεῖς ἀγαθοῦ δεσπότου· σὺν λυσιγκαμεν τῷ φιλῷ τοῦ δεσπότου δεδομένῳ χάριν· πρὸς χρείαν τῆς ἀπολλαυσιν ἣ παραδείσου ἐλάβομεν· τὸν νόμον παρετρώσαμεν· τὸν νομοθέτην παρέβημεν· τῷ ἐχθρῷ ἐπείθημεν· *ἐξεπέσαμεν τῆς τιμῆς· εἰς τὸν πρέσβυτον τόπον ἔπεσεν ὁ δραπέτης διηλθε· σὺν *ἀνέδυσε πρὸς τὸν δεσπότην· ἡ ἡδονὴ κάτω κατῆχε τὸν Φυγάδα· ἡ ἁμαρτία *δεσμώτην ἔχε τὸν δραπέτην· ἀπέγνω τῆς ἡμῶν Δεσποίνης, ὡς ἀδυναμίᾳ αἰσχυνθεὶς πρὸς τὸν θεόν. τί οὖν; ἡ ἐμὴ βραδύτης ζημιώσῃ θεὸν τὸ κάλλιστον κτῆμα τὸν ἄνθρωπον; ἀλλὰ σὺν λυσέχθη *τούτων ὁ τῶν ὅλων θεός. ἔδει γὰρ ἔδει, φθόνον κερδᾶναι δεσποτικῆς χάριτος· οὐδὲ τὸν τοῦ θεοῦ δωρεὰν ἔδει νικᾶσθαι ὑπὸ τῆς διαβολῆς τοῦ Διαβόλου. τί οὖν ὁ δεσπότης ποιεῖ; πρόσεισι πρὸς τὸν δραπέτην. ὁ γὰρ δοῦλος πρὸς ἐκεῖνον ἰέναι σὺκ ἠδύνατο, πρόσεισι πρὸς τὸν οἰκέτην, σὺκ ἐν ἀξιώματι δεσποτικῷ· σὺκ ἀγγέλων δορυφορίαν προπαιδεύων· σὺκ ἀρχαγγέλων κινῶν τὰς φάλαγγας· οὐ πῦρ κινῶν· οὐ στοιχεῖα συνεῤῥοῦν· τοῦτο γὰρ ἐῶ Φυγάδα ποιῆσαι τὸν δραπέτην· ἀλλὰ παραγίνεται, ἀγρεῦσαι τὸν Φυγάδα βουλόμενος, κατασχεῖν τὸ ἴδιον κτῆμα θέλων· ἃ συμβαῖ τῷ φαινομένῳ, ἀλλὰ πρὸς ὁμιλίαν ἐκκαλεῖται τῇ ἀπλείᾳ τοῦ προσώπου· γίνεται συνδοῦλος, ἵνα *ἀναδεχθῇ δεσπότης. διὰ τοῦτο γὰρ καὶ ὁ μέγας ἀπόστολος ἔλεγε· τοῦτο φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ. Ἰησοῦν ἐπαῴδῃς λέγω. εἰπέ, τίνα ἡ μήτηρ ἔθετο τῇ προσηγορίᾳ τῷ βρέφει; καλέσεις γὰρ, φησι, τὸ ὄνομα αὐτοῦ Ἰησοῦν. ποῦ ὁ διαιρῶν τὸν Χριστόν; ποῦ ὁ τὸ μυστήριον ἡμῶν ὁμωνυμίαν ἐργασάμενος; καὶ Χριστὸν μὲν ἕνα λέγων, δύο δὲ ὑποπτεύμενος· τὸν μὲν δοῦλον, τὸν δὲ δεσπότην· τὸν μὲν πάσχοντα, τὸν δὲ μὴ πάσχοντα; τίς ἡ ὄνησις τῆς μιᾶς προσηγορίας, δύο κειμένων πραγμάτων; τοῦτο φρονείσθω ἐν ἡμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ. Ἰησοῦν λέγω τοῦτον τὸν ὁρώμενον, ὃν οὕτως ἐκάλεσεν ἡ παρθένος. τοῦτο φρονείτω ἕκαστος ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ· τί γὰρ ἐφρονήσαμεν ἐν Χριστῷ Ἰησοῦ; ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν

litatem Deus sese demisit, nullam secundum propriam naturam perpessus diminutionem, sed hanc nobis gratiam faciens. Hoc quod erat permanens, assumpsit quod non erat. Deus esse non desitit propter propriam naturam: quod autem tu es, id factus est ille ob suam in te benignitatem. Ne igitur curationis modum in contumeliam vertas; neque improperes medico, si incorporis humilitate constitutus, tuam operatus est sanitatem. Non est illa humilitas probri loco; sed certum humanitatis argumentum. Descendit ad te, non vt in inferioribus perpetuo hæreat, sed vt te ad seipsum subuehat. Ne ergo inficieris descensum, vt non amittas ascensum: amplectere contumeliam, quę tuam peperit gloriam. Diuinitatis natura nullam ignominiam est perpessa; gratia autem tibi contulit beneficia. Propter te seruum ignominiam promeritum, ignominia afficitur Dominus. Quæ tua sunt ille assumpsit, quoniam tu quæ illius erant, deseruerat. Nos à pio Domino aufugimus, gratiamq. ab eodem oblatam non tulimus. Ad vlum delicias paradisi acceperamus; sed legem violantes, necnon in legislatorem præuaricantes, & hosti morem gerentes, ex honore excidimus. Interrestri hoc loco degebat ille fugitiuus, neque oculos ad Dominum subleuabat, voluptatis sensus deorsum mersum tenebat, ipsa vis peccati vinctum habebat fugitiuum; desperabat posse fieri, vt humana mens Deum suspiceret. Quid ergo? Numquid mea tarditas Deum pulcherrimæ huius possessionis, quæ homo est, iactura afficiet? Absit. nequaquam enim id vniuersorum Deus est passus. Nefas enim erat, vt inuidia gratiam Domini superaret: sed neque decebat, vt Dei donum insidijs diaboli quasi deuictum cederet. Quid igitur Dominus facit? Venit ad fugitiuum. seruus enim ad ipsum venire non poterat. Accedit ad seruum non maiestate herili, non Angelorum satellitia præmittens, non Archangelorum phalangas ciens, non igneos globos vibrans, non elementa concutiens; (hoc enim erat, facere vt fugitiuus Dominum aduenientem fugitaret,) sed ita accedit, vt fugitiuũ capiat, propriamq. possessionem recuperet. Non enim per visibilem speciem illum abigit; sed personæ humilitate ad familiaritatem & amicitiam prouocat; efficitur conseruus, vt dominus declareris. Propter hoc enim magnus ille Apostolus dicit: Hoc sentite in vobis, quod & in Christo IESV. IESVM hic vocat. Dic quæso, quale nomen mater infanti indidit? Vocabis, inquit, nomen eius IESVM. Vbi est ergo qui Christum diuidit? vbi qui nostrum hoc mysterium ad homonymiam redegit? vtpote vnum Christum nominans, re ipsa autem duos ponens; alterum seruum, alterum dominum; alterum patibilem, alterum impatibilem. Quid proficit vna appellatio, vbi duæ res ponuntur? Hoc, inquit, sentite in vobis, quod & in Christo IESV. IESVM enim nominat qui cernebatur, cui Virgo id nominis imposuerat. Hoc quiuis in se sentiat, quod est in Christo IESV. Quid ergo in Christo IESV sensimus? Nempe quòd cum in forma Dei esset, non

Philip. 2. b.

Luc. 1. v. 31.

Philip. 2. b

Ibid.

μωπάτω, καὶ ὑπερφυᾶ δυώαμίν τι, καὶ ἐξουσίαν. καὶ A non potuisset, nisi quadam lenitate ac mansuetudine temperata fuisset. Quare beatus propheta Dauid pro se aliisq. omnibus in terra degentibus preces fundens, modo ait: Memento Domine quoniam puluis sumus; modo rursum: Si iniquitates obseruaueris Domine, Domine quis sustinebit? Quin optimus quoque Iob à diabolo tentatus, cum in acerbissimis atque sæuissimis ærumnis teneretur, ad Deum clamabat: Quare, ait, non fecisti obliuionem iniquitatis meæ, & expiationem peccati mei? Obsignasti enim iniquitates meas veluti in sacculo, & notasti si quid etiam inuitus prævaricatus sum. Sed statim, opinor, dicet hic quispiam: Quid igitur, ò generosissime athletarum? Tu ne id crimini Deo vertis, quòd eius qui deliquit, non miseretur? Tu ne ob id statim legislatorem insimulas, quòd peccata non obliuiscitur? Næ, inquit ille. Qui enim natura sua misericors est, neque vulgarem inde gloriam obtinet, cur non etiam mihi talem se præbet? Si enim fieri potest, vt humana mens nullo pacto prolabatur, exactissime in illum iudex inquirat, obsignet iniquitates velut in sacculo, deneget obliuionem ijs qui ipsum vel inopinato interdum offenderunt. Si vero in multis offendimus omnes, omniq. vacare culpa in ipsum solum conuenit, delicta eorum libens obliuiscatur, qui imbecilles esse solent. Decet itaque excellentes præstantesq. naturas, vt sereno placidoq. sint animo. Hæc autem lenitas animiq. serenitas singulari modo adest diuinæ supremæq. illi naturæ, & ad illius exemplum, etiam vestræ maiestati, Christi amantissimi Imperatores. Siquidem cælestis illius regni quoddam simulacrum, & hominibus exemplum propositum vos estis, & quidem soli, in omnes imperium sortiri, vt timore ac mansuetudine subditos vestros conseruetis, & veluti illustrem quamdam pacatamq. serenitatem per vniuersum orbem diffundatis. Quare & ego quoque impulsus sum, vt læsam vestram pietatem conuenienti defensione placarem. Quod vero mihi id efficere cupienti in primis vtile & necessarium futurum erat omitto, & quidem inuitus, propter obseruantiam quæ vestræ maiestati iure ab omnibus debetur. Etenim si me non eius temeritatis, aut væsaniæ fuisse dixero, vel non ita omnis decori oblitum pronuntiauero, vt aliquid deliquerim, & hoc aduersum vos, forte haud impune id dixero. Metuo enim, nec iniuria, sententiæ vestræ aduersari, ne aliquid eiusmodi mihi eueniat, quod Israëli accidit. Qui cum haud prorsus ita innocens esset, vt non aliquando deliqueret, (In multis namque offendimus omnes, & humana natura hoc veluti morbo laborat, vt facile labatur,) tamquã diligens Legis custos nullo pacto Deum se offendisse aliquando persuasum habebat. Verum hunc mox sibi dicentem audiuit: Ecce ego iudicio tecum contendam, eo quòd dicis, Non peccaui. Satius itaque consultiusq. est potentibus cedere, & offensionis veniam petere. Habet enim hoc, sicuti dixi, vestra maiestas ex diuina imitatione, vt offensarum obliuiscatur.

Psal.102. c.14. Psal.129.

Iob.7.d.21

Iob.14.d.17.

Iacob.3.c.2.

Hiere.3.e.1.

ἀπορρίπτους

καὶ εἴ τι

ὅτι πεπλημμελήκαμεν; αὐτὸς

παρολισθῆσαι

ἀνομίας

εἰς ἅπαν τὸ ἀμώμητον

ὑπερέχεις τὸ γαλήνιόν τι, καὶ ἥμερον φρόνημα. ᾧ δὴ καὶ τοῦτο κῆ τρόπον μὲν τὸν ἐξαίρετον τῇ θείᾳ τε, καὶ ὑπερτάτῳ φύσει, κῆ μίμησιν δὲ ἐπὶ τῷ ὑμετέρῳ κράτει, φιλοχριστοι βασιλεῖς· ὅτι τῆς ἐν οὐρανοῖς βασιλείας ἔκτυπωμα ὥσπερ τι, καὶ μίμημα τοῖς ὑπὸ τῆς γῆς ὑμεῖς δὴ, καὶ μόνοι, τὸ κῆ πάντων λαχόντες κράτος, φόβῳ τε, καὶ ἡμερότητι σώζοντες τὸ ὑπήκοον, καὶ οἷον τινα λαμπρὰν τε, καὶ εἰρηνικὴν δίαιταν, τοῖς ἅπασιν ἀπλουστέρως ὑπ' οὐρανόν. πρώτῃ τοι κἀγὼ παρωρμήθην ἀναγκαίως ὅτι γε τὸ δεῖν τῆς καθηκούσης ἀπολογίας λελυπημένην ὑμῶν θεραπεῦσαι τὴν εὐσέβειαν. ὃ δὲ ἐμοὶ μέλιστα, τοῦτο ὀφὰν ἐλομένῳ μᾶλλόν τοῦτο ὀφᾶν, χρήσιμόν τι, καὶ ἀναγκαῖον, πεπεῖσμαι, καὶ οὐκ εἰκῇ, ᾧ δὴ τὸ τῷ ὑμετέρῳ κράτει πᾶσι πάντων ὀφειλόμενον σέβας. τὸ μὲν γὰρ εἰπεῖν, ὡς οὐ γέγονά τις οὕτω θρασὺς, ἢ ὀλιγωρῶν, ἢ καὶ σφόδρα τοῦ πρέποντος κατημελημένως, ὡς πλημμελῆσαί μέ τι, καὶ τοὺς εἰς ὑμᾶς, οὐκ αἰζήμιον, ἐὰν ὅτι. δεινὰ γὰρ, καὶ μάλα εἰκότως, τὰ παρ' ὑμῶν ἀνθρώποις ἀνεγείρειν ψήφους· ἵνα μή τι πάθοιμι τοιοῦτον, οἵπερ τι φασὶ πεπονθέναι τὸν Ἰσραήλ. ὃς γὰρ εἰς ἅπαν ἀπηλλαγμένος ἐὰν ὅτι πλημμελεῖν· πολλὰ γὰρ πταίομεν ἅπαντες, καὶ δοκεῖ τὸ δύσληπτον ἡ ἀνθρώπου φύσις, ὡς ἀκεραίως νομοφύλαξ, ὥστε πάσχα που κῆ μηδένα τρόπον πρόσκρουσαι θεῷ· ἀλλ' ἤκουε λέγοντος αὐτοῦ· ἰδοὺ ἐγὼ κρίνομαι πρός σε ἐν τῷ λέγειν σε· οὐχ ἥμαρτον. ἄμεινον οὖν ἄρα, καὶ σοφὸν τὸ τοῖς κρατοῦσι προσκεχωρεῖν, καὶ τὴν ἰφοις λελύπηκε συγγνώμην αἰτεῖν. πρόσεστι γὰρ, ὡς ἔφην, κῆ μίμησιν, τὸ ὡς πρὸς θεὸν, καὶ τῷ ὑμετέρῳ κράτει

B

C

D

E

Ibid.

Scripſi itaque tum veſtræ pietati, tum inclytis quoque Reginis, recte admodum id faciens, non vt diſſenſionem, aut perturbationem aliquam ſacratiſſimæ veſtræ aulæ cierē: abſit. non enim ita excors, mentisq. inops ſum: ſed non ignarus, illos qui ad hoc ordinati ſunt vt ſanctiſſimo Deo ſacrificent, ſobrios vigilantesq. eſſe debere, & illud quoque diſpicere, quod illi probetur, idq. non negligēter facere, veritos ſi in ea functione aliquatenus ſocordes extiterint, certam ſibi perniciem impendere. Oportet enim vt eos in fide cōfirmemus, qui iam in Dominū noſtrum IESVM Chriſtū. crediderunt, quos ſanguine ſuo acquiſiuit, ſincerosq. adoratores effecit, ac genus electum, regale ſacerdotium, gētem ſanctam, populumq. acquiſitionis vocauit; vt virtutes eius annuntient, qui omnes [è tenebris] vocauit in admirabile lumen ſuum. Itaque vbi de his præcipit, quæ ad eos pertinēt qui in ſacerdotum ordinem cooptati ſunt, ad Ezechielem prophetam ita loquitur: Fili hominis, loquere filijs populi tui, & dic ad eos: Terra, ſupra quam induxero gladium, & tulerit populus terræ hominem vnum de ſuis, & dederit eum in ſpeculatorem; & viderit gladium ſuper terram venientem, & cecinerit tuba, ac ſignificauerit populo meo; is autem qui tubæ vocem audierit, ſe non cuſtodiuerit, & ideo gladius veniens ipſum comprehēderit; ſanguis ipſius in caput eius erit, eo quòd cum tubæ vocem audiſſet, ſibi non cauerit: & alter quia cuſtodiuit ſe, animam ſuam eripuit. Si vero ſpeculator viderit venientem gladium, & tuba non ſignificauerit, nec populus ſe cuſtodiuerit, veneritq. gladius, & animam ex ipſis abripuerit; ipſa quidem propter ſuam iniquitatem capta eſt; ſanguinem tamen eius de manu ſpeculatoris requiram. Operæpretium autem erit horum verborum vim non indiſcuſſam præterire. Non enim mediocriter iuuabit, ſi eorum abdita intelligentia in apertū latius proferetur. Cū ergo barbarica aliqua irruptio expectatur, ciuitatis præſides, curamq. illius gerentes, in ſpeculis aut editioribus turribus quoſdam collocāt, qui directo in agrum proſpectu indeſinenter oculos hac illac circumferant, peruigili ſtudio ne quis hoſtium irrumpat obſeruantes. Quòd ſi hoſtiles inſidias tempeſtiue ciuitati denuntiauerint, digni cenſentur haud mediocri honore. Si vero per illorum deſidiam ciuitatem capi, hoſtileve quid pati contigerit, ipſi pœnas capitibus ſuis luent, vltimaq. ſupplicia expendent. Ad eumdem fere modum vnuſquiſque ſacerdotum, (quandoquidem ſpeculator à Domino conſtitutus eſt) ſi quidem populis curæ ſuæ commiſſis malum quod lædere ſolet, annuntiauerit, coronam hac vigilantia ſibi conciliabit. Quòd ſi tacuerit, incidet in mala quæ per iram Dei irrogari ſolent, quippe cum ſuo ſilentio haud mediocri damno affecerit eos, quos vocibus ſuis ad rectam viam dirigendos acceperat. Suſceptum itaque erat bellum non aduerſus aliquem vulgarem, nobisve ſimilem hominem, ſed aduerſus omnium no-

2. Petr. 2. b. 9.

Ezech. 33 a.

κρείνει τὸ ἀμφισβήτημα. γέγραφα τοίνυν τῇ σῇ ὑμῶν εὐσεβείᾳ, καὶ μάλιστα ἐξ αὐτῆς τῆς ἀκριβεστάτης βασιλίσσης. ἔδοξεν ἔν τοῦτο, καὶ μάλα ὀρθῶς, ἵνα μὴ θορυβῶ, ἢ διχονοίαν τῆς ἱερωτάτης ὑμῶν αὐλῆς ἐμβάλλοιμι· πόθεν γὰρ οὕτως εἰλικρινῆ ἔχω τὸν φρένας ἀγαθῆς, καὶ λογισμοῦ τοῦ πρέποντος· ἐπιγνοίην δὲ μᾶλλον, ὅτι νηφαλίους σφᾶς εἶναι χρὴ τοὺς ἱερεῖς πεπιστευμένους τῷ παναγίῳ θείῳ, σκεπτόμενός τι τὸ αὐτῷ δοκοῦν, μὴ ἀμελῆ τοῦτο ὁρᾶν, τὸν ἐπιτραπέντα αὐτοῖς θεσπέσιον ὅλεθρον, εἴ τι χαῦν τὸ ὅλως ἀπιστοίησεν εἰς ῥᾳθυμίαν. δεῖ γὰρ ἡμᾶς βεβαιοτέρους εἰς πίστιν ἀπεργάζεσθαι, τοὺς ἤδη πεπιστευκότας εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, οὓς τῷ ἰδίῳ αἵματι κατεκτήσατο, καὶ ἰδίως ἀπόρρητα σκεύη ἐκλογῆς, ὄχλος τε ἐκάλεσεν ἐκλεκτόν, βασίλειον ἱεράτευμα, καὶ ἔθνος ἅγιον, καὶ λαὸν εἰς περιποίησιν, ἵνα τὰς ἀρετὰς ἐξαγγέλωσι δι' ἅπαντος καλοῦντος ὑμᾶς εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. καὶ χαῦν ὅτι τοῖς ἱερεῦσι λαχοῦσι θεσμοθετεῖν, σκοὺς τὸν μακάριον προφήτην Ἰεζεκιὴλ οὕτω που φησιν· υἱὲ ἀνθρώπου, λάλησον τοῖς υἱοῖς τοῦ λαοῦ σου, καὶ ἐρεῖς πρὸς αὐτούς· γῆν, ἐφ' ἣν ἂν ἐπάγω ῥομφαίαν, καὶ λάβῃ ὁ λαὸς τῆς γῆς ἄνθρωπον ἕνα ἐξ αὐτῶν, καὶ δώσουσιν αὐτὸν ἑαυτοῖς εἰς σκοπόν, καὶ ἰδὼν ῥομφαίαν ἐρχομένην ἐπὶ τὴν γῆν, καὶ σαλπίσῃ τῇ σάλπιγγι, καὶ σημανῇ τῷ λαῷ μου, καὶ ἀκούσας τῆς φωνῆς τῆς σάλπιγγος, καὶ μὴ φυλαξάμενος, καὶ ἐπέλθῃ ἡ ῥομφαία, καὶ καταλάβῃ αὐτόν, τὸ αἷμα αὐτοῦ ἐπὶ τῆς κεφαλῆς αὐτοῦ ἔσται· ὅτι τὴν φωνὴν τῆς σάλπιγγος ἀκούσας, οὐκ ἐφυλάξατο· τὸ αἷμα αὐτοῦ ἐπ' αὐτῷ ἔσται· καὶ οὗτος, ὅτι ἐφυλάξατο, τὴν ψυχὴν αὐτοῦ ἐξείλετο. καὶ ὁ σκοπὸς, ἐὰν ἴδῃ τὴν ῥομφαίαν ἐρχομένην, καὶ μὴ σημανῇ τῇ σάλπιγγι, καὶ ὁ λαὸς μὴ φυλάξηται, καὶ ἐλθοῦσα ἡ ῥομφαία λάβῃ ἐξ αὐτοῦ ψυχὴν, αὐτὴ μὲν τὴν αὐτῆς ἀνομίαν ἐλήφθη· καὶ τὸ αἷμα ἐκ χειρὸς τοῦ σκοποῦ ἐκζητήσω. χρῶνται δὲ οἱ μὲν, τὸ εἰρημένον τὴν δύναμιν οὐκ αἰζήτητον ἐᾶν· ὑπόπτως γὰρ αὖ καὶ ἐπὶ μειζόνων, τῆς ἐπ' αὐτῷ θεοφιλοῦς ἐξδρωμούσης εἰς τὸ ἐμφανές. σκοπῶ ἐφόδῳ βαρβαρικῆς προσδοκωμένης ἔπαθλον κῆδος πόλεως, οἱ πανταχοῦ μελεδωνοὶ, καὶ φρουρικοὶ, καὶ προεστῶτες, σκοπευτηρίοις τοῖς, ἢ τοῖς πύργοις τοῖς ἄγαν ὑψηλοτάτοις, ἐφιζάνουσί τινες, οἱ τοῖς ἀγροῖς ἐπορῶντες ἀεί, τῇδε, κἀκεῖσε τὸν οἰκεῖον προνομίζοντες ὀφθαλμὸν, ἐπαγρύπνως προεργάζονται, μὴ ἄρα τις τὸν πολέμιον ἐμβάλλοι· προκαταμηνύουσι μὲν δὴ τῇ πόλει τὸν ἐφοδον, καὶ μετρίων ἀξιοῦσι μερῶν· ἀποτυγχάνουσι δὲ πολλῶν ἄλλων, καὶ παθεῖν, αἵπερ αὐτοὶ τῆς ἰδίας ἀναμάρτητοι κεφαλῆς, τὸν πταίοντα ἐκ ἀτῶν ἐπομένοντες δίκην. κἄν τι ἴσον, οἶμαι, τοῦτον τρόπον, καὶ τῶν ἱερέων ἕκαστος, ἐπειδὴ τάχιστα θεοῦ ἀκούσας, εἰ μὲν ἐπαγγέλλει τοῖς ὑπὸ χεῖρα λαοῖς τὸν πτῶσιν ἀδικεῖν, στέφανον ἑαυτῷ τὸ χρῆμα ποιήσεται· πάλιν δὲ τοῖς ἐκ θείας ὀργῆς ἁλισκομένοις κακῶς, ἀδικήσας τι μετρίως τῆς σωτηρίας, τῆς παρ' αὐτοῦ φωνῆς εἰς ὀρθότητα διοικούμενον. ἐκεῖνο ὁ πόλεμος ἰδίᾳ, καὶ καθ' ἑνὸς τοῦ καθ' ἡμᾶς ἀνθρώπου κατ'

κατ' αὐτὸ δὲ μᾶλλον κινούμενος ὑπὲρ πάντων ἡμῶν σω
τῆρος Χριστοῦ· γέγραφται μὲν γὰρ, ὅτι οὐδεὶς λέγει,
ἀνάθεμα Ἰησοῦς, εἰ μὴ ἐν Βεελζεβούλ· πυνθάνε-
ται, οὐ- ἀ. Cor. 12.
δεὶς ἀρνεῖται τὸν Χριστὸν, εἰ μὴ [a] ἔχει πρὸς τοῦτο διαι-
νίττεσθαι τὸν σατανᾶν. ἀληθὲς δὲ ὅτι τὸ εἰρημένον, οὐκ
ἂν τις ἀμφισβητήσειε. Σκοπῶ ὁ δράκων ὁ ἀποστάτης, πυ-
θόμενον, ὁ σατανᾶς, ἀνδρὸς ἱερέως, οὐκ ἀσφαλοῦς, μᾶλ-
λον δὲ καὶ παλαιωθέντα τῷ Ἀρείου [b] τυχὸν, καὶ
γλώσσης δυσερήσους ἑτοιμοτάτης, καὶ ἀπερισκέπτως
τοῖς τῆς ἀληθείας ἐναβεζώσης δόγμασι, καὶ τῷ τοῦ
σωτῆρος ἡμῶν καταμικρυνούσης δόξαν, θερσεῖαι δὲ
[c] ἀκαλινώτοις τῷ, καὶ [c] ἀκαλίνοις ὁρμαῖς πρὸς πᾶν ὁπουοῦν τῶν ἀ- B
πηχθεστάτων ἰῶσι θηρίων, θορύβων μὲν πάσας ἐπίμ-
πλα τὰς ἐκκλησίας. πολιορκουμένης δὲ οὕτω τῆς
ὀρθῆς πίστεως, ἀνεχόμεθα πανταχοῦ, καὶ πολὺς ἦν
ὁ λόγος καὶ τοῖς ἤδη πεπτώκασι, [d] μὴ ἄρα πως πεπλανήκα-
σιν, ἀληθῆ εἶναι καὶ [e] νομίσαντες τὸν
Χριστόν. καὶ τί τὸ ἐντεῦθεν; νόσος οἵα τις λοιμικὴ
τῷ ὑφ' ἥλιον κατέβασκεν, ῥίζαν ἔχουσα τὸ ψεῦδος,
καὶ πατέρα τὸν σατανᾶν. ἐπειδὴ δὲ ταῦτα ἀνεθεμε-
θα σκοπεῖν, καὶ τῶν [f] ἄλλων κηδεμόνες, πῶς οὐκ ἔ-
δει, καὶ μάλα σπουδῇ, τῷ ἱερᾷ τε, καὶ ἐκκλη-
σιαστικῷ λαβόντας σάλπιγγα, τοῖς δυσεβεῖν ἑλο- C
μένοις τῆς ὑπὲρ Ἀρείου [g] παγίδος καταμιλῶσαι τῷ
ἔθνει; ἵνα γὰρ ἐκπρεπῶς δικαίως τοῖς σωπῶσι θεός· τὸ
αἷμα, φησὶν, ἐκ τῆς χειρός σου ἐκζητήσω. ἀλλ' ὦ,
Φιλόχριστε βασιλεῦ, ἀσφαλὴς, καὶ ἀκλόνητος ἡ σὴ
καρδία· ναὶ, καὶ αὐτὸς ὁμολογῶ μᾶλλον δὲ ἐξ αὐτῶν
τούτων βοῶσι τὰ πράγματα· καὶ πρός γε τούτῳ μι-
κρὸς μαρτυρήσει χρόνος· καθ' ὃν ἐδοκίμου γενό-
μενος ἐν εὐσεβείαις, τῆς τῶν προγόνων ἀμιλλᾶσθε
δόξαις. καὶ, ἐπίπαν ἐστὶν ἐκείνοις δικλεὲς τὸ καὶ τῆς
ὑμετέρας καλλιώνυμος ἡπλῶσθαι, τυχὸν φαύλῳ αὖ εἰ- D
κότως, καταδείσας ἐδὲν, ὅτι τῷ ἀμείνονι, καὶ προφε-
ρεστέραν ὑμᾶς ἀνεδήσασθε ψῆφον. οἶδα τῆς εὐσυνε
ἡμῖν πίστεως τὸ ἀκλόνητον, τῆς εἰς Χριστὸν ἀγάπης τὸ
[h] ἰδρυμένον. ἔγραφον δὲ χρησίμως, ἵνα τοῖς ἄλ- [h] ἱδρυμέ-
νον
λοις, μᾶλλον δὲ τῆς ἐκκλησίας ἁπάσης θορυβου-
μένας ὑπουργήσω· σώζειν γὰρ ἔθος ὑμῖν. ἡ βαρ-
βαρικὰς ἐφόδους σημαίνουσα σάλπιγξ, τὸν μὲν ἀν-
δρεῖόν τε, καὶ μαχιμώτατον τῆς αὐτοῦ πεποιθυίας δικαι-
οσύνης ὑπομιμνήσκει μόνον, τὸν δὲ ἐσφόδρα χορ-
γὸν, ἢ ἐμπροπολεμοῦν, ἀσφαλίζεται, μὴ ἄρα πως
τῆς τῶν πολεμίων φάλαγγιν ἀδοκήτως ἐμβα- E
λοῦν, τῆς ἐνούσης αὐτῇς ὠμότητος χάριν θήραμα·
ὁ ἐμὸς παιγνιωδῶς πρὸς Χριστοῦ λόγος, τὸν μὲν δυσεβείας
τῆς ὑμετέρας τὸ κέντρον ἐκείνοις καὶ τῆς τοῦ Ἀρείου
παγίδος, ἀσφαλίζεται δὲ πρὸς πίστιν τοὺς ἐλαφρόν
τι, καὶ διαζωπυρήσειν ἔχοντας τὸν νοῦν. ἐν πολλοῖς
δικαιότερόν ἐστι τὸ ἐν Χριστοῦ μυστήριον βαθὺς ἅλις
ὁ λόγος ὁ πρὸς αὐτὸ· ἐν τοῖς ὅπου μάλιστα νευρισταῖς,
ἐν τοῖς θείαις ἡκριβωκόσι γραφαῖς, μόλις, ὡς ἐν αἰνίγ-
ματι, καὶ ὡς ἐν ἐσόπτρῳ, γνώριμος. ἐν καθὸ φησιν ὁ ἱερώτατος Παῦλος· φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί· καὶ
μὴν καὶ κατὰ γε τὸν Σολομῶντος λόγον, σκωλὰ σώζουσα πολλάκις πέτρας· τὸ γὰρ [i] συνεχῶς εἰς νέον τὸ ἀνθρώπινον [i] συνεχῶς

A nostrum saluatorem Christum Dominum. Scriptum namque est, neminem dicere, Anathema IESVM, nisi in Beelzebub; hoc est, neminem negare Christum, nisi satanam habeat, qui ad hoc illum instiget. neque quisquam est, qui hoc in dubium vocet. Draco igitur apostata ille, hoc est satanas, virum sacerdotē incautum, ac potius mente seductum nactus, & linguam adeptus temerariam, & ad veritatis dogmata inconsiderate calumniandum, Christiq. saluatoris nostri gloriæ detrahendum promptissimam, (erat enim petulans, effrenatoq. impetu quēuis etiam absurdissima audacter aggrediens,) turbis seditionibusq. omnes Ecclesias adimpleuit. Oppugnatā autem ad hunc modū recta Fide, vbique oriebantur dissensiones, & multa cura sollicitabantur ij etiam, qui iam crediderant, num errauerint quòd Christum verum Deum esse putassent. Et quid inde sequutum est? Pestifera quædam lues orbem depascebatur vniuersum, originem quidem habens ex mendacio, patrem vero satanam. Cum itaque à Deo speculatores constituti simus, vt populorum curam geramus; quomodo nobis non incumbebat, vt admodum alacriter sacra ecclesiasticaq. tuba arrepta, his qui pietatem seruare cupiunt, diabolici [f] laquei inuasionem detegeremus? Quam enim pœnam Deus parauit tacentibus? Sanguinem, inquit, eius de manu tua requiram. At erat, religiosissime Rex, tutū immotumq. cor tuum. Erat sane, & hoc ipse profiteor; potius autem res ipsæ hoc clamant, longusq. præterea tēporum tractus testatur, quo omnium approbatione cùm pietatē coleueritis, cum maiorū vestrorum gloria certatis: immo vero, quia illis gloriosum est quòd à vestra serenitate superantur, nihil veritus merito dixerim, meliorem hac de re honestioremq. vos tulisse sententiam. Noui enim, quàm immota vobis insit fides, quàm firma in Christum dilectio. Scripsi vero non inutiliter, ad hoc vt ipsi alijs, immo vero Ecclesijs omnibus hoc tempore turbatis opem feratis. Vestri enim moris est conseruare. Vt ergo tuba, quæ barbarorum insultus denuntiat, robustissimum quidem ac pugnacissimum quemque tantum propriæ fortitudinis admonet, timidum vero tironemq. cautum reddit, ne qua ratione in hostium acies per imprudentiam incidens, crudelitatis ipsorum præda fiat: ita quæ ego de Christo conscripsi, vestræ quidem pietatis aculeos aduersus diaboli laqueos excitabāt, cereros vero qui leui mobiliq. in malū mente sunt, cautos in Fide stabilesq. reddebant. Christi mysterium non ita facile à multis capitur. illius enim doctrina admodum profunda est; & illis etiam qui mente plurimum valent, diuinasq. Scripturas exquisite versant, vix tamquam in speculo atque ænigmate cognita. Cum autem, vt sacratissimus Paulus dixit, corrumpant bonos mores colloquia mala; guttaq. distillans, secundum Salomonis dictum, saxa excauet; si noxij illi sermones in humanam mentem instar distillantis guttæ

a. Cor. 12. 4. 3.

Ezech. 33. 6.

1. Cor. 15. 33.

Iob. 14. d. 19.

guttæ ſubinde incidant, fit quandoque, vt non mediocre, ſed maximum potius afferant damnum. Inſtituta itaque vtiliter ac neceſſario hæc à me eſt admonitio, tum ad eum ipſum [retundendum,] qui præter omnem opinionem Chriſto bellum intulerat, tum ad alios quoque [confirmandos inſtruendosq.] qui cum myſterij huius cognitionem non admodum exacte tenerent, ſeductoris verbis non ſecus ac graui tempeſtate iactabantur. Quòd autem neceſſario ſcripſerim, ex ipſa rei natura confirmari poteſt. Superioribus quidem temporibus, multisq. retro ſæculis, res humanæ à Deo diſſidebant. (errabat enim vniuerſa terra, & ſicut beatus Dauid canit, Omnes declinauerunt, ſimul inutiles facti ſunt, non eſt qui faciat bonum, non eſt vſque ad vnum.) ſed viſitauit nos oriens ex alto: apparuit nobis vnigenitum Dei Verbum, & cum ijs qui in terris degunt, conuerſatum eſt, noſtri ſimilis factus homo, ita vt maneret ſecundum naturam Deus; ac interſtitio ſublato, per ſe ipſum Deo & Patri nos coniunxit; & iniuriarum oblitus, à peccato, per quod ab illo dirimebamur, nos liberauit, fideq. iuſtificauit. Eſt enim ipſe pax noſtra, ſecundum Scripturas. Futurum itaque erat, vt Fide violata, vinculũ pacis noſtræ, quo Deo connectimur, diſrumperetur, iuſtitiæq. via à mentibus noſtris abſcõderetur, ne quid dicam grauius. Iuſtificamur enim per ſanctum baptiſma, mortem Chriſti annuntiantes, ſimulq. reſurrectionẽ eiuſdem confitentes. Verumtamen, Chriſtianiſſime Rex, mortem annuntiamus non vulgaris hominis, ſed inhumanati Dei, paſſi quidem noſtra cauſa ſecundum carnem, vt ſcriptum eſt, viuentis autem tamquam Dei, & ſecundum propriam naturam impaſſibilis manentis. Cum ergo Chriſtianorum ſpes, quod quidem ad ſeductoris ſermones, imperitamq. & effrenatam eiuſdem linguam attinebat, in apertum periculum adduceretur; neceſſitate quadam adacti non potuimus, ò Rex, ſocia habentes ipſius veritatis arma, illos qui recte credunt, non defendere. Vt autem hoc faceremus, illud maxime nos impulit. Beatinamque Patres noſtri, [a] cum ſacerdotium à Deo accepiſſent, hæreticorum peruerſitati ſuo quique tempore ſeſe intrepide oppoſuerunt, maxime vero impiorum Arianorum; etiam ſi ij qui tunc humanarum rerum dominium obtinebant, veritatem ignorarent, immo magis cum illis quoque ſentirent, dentibusq. aduerſum Eccleſiæ doctores infremerent. Verum illi omni metu ſuperato, rectam & irreprehenſibilem Fidei doctrinam libere prædicabant. Nouerant enim Dominum noſtrum IESVM Chriſtum dixiſſe: Nolite timere eos qui occidunt corpus, animam autem occidere non poſſunt: ſed potius timete eum, qui animam & corpus poteſt perdere in gehenna. Cum igitur illi, tametſi infenſiſſimos eos haberent qui vniuerſale per id tempus in omnes imperium obtinebant, nihilominus nõ ſiluerint, vt Saluatoris noſtri omnium gloriam ab iniuria vindicarent; quomodo neceſſe non erat, vt nos quo-

Pſal.13.a.3. *Luc.1.b.78.* *Baruch.3.c.38.* *Epheſ.2.c.14.* *Ibid.* *Rom.6.* *Matth.10.d.28.*

[a] Deo animi virtus acceptis, hæreſum peruerſitati ſuo cuiuſque tẽpore exiſtenti ſacerdotium obiecerunt, maxime vero hæreſi impiorum Arian.

A ἐκείνους δηλῶ τοὺς ἀθλιῶν πνευμάτων κακοδιδάκτους λόγους, ὑ μετρίως, ἐοῦ ὅπου, μᾶλλον ἦ, ὡς ἔπαθεν, ἐρωτᾶσθαι τὸν ζημίαν. ἀναγκαία πεπαρεῖν, ϗ ἐπωφελὴς ἡ παρ' ἐμοῦ γέγονεν ὑπόμνησις, πρός τε ἐκεῖνον αὖτ, ὃ πᾶσαν ἐλπίδα Χριστῷ πολεμήσαντα, ϗ πρὸς γε τοὺς ἄλλους, οἱ τὸν μυστηρίου γνῶσιν ὑ λίαν ἀκριβῶς ἔχοντες, τοῖς δ' πλανῶντος λόγοις ὑ μετρίως κατεχόμενοι. ὅτι γὰρ ἔχρηζον ἀναγκαίως, ϗ αὐτὴ πρώτη τ πραγμάτων ἡ δύναμις. ϗ μὲν γὰρ τοὺς ἀνωθεν, ϗ παρωχηκότας ἤδη καιρούς, διεσπάκει θεοῦ τὸ ἀνθρώπινον· πεπλάνητο γὰρ ἡ σύμπασα γῆ, ϗ καθὼς φησιν ὁ μακάριος Δαυὶδ· πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν· οὐκ ἦν ὁ ποιῶν χρηστότητα· οὐκ ἦν ἕως ἑνός. ἀλλ' ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους· ἐπέφανεν ἡμῖν ὁ μονογενὴς θεοῦ λόγος, ϗ συναναστράφη τοῖς ἐπὶ τῆς γῆς, καθ' ἡμᾶς γενόμενος ἄνθρωπος μὴ δ' μείνας φύσει θεός· αὐτὸς ἡμᾶς συνῆψε δι' ἑαυτοῦ τῷ θεῷ, ϗ πατρὶ, ϗ ἀφελὼν τὸ μεσολαβοῦν, ϗ ἀμνησικάκως ἀπαλλάξας τ διῖσθεν ἡμᾶς ἁμαρτίας, ϗ δικαιώσας τῇ πίστει. ϗ γὰρ ἔστιν αὐτὸς ἡ εἰρήνη ἡμῶν, ϗ τὸ χαλεπὸν ἔμελλε τότου ὁ τῆς πρὸς θεὸν εἰρήνης ἡμῶν σωδέσμος διαῤῥήγνυσθαι, ἀθῳλυμένης τῆς πίστως· ἔμελλεν ἡ τῆς δικαιοσύνης ὁδὸς ἐκ τῶν ἡμετέρων κρύπτεσθαι διανοιῶν· ἵνα μή τι λέγωμεν φορτικὸν. δικαιούμεθα γὰρ διὰ τοῦ ἁγίου βαπτίσματος, τὸν θάνατον δ' Χριστοῦ καταγγέλλοντες, ὁμολογοῦντες δὲ ϗ τὴν ἀνάστασιν αὐτοῦ. πλὴν ἐκ ἀνθρώπου κοινοῦ θάνατον καταγγέλλομεν, ὦ φιλόχριστε βασιλεῦ, ἀλλ' ἐνανθρωπήσαντος θεοῦ, ϗ παθόντος μὲν ὑπὲρ ἡμῶν σαρκὶ, καθὰ γέγραπται, ζῶντος δὲ, ὡς θεοῦ, ϗ τῇ ἰδίᾳ φύσῃ μεμενηκότος ἀπαθοῦς. κινδυνεύοντος παρεῖναι τῆς χριστιανῶν ἐλπίδος, τὸ γὰ ἦκον εἰς τοὺς τοῦ πλανῶντος λόγους, ϗ τὴν ἀπιστίαν, ϗ ἀπώλειαν γλῶττάν, ἀναγκαῖόν πως ἦν, ϗ ἀπαραίτητον, βασιλεῦ, σωσάλιον ἡμᾶς ἔχοντας τὴν ἀλήθειαν, τοῖς ὀρθὴν ἔχουσιν ἐπιμιξίαν πίστιν. τὸ δὲ δὴ μάλιστα ἡμᾶς ποιεῖν τοῦτο παρορμῶν ἐλθεῖν, ἐκεῖνό ἐστι· ἐστὶν γὰρ μὲν δὴ οἱ μακάριοι πατέρες ἡμῶν θαρραλέως περὶ θεοῦ, τὴν ἱερωσύνην τῆς τῶν αἱρέσεων ϗ καινοὺς αὐτοπτίζοντο δυσεβείας, μάλιστα δὲ τῇ τῶν αἰσίων Ἀρειανῶν. καί τι κατ' ἐκεῖνο τοῦ καιροῦ ‖ τῶν ἀνθρωπίνων κρατούντων πραγμάτων, οὐκ ἤθελεν τὴν ἀλήθειαν· ἐφρόνουν δὲ μᾶλλον τὰ ἐκείνων· ϗ τοὺς ὁδόντας αὐτῶν ἐπέτριζον τῆς τῶν ἐκκλησιῶν διδασκάλοις. ἀλλ' ἦσαν ἐκεῖνοι πάντως ἡμέτερους δόγματος, τὸ ὀρθόν τι, ϗ ἀνεπίληπτον τῆς πίστως διακηρύττοντες λόγον. ἤδεισαν γὰρ λέγοντα τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον, ϗ ψυχὴν, ϗ σῶμα ἀπολέσαι ἐν γεέννῃ. ἐπ τοίνυν ἐκεῖνοι, τοὺς τῶν ὅλων κρατοῦντας κατ' ἐκεῖνο τοῦ καιροῦ πλειμιωπότους ἔχοντες, ϗ ἀσεβήσασιν εἰς δόξαν ἀδικουμένου τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ, πῶς οὐκ ἀναγκαῖον, ϗ ἡμᾶς αὐτοὺς κατ' ἴχνος ἰέναι τῆς ἐκείνων

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Matth.10.d.28.

[a] θεὸν ἀνθρ. ὑ μετρίως βλασφημοῦντας

[b] ἐπιτρίζον

[c] ἀνεπίληπτον

[illegible] [illegible] [illegible] [

γλωσσαλγίας, ὁ τοῦτον κεκινηκὼς, ὑπερίπτερον δίκας,
τῷ ἑωυτοῦ δίκῃ τὴν Ἐφεσίων καταλαβὼν, καὶ ὥσπερ
ἐξουσίας ἐκὼν ἐπ' ἐξουσίας αὐτῷ, τὸ, ὅσα πρὸ αὐ βούλοιτο, δρᾶν,
ἀδενὸς ἀντιμῶντος ὅλως, ὡς ἀνῃρημένων εἰς ἅπαν τὸ
τῆς ἐκκλησίας θεσμῶν, ὡς οὐκ ἐφορώντος θεοῦ τὰ αὐ
θρώπινα, καὶ ἀλογίᾳ μᾶλλον, ἢ φρονήσει διοικούμε-
νος, καὶ θυμῷ δοὺς τὸ πλέον, ἢ λογισμῷ τῷ σώφρονι
κρατῆσαι ἀνεχόμενος, ἄρτι, καὶ μόλις τοῦ ὀχήματος
ἀναπηδήσας, ἔτι τὸ δωμάτιον εἰσδύς, ἔτι τι κεκμηκασ-
μένος, ψῆφον ἐκφέρει σαθρὰν, καὶ ἑνωμοσιτίτην, ὁμοῦ τοῖς τὰ αὐτὰ φρονοῦσιν αὐτῷ· ἄνδρες δὲ
ἦσαν ἀπόλιδες, καὶ Κελεστιανοὶ καθῃρημένοι,
καὶ οἱ τῆς Νεστορίου φρενοβλαβείας ὑπασπισταὶ,
καὶ ἐκ πολλῆς ἄγαν ἐμβροντησίας μεμιγμένοι σὺν
αὐτῷ τῆς κατὰ Χριστοῦ δυσφημίας τὸ ἐγκλήμασι. ὑ-
βρίζει γοῦν ἅπασαν μὲν τὴν ἁγίαν σύνοδον, τῷ δ'
ἀκοινωνησίας ὀνόματι σωρεύσαι τοὺς ἐκ πάσης ἥ-
κοντας τῆς ὑπ' ἀρετὴν, ἄνδρας ἀοιδίμους, καὶ τῷ ὑμε-
τέρῳ κράτει γνωρίμους, καὶ πολλοὺ λαχόντας
ἐφ' ἅπασι τοῖς δρίστοις τὴν εὐφημίαν. ἐμὲ δὲ, καὶ τὴν
τῆς Ἐφεσίων ἱερωσύνην, φορτικωτέρᾳ σωρεύσαι ὑ-
βρει, ψευδηγορῶν, καὶ λέγων, ὡς τὰ τοῦ δυσσεβοῦς
Ἀπολιναρίου πεφρονήκαμεν, καὶ τοῖς τοῦ Ἀρείου, καὶ Εὐ-
νομίου, βδελυροῖς τισι, καὶ ἀνοσίοις συναισθόμεθα δόγμα-
σιν. ἔσται δὲ τοῦτο, ὡς ἔφην, πάντα καλῶν αἰσθήσεων
τῆς ἀπηλλαγμένος ὀργῆς, καὶ ὅλως ὥσπερ λυττᾶν αὐτὸν
τοῖς ἐκ θυμοῦ, καὶ ἑτεροψίας ἀφιλοθέοις κινήμα-
σιν· ὃ δὴ καὶ θαυμάσαι ἔχω. ὁ γὰρ ἀεὶ φίλος, καὶ ἀγα-
πητὸς, ὁ μηδὲ πώποτε τοῖς ἐμοῖς ἀπεσκώψας λό-
γοις, ὁ χαίρων ἀσμένως, καὶ τὰ πρὸς ἐμοῦ κομιζόμε-
νος γράμματα, ὁ πρὸ αὐτῶν τῶν τῆς Ἐφέσου πυλῶν
τοῖς ἐξ ἀγάπης προσφθέγμασι μονονουχὶ πεῖθῶν, καὶ
τῆς ἰδίας ἀπολαῦσαι εὐθείας· Τῷ δεσπότῃ μου, τῷ
θεοφιλεστάτῳ, καὶ ἁγιωτάτῳ συλλειτουργῷ Κυρίλλῳ,
Ἰωάννης ἐν κυρίῳ χαίρειν. ἀδὲ ἐμὲ μετρίως ἀκνεῖ
τὸ ὅλως, τῆς ὑμετέρας ὁσιότητος εἰς τὴν Ἐφεσίων πα-
ροικίαν φθανούσης, τὰς μικρὰς ταύτας ὑστερῆσαι ἡμέρας·
τῆς γὰρ χρείας ὁ πρὸ τοῦ σοῦ ἁγιωσύνου πόθος πλέον
μοι ἐγκεῖται, πανύστως τὴν ὁδὸν ἐξανύσαι. καὶ μεθ' ἕ-
τερα· εὔχου σὺν, δέσποτα, καὶ πάντας τοὺς σὺν, ἢ
ἐξ μονὰς ὥστε ἀλύπως ἡμᾶς ὁδεῦσαι, καὶ θραμεῖν,
καὶ προσπίπτεσθαι τοῦ ἱερέως ἡμῖν, καὶ θείου κε-
φαλοῦ. εἰ πρὸς τὸν κύριόν μου, τὸν θεοφιλέστατον ἐπίσκο-
πον Ἰωάννην, Παῦλον, Μακάριον, προσφθέγγοντό
σου τὴν ὁσιότητα. πᾶσαν τὴν σὴν οἰκ ἀδελφότητα ἐγώ
τε καὶ οἱ σὺν ἐμοὶ πάντες προσαγορεύομεν. ἐρρωμέ-
νος, ὑπερεύχόμενος ἡμῶν ἀμπλοίᾳ, δέσποτα θεο-
φιλέστατε, καὶ ἁγιώτατε. πῶς οὖν ὁ συλλειτουργὸν, καὶ
ἀδελφὸν ὀνομάσας, ἀδοκήτως μοι ἐχθρὸς, ἠδικημέ-
νος ἁδεῖ; ἀκούω δὲ, σοφὸν εἰσεδεῖ τινα λέγειν αὐτὸν, τῆς
κατ' ἐμοῦ παλαμιαίου ἀποκρυόμενον τὸ ἐγκλή-
μασι· ὅτι γέγραφα, κρύπτων ἐπὶ τοῖς ἐχθροῖς, καιρῷ τῷ δέοντι παμιδόμενος τοῖς φανέρωσιν. εἶτα πῶς,
εἴπερ μοι ἀρεστὸς ἐγὼ, καὶ τῆς τοῦ δυσσεβοῦς Ἀπολιναρίου, καὶ Ἀρείου, καὶ Εὐνομίου, φαυλότητος
ἀλλοτρίος, συλλειτουργὸν ἀνόμαζε; τί δὲ καὶ ὁσίαν τὴν ἐμοὶ κεφαλοῦ, καὶ πρός γε τούτῳ καὶ ἱερέα; ἢ

rat; vbi primum alitis more volans Ephesum venit, perinde ac si quodcumque vellet, priuata auctoritate facere ipsi licuerit, nullo prorsus accusante, quasi in vniuersum leges Ecclesiasticæ sint sublatæ, neque Deus res humanas quidquam curet; cùm stultitia potius, quàm prudentia ageretur, iræ indulgens magis, quàm sobriæ rationi dominatum permittes, cum vix curru desilijsset, cubiculumq. ingressus esset, adhuc puluerulentus, ijs assumptis qui eadem cum illo sentiebant, putidam ac plane iniquissimam sententiam tulit, (erant autem factionis illius socij viri exules, Celestiani depositi, Nestorianæq. dementiæ satellites, necnon ex magna quadam stupiditate in blasphemiæ contra Christum crimine cum illo participes,) vniuersamq. Synodum insigni contumelia afficere studuit, vtpote excommunicationis nota ad vnum omnes inuoluens, quotquot ex vniuerso orbe Ephesum venerunt, viros celebres, vestræq. maiestati notissimos, & in omni virtutum genere laudatissimos: mihi vero, & Ephesiorum Antistiti grauiorem contumeliam intulit, mentiens ac dicens, quòd cũ impio Apollinario sentiamus, & execranda impiaq. Arij & Eunomij dogmata approbemus. Fecit autẽ hoc, vt dixi, implacabilis iræ impulsibus omnẽ lapidẽ mouens, totasq. impio furori & arrogantiæ habenas permittens. quod sane admiror, cum semper amicum ac beneuolum animum erga me ostenderit, nec vmquam sermones meos reprehenderit, quin & magna cum beneuolentia ad me scripserit, measq. vicissim litteras susceperit, atque ante ipsas Ephesi portas dulcibus me dilectionis affatibus pæne cõplexus sit, suisq. ad me litteris hæc inseruerit: Domino meo pijssimo, sanctissimoq. comministro Cyrillo, Ioannes in Domino salutem. Non mediocriter me angit, quòd cum sanctitas vestra Ephesum aduenerit, pauci plane hi itineris dies mihi reliqui sint. Desiderium enim tuæ sanctitatis magis me vrget vt iter hoc celeriter absoluam, quàm vlla alia necessitas. Et post alia: Ora igitur domine, vt hos quinque aut sex dies nobis adhuc residuos sine molestia transigamus; occurrentesq. sacrum nobis diuinumq. caput tuum complectamur. Dominus meus religiosissimus Episcopus Ioannes, Paulus & Macarius, sanctitatem tuam salutant. Vniuersam quæ tecum est fraternitatem, ego ceteriq. qui mecum sunt, salutamus. Vale, & pro nobis orare perge, domine pijssime & sanctissime. Quomodo igitur qui me comministrum & fratrem appellabat, ex inopinato factus est inimicus, nihil à me læsus? Verum vt commissi in me delicti culpam repellat, illum sibi videri acute dicere audio, quòd scripserit, inimicitiam adhuc cælans, quam suo tempore in lucem prolaturus esset. Quomodo itaque, si hæreticus erã, si impiæ Apollinarij & Arij & Eunomij improbitatis consors, me comministrum vocat? Cur caput meum sanctum ac præterea sacrum appellat? An non

Habetur 7. par. 1 cap. 36.

Ilias q. a. f. mansiones n. a. residuas

Ἐφεσίων, τί κεκώλυκε συντυχεῖν, αἰτιᾶσθαι μὴ παρ-
ρησίας, εἰς μέσον ἀγαγεῖν τὰ ἐγκλήματα, συνεδρεύον-
τα τῇ ἁγίᾳ συνόδῳ, καλέσαι πρὸς ἀπολογίαν, εὔτυ-
πτα ὁμοῦ τοῖς ἄλλοις, ἢ ἀπαλλάξαι τῆς αἰτίας ὀρθὰ
φρονοῦντας, καὶ λέγοντας, ἢ γοῦν ὑποπτῆναι ψήφῳ
δικαίᾳ, τὰ τοῖς τῆς ἐκκλησίας ἀπάδοντα δόγμασι
φρονεῖν ἠρημένας; ἐπειδὴ δὲ ἥψατο μᾶλλον ἐγκα-
λῶν, καὶ συντρῆξαι οἰόμενος τὰς πρὸς τῶν ὀρθοδόξων συ-
κοφαντίας, ἐν τῇ πρὸς Νεστόριον αἰδοῖ, καὶ φιλίᾳ τὰ
καθ' ἡμῶν δωρούμενος, λελῆσθαι ἠθέλησε· καὶ κα-
θάπερ ἐν νυκτομαχίᾳ πατάξαι, οὐχ ὁρώμενος, καὶ
ψευδηγορίας μέσην συντρῖψαι χάρτην, πάλαι μηκέ-
τι αὐτὴν ἐγκρῦψαι εἰς τὰς ὑμετέρας ὑμῶν ἀκοάς, ἐπ' ἐκεῖνο
λαβὼν εἰς νοῦν, τὸ θεῖον τῇ θείᾳ κείμενον γραφῇ·
μηδὲν ψεῦδος ἐπὶ γλώσσης βασιλεῖ λεγέσθω. ἡμεῖς
μέντοι τοῦτο μαθόντες, βιβλίων ἔδοσαν πτοιηθέντες
μεθ' ἁγίᾳ, καὶ οἰκουμενικῇ συνόδῳ, τὴν μὲν ὀρθὴν,
καὶ ἀβέβηλον τῆς ἐκκλησίας ὁμολογοῦντες πί-
στιν, ἀναθεματίζοντες δὲ τοὺς τὰ Ἀρείου, καὶ Ἀπολινα-
ρίου, καὶ Εὐνομίου φρονοῦντας. παρεκαλοῦμεν δὲ,
κατὰ τοὺς τῆς ἐκκλησίας θεσμοὺς ἥκειν τε αὐτὸν εἰς
μέσον, τῆς ἰδίοις συγχεόμενον λόγοις, καὶ διελέγχειν
ἡμᾶς. ἔννομα δὲ ἐῶν, ὡς γε οἶμαι, τὰ παρ' ἡμῶν. ὁ δὲ
εἰς τοῦτο κατώλισθεν ἀμαθίας, μᾶλλον δὲ δειλίας
τε, καὶ ἀπορίας, ὡς καταναρκῆσαι τὴν ἄφιξιν, κατὰ μη-
δὲ ὅσον ἰδεῖν καταθαρρῆσαι μόνον τὴν ἁγίαν συνό-
δον. καί τι ἐχρῆν δήπου μᾶλλον ἐνστῆναι νεανικῶς,
καὶ τὴν κλῆσιν σὺν αἰσχύνῃ τε, ὀφλεῖν αὐτόμολον, ἐλέγξαι σαφῶς, ἀπορρῆναι κατηγορισμένας, καὶ
τῆς ἰδίας αὐτὸν ἐπιγωνίσασθαι ψήφοις. ἀλλὰ σὺν
ἔδραμεν τούτῳ σαθρῷ συνειδότι χρώμενος· δειλιῶς
δὲ οὕτω τὴν ἄφιξιν, τὴν εἰς τὴν ἁγίαν σύνοδον, ὡς,
μηδὲ ὅσον εἰπεῖν, τῆς ἔπαρσης προκύψαι τολμᾶν. καίτοι
πῶς ἂν εἰκὸς, τοὺς ἐξελεγμένους ἱερουργοὺς, μεμνη-
μένους ἱερουργίας, μεμνημένους θεοῦ, λέγοντος· κρίμα
δίκαιον κρίνατε· καὶ· ὃ λήψῃ πρόσωπον οὐ κρίσεις·
ὅτι ἡ κρίσις τοῦ θεοῦ ἐστι, μὴ ὀχὶ, πάντη, καὶ πάντως,
ἐληλεγμένους ἡμᾶς, ὡς αἱρετικοὺς, τῆς τῆς κατακρί-
σεως ὑποφῆναι ψήφοις; ἐῶ γὰρ ὡς ἀνάγκη, καὶ
ὑπομνημάτων συχνὴν παρᾶξιν, καὶ ταῦτα ὑμῖν γνώ-
ριμα καταφανῆ. χώρας μὲν γὰρ ὅλας, καὶ πόλεσι
τῆς μεγάλας, νόμοις δ' ὑμετέροις κρίτους, εἰς ἀνα-
δείκνυται δικαστὰς· ὅπερ τι δὲ κρίσις τὰς ἐφ' αἵ-
ματι, καὶ ψυχῇ, δεδιέναι τοὺς νομοθετοῦντας ὑμᾶς,
καὶ τοῖς παρ' ὑμῶν θεσπίσμασι πρὸς τὸ δίκαιον
ἤθεσαν ἀπρόφυκτοι. εἶτα πῶς ἦν μέλλον οἱ πρὸς
θεοῦ πρὸς ἱερουργίαν ἐξελεγμένοι, τοσοῦτόν τι ὄντες
τὸν ἀριθμὸν, καὶ σὺν ἀδιαφόρῳ ἔχοντες τὴν ὑπο-
ληψιν, τὴν ὅτι γε φημὶ τῷ βίῳ καὶ λαμπρῶς, ἡ-
μᾶς αἰδεσθῆναι μᾶλλον, καὶ οὐχὶ τὴν θείαν ὑπο-
λῆψιν; ὅτι δὲ ἀχάλινος αὐτῷ πρὸς ὑπερηφάνειαν
τε, καὶ ὕβριν γέγονεν ὁ νοῦς, καὶ δι' ἑτέρων πραγ-
μάτων ἀπαλαίωτον ἰδεῖν. πρῶτον μὲν γὰρ πού φαντάζεται ἔτος δυσφημῶν ἐπ' ἐκκλησίας ὁ τῶν νέων
δογμάτων εὑρετὴς Νεστόριος· ἐπειδὴ καὶ δι' οἰκείων γραμμάτων τῷ ὁσιωτάτῳ τῆς Ῥωμαίων ἐκκλη-

sum venerat, quid prohibuit, quominus nos conueniret, libere accusaret, in medium crimina, proferret, confidens in sancta Synodo ad respondendum vocaret, ac denique vnà cum alijs aut crimine liberaret, si quidem recte sapiebamus & loquebamur, aut certe ab Ecclesiasticis dogmatibus aliena sentire deprehensos iustæ condemnationi subijceret? Verum qūia non ignorabat, frustra se nos accusasse, impiamq. contra orthodoxos calumniam se struxisse; nihilominus Nestorij reuerentię & amicitiæ, nos infectando, gratificari volens, abscondite nos læsit; & veluti in nocturna quadam pugna non visus, iaculo nos petijt: siquidē chartam quamdam falsis accusationibus plenam concinnauit, eamq. ad pias vestras aures deferre ausus est, nequaquam id quod diuinis litteris proditum est, animo perpendens: Nullum mendacium coram Rege protuleris. *Pron.24.* Nos vero vbi hoc resciuimus, libellos sanctæ & *c. sec. LXX.* œcumenicæ Synodo exhibuimus, cum rectam ĳlibatamq. Ecclesiæ Fidem profitentes, tum eos quoque qui Arij, Eunomij & Apollinarij dogmata sectantur, anathematizantes. Rogauimus etiā illum, vt iuxta Ecclesiasticas leges in mediū prodiret, suos sermones firmaturus, errorisq. nos conuinceret. Erant autem, opinor, quæ agebamus, legi consentanea. Ipse autem in eam stultitiam, immo vero timiditatem ac desperationē prolapsus est, vt neque ad nos venire, neque sanctam Synodum intueri ausus fuerit; cum tamen potius fortiter instare oportuisset, neque expectare vt vocaretur, sed sponte occurrere, diserte redarguere, damnationis reos pronuntiare, ac pro sua ipsius sententia decertare. Verum male sibi conscius id minime fecit; adeoq. sanctæ Synodi præsentiam metuebat, vt ne ex ædibus quidem prodire auderet. At quomodo verisimile erat, electos sacerdotes, memores sacerdotij, memores Dei dicentis: Iustum iudicium iudi- *Deut.1.6.* cate; & personam in iudicio non accipies; Dei *16.17.* enim iudicium est: nos condemnationis sententię omnino subiecturos non fuisse, si hæresi infectos deprehendissent? Erat enim admodum necessarium, vt actorum commentarij conficerentur, & hæc ipsa vobis palam fierent. Regionibus etenim totis, magnisq. ciuitatibus dominationis vestrę nutu vnus iudex præficitur, qui [vestra fretus auctoritate] capitalium rerum iudicia exercet, vosq. legislatores veretur, vestrisq. decretis ad ius inuestigandum dirigitur. Cum itaque hæc ita habeant, quomodo credibile sit, homines à Deo ad sacerdotium electos, tantoq. numero, qui propter vitę splendorem existimatione admirabili essent, nos magis reuerituros fuisse, quàm diuinum præceptum? Quòd autem illius animus ad superbiam & arrogantiam sit plane infrænis, id ex alijs quoque rebus perfacile cognoscere licet. Iam tertius agitur annus, ex quo nouorum dogmatum inuentor Nestorius blasphemias suas in Ecclesia euomere non destitit. Postquam vero suis etiam litteris sanctissimo Roma-

ελος ἡμῶν Ιησοῦς Χριστὸς, εἰς ἀπαθῆ δ' τολμίαν ἐπα- A
λείφων τοὺς μαθητὰς, & ψευδηγορίας ἁπάσης ἀλο-
γεῖν ἀναπείθων, καὶ τῶν ὅπι τῷ διώκεσθαι πόνων· εἰ
ἐμὲ ἐδίωξαν, φησὶ, καὶ ὑμᾶς διώξουσιν· εἰ τὸν οἰκοδε-
σπότην Βεελζεβοὺλ ἐκάλεσαν, πολλῷ μᾶλλον
τοὺς οἰκειακοὺς αὐτοῦ. ἐκδυσωπεῖ δὲ, & σφόδρα
χρησίμως, τοῦ σεπτοῦ πάθους· οὐκ ἔστι μαθητὴς ὑπὲρ τὸν
διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. εἰ
γὰρ αὐτοῦ κατεῤῥήκασι τοῦ Χριστοῦ, πῶς, ἢ ποῖος ἡμῶν ὁ
λόγος; καὶ εἰ πρὸς πάντας ἁγίους γεγόνασιν αἱ συκοφαν-
τίαι, πῶς ἂν ἄρα διαφυγεῖν τοὺς ἐλαχίστους ἡμᾶς;
ἀνεκτὴς μὲν ἡ κατὰ τῶν ἁγίων γλῶττα· φέρεται B
δὲ ὥσπερ κατά τινος πταικότος· ἀλλ' ἔστιν ἐπάρατος, καὶ θεῷ
καταψυχομένη. ψάλλει γοῦν ὁ μακάριος προφήτης
Δαυίδ· ἐξολοθρεύσαι κύριος πάντα τὰ χείλη τὰ δό-
λια, καὶ γλῶσσαν μεγαλορρήμονα. Πεπείραται σοὶ
ἐμοὶ τῶν ἐκ γλώττης ἀκαλίνου βελῶν καὶ ὁ ἀγαπη-
τὸς μοναχὸς Βίκτωρ. ἐπεφήμισαν γάρ τινες αὐτῷ τῶν
τάχα που ψευδηγορεῖν εἰωθότων, ὅτι καὶ αὐτὸς τῶν
ἐκεῖθεν τινὰ προφυάρηκε κατ' ἐμοῦ· ὥστε καὶ ἀ-
φιγμένον εἰς τὴν Ἔφεσον πρός με, κατηπιῶντο σφό
δρα τῶν ἀπὸ τῆς ἁγίας συνόδου τινές· μᾶλλον δὲ καὶ C
ἀπεσράφησαν ἅπαντες, ὡς ἕνα τῶν ἀνοσίων μεμιση-
κότες· ἀφαπλέκασι καὶ πατραλοίαν ὀνομάζοντες,
ἀδελφοκτόνον, καὶ ὅσα τοιαῦτα ἐστὶ βλασφήμια. καὶ
τοῦτο γοῦν ὁ πρεσβύτης, πλείστων ὅσων αὐτὸν περιε-
στηκότων ἁγίων ἐπισκόπων, ἀναπίνας τὰς χεῖρας εἰς
τὸν οὐρανὸν, ὁμώμοκε ἀσινῆ θῶς, καὶ τὸ τοῦ ἁγίου βα
πτίσματος, καὶ τῶν σεπτῶν τοῦ Χριστοῦ μυστηρίων, μη-
δὲν ἑαυτῷ συνειδέναι τοιοῦτον· οὕτω τε μόλις ἐγὼ,
καὶ αὐτὸς ἰσχύσαμεν τὰς τῶν λυπουμένων θεραπεύ-
σαι ψυχάς. πολλοὶ εἰ καὶ πολλοὶ λίαν οἱ ψευδοεπεῖν
ἐθέλοντες, ὑπηφυόμενοί τε, καὶ ὑπιππεύοντες μάτην, D
μᾶλλον δὲ καὶ παροτρυνόμενοι πρὸς τούτῳ τῷ καὶ τὸν
Νεστορίου πταῦσαν, ἀλλ' ἤρκεσεν εἰς ὑπακοὴν τοῦ
σωτῆρος ἡ χάρις, καὶ τῆς ὑμετέρας εὐσεβείας τὸ
μισοπόνηρον. ὥσπερ γὰρ ἐκ καμίνου καιομένης ἁρπά-
σαντες, ἡμερωτάτοις νεύμασι διεσώσατε ἵνα τοῖς ἄλ-
λοις ὁμοῦ, τοῖς κατὰ πᾶσαν τὴν ἡμετέραν Αἴγυπτον
ἁγίοις ὑπισκόποις, καὶ μοναχοῖς, ἀκατάλ ήκτους ὑ-
χαριστίας, τὰς ὑπὲρ τε τοῦ ὑμετέρου κράτους, νίκης
τε, καὶ διαμονῆς, ἀναφέρωμεν τῷ παναγίῳ Χριστῷ
δι' οὗ, καὶ μεθ' οὗ τῷ θεῷ, καὶ πατρὶ, ἅμα σὺν ἁγίῳ
πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. E

nus noſter IESVS Chriſtus diſcipulos ſuos ad bonam confidentiam inſtruens, ſuadensq. vt quoduis mendacium, omnemq. perſecutionis moleſtiam contemnerent, ita aiebat: Si me perſequuti ſunt, & vos perſequentur. Si patrem familias Beelzebub vocauerunt, quanto magis domeſticos eius? Solatur autem non ſine quadã verecundia, & valde vtiliter, ſubiungens: Non eſt, inquit, diſcipulus ſupra magiſtrum, nec ſeruus ſupra dominum ſuum. Si enim Chriſto contradixerunt, quæ noſtri habenda erit ratio? Et ſi contra quemuis ſanctum inſtructæ ſunt calumniæ, quomodo nos minimi illas effugiemus? Intolerabilis quidem eſt aduerſus ſanctos viros armata lingua, ac præceps quodammodo fertur; verum execrabilis & odibilis eſt coram Deo. Pſallit igitur beatus propheta Dauid: Diſperdat Dominus vniuerſa labia doloſa, & linguam magniloquam. *Ioan.15. c.20. Matth.10 c.25. Ibid.c.24. Pſal.11.a. 4.*

Expertus eſt mecum infrænatæ linguæ iacula etiam dilectus ſolitarius Victor. Sparſerant enim de illo quidam ex ijs qui mentiri conſueuerunt, quòd is contra me quoque abſurda quædam nugatus eſſet: tantumq. valuerat hæc fama, vt cum Epheſum ad me veniſſet, nonnulli ex ſancta Synodo plurimum ipſum accuſarint; immo vero vniuerſi veluti vnum ex impiorũ numero peroſi, illũ auerſati ſint; perſtiteruntq. parricidam & fratricidam, alijsq. eiuſmodi nominibus appellare. Cum autem ille ſenex hoc intellexiſſet, multis admodum ſanctis Epiſcopis ipſum circumſtantibus, ſublatis in cælum manibus, præter morem ſuum per ſacroſanctum Baptiſma & veneranda Chriſti myſteria, nullius horum ſcelerum ſibi cõſcium eſſe iurauit: ac denique offenſorum animos ægre ego & ipſe ſimul hac ratione placare potuimus. Verum enimuero licet plurimi mentiri volẽtes extiterint, & inſurrexerint, & fruſtra inſilierint, ſeu potius à Neſtorij ſtudioſis ad hoc incitati fuerint; ſuffecit tamen ad opem nobis ferendã Saluatoris noſtri gratia, veſtræq. pietatis iuſtitia. Nam velut ex ardenti camino eroptos, placidiſſimis veſtris nutibus ſeruaſtis, vt vnà cũ alijs, qui per vniuerſam veſtrã Aegyptum ſparſi ſunt, ſanctis Epiſcopis & monachis continue pro Imperio veſtro, & victoria, ac ſtabilitate, gratiarum actiones ſanctiſſimo Chriſto offeramus. Per quem, & cum quo, Deo & Patri ſit gloria, cum ſancto Spiritu in ſæcula ſæculorum, Amen.

ΒΑΣΙΛΙΚΟΝ ΘΕΣΠΙΣΜΑ ΤΟ ΑΝΗΜΟΣΘΕΝΟΥ, ΚΑΙ ΕΞΟΡΙΖΟΝ ΝΕΣΤΟΡΙΟΥ.

DECRETI REGII, QVO NESTORIO exilium aperte & publice indicitur, relatio. *

* *& de ordinatione Maximiani Epiſcopi Conſtantinopolitani.*

ΑΝελθόντων ἐν Κωνσταντινουπόλει τῶν ἑπτὰ, καὶ ἑπτὰ, ὑπισκόπων ἐξ ἑκατέρου μέρους, ἐπληροφορήθη ὁ βασιλεὺς, ὡς ἡ ἁγία, & οἰκουμενικὴ, συνοδος πάντα κανονικῶς, καὶ ἀκολούθως πράξασα, καθῄρει Νεστόριον. διὸ καὶ δεξάμενος αὐτοὺς, κατέγνω τῶν ἀκαρδιακῶν. & λοιπὸν ἐξώρισε μὲν Νεστόριον,

C. XIV.

CVm ſeptem & ſeptem ex vtraque parte Epiſcopi Conſtantinopolim veniſſent, Imperator certo comperit, ſanctam & œcumenicam Synodum canonico legitimoq. ordine in omnibus ſeruato, Neſtorium depoſuiſſe. Itaque legatorum Synodi ſententia approbata, Orientales quidem condemnat, Neſtorium vero exilio mul-

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Chapter 88 1351

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Chapter 92 1413

Chapter 93 1428

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Chapter 98 1506

Chapter 99 1521

Chapter 100 1537

τῶν γενομένων, καὶ ὅτι περιτρέχοντες ἑκάστην ἐκκλησίαν, ὡς κοινωνικοὶ τῆς ἁγίας, καὶ μεγάλης συνόδου τῆς ἐν Ἐφέσῳ, σπουδάζουσιν ἀπατᾶν ἕκαστον, καὶ τὴν πρὸς λαούς τε, καὶ κλήρους κοινωνίαν ἐφέλκεσθαι, πολλὴν περὶ τούτου πρόνοιαν ποιούμενοι, ἐδικαιώσαμεν ἅμα τῷ καταστῆναι τὸν τὰ πάντα θεοφιλέστατον, καὶ ἁγιώτατον κύριον ἐπίσκοπον Μαξιμιανὸν τῆς μεγάλης πόλεως, τὸ γράμμα τοῦτο πρὸς ὑμᾶς σὺν αὐτῷ διαπέμψασθαι· ἵνα γνόντες τὰ κατ' αὐτοὺς, παντοίως αὐτούς τε, καὶ τὴν πρὸς αὐτοὺς κοινωνίαν φυλάξησθε. ὑπὲρ δὲ πλείονος ἀσφαλείας, καὶ τοῦ γνῶναι ὑμᾶς, ὅτι οὐχ ἡμετέροις μόνοις πειθαρχεῖτε γράμμασιν, ἀλλὰ καὶ δόγμασι τῆς ἁγίας, καὶ οἰκουμενικῆς συνόδου τῆς ἐν Ἐφέσῳ, ὑπετάξαμεν τὸ συνοδικὸν γράμμα, ὥστε ὑμᾶς καὶ ἐξ ἐκείνου πληροφορηθῆναι, τίνα τί ἐστι τὰ τυπωθέντα περὶ τῶν ἀποστατησάντων, καὶ τὰ Νεστορίου φρονησάντων, καὶ οἷα τὰ ἐπιτίμια κατὰ τῶν κοινωνεῖν αὐτοῖς τολμώντων. πᾶσαν τὴν σὺν ὑμῖν ἀδελφότητα ἡμεῖς τε, καὶ οἱ σὺν ἡμῖν, πάντες προσαγορεύομεν. ἐῤῥωμένοι ἐν κυρίῳ ὑπερεύχεσθέ μου θεοφιλέστατοι ἀδελφοί.

Ὁμοίως καὶ οἱ λοιποὶ οἱ προγεγραμμένοι ἐπίσκοποι ὑπέγραψαν.

Ἐστι δὲ τὸ συναποσταλὲν ταύτῃ τῇ ἐπιστολῇ συνοδικὸν γράμμα, τοῦτο.

Ἡ ἁγία, καὶ οἰκουμενικὴ σύνοδος, ἡ ἐν Ἐφέσῳ συγκροτηθεῖσα ἐκ θεαπίσματος τῶν εὐσεβεστάτων βασιλέων, τοῖς κατὰ ἑκάστην ἐπαρχίαν τε, καὶ πόλιν, ἐπισκόποις τε, καὶ πρεσβυτέροις, καὶ διακόνοις, καὶ παντὶ τῷ λαῷ.

Συναχθέντων ἡμῶν κατὰ τὸ εὐσεβὲς γράμμα ἐν τῇ Ἐφεσίων μητροπόλει, ἀπέστησάν τινες ἐξ ἡμῶν, ὄντες τὸν ἀριθμὸν τριάκοντα, μικρῷ πρός. καὶ τὰ λοιπά.

A pertam habentes, certiq. quòd singulas Ecclesias, tamquam qui cum sancto magnoq. Concilio Ephesino societatem habeant, circumcursitantes, vnumquemlibet circumuenire, populorumq. & cleri communionem modis omnibus aucupari studeant; in hoc sollicite incũbentes, æquũ iudicauimus, simulatque sanctissimus, Deoq. per omnia dilectissimus Maximianus magnę ciuitatis Episcopus institutus est, has litteras vna cũ eo ad vos transmittere; quò statum, artesq. illorum perspectas habentes, ipsos ipsorumq. communionem auersemini. Vt autem securiores sitis, & sciatis quòd nõ litteris tantum nostris paretis, sed etiã decretis sanctæ & œcumenicæ Synodi Ephesi congregatæ, subiecimus synodicas litteras, vt vos ex illis certiores reddamini de ijs quæ contra schismaticos, & Nestorianos decreta sunt; & qualis item pœna illis constituta est, qui cum ipsis communicare præsumpserint. Vniuersam quæ vobiscum est fraternitatẽ, & nos & qui nobiscum sunt, salutamus omnes. Valete in Domino, & orate pro me, Deo dilectissimi fratres.

Subscripserunt simili modo & reliqui quoque prænotati Episcopi.

Scriptum autem synodale vna cum hac epistola missum, huiusmodi est.

C Sancta & œcumenica Synodus ex decreto pijssimorum Imperatorum nostrorũ Ephesi congregata, singularũ prouinciarũ ac ciuitatũ Episcopis, presbyteris, diaconis, & vniuerso populo.

CVm essemus in Ephesiorum metropoli secundum pias Imperatorum litteras congregati, defecerunt à nobis quidam numero paulo plus triginta, &c. *Habetur 3. act. vij. pag. 498.*

ΙΣΟΝ ΕΠΙΣΤΟΛΗΣ, ΓΡΑΦΕΙΣΗΣ παρὰ τοῦ γενομένου ἐπισκόπου Κωνσταντινουπόλεως Μαξιμιανοῦ πρὸς Κύριλλον ἀρχιεπίσκοπον Αλεξανδρείας.

D

Τῷ θεοφιλεστάτῳ, καὶ εὐλαβεστάτῳ συλλειτουργῷ Κυρίλλῳ, Μαξιμιανὸς ἐπίσκοπος, ἐν κυρίῳ χαίρειν.

ΠΕπλήρωταί σοι τὰ τῆς ἐπιθυμίας, θεοφιλέστατε· ἠνύσταί σοι ὁ ὑπὲρ τῆς εὐσεβείας σκοπός· εἰς πέρας ἐλήλυθεν ὁ ὑπὲρ εὐσεβείας πόθος. θέατρον ἐγένου καὶ ἀγγέλοις, καὶ ἀνθρώποις, καὶ πᾶσι τοῖς τοῦ Χριστοῦ ἱερεῦσιν. οὐ μόνον ἐπίστευσας εἰς Χριστὸν, ἀλλὰ γὰρ καὶ ὑπὲρ αὐτοῦ ἔπαθες. μόνος ἄξιος ἐκρίθης τῶν τοῦ Χριστοῦ παθημάτων, καταξιωθεὶς τὰ στίγματα αὐτοῦ ἐν τῷ ἰδίῳ σώματι βαστάσαι. ὡμολόγησας αὐτὸν ἔμπροσθεν τῶν ἀνθρώπων· ὡμολογήθης παρ' αὐτοῦ ἔμπροσθεν τοῦ πατρὸς ἐπὶ τῶν ἁγίων ἀγγέλων. ἀνεδήσω τοὺς ὑπὲρ τῆς εὐσεβείας στεφάνους. πάντα ἴσχυσας ἐν τῷ ἐνδυναμοῦντί σε Χριστῷ. ἐταπείνωσας τὸν σατανᾶν διὰ τῆς ὑπομονῆς. κατεγέλασας κολαστηρίων. ἐπάτησας θυμὸν ἀρχόντων. λιμοῦ κατεφρόνησας· ἔσχες γὰρ τὸν ἄρτον, τὸν ἐκ τοῦ οὐρανοῦ κατελθόντα, καὶ ζωὴν δεδωκότα τοῖς ἀνθρώποις, τὴν ἄνωθεν. ἐπεὶ τοίνυν οὐδὲ ἡμεῖς ἀπελείφθημεν τούτων, τὰ μὲν αἰσθητῶς παιδευόμενοι ἐνταῦθα, τὰ δὲ ἐν τῇ ἐκοῇ τῆς θλίψεως τῆς περὶ ὑμῶν; πρὸς τὰς ἀρχὰς ἀντικαταστάντων, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμο-

E

* παρὰ τοῦ πατρὸς τῶν ἀγγέλων

* ὑμετέρας, πρὸς

EXEMPLVM EPISTOLAE SCRIptæ à Maximiano creato Episcopo Constantinopolitano, ad Cyrillum Archiepiscopum Alexandrinum.

Religiosissimo & reuerendissimo comministro Cyrillo, Maximianus Episcopus in Domino salutem.

EXpletum est desiderium tuum, Deo deuotissime; perfectum est quod religionis causa susceperas; ad finem perductum est pietatis tuæ votum; spectaculum factus es & Angelis & hominibus, vniuersisq. Christi sacerdotibus. Neque enim solum in Christum credidisti, sed etiam pro ipso passus es: solus dignus habitus es qui ferres Christi passiones, qui stigmata illius in corpore tuo portares. Confessus illum coram hominibus, promeritus es vt ipse te confiteretur coram Patre, in conspectu sanctorũ Angelorum. Redimitus es coronis, quæ pro pietate certãtibus debentur: potuisti omnia in Christo, qui te confortauit: humiliasti satanam per patientiã; contempsisti tormenta, conculcasti furorem Principum, famem pro nihilo duxisti. Panem enim habebas, qui de cælo descendens, cælestem vitam hominibus dedit. Quia vero nos nec ab his absuimus, dum & hic sensibiliter castigamur, & vestras afflictiones, quas, dum principatibus & potestatibus, dũ

XVII.

1. Cor. 4. b. 9.

Philip. 1. d. 29.

Galat. 6. c. 17.

Matth. 10. d. 32.

Ioan. 6. d.

Ephes. 6. b.

mundi dominis & tenebrarum ſæculi huius rectoribus,dum nequitiæ ſpiritibus reſiſtitis, toleraſtis , auditione accepimus , & quia ad magnæ huius ciuitatis Archiepiſcopatum promoti ſumus ; dignare , Deo dilectiſſime , & precibus nos fulcire, & conſilijs informare , & omni denique beneuolentiæ ſtudio proſequi , vt hac ratione illud Scripturæ dictum in nobis adimpleatur: Frater qui adiuuatur à fratre, quaſi ciuitas firma . Vere enim ſpiritalis dilectio munita ciuitas eſt , quæ neque cuniculis à diabolo ſuffodi, neque ſcalis ab eodem poteſt ſuperari. Neque enim illa bellicis ſatanæ machinis cedere nouit , vt quæ à Chriſto Domino cuſtodiatur, Chriſto vtique illo,qui & mundum hunc deuicit, & ſempiterna bona tibi præparauit, qui dixit: Qui non accipit crucem ſuam , & ſequitur me , non eſt me dignus . Cum itaque Chriſto Domino dignus euaſeris , propterea quòd crucem tuam ſuſtuliſti, & illum ſecutus es,Chriſtum pro nobis deprecari ne omittas , fraternæ virtutis ornamenta proprias prærogatiuas eſſe ratus . Vale in Domino,& pro me,Deo dilectiſſime & ſanctiſſime frater ac comminiſter, ora .

Prou.18. c.19.

Matth.10. c.38.

κεφάτος τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας, παρεχώρησεν δὲ εἰς τὴν ἀρχιερωσύνην τῆς μεγαλοπόλεως, καταξίωσεν, θεοφιλέστατε, ἀκοῆς τε ἡμᾶς ἀπολαῦσαι, καὶ συμβουλῆς φιλοτιμῆσαι, καὶ πάσῃ τῇ ἡμᾶς κατηχῆσαι ἀνάγκῃ ὥστε πληρωθῆναι καὶ ἐφ' ἡμῖν τὸ γραφικὸν ῥητόν· ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος, ὡς πόλις ὀχυρά· ἀληθῶς γὰρ ἡ πνευματικὴ ἀγάπη πόλις ἐστὶν ὀχυρά, οὐ δυναμένη κατασκαφθῆναι, οὔτε πολιορκῆσαι ὑπὸ τοῦ διαβόλου οὔτε ὑποσκαφῆναι, οὔτε καταβῆσαι, οὔτε γὰρ ἔοικε ταῖς ἐλεπόλεσι τοῦ σατανᾶ, διὰ τὸ φυλάττεσθαι τοῦ δεσπότου Χριστοῦ φυλάττεσθαι, Χριστοῦ, τὸν κόσμον νικήσαντος, καὶ τὰ αἰώνια σοι ἀγαθὰ ἑτοιμάσαντος, τοῦ εἰρηκότος· ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. ἄξιος οὖν ὑπὸ τοῦ δεσπότου Χριστοῦ φυλάττεσθαι, Χριστοῦ τοῦ τὸν κόσμον νικήσαντος, διὰ τὸ λαβεῖν τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθῆσαι ὀπίσω μου, ἡγούμενος, μὴ ἀμέλει τῆς περὶ ἡμῶν πρὸς τὸν δεσπότην Χριστὸν πρεσβείας, τὰ τῆς ἀδελφικὰς καταρθώματα, οἰκείας σωτηρήματα λογιζόμενος. ἔρρωσό μοι ἐν κυρίῳ, ὑπερεύχου μου, θεοφιλέστατε, καὶ ἀγαπητὲ ἀδελφὲ, καὶ συλλειτουργέ.

CYRILLI EPISCOPI EPIſtola ad Maximianum Conſtantinopolitanum Epiſcopum.

Reuerendiſſimo , Deoq. dilectiſſimo comminiſtro Maximiano , Cyrillus in Domino ſalutem .

XVIII. OPportune, vt arbitror , conuenienterq. hoc tempore, quo tua integritas exoptatũ illud ſacerdotium ſortita eſt , cum Propheta nobis dicere liceat : Lætẽtur deſuper cæli, & exultet vniuerſa terra,& clamet cum lætitia . Etenim os illud, quod magna loquebatur , contra Saluatoris noſtri gloriam vltra ſe non extollit; neque cornu more ſuo amplius in altum ſubrigit , neque iniquitatem ,Domino qui nos redemit,negato,contra Deum amplius loquitur . Redemit enim nos IESVS Chriſtus,vnus & ſolus & verus Dei & Patris filius,non corruptibilibus argento vel auro, ſed magis ponens animam ſuam pro nobis , & ſemetipſum offerens immaculatũ ſacrificium Deo & Patri in odorem ſuauitatis; & ſuum ipſius ſanguinem dans redemptionem pro vita omnium . Cunctis enim pretioſior erat ; immo vero ſupra vniuerſam creaturam , quamuis homo perfectus,nobisq. ſimilis factus ſit,illud inquam vnigenitum Dei Verbum ; non ob id tamen verſionem,aut alterationem , aut illam plurimorum ſermone iactatam confuſionem aut mixtionem perpeſſum , nec in id , quod ante non erat , demutatum . manſit autem potius & in noſtra natura quod prius erat . Creditur namque , vereq. eſt , viuens ſubſiſtensq. Dei Patris Verbum . Sed agedum,tamquam ab vna lingua, vnoq. Dei amante animo rectæ Fidei confeſſionem illi offeramus,dicentes cum beato Baruch:Hic eſt Deus noſter,

2.Paral. 16.d.31.

Pſal.74. a.5.

1.Petr. 1. c.18.

Ioan.10.b

Epheſ.5.a. 2.

Epheſ.2.b. 1.Tim.2.

Baruch.3. d.36.

ΚΥΡΙΛΛΟΥ ΕΠΙΣΚΟΠΟΥ ΕΠΙΣΤΟΛΗ πρὸς Μαξιμιανὸν τὸν Κωνσταντινουπόλεως.

Τῷ θεολαβεστάτῳ, καὶ θεοφιλεστάτῳ συλλειτουργῷ Μαξιμιανῷ, Κύριλλος ἐν κυρίῳ χαίρειν.

ΠΡέπον οἶμαι, ᾗ νῦν εἶναι, τῆς σῆς πλείστης τὴν πολύδακρυν ἡμῖν λαχούσης ἱερωσύνην ἐφεσπέσθω ὁ ἱερὰν ᾠδὴν· χαιρέτω δὲ ἡ σύμπασα γῆ, καὶ βοάτω μετ' εὐφροσύνης, τῷ δὲ σεσῳσμένῳ φωνάτω. εἰ γὰρ ἔπρεπε λαλοῦν μεγάλα, τῆς τοῦ σωτῆρος ἡμῶν καταπαύεται δόξης· οὔτε μὴν ὁ πρὸ ὁρᾶν εἰωθὼς, τὸ κέρας εἰς ὕψος ἐπαίρει, ἢ ἀδικίαν λαλεῖ κατὰ τοῦ θεοῦ, τὸν ἀγοράσαντα ἡμᾶς ἑαυτῷ τιμίῳ δραστηρίῳ. ἐξεπρίατο γὰρ ἡμᾶς Ἰησοῦς ὁ Χριστὸς, ὁ εἷς τε, καὶ μόνος, καὶ ἀληθῶς υἱὸς τοῦ θεοῦ, καὶ πατρὸς, ὁ φθορᾶς, δηλονότι, ἢ χρυσίου, τιθηνὸς δὲ μᾶλλον ὑπὲρ ἡμῶν τῷ ἑαυτοῦ ψυχῷ, καὶ εἰς ἄμωμον ἱερεῖον ἑαυτὸν προσκομίσας εἰς ὀσμὴν εὐωδίας τῷ θεῷ, καὶ πατρί· καὶ δὴ καὶ ἀντάλλαγμα τῆς πάντων ζωῆς τὸ ἴδιον αἷμα. καὶ γὰρ ἦν ἀπείρατον ἀχράντου πρὸς· μᾶλλον δὲ καὶ ὑπὲρ πᾶσαν τὴν κτίσιν, ἡ καὶ γέγονε καθ' ἡμᾶς τέλειος ἄνθρωπος ὁ μονογενὴς τοῦ θεοῦ λόγος, οὐ τροπὴν, οὐκ ἀλλοίωσιν, οὐ τὸν θρυλλουμένην ἀνάχυσιν σύμμειξιν, οὐ φυρμὸν, οὐ μετάπτωσιν, τὸν εἰς ὅπερ οὐκ ἦν· μεμενηκὼς δὲ μᾶλλον καὶ ἐν τῇ καθ' ἡμᾶς ἀνθρωπότητι τοῦτο, ὅπερ ἦν. πιστεύομεν δὲ, καὶ ἔστιν ἀληθῶς ζῶν τε, καὶ ἐνυπόστατος λόγος τοῦ πατρός. φέρε πάντως ὡς ἀπὸ γλώττης μιᾶς, καὶ θεοφιλοῦς διανοίας, τῆς ὀρθῆς πίστεως τὸν ὁμολογίαν αὐτῷ προσφέρωμεν, λέγοντες μετὰ τοῦ μακαρίου Βαρούχ· οὗτος ὁ θεὸς ἡμῶν·

ἡμῶν· ἀλλοιωθήσεται ἕτερος πρὸς αὐτόν. ἐξεῦρε πᾶσαν ὁδὸν παιδείας· καὶ ἔδωκεν αὐτὴν Ιακὼβ, τῷ παιδὶ αὐτοῦ, καὶ Ισραὴλ, τῷ ἠγαπημένῳ ὑπ' αὐτοῦ· καὶ μετὰ ταῦτα ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη. ὁ γὰρ ἕτερος μὲν οὐκ ἦν υἱὸς τοῦ θεοῦ, καὶ πατὴρ, ὁ πρὸ παντὸς αἰῶνος, καὶ χρόνων, ὁ δι' οὗ τὰ πάντα παρήχθη πρὸς γένεσιν, ἕτερος δὲ πάλιν ὁ ἐπ' ἐσχάτης τοῦ αἰῶνος καιροῖς ἐκ τῆς ἁγίας παρθένου κατὰ σάρκα γεγονημένος· ὁ αὐτὸς δὲ μᾶλλον σπέρματος Αβραὰμ ἐπιλαβόμενος, κατὰ τὸν τοῦ μακαρίου Παύλου φωνὴν, καὶ ὡς ἔπος πλησίον ἡμῖν μετέσχηκεν αἵματος, καὶ σαρκὸς, ὁμοιωθεὶς δὲ κατὰ πάντα τοῖς ἀδελφοῖς, τουτέστιν, ἡμῖν, δίχα μόνης ἁμαρτίας. ἑνωθῆναι γὰρ μὲν ψυχῇ νοερᾷ προσομολογοῦμεν τὸν ἐνανθρωπήσαντα αὐτοῦ κατὰ ἀλήθειαν σῶμα. ἐπὶ γὰρ τῆς τοῦ Φρεσβλαβοῦς Απολιναρίου προσκείμεθα δόξαις. ἀναθεματίζομεν δή, Φρονεῖν ὀρθῶς, Απολινάριόν τε, καὶ Αρειον, καὶ Εὐνόμιον, καὶ σὺν αὐτοῖς Νεστόριον. τὴν γὰρ ἄνωθεν ἡμῖν παραδοθεῖσαν πίστιν, ὡς ἄγκυραν ἐχομεν τῆς ψυχῆς ἀσφαλῆ τε, καὶ βεβαίαν, καὶ κατὰ γεγραμμένον. ὁμολογοῦμεν τοίνυν, ὡς ἔφην, ἕνα, καὶ μόνον, καὶ ἀληθῶς υἱὸν τοῦ θεοῦ, καὶ πατρὸς, τὸν κύριον ἡμῶν Ιησοῦν Χριστόν· τὸν αὐτὸν ἀόρατον καὶ θεὸν, καὶ λόγον ἐκ πατρὸς, καὶ ἄνθρωπον ἐκ γυναικὸς· καὶ κατὰ νόμον ὡς θεὸν, καὶ ὑπὲρ νόμον διὰ τὸ ἀνθρώπινον· ἐν ἀξιώματι τῷ δεσποτικῷ καὶ φύσιν, καὶ ἐν δούλου μορφῇ διὰ τὴν οἰκονομίαν. ταύτην ἡμῖν παρέθεντο τὴν παράδοσιν καὶ λόγοι Μωσαϊκοὶ, καὶ προφητικαὶ προρρήσεις προφητικαὶ, ἃ δὴ καὶ οὗτοι οἱ ἀπ' ἀρχῆς αὐτόπται, καὶ ὑπηρέται γενόμενοι τοῦ λόγου, καὶ μεθ' ἡμᾶς οἱ ἐκ τῶν ἡμετέρων γεγονότες ἅγιοι πατέρες· οἱ δὲ γεγόνασι φωστῆρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, τὴν πίστιν ἀπομιμούμεθα· τουτέστι, τὰ αὐτὰ καὶ φρονεῖν αὐτοῖς, καὶ λαλεῖν, ἀπευθύζομεν, κατ' εὐθεῖαν τρόπων ἔξω φερόμενοι τῆς εὐσεβείας ἀνεχόμενοι τρίβου· μεμνήμεθα γὰρ τῆς θεοπνεύστου γραφῆς βοώσης· ὀρθὰς τροχιὰς ποίει σοῖς ποσὶ καὶ τὰς ὁδούς σου κατεύθυνε. οἱ μὲν γὰρ τὰς ὀρθὰς πεμώντες τροχιὰς, καὶ σκοπὸν τρέχουσιν εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως ἐν Χριστῷ· οἱ δὲ τῆς ἀποστολικῆς, καὶ εὐαγγελικῆς παραδόσεως ἀλογήσαντες, καὶ τὴν νεωτερίαν, καὶ ἀσωφελῆ, καὶ καταγέλαστον ὡς ἀληθῶς τῆς ἑαυτῶν ἀφροσύνης πεμώντες εὕρεσιν, ἀνθυπέστησαν τῇ πάντων μὴ μετάρσια ὄρια αἰώνια, ἃ ἔθεντο οἱ πατέρες σου. οὐ γὰρ ἀσφαλὴς τῶν φιούτων ἡ ὁδός· καμπαὶ γὰρ μᾶλλον αἱ τροχιαὶ, καὶ εἰς πέτρων ἀδὲ, καὶ παγίδα ἀνέτου καταπομίζουσιν. καί μοι δοκεῖ σοφὸς ὢν ἄρα ὁ Σολομὼν, ἀσεμνῳ γυναικὶ τὸ ἐπάρατον τῶν αἱρέσεων ἐπιθεῖναι πρόσωπον, εἶτα ἐπεὶ αὐτῆς εἶπεν, ὡς χρὴ παραπίπτειν, καὶ φεύγειν τὴν τοιαύτην γυναῖκα· ἥ τίς ἐστιν ἀπάτημα, καὶ πλατεῖα καρδία αὐτῆς, δέσμος εἰς χεῖρας αὐτῆς· ὁ ἀγαθὸς ἐπὶ προσώπου τοῦ θεοῦ, ἐξαιρεθήσεται ἀπ' αὐτῆς· καὶ ὁ ἁμαρτάνων, συλληφθήσεται ἐν αὐτῇ. ἀλλ' ἐξῃρήμεθα μὲν ἡμεῖς τῆς τοῦ ἁρπάζοντος ἀπολήγου παγίδος· σεσώσμεθα δὲ διὰ τοῦ

A noſter,& non æſtimabitur alius ad eum. Hic adinuenit omnem viam diſciplinæ,& tradidit illam Iacob puero ſuo,& Iſraëli dilecto ſuo. Poſt hęc viſus eſt in terra, & cum hominibus cõuerſatus eſt. Neque enim alius quidẽ erat Dei & Patris Filius, qui ante omne æuum & tempus fuit, per quem omnia quoque ad ortum perducta ſunt; & alius rurſum,qui nouiſſimis ſæculi temporibus ex ſancta Virgine ſecundum carnem natus eſt;ſed vnus idemq. potius, qui ſemen Abrahæ, iuxta beati Pauli vocem,apprehendit,& carnis ac ſanguinis perinde ac vnus ex nobis particeps factus, fratribusque,hoc eſt nobis,per omnia,ſolo peccato excepto,aſſimilatus eſt. Sed & corpus quoque ipſi vere vnitum anima intelligente animatum confitemur. Neque enim væſani Apollinarij commentis adhæremus; ſed rectam ſententiam tenentes,Apollinarium,& Arium,& Eunomium, & cum illis Neſtorium quoque anathematizamus. Fidem namque initio nobis traditam,ſicut anchoram habemus animæ tutam ac firmam, ſicut ſcriptum eſt. Confitemur itaque Dominum noſtrum IESVM Chriſtum vnum & ſolum & verum, vt modo dicebamus, Dei & Patris Filium; ſcientes eumdem ex Patre quidem & Deum & Verbum eſſe,hominem vero ex muliere: eumdem rurſus ſupra legem tamquam Deum; ſub lege autem propter humanæ naturæ conditionem: eumdem in domini dignitate exiſtentem ſecundum propriam naturam; in forma autem ſerui propter incarnationis diſpenſationem. Hanc nobis traditionem commendarunt Moyſis ſermones, ac propheticæ prædictiones, & illi ipſi præterea, qui Verbi huius ab initio miniſtri & ſpectatores extiterunt; tum ſancti quoque Patres,qui nos anteceſſerunt, vitæq. ſermonem habentes,luminaria mundi facti ſunt. Quorum proinde conuerſationis exitum ſpectantes fidem imitamur,hoc eſt, eadem cum ipſis ſentire & loqui ſatagimus, nullo pacto ſuſtinentes, vt à recto pietatis tramite declinemus: Meminimus enim diuinæ Scripturæ ita clamantis: Rectas ſemitas fac pedibus tuis, & vias tuas dirige. Nam qui rectas ſemitas magnificiunt, hi ad deſtinatum currunt, ad brauium ſupernæ vocationis in Chriſto. Qui vero Apoſtolica & Euangelica traditione contempta,nouitiam, "inutilemq. ac ſane ridiculam mentis ſuæ adinuentionem in pretio habent,hi ab omnibus audiant: Non transferas terminos ſempiternos, quos poſuerunt patres tui. Non eſt enim recta eiuſmodi hominum via; ſed peruerſæ eorum ſemitæ,atque in profundum inferni & mortis laqueum præcipitẽ agunt. Ac mihi videtur ſapientiſſime Salomon impudenti mulieri perſonam cuiuſcumque hęreſis imponere: quam proinde mulierem vitandam ac fugiendam eſſe admonet, quæ laqueus eſt; & ſagena,cor eius; vincula ſunt in manibus eius. Qui bonus ante faciem Dei,cruetur de illa: qui autem peccator eſt,capietur in illa. At è venatoris huius inexplebili laqueo erepti, & per Chriſtum om-

Hebr.4.c.

Hebr.6.c. 19.

Luc.1.a.

Philip.2. c.15.

Prouer.4. d.26.

Philip.3. b.14.

" pernicioſamq.

Prouer.22 d.28.

Num.22. d.32.

Prouer.2. b.& 9.c

Eccls.7. d.27.

omnium noſtrum Saluatorem ſalvati ſumus: quẽ & Deum eſſe credentes, & genitricem illius ſecundum carnem Deiparam eſſe profitentes, accedimus ad eum dicentes: Viuificabis nos, neque recedemus à te, & nomini tuo confitebimur in ſæcula. Horum autem omnium exoptatiſſimorum bonorum cauſa & conciliatrix nobis extitit diuina illa arcanaq. ac ſuperna ſententia, & illa cæleſti nutui conſentiens religioſiſſimi Chriſtiq. amantis Regis voluntas. Decebat namque illius ſerenitatem, vt non modo viſibiles, verum etiam inuiſibiles hoſtes expugnaret: tum rurſum, vt non tantum barbaricas phalanges conteret, ſed diaboli quoque improbitatem enerauaret: tum denique, vt per tuam pietatem, eorum qui in Chriſtum credunt, ſecuritati conſuleret. Qui enim temere in Eccleſia nugabatur, blaſphemijsq. effrænato ore Chriſtum inſectabatur, à ſacris diuinisq. atrijs amotus eſt. In cuius locum integritas tua veluti pacis planta, vt ſcriptum eſt, ſucceſſit. Et hoc rurſum illuſtre pij Regis munus eſt, præuio, vt modo aiebam, cæleſti ſuffragio. Proinde congratulamur etiam vobis rectam inculpatamq. Fidem habentibus. Surrexit enim ſacrorum miniſter, quem ſcitis, & diuturnum tempus vobis commendauit, & ipſa rerum experientia decorauit: quiq. in ſollicitudine pro vobis gerenda multum temporis inſumpſit, venerandamq. adeo canitiem emiſit. Oportebat enim, oportebat ſelectis Saluatoris noſtri gregibus ſapientem peritumq. præſidem dari, cui animus eſſet paſtòrali induſtria refertus, quiq. pabulo bono & loco paſcuo paſcere ſciret; qui denique rebus ipſis probatus foret, tamquam fidelis ſincerusq. œconomus. Qui enim ita viuere inſtituerunt, eos Chriſtus recipit, & quouis honore dignos cenſet: ſecus vero affectos, à miniſterio quod ipſis crediderat, explodit. Quod dicimus, verum eſſe, ex ſacris litteris perfacile cognoſcas. Loquitur enim alicubi Deus ad beatum prophetã Eſaiam:

Eſai.22.v. 15. Vade in paſtophorium ad Sobnam quæſtorem, & dic ei: Quid tu hic, & quid tibi hìc eſt? Ecce Dominus Sabaoth eijciet & conteret virum: & auferet ſtolam tuam, & coronam tuam glorioſam; & abijciet te in regionem latam & immenſam, ibiq. morieris, & tolleris à diſpenſatione tua, & de gradu tuo. Et erit in die illa, vocabo puerum meum Eliacim filium Helciæ, & induam illum ſtola tua, & coronam tuam dabo ei, & diſpenſationem tuam dabo in manus eius: & erit tamquam pater omnibus habitantibus in Hieruſalem, & qui habitant in Iuda: & dabo ei gloriam Dauid; & principatum geret, & non erit qui contradicat: & ponam eum principem in locò tuto; & erit in thronum gloriæ domni patris ipſius: & fiduciam in eum habebit quiſquis glorioſus eſt in domo patris eius, à modico vſque ad magnũ; & pendebunt ab eo die illa. Hæc vero dicit Dominus exercituum: Amouebitur homo, qui iam in loco tuto confirmatus eſt, & cadet; & auferetur

A πάντων ἡμῶν σωτῆρος Χριστὸν· ὃν καὶ θεὸν εἶναι πιστεύοντες, ὁμολογοῦντες δὲ θεοτόκον καὶ τὴν κατὰ σάρκα τεκοῦσαν αὐτὸν, αὐτῷ προσιμεν, λέγοντες· ζωοποίησον ἡμᾶς, καὶ οὐ μὴ ἀποστῶμεν ἀπὸ σοῦ· καὶ τῷ ὀνόματί σου ἐξομολογησόμεθα εἰς τοὺς αἰῶνας. ἁπάντων δὲ τούτων ἡμῖν τῶν προκειμένων ἀγαθῶν μέσος γέγονε παράξενος ἡ θεία τις, καὶ ἀπόῤῥητος, καὶ ἄνωθεν ψῆφος, καὶ ἡ τοῖς ἄνωθεν νεύμασι συντρέχουσα γνώμη τοῦ θεοφιλεστάτου, καὶ φιλοχρίστου βασιλέως. ἔπρεπε γὰρ τῇ γαληνότητι αὐτοῦ, μὴ μόνον ὁρατοὺς καταπολαίειν ἐχθροὺς, ἀλλὰ δὴ καὶ τούτῳ καὶ ἀοράτους, καὶ βαρβαρικὰς μὲν συνθραύειν φάλαγγας, ἀπράκτους δὲ καὶ τὰς τοῦ διαβόλου δυσκρασίας ἀπενεργεῖν, καὶ τοῖς εἰς Χριστὸν πεποιθόσι διὰ τῆς σῆς θεοσεβείας περιποιεῖν τὴν ἀσφάλειαν. ὁ μὲν γὰρ ἐκεῖ βασιλεύων ἐν ἐκκλησίᾳ, καὶ τῆς τοῦ Χριστοῦ δυσφημίας ἀκρατὴς αἰσίγων τὸ στόμα, τῆς ἱερᾶς τε, καὶ θείας ἐστερήθη αὐλῆς, ἀποπεσὼν, καὶ ἀπεβλάσφησεν ἡ σὺ πλειότης, ὡς φυτὸν αἱρόμενος, καὶ τὸ μεχαμμένον. ξένιον δὲ καὶ τοῦτο βασιλέως ἀσεβοῦς λαμπρὸν, ποθουμένης, ἧς ἔφλυ, τῆς ἄνωθεν ψήφου. συνοδόμεθα τοίνυν καὶ ὑμῖν, τοῖς τῆς ὀρθῆς, καὶ ἀμώμητον, ἔχουσι πίστιν· ἐγήγερται γὰρ ἱερουργὸς αὐτῇ, ὃν ἴστε, ἐκ χρόνου ὑμῖν παρέσχετο μακροῦ· καὶ αὐτὴ δὲ τῶν πραγμάτων ἐπεφαύσατο ἡ πεῖρα· ἀνὴρ τῆς εἰς ὑμᾶς ἀγαθῆς φροντίδος μακρὸν ἀπανηνέγκατο χρόνον, καὶ τὴν οὕτω πάνσεμνον πολιὰν ἐξελιπαρῶς. εἶδε γὰρ, εἶδε, τῆς ἐξαιρέτοις μάλιστα τοῦ σωτῆρος ἀγέλαις πόθον τε, καὶ ὀπτημένα δοῦναι τὸν ὀπτησόμενον, τοιμενικῆς ἀπραγίας ὀπάτιμον ἔχοντα τὸν νοῦν, ἐν νομῇ ἀγαθῇ, καὶ ἐν τόπῳ ποίᾳ κατειμένῃ εἰδότα, δεδοκιμασμένον δὲ ἀπὸ πραγμάτων, ὡς πρὸν, καὶ γνήσιον οἰκονόμον. τοὺς μὲν γὰρ οὕτω ζῆν εἰωθότας καὶ προστάτην Χριστὸν, καὶ λόγου πάντας ἀξιοῖ, τοὺς δὲ μὴ τοιούτους ἐξίστησι τῆς ἐγχειρισθείσης αὐτοῖς οἰκονομίας. καὶ τοῦτό ἐστιν ἀληθὴς ἰδεῖν ἐξ αὐτῶν τῶν ἱερῶν γραμμάτων. ἔφη γοῦν που θεὸς τῷ μακαρίῳ προφήτῃ Ησαΐᾳ· πορεύθητι εἰς τὸ παραφόρημα πρὸς Σωμαν τὸν ταμίαν, καὶ εἶπον αὐτῷ· τί σοι ὧδε; καὶ τί σοί ἐστιν ὧδε; ἰδοὺ κύριος Σαβαὼθ ἐκβαλεῖ, καὶ ἐκτρίψει ἄνδρα, ἐ ἀφελεῖ τὴν στολήν σου, καὶ τὸν στέφανόν σου τὸν ἔνδοξον, καὶ ῥίψει σε εἰς χώραν μεγάλην, καὶ ἀμείτρητον, καὶ ἐκεῖ ἀποθανῇ, καὶ ἀφαιρεθήσῃ ἀπὸ τῆς οἰκονομίας σου, ἐ ἐκ τῆς λειτουργίας σου. καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, καλέσω τὸν παῖδά μου Ελιακείμ, τὸν τοῦ Χελκίου, καὶ ἐνδύσω αὐτὸν τὴν στολήν σου, καὶ τὸν στέφανόν σου δώσω αὐτῷ, ἐ τὴν ἐξουσίαν σου δώσω εἰς τὰς χεῖρας αὐτοῦ· ἐ ἔσται ὡς πατὴρ τοῖς ἐνοικοῦσιν ἐν Ιερουσαλὴμ, ἐ τοῖς ἐνοικοῦσιν ἐν Ιούδᾳ· καὶ δώσω τὴν δόξαν Δαυὶδ αὐτῷ, καὶ ἄρξει, ἐ οὐκ ἔσται ὁ ἀντιλέγων· καὶ στήσω αὐτὸν ἄρχοντα ἐν τόπῳ πιστῷ· καὶ ἔσται εἰς θρόνον δόξης τοῦ οἴκου τοῦ πατρὸς αὐτοῦ· καὶ ἔσται πᾶσιν ἐπ' αὐτὸν πᾶς ἔνδοξος ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ, ἀπὸ μικροῦ ἕως μεγάλου καὶ ἕως ἀπηρεμαίνει αὐτῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ. τάδε λέγει κύριος Σαβαὼθ· κινηθήσε ὁ ἄνθρωπος, ὁ ἐστηριγμένος ἐν

Pſal.79.c. 18.

Eſai.22.v. 15.

νος ἐν τόπῳ πεσῶ, καὶ πεσοῦμαι, ἢ ἀφαιρεθήσεταί μου ἡ δόξα ἡ ἐπ' αὐτὸν, ὅτι ὁ κύριος ἐλάλησεν. ἀγαπᾷ τοίνυν ὁ τῶν ὅλων θεὸς τὸν πιστὸν ἀληθῶς, καὶ γνήσιον οἰκονόμον τὸν δὲ μὴ τοιοῦτον, ὡς βέβηλον, ἀποστρέφεται. εὐμηχανοῖτο δὲ ὅπι τῇ σῇ ὁσιότητι, καὶ τοῖς ἄνωθεν δῶρεαῖς χαρίσμασι πλουσίᾳ χειρὶ, πληροῖτο μεν· ἵνα τὸν τῆς ἀληθείας ὀρθοτομοῦσα λόγον, καὶ τοῖς τῶν ἁγίων πατέρων ἐχνηλατοῦσα πίστιν, ἀδόκιμος ἀφαιρεῖται δόξης θεοῦ τε, καὶ ἀμοιβῆς τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ· δι' οὗ, καὶ μεθ' οὗ, τῷ θεῷ, καὶ πατρὶ σὺν ἁγίῳ πνεύματι ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. ἀσπάζεται τὴν σὴν ὁσιότητα ἀδελφότης· ὅπι σε ἡ σὺν ἡμῖν ἐν κυρίῳ συμπορεύεται. ἐρρῶσθαί σε, καὶ μιμνήσκεσθαι ἡμῶν, τῷ κυρίῳ εὐχόμενον, ἀλλαβέσθαι, καὶ γνησιοφιλίσασθαι ἀδελφέ.

A tur ab eo gloria quæ eſt ſuper eum, quia Dominus loquutus eſt. Diligit itaque omniũ Deus vere fidelem ſincerumq. œconomũ; eum vero qui talis non eſt, tamquã profanum auerſatur. Hic, vt ſperamus, ſanctitati tuę opem feret, eamdemq. opulenta manu cæleſtibus donis exhilarabit; quò verbum veritatis recte tractando, & ſanctorum Patrum Fidei veluti veſtigijs quibuſdam inſiſtendo, laudabilis perſeueret per miſericordiam & beneuolentiam Chriſti ſaluatoris noſtri omniũ: per quem & cum quo, Deo & Patri cum ſancto Spiritu, gloria & poteſtas in ſæcula ſæculorum, Amen. Saluta fraternitatem, quæ tecum eſt. B Salutat te, quæ mecum eſt, in Domino. Valere te, noſtri memorem, precor à Domino, reuerendiſſime Deoq. dilectiſſime frater.

CYRILLI EPISCOPI EPISTOLA ad Iuuenalem Epiſcopum & ceteros Concilij Legatos Conſtantinopolim miſſos.

Dominis deſiderabilibus & Dei cultoribus & comminiſtris Iuuenali, Flauiano, Arcadio, Proiecto, Firmo, Theodoto, Acacio, & Philippo presbytero, Cyrillus in Domino ſalutem.

XIX. SAtisfactum nobis eſt iterum, & ipſo experimento cognouimus, quia veritas viuit & vincit, ſecundum Sancti vocem: reſiſtit autem ei omnium nihil: eſt autem ſic validiſſima, vt inſurgat aduerſus omnes inimicos, & reſiſtẽtium ſibi virtutem ſoluat. Ecce enim, ecce falſe quidem loquentium ora deſtruxit, & illicitarum blaſphemiarum caligo ceſſauit; reſplenduit autem veritatis dogmatum pulchritudo, ordinato Epiſcopo ſecundum decretum Dei atque Concilium per ſanctitatem veſtram reuerendiſſimo & Dei D cultore Maximiano, quem etiam & longa ætas ornauit non in deſidijs & delicijs conſtitutum, ſed in laboribus & virtute; & qui multa rerum decoratus eſt cura pro veritate & dogmatibus pietatis. Congaudens igitur vniuerſis Eccleſijs & populis ibidem conſtitutis, merito proclamabo: Benedictus Dominus, quia viſitauit, & fecit redemptionem plebis ſuæ. Non enim poterat dormitare ſic bonus paſtor, vt etiam ſuam animam poneret pro ouibus: & ſemper ſaluificare ſciens, antiquam quidem beſtiam à ſacra & diuina aula repulit, ſapientiſſimum autem & totius virtutis inſignem præceptorem elegit, E quem etiam credimus decorari in omni bono, & venerabili atque præcipua virtute pollentem, gubernare ſub ſua manu populum conſtitutum. Incolumes vos eſſe in Domino, & noſtri memores, oramus, cariſſimi & deſideratiſſimi.

omnino

obſtruxit,

Luc.1.g. 68.

Ioan.10.b

malignam

EPISTOLA SANCTAE MEMORIÆ Cæleſtini Papæ, poſt damnationem Neſtorij ad ſanctam Synodum Epheſinam ſcripta.

Cæleſtinus Epiſcopus ſanctæ Synodo apud Epheſum conſtitutæ.

XX. TAndem malorum fine gaudendum eſt; tandem nobis omnibus in commune dicendũ: Dextera tua Domine glorificata eſt in virtute, dextera manus tuæ confregit inimicos. Propriene namque ipſi confracti ſunt, quando iniqua loquentium, dicente Dauid, os videamus eſſe obſtructum. Huiuſce tamen tam fideliter peractæ rei vos executores nobiſcũ videmus fuiſſe fidei defenſores; qui conuenientes in vnum, & ſecundum Apoſtolum, non quæ veſtra ſunt quærentes, ſed quæ Chriſti IESV, negotium Domini communis egiſtis. Apud vos ergo de veſtra loquimur ſanctitate, quorum in omnem terram ſonum gaudemus exiſſe, cum & in finem eiuſdem orbis prædictæ veritatis à vobis verba venerunt. Deus noſter non patitur latere quod præſtitit: quia numquam beneficia ſuperna cælantur. Ita namque fit, vt tanto munere innoteſcente cæleſti, pro voluntate diuina, ſicut ſcriptum eſt, omnis homo ſaluus fiat, & veniat ad ſcientiam veritatis. Loquor ergo victoribus, & qui in prælium ſolam contra hoſtem portauerunt Fidem, quæ & Ioanne Apoſtolo dicente, vicit & mundum: vobis eiuſdem proprie perſcribo ſermonibus, qui ſecundum diuinam paginam, vt patres cognouiſtis quod ab initio eſt; & vt iuuenes, dum fortes eſtis, & verbum Domini in vobis manet, viciſtis malignum. In talibus ſocijs gratulantes, de hoc euentu minime dubitamus. Habuit animum noſtrum fiducia ſuperandi, qui vobis videremus diuinæ cauſæ pondus incumbere, quos bene admodum noueramus, ſecundum illud propheticum, odiſſe congregationem malignorum, & cum impijs non eſſe ſeſſuros. Obtinui ergo quod credidi, quia contra nocentes atque peruerſos, ſicut ſupradictus ait, innocentes & recti adhæſerunt mihi. Vna igitur eademq. relatione per filios noſtros religioſos & Deo amabiles viros Ioannẽ presbyterum & Epictetum diaconum, deiectionem iuſtam, & exaltationem didicimus iuſtiorem; illud quod in Euangelio legimus, appro-

Exod.15. 6.6.

Pſal.62.b. 12.

fidelis Dei ſacerdotes;

Philip.2. 6.21.

Pſal.18.a

1.Tim.2. 4.4.

ego

1.Ioan.5. 6.4.

1.Ioan.2. b.13.

Pſal.25.a. 5.

Pſal.24.d. 22.

Luc.1. f. 58. bantes, quia Deus noſter exaltat humiles, & po-
tentes de ſede deponit. A qua ſententia ille no-
Eccli.10. c.21. ſter ſapientiſſimus minime deuiauit, qui ait, à
Deo noſtro humilium ſeruatam memoriam, &
perditam ſuperborum. Quod quando magis vi-
deatur impletum, quàm nunc, cum Saluator no-
Pſal.18. b.6. ſter parans bene meritos honorare, oſſa homi-
num ſibi placentium diſſipauit, & prouiſo paſto-
re digniſſimo, feralem lupum de ouilibus ſuis im-
maculatus agnus eiecit? Legimus eius à veſtra
fraternitate ſcripta præconia; nec quiſquam no-
ſtrum mirari potuit, quia nota dixiſtis. Aſſertio
impendatur incertis: teſtimonium comperta
non quærunt. Bonorum hunc actuum palæſtra
ſemper exercuit: talem hunc didicimus, qualem
in litteris inuenimus: talem certe, vt breuiter di-
cam, qualem doctor noſter eſſe præcepit ſacer-
dotem, vt conuenienter omnium iudicio merea-
Ioan.1. g. 47. tur audire: Ecce homo vere Iſraëlita, in quo do-
lus non eſt. Nonne laudibus in eum veſtris iſta
conueniunt? Taliter denique quæ dixiſtis, audi-
ſtis. Talem ſucceſſorem quærebat ſanctæ me-
moriæ Siſinnij beata ſimplicitas, vt locum ſuum
non niſi ſui ſimilis obtineret. Etenim melius agi-
mus, ſi abſtinẽtes iam ab illius ſacrilegi nomine,
ſedem vacaſſe dicamus. Actum eſt diuino iudi-
cio, vt hunc Eccleſia pro remedio mereretur.
Denique diſcordiã ſuſtulit, & concordiam reddi-
dit ordinatus. Quid non poterit præſtare per
tempora, cuius hoc primordia præſtiterunt? Hæc
de eo inuicem dicimus, quem pax reparanda
quærebat. Interfuimus, nec nos dixerimus ab-
ſentes, cum eius capiti verba myſtica dicerentur, cum redderetur omnibus diuina lætitia ſalu-
taris: poſtremo nemo illic catholicorum defuit,
vbi omnes in commune vicerunt. Lætati præte-
rea ſumus de hoc clementiſſimi & Chriſtianiſſi-
mi Principis teſtimonio, cùm epiſtolis dilectio-
nis veſtræ eius ſententiam videremus eſſe con-
Prouer.21 a. cordem. Nec mirum eſt, ſi cor regis, quod eſt in
manu Dei, cum his ſenſerit, quos eius nouerit ſa-
cerdotes. Itaque ſermo regalis diuinas res exe-
ad Chriſo. quendo militauit Auguſto. Felix imperium, cui
militat exequutio diuinorum: nec hic minus fe-
lix, quem prædicat dominatio mundanorum.
Hoc teſtimonio dignus eſt qui ordinandus pro-
bari, non qui improbari potuit ordinatus. Sci-
mus quo itinere ſanctus frater & coëpiſcopus no
ſter Maximianus, quibus gradatim ſtipendijs ad
faſtigium ſacerdotale peruenit. Non hunc diui-
tiarum gloria, non velut * in potentia cupidum,
qui ſolet ineſſe ambientibus, honorum ſaltus eue
Matth.24 fqq. xit: ſuffragio pauperum, quibus fidelis ſeruus &
prudens cibum dabat in tempore, ſuper omnia
Domini ſui conſtitutus eſt bona. & tamen etiam
¶ deſiderium fuit Epiſcopatus, non niſi propter
1.Tim.3.a opus bonum, ſicut ait Apoſtolus, concupiuit. ita
Deus noſter & quid velimus, & cur velimus at-
tendit. Quis dubitet poſſe magis agere præſi-
dentem, quod potuit exercere ſubiectus? Exoſus
& blaſphemus iſtud officium nõ poterat habere,
id eſt, corporum curas, qui nitebatur animas vul
nerare. Facta eſt ruina eius magna; tam ruina
magna, quàm praua doctrina. Nunc qui de præ-
teriti emendatione gaudemus, cauere nos con-
uenit in futurum, ne poſſint magis ac magis quæ
abſciſſa ſunt pullulare: quia neceſſe eſt, quocum-
que peſtis hæc loci ſit, noſtri corporis membra
vexentur, & per patiẽtiam noſtram peiora prio-
ribus nutrita videantur. Scripſimus clementiæ
Principali, vt de ſanitatis medio longius infirmi-
tas auferatur. Didicimus namque hunc Antio-
chiam reuertiſſe, atque ſibi illic, vnde venerat,
viuendi præſtitam facultatem. Innocentum exi-
tium eſt iſtud exilium. Aſpiciamus diligentius
quid illic poſſent parere, quæ illic ſunt ante con-
cepta. Non eſt notis ſuadere difficile. In oculis
eſt eiuſdem ciuitatis Eccleſia, quæ per hunc per- M. pelle
didit ſacerdotem; & tamen laboramus aduerte-
re, quis cui fuerit cauſa peccati. Niſi forte, quod
pro quiete Eccleſiarum dicimus, deceptum ſe il-
le demonſtret, deſerendo damnatum. Sed quis
illic ſperet aliquem poſſe corrigere, vbi arcem
tenere videat peruerſitatis auctorem, vbi cola-
tur ab omnibus exulatus? Magna illic eſt (quod
lugentes dicimus) deſperatio ſanitatis, vbi ſicut
Eſaias dicit, omne caput in dolore, & omne cor Eſai.1.a.5
in mæſtitia à pedibus vſque ad caput. Quando
ibi membrum aliquod habere poterit ſpem ſalu-
tis, vbi periclitatur corporis tota compago? Ela-
borate, fratres cariſſimi, elaborate obſecro, vt
vere tollatur de medio veſtrum qui hoc opus fe- 1.Cor.5.a. 2.
cit. Sola decet tales homines ſolitudo. Vbi enim
debet hic inuenire ſolatium, qui ſic tractauit
vbique regnãtem? Peracta eſt à vobis totius ſum-
ma negotij: agendum nunc eſt quod inſtat & re-
ſtat, ne ſit in vacuum laboratum. Longius qui-
dem ſumus poſiti: ſed per ſollicitudinem totum
propius intuemur. Omnes habet beati Petri
Apoſtoli cura præſentes. non nos ante Deum
noſtrum de hoc poſſumus excuſare quod ſcimus.
Nam quamquam hæc quæ loquimur, ſanctitas
veſtra tacuerit; agnouimus tamen omnia dili-
gentius requirentes. Tantæ igitur cauſæ finis,
qui ſupereſt, actibus veſtris quæſo reſpondeat:
quia nolumus in modico vos deeſſe, qui maxima
peregiſtis. Adiutorio apud Reges terræ his eſto-
te quæ ſcripſimus. Norunt & ipſi quid ſuis de-
beant præſtare temporibus: ſciunt quòd catho-
licæ Fidei fundamento ſua regna ſubſiſtant. Pu-
ra ab heredibus ſanctis paternæ & auitæ credulitatis vena ſeruatur: fluit ab illis incorrupta per
poſteros, nec hanc in his aliquis vmquam limus
infecit. Cuſtodit fortis ſui fidelis curſus exor-
dium, cum id quod in origine acceptum eſt, vi-
detur in prole. Canem & operarium malum pa- Philip.3.
riter perſequamur. Facite præſentes, quod hor- a.2.
tamur abſentes. Nam cum hanc curam generaliter omnibus debeamus; præcipue tamen nos
conuenit Antiochenis præcipitantibus ſubuenire, quos peſtifer morbus obſedit. Abſoluamus
modis talibus ciuitatem, in qua, ſicut Actus Apo- Act.11.b.
ſtolorũ loquuntur, dicti primum legimus Chri- 26.
ſtianos. Omnibus ergo virtutem præſtemus,
quibus ſecundum religionem debere nos nouimus quod vocamur. Hanc autem ſollicitudinem
noſtram præſentes probarunt Deo amabiles filij
& cariſſimi atque animis noſtris acceptiſſimi

Ioan-

Whereas by an Act passed in the Session of Parliament holden in the Twenty-fifth and Twenty-sixth years of Her Majesty Queen Victoria, intituled "An Act for the Regulation of the Forces," it is amongst other things enacted that if any person who has been enlisted to serve in the Militia, or who has been duly balloted to serve in the Militia, and has received notice thereof, or any person who has been duly balloted to serve in the Militia, and has received notice thereof, and has been required to appear for the purpose of being attested, or of making the declaration required by the said Act, shall desert, or shall not appear at the time and place appointed for his being attested, or making the said declaration, or shall not appear at the time and place appointed for his being attested, or making the said declaration, or shall not appear at the time and place appointed for his being attested, or making the said declaration

rapax lupus ab ouilibus Dominici gregis cum A
ſæuierit excluſus, rurſus ſerpentino lapſu ad mor
tem perueniat animarum, effoſſis quà poteſt par
te cuniculis. Nec enim poteſt quieſcere, cum
prædæ ſuæ rapidus cupiat incubare. Munimen
ſanis, remedia præbete ſanandis: vallate muris
veſtræ fidei religionis catholicæ veritatem, per
quos & credentes muniti ſint, & tanti ſequaces
erroris non audeant introire. Hic enim plenus
victoriæ veſtræ fructus eſt, nihil relinquere, quod
rurſus Dei Eccleſia debeat formidare. Quem
igitur vniuerſorum eiecit ſententia ſacerdotum
in prædicatione ſacrilega perdurantem, eum ve-
ſtra clementia ab omni ſocietate remoueat, vt B
facultatem aliquos perdendi non habeat. Reli-
gioſos vero filios meos Ioannem presbyterum &
Epictetum diaconum tantæ rei nuntios cum to-
tius Eccleſiæ gratulatione ſuſcepimus, & lectis
in tota Chriſtianæ plebis congregatione apud
beatiſſimum Apoſtolum Petrum veſtræ pietatis
apicibus, Deo noſtro pro vobis vota perſolui-
mus. Ita enim ad nos agente Domino peruene-
runt, vt ad eum diem, quo celebrabamus Chriſti
Dei noſtri Natalem ſecundum carnem, cui quæ-
ſtio inferebatur, concurrerent, & impietatem
conuicti vniuerſa congregatio confutaret.

Cauſæ Fidei congrue & Eccleſiaſticæ & paupe-
rum vtilitatis cauſa ſubiungitur: vt qui integri-
tatem Fidei præſtitiſtis, pauperum quoque com-
modis conſulatis. Inluſtris & ſanctæ recordatio-
nis Proba poſſeſſiones in Aſia conſtitutas lon-
ga à maioribus vetuſtate ſic reliquit, vt maio-
rem ſummam reddituum clericis pauperibus &
monaſterijs annis ſingulis præciperet erogandã:
ſed hæ poſſeſſiones ibidem conſtitutæ, in dam-
num pauperum huius negligentia (vt grauius nil
dicamus) qui his præfuerat, ea ſunt ratione tra-
ctatæ, vt non ſolum conſueta non ſoluerent, ve-
rum etiam ſubreptitia impetratione earum [11] ius
dominiumq. violetur. Rogamus pietatem ve-
ſtram, vt religioſæ & illuſtri domui & Eccleſiæ id
pro clementia veſtra præſtetis, vt omnis ab his
inſidiantium inquietudo diſcedat, & tam Eccle-
ſiæ, quàm ſuis dominis ſit tuta poſſeſſio: vt quod
inde alimoniæ pauperum acquiritur, veſtrum eſ-
ſe credatur. Data Idib. Martij, Fl. Aëtio & Va-
lerio vv. cc. Conss.

[11] laſtum do minium

EIVSDEM CAELESTINI Papæ epiſtola ad Maximianum Epiſcopum Conſtantinopolitanum, poſt Synodum.

Caleſtinus Epiſcopus Maximiano Epiſcopo Conſtantinopolitano.

XXII. VIdimus & amplexi ſumus fraternitatem tuã in litteris tuis, talemq. ſanctitatem tuam, qualem noueramus, inſpeximus; ſimplici ſcilicet puritate glorioſam, & mentis fulgore potius, quàm [*] ſermone perſpicuam. [||] Sed in ſe atque in ſtatum ſuum illa, de cuius fide ſemper gloriaba-

[*] hónore
[||] f. Redit in

mur, Eccleſia, quæ nunc te Præſulem diuino iudi-
cio accepit, poſtquam illum qui eam obſide-
bat, eiecit. Sume gubernacula notæ tibi nauis,
eamq. vt didiciſſe te à tuis prioribus nouimus,
rege. Obſiſte vndis, quas ille ventus, qui & à nau-
ui [11] vectores abegerat, ſed omnibus inimicus, ex- [11] nullum
ciuit, omni eam laterum cupiens compage diſ-
ſoluere, vt rapidis eam poſſet vorticibus deuo-
rare; profeſſus falſum (quid enim non iniquitas
profitetur?) gubernatoris officium, vt videretur
regere, quos perdere nitebatur. Adhuc te excit-
tatæ ab eodem vndæ circumſonant, & elati flu-
ctus vel procellæ ſollicitant. Reſiſte peruigil, &
commiſſæ tibi nauis magiſter, ſaluti commiſſo-
rum tibi qua potes cura ſuccurre. Fac quietum
mare eſſe quo nauigas: fac tua arte tutam nauem
poſt eas tempeſtates, quas ſuſtinuerat, quam gu-
bernas. Illum ſequere piſcatorẽ, qui maris aquas
pedibus, vt ad Chriſtum Dominum noſtrum, quẽ Matth. 14
ambulantem in mari viderat, poſſet peruenire,
calcauit. Sequere priorum, à quibus eruditus es
& nutritus, exempla Pontificum; beatiſſimi Ioan
nis in prædicando ſcientiam, ſancti Attici in re-
purgandis hæreſibus vigilantiam, deceſſoris tui
Siſinnij, cuius te ſucceſſorem credimus, ſimplicẽ
puritatem; vt de illa, ſicuti ſolebamus, gratule-
mur Eccleſia. Congrega ſparſos, piumq. animũ, C
qualem te habere nouimus, in eos quos diſſipa-
uerat perturbator, exerce. Congrega populos
tuos ad matris ſuæ vbera, reuoca quos [11] inuitos [11] f. illo
veneni ſapore abſtraxerat inimicus. Confirma vel, inhibi
in Fide, quos videris [*] appetitos, cura quos inſpe- [*] inſidijs
xeris vulneratos; remoue qui non [11] ſentiunt me- [11] ſentiant
dicinam. Interdum enim dolore [*] tollitur, & cum [*] Excipim
ea quæ ſunt noxia præcidũtur, ſalus reliquis præ-
paratur. Latus campus eſt, frater cariſſime, in
quo gloriam & vigilantis paſtoris & benigni ſa-
cerdotis exerceas, & ſaporem Chriſtianæ ſalu-
britatis infundas; vt plus in reparando potuiſſe
te liqueat, quàm ille potuit in lædendo, qui imita- D
tor diaboli maluit eſſe quàm Chriſti, perturbans
omnium Eccleſiarum quietem: cui nunc debe-
mus operam in commune præſtare, vt omnium
vna Fides, & vnus ſit animus ſacerdotum. Teneat Luc. 3. 17.
manus tua Dominicum ventilabrum, & purget
aream creditam tibi, vt à frumentis paleæ ſepa-
rentur, & omne, iuxta mandatum Chriſti Dei no-
ſtri, horreis triticum aggregetur. Locum im-
pietas nouella non habeat, & compreſſo olim per
totum orbem ſua damnatione noto Celeſtiano
errori, tua vigilantia reſiſtatur; vt quicumque
huius dogmatis ſunt ſequaces, ab omni ſocietate Luc. 10.
hominum repellantur. Obſiſtat illis per te Spiri- E
tus ſanctus his in omnibus, qui ad has quaſcum-
que conatur prouincias peruenire, ne eorum
impia prędicatio reſurgat. Obſiſtite eis: ita enim,
vt damnentur quocumque perueniunt, innote-
ſcunt; & tamquam non illis ſententia toties re-
petita ſufficiat, longinquas terras remotasq.
prouincias inquietant. Sed eos ille perſequitur,
cuius Fidem ſua prauitate perſequi nitebantur:
& quo ſe abſcondant, ad quas latebras confu- [*] hominis
giant, ſua ſe impietate prodentes, [*] non poſſunt.
Filios vero noſtros religioſos viros Ioannem

pre-

presbyterum & Epictetum diaconum cum magna lætitia susceptimus, & cum maiore gratulatione remisimus. Data Idib. Martij, Fl. Aëtio & Valerio vv. cc. Conss.

EIVSDEM CAELESTINI epistola ad Clerum & plebem Constantinopoli constitutam, post Synodum.

Caelestinus Episcopus Clero & plebi consistentibus Constantinopoli.

XXIII. EXultatio matris est congregatio filiorum: denique lætatur Ecclesia ita se filios, quos diabolus disperserat, iterum congregasse, vt ex his, nisi filius perditionis, nemo sit perditus, quia eum filium suum nequaquam Pater agnouit. Illum namque, ex quo erat, sicut legimus, imitatus, vobis legitimis Dei filijs hereditatem conabatur auferre, quos dicente Apostolo, pro fide vestra & heredes Dei, & Christi nostri futuros credimus coheredes. Non ergo ei palmam de his referre permissum est, qui de ipso magis per arma Fidei triumpharunt. Victores vos, immo com munis regis de hoste victoriam loquitur tyrannus exclusus: vicit in vobis, cuius incerta fieri diuinitas putabatur. * Separetur "prauitas, quæstionem dixerim quam sibi vnusquisque bene credens debet simpliciter aperire. Quis enim ad examen vocare audeat Deum, eumq. discutere qualiter venerit subuenire? Non fuit difficile Deo posse quod voluit, cum dignatus est liberare, qui potuit. Sed vnde illi peccatori in tanta caligine sua lumen non videre? vnde terrenis argutijs in superioribus positam colligere veritatem? Hæc in tenebris suis videre non possunt, qui lucernæ illius verbum nesciunt, quod esse lumen semitis suis Dauid propheta testatur. Cum quo Psalmographo, vt supra diximus, matrem lætantem, in vterum suum, quem dissipatio hucusque ridicula & blasphema turbauerat, reuersis filijs, cantare delectat: Ecce quàm bonum & quàm iucundum habitare fratres in vnum. Competenter hæc ergo verba de eo fuerim mutuatus; mihi nãque ex parte maxima, venerandæ Trinitatis auxilio, Ecclesiæ vniuersalis quietem & summam præsentium vindico gaudiorum, quem hucusque omnes qui scandalizabantur, vrebant, & infirmitas aliquantorum faciebat infirmum. Meminit charitas vestra apud vos mihi dudum de patientia fuisse sermonem; iactaui quæ debui semina sacerdos in animo Christiano, nec me in vobis seges expectata decepit. Quid enim patientiæ vestræ messis intulerit, ipsis fructibus approbatis. His inuidens seuerat peritura zizania intra aliquantorum mentes agricola periturus: seuerat longe aliud quàm acceperat seminandum, vel inuenerat seminatum. Habemus certe Fidei "nostræ semina, quæ ipsius Domini sermo vel Apostolorum doctrina iactauit: quæ quoties ista contingunt, non ea quæ terra suscepit, sed alia super-

Rom.8. c. 17.

natiuitas,

Psal. 118. v. 105.

Psal. 132. b.

Psal. 132. a.

2. Cor. 11. d. 29.

Matth. 13. c. 25.

Vulta

A fusa corrumpunt. Nihil vestræ simplici fidei messis Domini poterit imputare, qui in Euangelio auctorem zizaniæ interrogatus ostendit. Illi tũc dixerint: In bono semine vnde zizania? nos dicamus: In tanto regno fidei vnde perfidia? Respondemus tamen vobis sermonibus Christi: Homo inimicus hoc fecit. Qualiter vos exercuit priorum palæstra doctorum, fortitudo vestræ mentis *adstruxit. ipsis agnitionem debetis huius erroris, quorum hic indignus laudibus fuit, qui bona tam gloriosa despexit; non partem"* columbæ simplicitatis, sed in toto studuit serpentis astutiç. Nec mirum, si parans occidere simplices animos, B eum suadendo secutus est, qui suadendo primus occidit. Denique verbis illum legimus decepisse, hic inferre mortem non nisi per verba tentauit. Non tamen impune suum est secutus auctorem, quando Iudæ "Episcopatum eius alter accepit. Iure vtrumque tenet vna sententia, quia in vnum, sicut legimus, ambo peccauerunt. Sit licet vterque ante oculos nostros, Saluatoris nostri calumniator, & traditor; tamen deliberare difficile est inter discussorem natiuitatis, & mortis auctorem. Facti sui videlicet vacuum statim Iudã pœnituit, prœuenit' exitum traditori supplicium proditoris. Ille statim laqueum, peccatum suum confessus, elegit: hic impietatis pertinacia gloriatur. Nec ego perfidiæ huic dabo nomen erroris: non est error impietas omnis. Denique quoties Ecclesiæ vel eius quieti diabolus inuidus fuerit, intra eam nata contentio saluam seruauit ipsius certaminis causam. Quò proficiebat iste conflictus, quo laborabatur non vt religione quis vinceret, sed vt ipsa religio vinceretur? Meminisse certe eius, quia necesse est meminisse blasphemiæ. Sed iam oblitionem tantorum malorum volo sanctis mentibus imperatam: ex animis tollatur, qui sublatus est oculis: tollatur inquam, qui sic vocatus est præcursor inferni. Ha- D buit crebras similiter prædicator insidias, tetendit arcum suum frequenter, vt legimus, & ore suo spicula venenata iactauit; neminem tamen vestro in numero quem feriret inuenit: retorta in se tela redierunt, postquam sagittare in obscuro rectos corde non potuit, & nihil in filios lucis licuit filio tenebrarum. Quæ nos de vobis in bello intestino positis cura atque sollicitudo tunc habuit? In modum dicrum duximus noctes, quia talibus causis omne tempus angustum est: non oculos somno declinauimus inquietes. Quem enim caperet dilectio dormiendi, sic vigilante raptore, nesciebamus. Quis intra caulas timor? E quanta intra septa formido? quotiens luporum iciuna esuries multa circuit, aditu quærit prædã, fœuit & absentibus minata perniciem? quanta hic pro sua cautione grex dignus est laude, quem non attigit secum raptor inclusus? Patet cauta turrionis huiusce; in apertum est qui restiterit inimico. Intelligamus & fateamur omnes, quòd vos ille tutatus est pastor, qui in Euangelio se dicit esse pastorem. adfuit, nec vos deseruit qui patiebatur in vobis. In hunc namque quotidianis acuebatur lingua blasphemijs, in ipsum dentes suos impius tractator armabat: inani tamen

Ibid.

Matth. 13. c. 25.

Ibid.

Genes. 3.

vel. exemplo Act. 2. c. 20

vel. exitium vitæ suppl.

Psal. 10. a

Ibid.

Inconsummata pernicies?

Tom. 10. b

men ſemper eluſus eſt morſu, quando eiuſdem
Pſal.22.a. paſtoris virga vos conſolabatur & baculus, qui gregem ſuum etiam paſcendum tradidit iturus ad cælum. Hæc vobis hucuſque non mutata ſunt paſcua; eiſdem pabulis eſtis impleti; Apoſtolico vos doctores & pio ſemper ſermone pauerunt. Verum noxia fuerat pro ſalubribus cibis eſca ſuppoſita, quando aduerſarius eſurientibus animabus mixtas ſpinas floribus exhibebat: nec tamen fraus iſta decepit vos, qui Chriſti ſuauis odor eſtis in Domino, poſtquam vobis longe aliud oluit, quàm ſolebat. Herbam mortiferi gramis horruiſtis: ſepſiſtis aures veſtras ſpinis, ne linguam nequam potuiſſetis audire. Non ergo pervenit ad ſenſum, quod offendit auditum; nec interiorem ferire potuit, quod exterior non recepit. Vitaſtis eum, cui (quantum didicimus) & in faciem reſtitiſtis. Vitaſtis, quem à memoria digna ſancta Alexandrina eccleſia, ſecundum beati Pauli Apoſtoli ſententiam, iam ſciretis eſſe correctum. Legiſtis namque, & memoriter iam tenetis ſacerdotis, hoc eſt, catholici ad hunc ſcripta doctoris, quibus eum ita correptum, vt vellet eſſe correctum, ſtuduit: nixus eſt labentem reuocare collegam, porrexit dexteram magiſterij ſui, in vno volens plurimis ſubuenire. Percellebat animum veteris ſacerdotis, quòd nutat Epiſcopus ruina multorum, egit ſicut ſcriptum eſt: Benedicam opus Domini diligenter. In nullo ei officio Apoſtoli vir Apoſtolicus defuit: obſecrauit, admonuit, increpauit. At ille, qui in profundum blaſphemiarum ſuarum pondere mergeretur, tanti viri doctrinam renuens, & abuſus hortatu, docilis eſſe noluit, cum doctor eſſe non poſſet: egit iniurijs tenacem recti, peruerſitatis aſſertor: gloriatur hinc; nec contriſtatus eſt frater, ſecum reputans, quòd meritò ſibi conſeruo non parceret, qui ſuo Domino derogaret. Inuentus eſt per diligentiam ille de Euangelio frugi filius, & prouidus ſeruus. Nam & paternam ſeruauit ſubſtantiam, & auxit numerum talentorum. Nec duplicaſſe eum, ſed multiplicaſſe dixerim ſortem, quę videbamus etiã longe poſitis pio fœnore ſubuenisse. O ſanctæ prædicationis vſura. Quam hic gratiam ante communem Dominum fidei negotiator inueniet, qui propter animarum lucrum negotium & illic exercuit, vbi alter accepit? Nonne hic merito à patrefamilias auditurus eſt: Euge ſerue bone & fidelis, intra in gaudium Domini tui? Hæc huic competunt, qui illa quoque, quæ alijs ſunt commiſſa, ſeruauit. Quid ille auditurus eſt, quidve dicturus, cum à ſe commiſſæ ſibi rei ratio requiretur, qui vtique inuoluitur reatu, etiam ſi vobis per alios perditis eſſet ipſe ſeruatus? Noſtis profecto pro veſtra eruditione quæ pœna negligentes maneat ſacerdotes, quippe quos Apoſtolus præeſſe etiam domibus ſuis iubeat diligenter. Denique Heli ſacerdos per ſe inculpabilis, diuinam per filios incurrit offenſam. Offendit pontifex pater; offendit poteſtas & pietas. Si igitur ille cum præſumptionem filiorum non refrænat, incurrit; quanto magis hic Dominum, dum nec ipſi parcit, offendit? Non hunc defidem, non hunc dixerim negligentem.

Matth.25 b. *Eccli. 28. d.28.* *2.Cor.2.c. 11.* *1.Tim.4. c.2.* *2.Tim.3. c.4.* *1.Reg.3. & 4.* ‖ talenta *Ibid.c.21.*

Habuiſtis hominem ſermonis aſſidui, atque (apud expertos loquor) habuiſtis vigilem * perditorem. Nec tamen beatus Petrus Apoſtolus deſeruit tam grauiter laborantes. Nam cum ſeparari tale ‖ vlcus de Eccleſiaſtico corpore, horrens omnibus putredo ſuaſerit, cum ferro obtulimus & fomentum. Sed ille abuſus noſtro ſtudio, quo illum ſequimur qui nec de puſillis aliquem vult perire, mortem ‖ deſideratus optauit. Denique & medicinã reſpuens elegit abſcindi: tulit de ſe Apoſtolicum, vel hoc nobiſcum ſentiens, ipſe iudicium, vt abſcinderetur qui nos contriſtabat, & volebat conuertere Euangelium Chriſti. Nulla ſuo vitio languenti medico, vt diximus, arte defuimus. Non factum eſt noſtræ celeritate ſententiæ, vt eſſet nobis publicanus aut ethnicus. Scimus qualiter & quoties hòs qui ad hæc tendunt, Scriptura iubeat conueniri: quod nunc quoque videtur impletum. dicendum denique adhuc. Tunc frater fratrem admonuit; dehinc pertinax vno & altero, immo & multis teſtibus conuentus eſt, conſequenter ab vniuerſali Eccleſia, noſtro quoque ſermone correptus. Nihil præcoquum, nihil in hoc egimus immaturum, quę diuturnæ conſtitutionis ſeruatus ordo damnauit. Non potuimus vltra differre; ne, ſicut ſcriptum eſt, cum furante currere videamur, & cum adultero Fidei noſtram ponere portionẽ: maxime quando oculus ſcandalizans iubeatur auferri. Ad hæc; ille compendio totiens oblata remedia, campum ad certamen expoſcit: ſacerdotale poſtulat, cui non erat interfuturus, examen: egreditur ad bellum, caſtrorum dux hoſtem profeſſus, & doctor Fidei contra Fidem portans arma perfidiæ; cum nõ tam profectus, quàm videtur expulſus. Non quæro qualia tunc ad Dominum veſtra vota fudiſtis, cum exitus doceat quid potueritis optare. Nec nos geſtarum rerum putetis ignaros, quarum nobis ordinem ſancti fratris noſtri Cyrilli relatio patefecit. Admonuit hominem, quem nunc inexcuſabilem faceret ex more conuentio: adeſſe contempſit. Quis petitorem Synodi, Synodo crederet abſuturum? Perculſa eſt illic falſitatis leuitas ponderе veritatis: nec ſe auſa eſt fulgori radiantium ſacerdotum latitantis perfidi caligo miſcere: lucem tenebræ fugerunt, quia ſocietatem legimus his eſſe non poſſe: inuicem ſe contraria ſemper offendunt. Vbi eſt quod ſibi dictum eſt, quòd loqueretur in lumine, & ſupra tecta, quod audiret in auribus, prædicaret? Sed idcirco volens prælatere, vt ferendam ſententiã verecundia, iudicante conſcientia, præueniret; lucernam ſuam cur voluit habere ſub modo, ſi eã bene putabat accenſam? Toto ſancto conuentui lucere debuit, vt habere lumen, omnium lumine probaretur. Non fallit diuina ſententia; quoniam qui in tenebris ſunt, lucem videre non poſſunt. Manſit abſconditus, vt vitando ſacerdotale collegium, ipſi renuntiaret quodammodo dignitati. Sic ſe ille primus homo Adam, peccati ſui conſcius, ante faciem Domini nudus occuluit; & qui non in eũ, ſed in eius mandata peccaſſet, expauit illam quã contempſerat vocem, & timorem deceptus incurrit,

* prodition. ‖ Eumenius *Matth.18. b.14.* ‖ deſperatus *Galat.5.b. 12.* *Matthæ. b.13.* *Pſal.49. c.18.* *Matth.5. d.& 18.c.* ‖ mili *2.Cor.6.c. 15.* *Matth.10. d.27.* *Matth.5. b.16.* *Ioan.3.b* *Geneſ.3.b.*

currit, poſtquam ſimplicitatis fiduciã vitio præ-
uaricationis amiſit. Nam facit dubitare de cri-
mine confeſſio latebrarum: nemode in cauſis gra
uibus innocenter abſcondit. Sic ergo illius no-
ſtræ mortis auctoris, perdito honoris & gloriæ
veſtimento, ſecutus exemplum, merito hoc cum
1.Cor.15. primo homine Adam fecerit, qui Deitatem Adæ
nouiſſimi ſic negauit. Non fuit ante oculos tan-
torum vexatio ſacerdotum, non congregatum
ex omni pæne mundi parte Concilium: abfuit ab
his, cum quibus ſe eſſe neſciret. Quid illi profuit
hoc vitaſſe? Refugere voluit, quos effugere non
dabatur. Qua enim ratione poſſit euadere perſe-
quente eo, cui ſe nullus abſcondit? An quia tali-
bus ſocijs vſus eſt, ſine peccato ſe exiſtimans, ne-
Pſal.138. b.7. gare indignatus quod Propheta clamauit: Quo
ibo à facie tua, & ab aſpectu tuo quò fugiam? Si
aſcendero in cælum, tu ibi es: ſi deſcendero in
infernum, tu ades. Ille clamat, latebram ſuis
deeſſe peccatis, nec à Deo poſſe cælari. Ille enim
fatetur vbique præſentem, quem hic conatur aſ-
ſerere intra vterum defuiſſe ſuſceptum. Tandem
in ſacerdotibus ſuis ſanctis, ſicut ſemper, ſpiritus
viuens vnus in omnibus ſtatuit, quod omnibus
ſubueniret. nulla de putredine, nulla de vulnere
naſcente ſuſcepit; quia diligenter amputatum
Prouer.22 b.10. eſt, quod manus ſpiritalis abſcidit. Eijce, inquit
Salomon, de concilio contentioſum, & exiet cum
illo diſcordia. Secum ſcandalum ſuum, quod in-
tulerat, amputauit, quia apud vos quod inuene-
Matth.15 b.13. rat, hoc reliquit. Non poterat, loquente Domi-
no, eradicari plantatio, quam plantauerat Pater,
& quæ in eo vberem fructum probaretur afferre.
Eſai.5.a.7 Seruauit vineam ſuam Dominus Iſraël: domus
eius eſt vinea Domini, & ideo mirandum non eſt,
Pſal.120. a.4. ſi furem domus eius euaſit, cuius legimus nec dor
mire nec dormitare cuſtodem. Quid aget im-
pius pertinax? quid ſibi ſpei? quid permanſit au-
Matth.12. d. xilij? Non habet locum veniæ, cui ſcriptum, quòd
nec hic, nec in futuro poſſit ignoſci. Inclinatur
omnis elatus; contrà, exaltationem parit humili-
Eſai.66.a.2. tas Chriſtiana, quia hunc ipſe, qui ſupra eum re-
quieſcit, exaltat. Illius per Prophetam verba
Pſal.100. b.7. ſunt: Non habitat in medio domus meæ faciens
1.Cor.1.c.19. ſuperbiam: qui per Apoſtolum promittit ſe ſtul-
tam mundi ſapientiam perditurum. Audiat nũc
Act.24.d.24. à nobis quod Paulus tunc, & quum prædicaret,
audiuit: Ad inſaniam multarum peruenit itinere
litterarum. Abſit tamen ab eo huius exemplum.
Non enim quod de doctore dictum eſt, dignus eſt
audire indoctus. Cur præterea contra vas abiec-
tionis, vas electionis vocemus in medium, cum
[h] huic Luc.23. ad exprobrandum[h] hunc ille ſufficiat, quem in
cruce cum Chriſto poſt ſcelera tanta pendẽtem,
ſupplicij beneficium fecit Dominum confiteri?
Sui ab eo memoriam poſcit in regno: hoc breui
ſermone diluit quidquid admiſit, criminibus tem
porum temporis puncto ſubueniens, nec mora-
tur præmium confitentem: ſtatim eius remune-
Ezech.18. & 33. ratio & viciſſitudo reſpondit, qui libenter exci-
pit hora ad ſe quacumque conuerſum. Mecum,
Luc.23.c.43. inquit, eris in paradiſo. Promittit ei futuram ſo-
cietatem, qui ſecum præſens iam pateretur. Ad
Rom.10. b.10. iuſtitiam corde credulitas, ad ſalutem facta eſt ei

ore confeſſio. Exclamare hic in tãta contrarieta-
te rerũ pariter & flere debemus: nefas eſt, hoc Epi-
ſcopũ, quod latro [a] potuit, non inuenire. O fidei &
perfidiæ præmiũ: ò iudicia Dei abyſſus multa. La-
tro paradiſum meruit, & ſacerdos exilium. Habe-
mus tamen huiuſce rei veros interpretes. Hunc
ille poſitus inter tormenta cognouit, quẽ hic po-
ſitus in honore neſciuit. Nonne hoc illud eſt: Et
homo cum in honore eſſet, non intellexit, compa-
ratus eſt iumentis inſipiẽtibus? Quid eſt aliud in-
tellectus & iudicium, niſi ſcire ſapientiam & diſci
plinã, & intelligere verba prudentiæ? Illa eſt vera
ſapientia, quæ ipſo Salomone dicente, de timore
Domini ſumit exordium; quam ſe inter perfectos
loqui beatus Apoſtolus affirmat: & non tam
graue eſt, quòd eam tunc minime mundus agno-
uit, quàm quòd nunc Epiſcopus ignorauit. Hoc
loco vtar Domini noſtri per Hieremiam ſermo-
nibus: Cultores legis meæ neſcierunt me; & pro-
phetantibus iniquitatem prophetis plauſerunt
manibus ſacerdotes. Et per eumdem alibi: Sa-
cerdotes mei ſacrificauerunt mihi ficte. Vtebatur
tamen defenſione & laude gentilium, Epiſcopum
talem numquam fuiſſe teſtantium. Vere
hæc & probabiliter loquebantur. Nam quando
potuit Epiſcopus inueniri, qui Chriſtianus eſſe
neſciret? Ideo tamen *inimicus eſſe probatus
eſt, quia numquam diſplicent hoſtibus proditores. Audiuimus hunc agentem contra legem, &
iniquum quæ ſint ſolatia proſequuta: adfuerunt
inter alios, nec deſeruerunt eum Celeſtiani iniquitatis operarij, quos Hymnidici noſtri perſe-
quitur manifeſta ſententia. Iam dudum quippe
inimici Dei diſperguntur, & pereunt qui operantur iniquitatem; *ſicut idem dicit, velut cibum
panis plebem Dominicam deuorabant. Habuit
ergo ſecum ſui magiſtros exilij: habuit huiuſce
rei perfectos tyro doctores. Nam ſeparare difficile eſt quos ſcelera ſola iunxerunt; quia maiore
ligantur glutino fœdera vitiorum. Quis tamen
horum finis eſt? nempe ille quem legimus: [‖] Irri-
tauit in illo Dominus, & erunt poſt hæc decidentes ſine honore in contumelia inter mortuos in
æternum. Sed quid diutius immoramur? Faſtidium forſitan faciat ſermo prolixior: dimittamus
mortuos ſepelire mortuos ſuos. Audite nunc &
capite ſimplicis verba doctoris: audite ab eo,
quæ à maioribus noſtris nobiſcum poſitus frequenter audiuit: audite certe ſemper audita, nec
ſtudio nouitatis inuenta. Noſtro vobis loquitur
ore collega, quia vna fides neceſſe eſt [‖] vniter prædicetur. Non hic in eius perſona alicuius teſtimonium mutuatur: à nobis datus eſt, qui eſt electus ex noſtris, non eſt incognitus, non aliunde
deductus. habuiſtis laudabilem de præſenti iudicio ſuo; fama dudum decepit abſentes: plura de
eo loqui cautio eſt, quia opera ſuperuacua eſt no
ta laudare. Nunc tamen vos noſtris proprijs ſermonibus decet cauere commonitos. Nemo in
vobis illud quatiat fundamentum, quod firma
petra & angularis lapis ille conſtruxit. Aedificate ſuper hoc, catholici, quod ſoletis. Didiciſtis quid ſit ſuperædificare quod ardeat. Hoc
detrimento illud penſabitur, cum opera ſingulo-

[a] petijt, Bſal.35.a.7.
Pſal.48.b.13.
Baruchbi.
Prouer.1.a.7.
1.Cor.2.a.5.
Hiere.2.a.8. & 5.d.31.
*1.om
Pſal.91.b.10.
*qui, Pſal.13.b.
Sapien.4.c.10.
‖ Irridebit illos
Matth.8.c.22.
‖ f. vnanimiter
1.Cor.3.b.

rum

rum probare cœperit ignis examen. Gaudeo vos fundamento huic non ſtipulam, non ligna, non fœnum, ſed illas impoſuiſſe diuitias, quas architectorum ſapientium præcepta mandabant imponi. Bene manebitis, quia tam ſollicite fabricatis. Habitaculum magnum tales pollicentur expenſæ: auro, argento & lapidibus pretioſis, illam vobis quæ æſtimari non poteſt, conſtruitis manſionem. Nullo pretio taxantur æterna, quippe quæ non iniuria, non vetuſtate ſoluuntur, quæ iam ab inſtitutione mundi iuſtis Dominus præparauit. Confortentur manus fidelium fatigatæ: labantia, hortante Propheta, genua roborentur: qui puſillo ſunt animo conualeſcant. Noſter Saluator apparuit: oſtendit falſitati Deus, quid ſit pulſare & inceſſere veritatem, poſtquam ſibi controuerſia inde facta eſt, vnde ſubuenit.

Matth.25.

Eſai.35.v. 3.

A Vnde filij cariſſimi, permanete in eum qui eſt, vt vincatis in vobis. In ipſo ſenſu & in eadem ſententia eſtote perfecti: vt à Filio hominis, cum venerit in maieſtate ſua, non audiatis: Diſcedite à me maledicti; ſed, Venite benedicti, poſſitis audire. Maneat hœdos repulſa venturi: vos tales volumus inueniri, vt cum in igne ſtent abiecti à ſiniſtris, vos à dextris inuitet ad regnum. Non expectabitis vt paretur, quod olim vos vt regnetis expectat. Anguſtam nunc portam feſtinanter intrate, quæ eos accepit, quos numquam ſpatioſa inuenerunt. Hæc dilectioni veſtræ prolætitia catholicorum dicta ſufficiant: quæ ſæpe cenſere vos volumus, vt triumpho Fidei gratulantes, intelligatis Deum charitatis & pacis eſſe nobiſcum. Data Idib. Martij, Fl. Aëtio & Valerio vv. cc. Conss.

Matth.25. f.41.

Matth.7. f.13.

B

EXEMPLVM SACRAE IMperatoriæ per Ariſtolaum tribunum & notarium miſſæ ad Ioannem Antiochenum Epiſcopum, de ſanctarum Eccleſiarum pace & vnione conſtituenda.

Imperatores Cæſares, victores, triumphatores maximi, ſemper Auguſti, Theodoſius & Valentinianus, Ioanni Epiſcopo Antiochiæ.

C

ΙΣΟΝ ΘΕΙΟΥ ΓΡΑΜΜΑΤΟΣ

Ἀπσαλέντος δι' Ἀριστολάου ἐβουίου, καὶ νοταρίου, Ἰωάννῃ ὁπσκόπῳ Ἀντιοχείας τῆς ἐπὶ τῆς Ἑῴας, ἑ ἑνώσεως τ' ἁγίων ἐκκλησιῶν.

Αὐτοκράτορες, Καίσαρες, νικηταὶ, τροπαιοῦχοι, μέγιστοι, καὶ αἰεισέβαστοι, Θεοδόσιος ϗ Οὐαλεντινιανὸς, Ἰωάννῃ ὁπσκόπῳ Ἀντιοχείας.

V.

XXIV.

ANimi noſtri ſcopus, collapſæ pacis redintegratio eſt; quam vos iuxta vitæ veſtræ inſtitutum, profitemini; ceterosq. omnes, vtpote [a] eius cauſa charitatis cauſa ad ſacerdotium adſciti, docere numquam deſinitis. Quia ergo hanc, vnde minime decebat, [b] turbari contigit, operæpretium viſum eſt ad id vos vrgere, ad quod alios vniuerſos, ſi quidem admonerentur, alacriter venturos nihil dubitamus. Res etenim deteſtanda, planeq. inexpectata noſtris temporibus accidit; nempe ſacerdotum veram religionem profitentium diſcordia, & ea quidem tanta, vt omnem narrationis modum excedat. Enimuero cum ſpes erat fore, vt omnis omnino contentio vel ad minimã ſuſpicionem vſque è medio faceſſeret, perfectæq. vnionis fructus exſurgeret, tum grauia illa diſſidiorum tumultuationumq. incendia exarſerunt. Vehemens proinde ægritudinis, magniq. mœroris occaſio ea ex re nobis offertur, quòd Eccleſiaſticæ pacis doctores, ipſiq. concordiæ fontes eo diſcordiarum prolapſi ſint, vt talibus indigeant qui illos ſuo hortatu eius rei commoneſaciant, quam pro officij ſui ratione prædicare debuerant. Quapropter huius tanti mali exitum inde inuenire ſperantes, vnde originem traxit, enixeq. ac diligenter, vt hoc conficiatur, curantes, ne hoc contentionis vitium latius ſerpat, ſanctiſſimo celebris huius ciuitatis Epiſcopo Maximiano, ceterisq. omnibus qui in ea comperti ſunt, ſanctiſſimis Epiſcopis, & vniuerſo illorum Clero in eamdem ac nos ſententiam con-

[a] eius cauſa

[b] collabi

D

E

Κοινὸς ἡμῶν τοῦ σκοπὸς ἐστὶν ἡ κατόρθωσις· ἣν δὴ τῷ ὁπτηδεύματι τῷ ἑαυτῶν ἐπόμενοι, δίκαιόν ἐστι πληροῦν ἐπαγγέλλεσθε· τὰς τε ἄλλας πάσας ἀνθρώπους, ὡς λέγ[x] τούτης ἱερεῖς βοηθοῦντες, [x] ἀεὶ διδάσκειν ϗ πείθεσθε. καιρὸς οὖν, ἐπειδὴ τοῦτο ἡμῖν ἀπλάζειν, ὅθεν οὐκ ἐχρῆν, συμβέβηκεν, εἰς ὅτι τρέπειν, εἰς ὅπερ, τοὺς ἄλλους ἅπαντας ἐναγωνίως, ἐνθυμίζομεν, ὡς προθύμως ἐλεύσεσθαι. πρᾶγμα γὰρ φύσει τὸν, καὶ ἀπροσδόκητον, ἀπὸ τῶν ἡμετέρων καιρῶν συνέβη, ἱερέων τῆς ἀληθοῦς θρησκείας διχόνοια, ἥτις καὶ πᾶσαν διηγήσεως ὑπεραίρειν ἔοικεν. ὅπου γὰρ ἐλπίζετο πίστις καὶ μέχρις [x] τῶν ὤτων πεφυσῆσθαι Φιλονεικία, ϗ τὸ τῆς πλειστηριάσεως [x] ἀθροισθῆσθαι συμπέρασμα, τότε ἀθρόαι σεως, καὶ μείζους ζοφύδεις σφοφάσεις ἐξήφθησαν. ἀδημονία πικαρεῶν ἐν τῷ πράγματι, ϗ πολλὴς ἀθυμίας ἀφορμὴ, τὸ τοὺς διδασκάλους τῆς ἐκκλησιαστικῆς εἰρήνης, ἐ τῷ πάγῳ τῆς ὁμονοίας εἰς τοιοῦτον διχονοίας τραπῆναι, ὡς δεῖσθαι τῶν αὐτοὺς [x] πάντων [x], ὥστε μεμνῆσθαι τούτων, ἃ πρεσβεύειν ἐπιχθῆναι. τῶν τοσούτου τοίνυν κακοῦ λύσιν, ὅθεν ἐ τῶν δεχθῆ [x] ἔχειν, ἀρέσθαι προσδοκήσαντες, ϗ βαρυλῶς, ὅπως αὐ τοῦτο καθορθωθείη, φροντίσαντες ἵνα μὴ ἕρπον [x] ἐπὶ πλέον νεμηθῇ τὸ τῆς φιλονεικίας ἰλάττωμεν, τοῦτο ἐσκοπήσαμεν, πάντων ἡμῖν συνδραμόντων, τοῦ τε ἁγιωτάτου ὁπισκόπου τῆς ἐνδόξου ταύτης πόλεως, καὶ πάντων τῶν ἀρεζάντων ἐν τοῖς θεοφιλεστάτων ὁπισκόπων, καὶ τοῦ πάντας αὐτῶν κλήρου, εἰς τὸ τὰ καλῶς πρώην λυόμενα, δυσ-

[x] ὤτων πεφυσῆσθαι

[x] ἀθροισθῆσθαι

[x] πάντων

[x] ἀεὶ τὰ μεμνῆσθαι

[x] ἔσχεν

[x] ἐπὶ πλέον

[x] ὅπως τὰ θῆ πλήτα

Ordinary Meeting of the Council, and shall be entered in the Minutes of the Proceedings of the Council.

Vacancies in Council.

Vacancies in the Council shall be filled up by the Council at the next Ordinary Meeting after the same shall occur, but the Council may act notwithstanding any vacancy.

Power to Council to make Bye-laws.

The Council may from time to time make such Bye-laws as to them may seem necessary or expedient for the proper conduct and management of the Institution, and the due administration of the affairs thereof, and may alter, amend or repeal any Bye-laws previously made, provided that no Bye-law or alteration, amendment or repeal of any Bye-law shall be valid or binding on the Institution unless and until the same shall be confirmed at a General Meeting of the Institution.

Power to Council to appoint Committees.

The Council may appoint such Committees as they may think fit, and may refer to any such Committee any matter which they may think fit to be considered by such Committee.

Power to Council to appoint Officers.

The Council may appoint such Officers as they may think necessary for the purposes of the Institution, and may determine the duties and salaries of such Officers.

Power to Council to make Grants.

The Council may make such grants as they may think fit out of the funds of the Institution towards the objects of the Institution.

Power to Council to invest Funds.

The Council may invest any funds belonging to the Institution in such manner as they may think fit.

Power to Council to borrow Money.

The Council may borrow money for the purposes of the Institution, and may charge the property of the Institution with the repayment thereof.

Power to Council to sue and be sued.

The Council may sue and be sued in the name of the Institution.

Power to Council to purchase Property.

The Council may purchase or acquire property for the purposes of the Institution.

Power to Council to sell Property.

The Council may sell or dispose of property belonging to the Institution.

Power to Council to lease Property.

The Council may lease property belonging to the Institution.

Power to Council to mortgage Property.

The Council may mortgage property belonging to the Institution.

Power to Council to appoint Trustees.

The Council may appoint Trustees for the purposes of the Institution.

Power to Council to remove Trustees.

The Council may remove Trustees appointed by them.

Power to Council to appoint Auditors.

The Council may appoint Auditors to audit the accounts of the Institution.

Power to Council to remove Auditors.

The Council may remove Auditors appointed by them.

Power to Council to appoint Bankers.

The Council may appoint Bankers for the Institution.

Power to Council to remove Bankers.

The Council may remove Bankers appointed by them.

Power to Council to appoint Solicitors.

The Council may appoint Solicitors for the Institution.

Power to Council to remove Solicitors.

The Council may remove Solicitors appointed by them.

Power to Council to appoint Agents.

The Council may appoint Agents for the Institution.

Power to Council to remove Agents.

The Council may remove Agents appointed by them.

Power to Council to appoint Arbitrators.

The Council may appoint Arbitrators for the Institution.

Power to Council to remove Arbitrators.

The Council may remove Arbitrators appointed by them.

Power to Council to appoint Referees.

The Council may appoint Referees for the Institution.

Power to Council to remove Referees.

The Council may remove Referees appointed by them.

Power to Council to appoint Valuers.

The Council may appoint Valuers for the Institution.

Power to Council to remove Valuers.

The Council may remove Valuers appointed by them.

Power to Council to appoint Surveyors.

The Council may appoint Surveyors for the Institution.

Power to Council to remove Surveyors.

The Council may remove Surveyors appointed by them.

Power to Council to appoint Architects.

The Council may appoint Architects for the Institution.

Power to Council to remove Architects.

The Council may remove Architects appointed by them.

Power to Council to appoint Engineers.

The Council may appoint Engineers for the Institution.

Power to Council to remove Engineers.

The Council may remove Engineers appointed by them.

Power to Council to appoint Contractors.

The Council may appoint Contractors for the Institution.

Power to Council to remove Contractors.

The Council may remove Contractors appointed by them.

Power to Council to appoint Sub-contractors.

The Council may appoint Sub-contractors for the Institution.

Power to Council to remove Sub-contractors.

The Council may remove Sub-contractors appointed by them.

Power to Council to appoint Clerks of the Works.

The Council may appoint Clerks of the Works for the Institution.

Power to Council to remove Clerks of the Works.

The Council may remove Clerks of the Works appointed by them.

Power to Council to appoint Foremen.

The Council may appoint Foremen for the Institution.

Power to Council to remove Foremen.

The Council may remove Foremen appointed by them.

Power to Council to appoint Labourers.

The Council may appoint Labourers for the Institution.

Power to Council to remove Labourers.

The Council may remove Labourers appointed by them.

Power to Council to appoint Apprentices.

The Council may appoint Apprentices for the Institution.

Power to Council to remove Apprentices.

The Council may remove Apprentices appointed by them.

Power to Council to appoint Students.

The Council may appoint Students for the Institution.

Power to Council to remove Students.

The Council may remove Students appointed by them.

Power to Council to appoint Members.

The Council may appoint Members for the Institution.

Power to Council to remove Members.

The Council may remove Members appointed by them.

Power to Council to appoint Associates.

The Council may appoint Associates for the Institution.

Power to Council to remove Associates.

The Council may remove Associates appointed by them.

Power to Council to appoint Fellows.

The Council may appoint Fellows for the Institution.

Power to Council to remove Fellows.

The Council may remove Fellows appointed by them.

Power to Council to appoint Honorary Members.

The Council may appoint Honorary Members for the Institution.

Power to Council to remove Honorary Members.

The Council may remove Honorary Members appointed by them.

Power to Council to appoint Honorary Associates.

The Council may appoint Honorary Associates for the Institution.

Power to Council to remove Honorary Associates.

The Council may remove Honorary Associates appointed by them.

Power to Council to appoint Honorary Fellows.

The Council may appoint Honorary Fellows for the Institution.

Power to Council to remove Honorary Fellows.

The Council may remove Honorary Fellows appointed by them.

Power to Council to appoint Honorary Officers.

The Council may appoint Honorary Officers for the Institution.

Power to Council to remove Honorary Officers.

The Council may remove Honorary Officers appointed by them.

Power to Council to appoint Honorary Auditors.

The Council may appoint Honorary Auditors for the Institution.

Power to Council to remove Honorary Auditors.

The Council may remove Honorary Auditors appointed by them.

Power to Council to appoint Honorary Bankers.

The Council may appoint Honorary Bankers for the Institution.

Power to Council to remove Honorary Bankers.

The Council may remove Honorary Bankers appointed by them.

Power to Council to appoint Honorary Solicitors.

The Council may appoint Honorary Solicitors for the Institution.

Power to Council to remove Honorary Solicitors.

The Council may remove Honorary Solicitors appointed by them.

Power to Council to appoint Honorary Agents.

The Council may appoint Honorary Agents for the Institution.

Power to Council to remove Honorary Agents.

The Council may remove Honorary Agents appointed by them.

Power to Council to appoint Honorary Arbitrators.

The Council may appoint Honorary Arbitrators for the Institution.

Power to Council to remove Honorary Arbitrators.

The Council may remove Honorary Arbitrators appointed by them.

Power to Council to appoint Honorary Referees.

The Council may appoint Honorary Referees for the Institution.

Power to Council to remove Honorary Referees.

The Council may remove Honorary Referees appointed by them.

Power to Council to appoint Honorary Valuers.

The Council may appoint Honorary Valuers for the Institution.

Power to Council to remove Honorary Valuers.

The Council may remove Honorary Valuers appointed by them.

Power to Council to appoint Honorary Surveyors.

The Council may appoint Honorary Surveyors for the Institution.

Power to Council to remove Honorary Surveyors.

The Council may remove Honorary Surveyors appointed by them.

Power to Council to appoint Honorary Architects.

The Council may appoint Honorary Architects for the Institution.

Power to Council to remove Honorary Architects.

The Council may remove Honorary Architects appointed by them.

Power to Council to appoint Honorary Engineers.

The Council may appoint Honorary Engineers for the Institution.

Power to Council to remove Honorary Engineers.

The Council may remove Honorary Engineers appointed by them.

Power to Council to appoint Honorary Contractors.

The Council may appoint Honorary Contractors for the Institution.

Power to Council to remove Honorary Contractors.

The Council may remove Honorary Contractors appointed by them.

Power to Council to appoint Honorary Sub-contractors.

The Council may appoint Honorary Sub-contractors for the Institution.

Power to Council to remove Honorary Sub-contractors.

The Council may remove Honorary Sub-contractors appointed by them.

Power to Council to appoint Honorary Clerks of the Works.

The Council may appoint Honorary Clerks of the Works for the Institution.

Power to Council to remove Honorary Clerks of the Works.

The Council may remove Honorary Clerks of the Works appointed by them.

Power to Council to appoint Honorary Foremen.

The Council may appoint Honorary Foremen for the Institution.

Power to Council to remove Honorary Foremen.

The Council may remove Honorary Foremen appointed by them.

Power to Council to appoint Honorary Labourers.

The Council may appoint Honorary Labourers for the Institution.

Power to Council to remove Honorary Labourers.

The Council may remove Honorary Labourers appointed by them.

Power to Council to appoint Honorary Apprentices.

The Council may appoint Honorary Apprentices for the Institution.

Power to Council to remove Honorary Apprentices.

The Council may remove Honorary Apprentices appointed by them.

Power to Council to appoint Honorary Students.

The Council may appoint Honorary Students for the Institution.

Power to Council to remove Honorary Students.

The Council may remove Honorary Students appointed by them.

Power to Council to appoint Honorary Members.

The Council may appoint Honorary Members for the Institution.

Power to Council to remove Honorary Members.

The Council may remove Honorary Members appointed by them.

Power to Council to appoint Honorary Associates.

The Council may appoint Honorary Associates for the Institution.

Power to Council to remove Honorary Associates.

The Council may remove Honorary Associates appointed by them.

Power to Council to appoint Honorary Fellows.

The Council may appoint Honorary Fellows for the Institution.

Power to Council to remove Honorary Fellows.

The Council may remove Honorary Fellows appointed by them.

Power to Council to appoint Honorary Officers.

The Council may appoint Honorary Officers for the Institution.

Power to Council to remove Honorary Officers.

The Council may remove Honorary Officers appointed by them.

Power to Council to appoint Honorary Auditors.

The Council may appoint Honorary Auditors for the Institution.

Power to Council to remove Honorary Auditors.

The Council may remove Honorary Auditors appointed by them.

Power to Council to appoint Honorary Bankers.

The Council may appoint Honorary Bankers for the Institution.

Power to Council to remove Honorary Bankers.

The Council may remove Honorary Bankers appointed by them.

Power to Council to appoint Honorary Solicitors.

The Council may appoint Honorary Solicitors for the Institution.

Power to Council to remove Honorary Solicitors.

The Council may remove Honorary Solicitors appointed by them.

Power to Council to appoint Honorary Agents.

The Council may appoint Honorary Agents for the Institution.

Power to Council to remove Honorary Agents.

The Council may remove Honorary Agents appointed by them.

Power to Council to appoint Honorary Arbitrators.

The Council may appoint Honorary Arbitrators for the Institution.

Power to Council to remove Honorary Arbitrators.

The Council may remove Honorary Arbitrators appointed by them.

Power to Council to appoint Honorary Referees.

The Council may appoint Honorary Referees for the Institution.

Power to Council to remove Honorary Referees.

The Council may remove Honorary Referees appointed by them.

Power to Council to appoint Honorary Valuers.

The Council may appoint Honorary Valuers for the Institution.

Power to Council to remove Honorary Valuers.

The Council may remove Honorary Valuers appointed by them.

Power to Council to appoint Honorary Surveyors.

The Council may appoint Honorary Surveyors for the Institution.

Power to Council to remove Honorary Surveyors.

The Council may remove Honorary Surveyors appointed by them.

Power to Council to appoint Honorary Architects.

The Council may appoint Honorary Architects for the Institution.

Power to Council to remove Honorary Architects.

The Council may remove Honorary Architects appointed by them.

Power to Council to appoint Honorary Engineers.

The Council may appoint Honorary Engineers for the Institution.

Power to Council to remove Honorary Engineers.

The Council may remove Honorary Engineers appointed by them.

Power to Council to appoint Honorary Contractors.

The Council may appoint Honorary Contractors for the Institution.

Power to Council to remove Honorary Contractors.

The Council may remove Honorary Contractors appointed by them.

Power to Council to appoint Honorary Sub-contractors.

The Council may appoint Honorary Sub-contractors for the Institution.

Power to Council to remove Honorary Sub-contractors.

The Council may remove Honorary Sub-contractors appointed by them.

Power to Council to appoint Honorary Clerks of the Works.

The Council may appoint Honorary Clerks of the Works for the Institution.

Power to Council to remove Honorary Clerks of the Works.

The Council may remove Honorary Clerks of the Works appointed by them.

Power to Council to appoint Honorary Foremen.

The Council may appoint Honorary Foremen for the Institution.

Power to Council to remove Honorary Foremen.

The Council may remove Honorary Foremen appointed by them.

Power to Council to appoint Honorary Labourers.

The Council may appoint Honorary Labourers for the Institution.

Power to Council to remove Honorary Labourers.

The Council may remove Honorary Labourers appointed by them.

Power to Council to appoint Honorary Apprentices.

The Council may appoint Honorary Apprentices for the Institution.

Power to Council to remove Honorary Apprentices.

The Council may remove Honorary Apprentices appointed by them.

Power to Council to appoint Honorary Students.

The Council may appoint Honorary Students for the Institution.

Power to Council to remove Honorary Students.

The Council may remove Honorary Students appointed by them.

ἄθλον μάλιστα, καὶ νίκη ἰσχυροτάτη· ἧς τυχόμε- A
νος, σαυτῷ ἀναλήψῃ, παῦτα περάτων, ἅπερ
ἐπαγγέλλῃ· οἷς ἂν καὶ πεπόμενος, τοῦ ἐγκεκλημένου, πρε-
σβείαις τῆς σωτῆρος αὐθαιρέτως ἡμᾶς τε, καὶ τὴν
ἡμετέραν βασιλείαν, πάντας τε τοὺς ὑφ' ἡμῶν δε-
χομένους τῷ θεῷ προσήκοντα, σοὺς τε ἡμῖν ἐξαιρέ-
τους, τοῖς πιστεύουσι τὴν ἀμώμητον περὶ τὴν εἰρηνικὴν
τῆς αὐτοῦ θρησκείας φρονήσεα, τὰ ἀγαθὰ παρὰ τῆς
αὐτοῦ δωρεᾶς ἄφθονα χορηγεῖσθαι.

certamine, & pro clariſſima victoria imputabi- A
tur. Quam vt adipiſcaris, teipſum ſequeris, dum
ea facis quæ profiteris, & quibus etiam tibi fi-
dem paras. Conſuetis orationibus, queſo, nos ip-
ſos & noſtrum Imperium, quiq. ei parent, ſine
intermiſſione Deo commenda: vt nobis præci-
pue, qui conuenientem curam de pace religionis
ipſius gerimus, bona ab ipſius poteſtate copioſe
ſuppeditentur.

ΙΣΟΝ ΣΑΚΡΑΣ, ΓΡΑΦΕΙΣΗΣ ΠΡΟΣ Ακάκιον τὸν τῆς Βερροιαίων, καὶ Συμεῶνα τὸν Ἀντιοχείας B
ἀναχωρητὴν, καὶ ἄλλας ἐπαρχίας, ἰδίᾳ ἑκάστῳ.

ἄλλαις ἐπαρχίαις, ἰδίᾳ ἑκάστῳ.

EXEMPLVM SACRAE AD ACAcium Berrhœenſem Epiſcopum, & Symeonem Antiochenſem anachoretam, aliasq. prouincias, ad vnumquemque ſeorſum.

Οὐδὲν παντελῶς ἡμῖν παρῆλέλειπται τῶν ἐκτὸς τῆς ἑαυτῶν ὀφειλόντων σπουδασθῆναι θρησκείας. καὶ τοῦτο ἀκριβῶς ἴσατε καὶ ὑμεῖς οὐ ἡ ἁγιότης παρὰ τοῦ μακαριωτάτου ἐπισκόπου Ἀντιοχείων, καὶ τῶν λοιπῶν μαθόντα τῶν σὺν αὐτῷ ἁγίων ἐπισκόπων. γεγόνασι δέ τινες περὶ τὸ πρᾶγμα φιλονεικίαι, καὶ δυσκολίαι· ἃς ἐξαλεῖψαι πεφύκοντες, ἔτι τῶν πολλῶν τούτων πραγμάτων διεκωλύθημεν· ἃ μὲν λῆξαι πάντῃ τῆς σπουδῆς αἱρησόμεθα, πρὶν ἂν ἡμῖν ὁ μακαρίτης θεὸς τὴν τῶν ἁγίων ἐκκλησιῶν ἕνωσιν χαρίσηται ὑμετέραις εὐχαῖς· ὥστε πεποιθέναι, μὴ πάσης σπουδῆς παντὸς μᾶλλον θεῷ αἰτῶν τὴν σὴν ἁγιότητα, τοὺς Ῥωμαϊκῆς θρησκείας ἱερεῖς ἐπιδείξασθαι δοκίμους.

Nihil omnino eorum à nobis eſt prætermiſ- XXVI.
ſum, quæ religionis Chriſtianæ cauſa noſtro ſtudio effici debuerant. Atque hoc ipſum ſanctitas veſtra tum à Ioanne pijſſimo eccleſiæ Antiochenæ Epiſcopo, tum à ceteris ſanctis Epiſcopis qui cum illo ſunt, dilucide cognoſcere poterit. Acciderunt autem nonnullæ inter quoſdam circa hoc negotium difficultates & controuerſiæ, quas de medio tollere & abolere conati, negotiorum adhuc magnitudine & multitudine impediti ſumus. Certa nihilominus fixaq. ſtat ſententia, ab hoc ſtudio non prius deſiſtere, quàm miſericors Deus, veſtris intercedentibus precibus, vnionem & pacem Eccleſijs reſtituere dignabitur. Decet proinde tuam ſanctitatem, omni diligentia, ſtudio, ac contentione hæc à Deo depoſcere, qui probatos Romanę religionis ſacerdotes [n] declarauit.

[n] declarauit.

ΙΩΑΝΝΟΥ ΕΠΙΣΚΟΠΟΥ ΑΝτιοχείας, καὶ τῶν λοιπῶν, τῶν σὺν αὐτῷ, ὑπομνη-
τικὸν πρὸς Ξύστον, ἐπίσκοπον Ῥώμης, καὶ πρὸς Κύ-
ριλλον ἐπίσκοπον Ἀλεξανδρείας, καὶ πρὸς Μαξι-
μιανὸν ἐπίσκοπον Κωνσταντινουπόλεως.

EPISTOLA IOANNIS ANtiocheni, ceterorumq. qui cum illo D
erant, ad Xyſtum Epiſcopum Romanum, & Cyrillum Alexandrinũ, & Maximianum Conſtantinop.

Τοῖς ὁσιωτάτοις, καὶ θεοφιλεστάτοις ἀδελφοῖς, καὶ συλλειτουργοῖς, Ξύστῳ, Κυρίλλῳ, καὶ Μαξιμιανῷ, Ἰωάννης, καὶ οἱ λοιποὶ πάντες οἱ σὺν ἐμοὶ, ἐν κυρίῳ χαίρειν.

Sanctiſſimis Deoq. dilectiſſimis fratribus & comminiſtris, Xyſto, Cyrillo, & Maximiano, Ioannes & reliqui omnes qui mecum ſunt, in Domino ſalutem.

Καὶ σπουδὴ, καὶ σπουδὴ, πᾶσι τοῖς ἱερᾶσι λαχεῖν, καὶ τὴν θείαν τῆς ἐπισκοπῆς λειτουργίαν πεπιστευμένους παρὰ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ, τὸ ἐν ὀρθῇ πίστει διαφέρειν· οὕτω τε διδάσκειν τοὺς ὑπὸ χεῖρα λαοὺς. οὕτω γὰρ ἔχοντες τὰ πράγματα, καὶ τὸ παρὸν ἡσύχως ἔχει, ἐκ βεβαιώματος τῶν εὐσεβεστάτων, καὶ φιλοχρίστων βασιλέων, ἁγίᾳ συνόδῳ θεοφιλεστάτων ἐπισκόπων συνελθούσῃ καὶ τὴν ἐφεσίων μητρόπολιν, τῆς κατὰ Νεστορίου ὑποθέσεως χάριν. οἳ δὴ συνελθόντες, ἅμα τοῖς ἀποσταλεῖσιν ἐκείνοις παρὰ τοῦ τῆς μακαρίας μνήμης Κελεστίνου, τοῦ ποτὲ ἐπισκόπου τῆς ἁγίας Ῥωμαίων ἐκκλησίας, ψήφῳ κανονικῇ κατεβεβλήκασι τὸν μνημονευθέντα Νεστόριον, ὡς βεβήλῳ διδασκαλίᾳ χρώμενον, καὶ

PRæcipuum eorum ſtudium, qui ſacerdotio XXVII.
funguntur, diuinumq. illud Epiſcopatus miniſterium à Chriſto omniũ ſaluatore ſortiti ſunt, primariusq. eorumdem ſcopus hic eſſe debet, vt in Fide recta excellant, eamq. populum ſibi concreditum fideliter doceant. Cum itaque res ita habeat, anno proxime lapſo ſacra Deo dilectiſſimorum Epiſcoporum Synodus iuxta religioſiſſimorum Chriſtiq. amantium Imperatorum noſtrorum decretum in Epheſiorum metropoli, profligandæ Neſtorianæ hæreſeos cauſa conuenit, conſeſſuq. celebrato vnà cum [o] Legatis à bea- [o] defenſoribus
tæ memoriæ Cæleſtino Romanæ Eccleſiæ quondam Epiſcopo miſſis, prædictum Neſtoriũ tamquam profana doctrina vtentem, multorumq.

ſcandalorum auctorem, & in Fide catholica grauiter errantem, depoſitionis ſententiæ ſubiecit. At vero poſteaquam & nos quoque eodem aduenisſemus, remq. omnem vt geſta erat accepiſſemus, grauiter commoti fuimus. Cum ergo ea de cauſa non parua inter nos & Synodum controuerſia interceſſiſſet, multaq. interim & dicta & facta eſſent, ad noſtras tandem Eccleſias & ciuitates reuerſi ſumus: neque, quod ad Neſtorij depoſitionem attinebat, Synodi ſententiæ per id tempus ſubſcripſimus. Porro autem cùm mutuis inter ſe diſcordijs Eccleſiæ diſſiderent, vnumq. illud omnes maxime curare oportere viſum eſſet, vt omni diſſidio ſublato, amice inter ſe iterum congruerent; religioſiſſimi & Chriſti amantes Imperatores idipſum quoque fieri vellent, ſeuereq. iuberent, ac celeberrimum tribunum & notarium Ariſtolaum ea de cauſa ad nos miſerint, vt omnis contentio tolleretur, ac Dei Eccleſiarum pax vbique vigeret; placuit & nobis quoque, in ſanctæ Synodi ſententia, qua Neſtorium depoſuit, acquieſcere, ipſumq. pro depoſito habere, ac blaſphemam illius doctrinam anathematizare; eo quòd & noſtræ quoque Eccleſiæ, perinde ac veſtra ſanctitas, rectam ſemper inculpatamq. Fidē tenuerint, ac ſeruauerint, eamdemq. populis retinendam tradiderint. Aſſentimur etiã ordinationi Maximiani ſanctiſſimi & religioſiſſimi ſanctæ eccleſiæ Conſtantinopolitanæ Epiſcopi: & cum omnibus vniuerſi orbis religioſiſſimis Epiſcopis, quicumque orthodoxam ſinceramq. Fidem habent, eamq. ſeruant, communicamus.

καὶ σκανδαλίσαντα πολλοὺς, καὶ εἰς ὀρθοδοξίαν πταίσαντα περὶ τὴν πίστιν. συνδεδραμηκότες δὲ καὶ ἡμεῖς, ὑπὲρ τοσούτων μεγίστων ἀθρόως, λελυπήμεθα. πάσης οὖν τῆς αἰτίας, ἀφ' ἧς ἀφορμὰς μεταξὺ γενομένης ἡμῶν τε, καὶ τῆς ἁγίας συνόδου, καὶ πολλῶν μεταξὺ πεπραγμένων τε, καὶ εἰρημένων, εἰς τὰς ἑαυτῶν ἐκκλησίας τε, καὶ πόλεις, ὑπεστρέψαμεν, ἐ συνεχώρησε τὸ πλῆθος τῇ ἁγίᾳ συνόδῳ δι' ὑπογραφῆς εἰς τὸν ἐξενεχθέντα κατὰ Νεστορίου τῆς καθαιρέσεως ψῆφον, ὑπομνήσεως χάριν πρὸς ἀκρίβειαν τῶν ἐκκλησιῶν. ἐπειδὴ δὲ τύπου μάλιστα πάντες φροντίσαι ἐχρῆν, ὅπως συναφθείη, ἐκ μέσου γενομένης διχονοίας ἁπάσης, καὶ τῶν θεοσεβεστάτων, καὶ φιλοχρίστων βασιλέων, αὐτὸ δὴ τοῦτο γνόντων, θεσπισάντων, καὶ εἰς τοῦτο πεπομφότων τὸν *θωμάσιον τριβοῦνον, καὶ νοτάριον, Ἀριστόλαον, πανταχόθεν εἰς αὐαίρεσιν πάσης φιλονικίας, ἐ ὑπὲρ τοῦτο εἰρηνεύειν βεβαιωθῆναι τὰς ἐκκλησίας τοῦ θεοῦ, καὶ ἡμᾶς αὐτοὺς συνῳδὰ τῇδε τῇ ψήφῳ τῆς ἁγίας συνόδου, τῇ ἐξενεχθείσῃ κατὰ Νεστορίου, ἔχειν περὶ αὐτοῦ καθηρημένου, καὶ ἀναθεματίσαι τὰς δυσφήμους αὐτοῦ διδασκαλίας, ἀφ' ὧν τὰς παρ' ἡμῖν ἐκκλησίας τὴν ὀρθὴν ἀεὶ, καὶ ἀβίβλητον ἐχούσας πίστιν, καθὼς ἐ ἡ ὑμετέρα ἁγιότης, καὶ πάλαι ἀεὶ φυλάττει, ἐ διδάσκει τοὺς λαούς. συναινοῦμεν οὖν καὶ τῇ χειροτονίᾳ τοῦ ἁγιωτάτου, καὶ θεοσεβεστάτου τῆς Κωνσταντινοπολιτῶν ἁγίας ἐκκλησίας ἐπισκόπου Μαξιμιανοῦ· ἐ κοινωνοὶ πᾶσιν ἐσμὲν τοῖς κατὰ τὸν οἰκουμένην θεοσεβεστάτοις ἐπισκόποις, ὅσοι τὸν ὀρθόδοξον, καὶ ἀμώμητον ἔχουσί τε, καὶ τηροῦσι πίστιν.

LIBELLVS QVEM PAVLVS Epiſcopus Emiſenus Cyrillo Archiepiſcopo Alexandriæ obtulit, à Ioanne Antiocheno Epiſcopo miſſus.

ΛΙΒΕΛΛΟΣ ΕΠΙΔΟΘΕΙΣ ΤΩ ΑΓΙΩΤΑΤΩ ΚΑΙ ΘΕΟΣΕΒΕΣΤΑΤΩ ΑΡΧΙΕΠΙΣΚΟΠΩ ΚΥΡΙΛΛΩ ΥΠΟ ΠΑΥΛΟΥ ΕΠΙΣΚΟΠΟΥ ΕΜΙΣΗΝΟΥ, ΤΟΥ ΑΠΟΣΤΑΛΕΝΤΟΣ ΥΠΟ ΤΟΥ ΑΓΙΩΤΑΤΟΥ ΚΑΙ ΘΕΟΣΕΒΕΣΤΑΤΟΥ ΙΩΑΝΝΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΝΤΙΟΧΕΙΑΣ

Domino meo per omnia ſanctiſſimo & ſacratiſſimo Archiepiſcopo Cyrillo, Paulus Epiſcopus in Domino ſalutem.

Τῷ δεσπότῃ μου τῷ πάντων ἕνεκα ἁγιωτάτῳ, καὶ ὁσιωτάτῳ ἀρχιεπισκόπῳ Κυρίλλῳ, Παῦλος ἐπίσκοπος, ἐν κυρίῳ χαίρειν.

XXVIII Religioſiſſimi, inuictiſſimiq. Imperatores noſtri curam ac ſollicitudinem, quam iam inde ab initio circa ſubditos, maxime vero circa ſanctas Dei Eccleſias habuerunt, declarantes, Fidemq. quam à maioribus ſuſceperunt, piam, rectam, minimeq. adulteratã ſeſe obtinere demonſtrantes; per virum ſpectabilem Ariſtolaum tribunum ac notarium & ad tuam ſanctitatem, & ad ſanctiſſimum quoque & religioſiſſimum Ioannem Epiſcopum, & ad ſanctiſſimũ ac religioſiſſimum patrem noſtrum Acacium Berrhœenſiũ Antiſtitem litteras miſerunt, quibus præcipiunt, vt vel corpore, vel ſaltẽ animi ſententia inter nos coeuntes, cõtrouerſias illas inter pietiſſimos Epiſcopos, qui in Epheſina ciuitate conuenerunt, & nos exortas, diluamus, acceptamq. Deo pacem ſan-

Οἱ θειότατοι, καὶ καλλίνικοι ἡμῶν βασιλεῖς, ἐπὶ πᾶσιν ἔχειν ἀξίωσαν σπουδὴν, ἐ φροντίδα τὴν ἐπήκοον, ἐ μάλιστα περὶ τὰς ἁγίας τοῦ θεοῦ ἐκκλησίας, καὶ τὴν ἀσέβειαν, καὶ αἱρετικὴν, ἐ ὀρθὴν πίστιν, ἐν ἐκ πατέρων διεδέξαντο, ἐκδεικνύμενοι, γράμματα ἐξέπεμψαν διά τε τοῦ εὐλαβεστάτου τριβούνου, καὶ νοταρίου Ἀριστόλαου, πρός τε τὸν σὸν ὁσιότητα, καὶ πρὸς τὸν ἁγιώτατον, καὶ ἀγαπητὸν Ἰωάννην ἐπίσκοπον, καὶ πρὸς τὸν ὁσιώτατον, καὶ ἀγαπητὸν πατέρα ἡμῶν Ἀκάκιον, τὸν ἐπίσκοπον τῆς Βερροιαίων, τὸ κελεῦον, ὥστε συνελθόντας, ἢ κατὰ πρόσωπον, ἢ κατὰ γνώμην, λύσιν ποιῆσαι τῆς ἀπακυψάσης κατὰ διαφορᾶς μεταξὺ τῶν θεοφιλεστάτων ἐπισκόπων, τῶν ἐν τῇ Ἐφεσίων συνελθόντων, ἐ ἡμῶν αὐτῶν, ἐ τῆς ἁγίας τοῦ θεοῦ ἐκκλησίας τὴν τῷ θεῷ φίλην εἰρήνην πρυ-

[illegible] Act, or any Act or Acts of Parliament relating to the Duties of Customs, or any of them, shall be liable to the Penalties and Forfeitures in the said Act or Acts respectively mentioned, and shall be sued for, prosecuted, mitigated, and recovered in such manner and by such Persons as are directed by the said Act or Acts respectively, or by any other Act or Acts of Parliament relating to the Duties of Customs.

Penalties and Forfeitures incurred by this Act, how to be recovered.

XXXIII. And be it further enacted by the Authority aforesaid, That all Penalties and Forfeitures incurred by this Act, or any Act or Acts of Parliament relating to the Duties of Customs, or any of them, shall be sued for, prosecuted, mitigated, and recovered in such manner and by such Persons as are directed by the said Act or Acts respectively, or by any other Act or Acts of Parliament relating to the Duties of Customs.

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Penalties and Forfeitures incurred by this Act, how to be recovered.

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Penalties and Forfeitures incurred by this Act, how to be recovered.

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Penalties and Forfeitures incurred by this Act, how to be recovered.

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EPISTOLA IOANNIS ANtiocheni Episcopi ad Cyrillum Archiepiscopum Alexandrinum.

Domino meo religiosissimo, & sanctissimo comministro Cyrillo, Ioannes in Domino salutem.

XXX. PIissimorum Imperatorum nostrorum edicto, religiosissimorum Episcoporum Synodus ad Ephesiorum metropolim, tum Ecclesiasticarum rerum & controuersiarum, tum rectæ quoque Fidei causa dudum conuenire iussa est. Cum autem ad prædictam ciuitatem peruenissemus, ac citra mutuum colloquium inde rursum abijssemus, (superfluum est autem dissensionis causas nũc pacis tẽpore commemorare;) cumq. Ecclesiæ hoc modo in graues discordias incidissent; quandoquidem omnes id maxime curare oportebat, vt omni animorum dissensione è medio sublata, Christi Ecclesiæ demo consociarentur; ipsiq. religiosissimi, ac Christi amantissimi Reges hoc ipsum vt fieret, mandassent, eiusq. rei gratia dominum meum præclarissimum, & spectabilem tribunum & notarium Aristolaum misissent, pias ipsorum litteras afferentem, quæ deinceps nos conuenire iuberent, atque scandala omnia è medio tollere, omnemq. perturbationem & offensionem consopire: nos pijs illius litteris morem gerere volentes, rectà mox dominum meum Deo per omnia dilectissimum ac sanctissimum Episcopũ Paulum mittendum duximus. Quod consilium sanctissimo pijssimoq. patri nostro Acacio, ceterisq. qui nobiscum erant, Deo dilectissimis Episcopis probatum fuit. Fecimus autem hoc maioris compendij causa, eo quòd quæ à religiosissimis Imperatoribus nostris sancita sunt, perficere nobis ipsis in vnum conuenientibus non licuit. Mandauimus autem illi, vt vice nostra & pro nobis & coram vobis constituat quæ ad pacem faciunt; id quod huius legationis præcipuum caput est; simulq. pietati tuæ exhibeat expositionem de Domini nostri IESV Christi incarnatione concorditer à nobis editam. Quam proinde pietati tuæ per prædictum pijssimum virum misimus, quæ est hæc.

De Virgine autẽ Dei genitrice Maria quomodo sentiamus & loquamur, deq. vnigeniti Filij Dei incarnatione, necessario, non additamenti loco, sed confirmationis specie, dicemus breuiter, sicuti ab initio ex diuinis litteris, sanctorumq. Patrum traditione hausimus; Fidei in Nicæa à sanctis Patribus expositæ nihil prorsus adijcientes. Illa enim, vt antea diximus, ad omnem pietatis cognitionem, omnisq. hæreticæ praue doctrinæ depulsionem abunde sat est. Nec illa etiam quæ consequi non possumus, audacter aggrediemur; sed propriæ infirmitatis confessione excludemus eos qui adoriri nos volunt in his, in quibus consideramus quæ supra humanum captum sunt. [Habet vero nostra expositio in hũc modũ.]

Con-

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΕΠΙσκόπου Αντιοχείας, πρὸς Κύριλλον ἀρχιεπίσκοπον Αλεξανδρείας.

Τῷ θεοσεπτῳ μου τῷ θεοφιλεστάτῳ, καὶ ἁγιωτάτῳ συλλειτουργῷ Κυρίλλῳ, Ἰωάννης ἐν κυρίῳ χαίρειν.

ΠΡώην ἐκ θεοπρεπῶν τῶν δυσεβεστάτων ἡμῶν βασιλέων ἐπιλύθη σύνοδος θεοφιλεστάτων ἐπισκόπων κ᾽ τὴν Ἐφεσίων μητρόπολιν συναθροισθῆναι, ἐκκλησιαστικῶν ἕνεκα πραγμάτων, καὶ τῆς ὀρθῆς πίστεως. καταλαβόντων δὲ καὶ ἡμῶν τὴν μνημονευθεῖσαν πάλιν, καὶ ὑποφευκτῶν ἐκτὸς τῆς πρὸς ἀλλήλους συντυχίας· περιττὸν δὲ τὰς αἰτίας τῆς διχονοίας ἐν καιρῷ εἰρήνης νῦν εἰπεῖν, διερημένων ἢ πρὸς διχόνοιαν τ ἐκκλησιῶν τούτῳ τρόπῳ, ἐπειδὴ τοῦτο μάλιστα φροντίσαι πάντας ἐχρῆν, ὅπως συναφθεῖεν, ἐκ μέσου γενομένης διχονοίας ἁπάσης, καὶ τῶν δυσεβεστάτων, καὶ φιλοχρίστων βασιλέων, αὐτὸ δὴ τοῦτο θεοσεβῶν θεοπιστάτων, τὸ ἐνῶσαι τὰς τοῦ Χριστοῦ ἐκκλησίας, καὶ εἰς αὐτὸ δὴ τοῦτο ἀποστειλάντων τὸν κύριόν μου, καὶ θεομακάριστον, καὶ περιβλέπτου τριβουνῆσιον, καὶ νοτάριον, Ἀριστόλαον, φέροντα τὰ δυσεβῆ αὐτῶν γράμματα, τὸ ὡδηγηκὸς ἐκεῖθεν ἤδη συμβιῶναι ἡμᾶς, καὶ πειθαρχῆσαι τοῖς παραδόσεσι τοῖς τοῦ μέσου, καὶ κατὰ πᾶσαν τὰ ἐκκλῆναι, καὶ πᾶσαν λύπην· ᾧ εἰκότως δυσεβῆ γράμματα, δῆλος, καὶ ὡδηγηκὼς ἀπεστάλκειν τὸν κύριόν μου, καὶ κ᾽ πάντα θεοφιλέστατον, καὶ ἁγιώτατον ἐπίσκοπον Παῦλον· τοῦτο συναρέσαι κ᾽ τῷ ἁγιωτάτῳ, καὶ θεοφιλεστάτῳ ἐπισκόπῳ πατρὶ ἡμῶν Ἀχαικίῳ, κ᾽ τοῖς παρ᾽ ἡμῖν θεοφιλεστάτοις ἐπισκόποις. ὑπὲρ δὲ πλείονος σωτηρίας τοῦτο πεποιήκαμεν, ἵνα τὸ μὴ δυνάσθαι ἡμᾶς συνελθόντας, τὰ θεσπισθέντα ὑπὸ τῶν δυσεβεστάτων ἡμῶν βασιλέων, κ᾽ πρόσωπον εἰς πέρας ἀγαγεῖν, ἐντελάμενοι αὐτῷ, ὥστε κ᾽ αὐθ᾽ ἡμῶν, κ᾽ ὑπὲρ ἡμῶν, ἐν εἰς πρόσωπον ἡμέτερον, τυπῶσαι μὲν τὰ περὶ τῆς εἰρήνης, ὅπερ ἐστὶ σπουδαιότερον, ἐγχειρίσαι δὲ τῇ σῇ θεοσεβείᾳ τὴν ἔκθεσιν τὴν παρ᾽ ἡμῶν συμφώνως γενομένην περὶ τῆς ἐνανθρωπήσεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν ἀπεστείλαμεν τῇ σῇ θεοσεβείᾳ διὰ τοῦ περιλεχθέντος θεοφιλεστάτου αὐδοὸς, ἥ τίς ἐστιν αὕτη.

Περὶ δὲ τῆς θεοτόκου Μαρίας παρθένου, ὅπως κ᾽ φρονοῦμεν, καὶ λέγομεν, καὶ πόθεν τὴν ἐνανθρώπησιν ἔσεσθαι μονογενοῦς υἱοῦ θεοῦ, ἀναγκαίως, οὐκ ἐν περιττῷ μέρει, ἀλλ᾽ ἐν πληροφορείᾳ εἶδεν, ὡς αὐτὸς ἐκ τῶν θείων γραφῶν, ἐκ τῆς παραδόσεως τῶν ἁγίων πατέρων περιληφθέντες ἐχήκαμεν, διὰ βραχέων ἐρῶμεν, ἁδὸν τὸ σύνολον προσπαθοῦντες τῇ τῶν ἁγίων πατέρων ἐν Νικαίᾳ ἐκτεθείσῃ πίστει. ὡς γὰρ ἔφημεν εἰρηκότες, πρὸς πᾶσαν ἐξαρκεῖ καὶ δυσεβείας γνῶσιν, ἐκ πάσης αἱρετικῆς κακοδοξίας ἀποκήρυξιν. ἐροῦμεν δὲ καὶ παρολμῶντες τῶν ἀνεφίκτων, ἀλλὰ τῇ ὁμολογίᾳ τῶν θείων ἀληθειῶν ἀποκλείοντες τὰς ἀπιθάνους βουλομένοις, ἐν οἷς τὰ ὑπὲρ ἄνθρωπον ἀφοσιούμεθα.

Ομο-

O rem admirandam. Parit virgo, & manet virgo: fit mater, neque omnia tamen, quæ matres solent, experitur. Peperit enim vt matribus mos est, virgo tamen remansit præter mulierum parturientium legem. Hoc miraculum olim propheta Esaias præuidens exclamabat: Ecce virgo in vtero habebit, & pariet filium: & vocabitur nomen eius Emmanuel. Quod Euãgelista exponens, idem sonare docuit, quod, Nobiscum Deus. Parit itaque Dei genitrix Maria Emmanuelem.

Esai. 7. b. 14.
Matth. 1. c. 23.

Populus acclamauit: Ecce fides hæc est, Dei hoc donum est, orthodoxe Cyrille: istud audire quærebamus. Qui ita non loquitur, anathema sit. Prosequutus est Episcopus Paulus:

Qui, inquit, ita non dicit, intelligit, ac sentit, anathema sit ab Ecclesia. Peperit proinde nobis Deipara Maria Emmanuelem: Emmanuelem autem, hoc est, Deum hominem factum. Nam Deus Verbum, qui ante sæcula arcano inefabiliq. modo ex Patre genitus est, nouissimis temporibus natus est ex muliere. Natura namque nostra perfecte assumpta, humanitateq. ex prima conceptione sibi coniuncta, ac nostro corpore sibi in templum coaptato, ex Deipara Virgine Deus perfectus, & homo itidem perfectus prodijt. Nam duarum naturarum perfectarũ concursus, humanæ scilicet & diuinæ, vnũ nobis constituit Filium, vnum Christum, vnum Dominum.

Populus acclamauit: Bene venisti, orthodoxe Episcope: dignus digno coniungitur. Dicunt Christiani: Hoc Dei donum est, orthodoxe Cyrille. Episcopus Paulus subiunxit:

Noram & ego, dilectissimi, quòd ad orthodoxum Patrem venirem. Neque enim nos quaternitatem adoramus, sed Trinitatem, Patrem videlicet, & Filium, & Spiritum sanctum. Qui vero dicunt duos esse filios, eos anathematizamus, & è sacris Ecclesiæ septis explodimus. Non igitur duos filios asserimus, neque merum hominem Emmanuelem, qui ex Deipara virgine natus est; neque gratiam, veluti prophetam, aut iustum alium quem, plus alijs consecutum. In ipso enim cõplacuit omnem diuinitatis plenitudinem inhabitare corporaliter, hoc est, veluti in proprio corpore; siquidem corpus nostrum sibi proprium fecit. Super hanc fidẽ, super hanc spem, super hanc petrã à Domino Deo posita sunt Ecclesiæ fundamenta. Cum igitur Christus Dominus proficisceretur Hierosolymam, interrogabat discipulos suos, dicẽs: Quem me dicunt homines esse filiũ hominis? Apostoli dixerunt: Alij quidem Eliam, alij vero Hieremiam, aut vnũ ex prophetis. Et dixit illis: Vos autem? hoc est, qui à me electi estis, falsas dicitis opiniones, quòd alij quidẽ Eliam dicant, alij Hieremiam, aut vnum ex prophetis. Vos autem, qui me tres iam annos sequuti estis, quiq. meam virtutem & prodigia vidistis, & me super mare ambulantem spectastis, & in eadem mensa mecũ communicastis, quem me esse dicitis? Mox Petrus Apostolorum vertex, & nos discipulorum, respondit: Tu es Christus filius Dei viui. Tu es Chri-

Coloss. 1. c. & 2. b. 9.
Matth. 16. b. 13.
Matth. 14
Ibid.

ὡ τοῦ θαύματος. τίκτει ἡ παρθένος, καὶ μένει παρθένος· γίνεται μήτηρ, καὶ ἐ πάντα τὰ μητρὸς ἀκεραίως ὑπομένει. [x] ἔπηκε μὲν γὰρ, ὡς νόμος γυναιξίν, ἡ παρθένος, ἔμεινε δὲ παρθένος, ὡς ἐ νόμος τῆς τικτούσης γυναιξίν. αὐωθεν προορώμενος ὁ θεοφόητης Ησαΐας τὸ θαῦμα, ἐβόα· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Εμμανουήλ. τοῦτο Δημοφῶν ὁ εὐαγγελιστὴς, εἶπεν, ἑρμηνευόμενον, μεθ' ἡμῶν ὁ θεός. τίκτει οὖν ἡ θεοτόκος Μαρία τὸν Εμμανουήλ.

A

Εβόησεν ὁ λαὸς· ἡ πίστις ἰδοὺ [x] αὕτη ἐστὶ· θεοῦ δῶρον, Κύριλλε ὀρθοδόξε· τοῦτο ἀκοῦσαι ἐζητοῦμεν. ὁ τοῦτο μὴ λέγων, ἀνάθεμα ἔστω. λοιπὸν εἶπεν ὁ ἐπίσκοπος Παῦλος·

[x] αὐτὴ ἐστὶν

B

Ο τοῦτο μὴ λέγων, καὶ νοῶν, καὶ φρονῶν, ἀνάθεμα ἔστω ἀπὸ τῆς ἐκκλησίας. ἔτεκεν οὖν ἡμῖν ἡ θεοτόκος Μαρία τὸν Εμμανουήλ· Εμμανουὴλ δὲ, θεὸν ἐνανθρωπήσαντα. ὁ γὰρ πρὸ τῶν αἰώνων ἐκ πατρὸς ἀῤῥήτως, καὶ ἀϊδίως γεννηθεὶς θεὸς λόγος, ἐπ' ἐσχάτων τῶν ἡμερῶν τέτοκε γυναικός. τὸν γὰρ ἡμέτερον πλέως συνειληφὼς φύσιν, ἁγίᾳ τοῦ [x] ἀνθρώπου ἐκ [x] ὑποστάσεως συλλήψεως οἰκειώσας ἑαυτῷ, καὶ τὸ ἡμέτερον τῆς σώματος ναὸν ἑαυτῷ καθαρὸν ἀπεμάξατο, θεοπλαθὲν ἐκ τῆς θεοτόκου, θεὸς τέλειος, καὶ ἄνθρωπος τέλειος ὁ αὐτός. δύο γὰρ φύσεων τελείων συνδρομὴ, θεότητός φημι καὶ ἀνθρωπότητος, τὸν ἕνα ἡμῖν ἀπετέλεσεν υἱὸν, τὸν ἕνα Χριστὸν, τὸν ἕνα κύριον.

C

Ο λαὸς ἐβόησε· κυρίλλου ἀληθὲς, ὀρθοδόξε δέσποτα· ὁ ἄξιος τοῦ ἀξίου. χριστιανοὶ λέγουσι· θεοῦ δῶρον, Κύριλλε ὀρθόδοξε. ὁ ἐπίσκοπος Παῦλος εἶπεν·

Ηδέως ἀκούω, ἀγαπητοὶ, ὡς πρὸς ὀρθόδοξον ἀφικόμενοι πατέρα. Διὰ τοῦτο τριάδα, ἁ τετράδα προσκυνοῦμεν· πατέρα, καὶ υἱὸν, καὶ πνεῦμα ἅγιον. ἀναθεματίζομεν δὲ τοὺς λέγοντας δύο υἱοὺς, καὶ τῶν ἱερῶν τῆς ἐκκλησίας ἐκβάλλομεν πρεσβύτερων. οὔτε οὖν δύο υἱοὺς λέγομεν, οὔτε ψιλὸν ἄνθρωπον τὸν Εμμανουὴλ, τὸν ἐκ τῆς θεοτόκου γεννηθέντα, οὔτε χάριτος ἠξιωμένον, ὡς προφήτην, ἢ ὡς δίκαιον, τέλειον τῶν ἄλλων. ἐν αὐτῷ γὰρ ηὐδόκησε κατοικῆσαι πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς· πιστεύομεν, ὡς ἐν ἰδίῳ σώματι· τὸ γὰρ ἡμέτερον, ἴδιον ἐποιήσατο σῶμα. διὰ ταύτην τὴν πίστιν τιθεμελίωται ἡ ἐκκλησία τοῦ θεοῦ· διὰ ταύτην τὴν ὀρθοδοξίαν, [x] διὰ ταύτης τῆς πέτρας ἐτέθη τὰ θεμέλια τῆς ἐκκλησίας ὁ δεσπότης θεός. [x] ὅτε ἦλθεν οὖν ἦλθεν ὁ δεσπότης Χριστὸς εἰς τὰ Ιεροσόλυμα, ἠρώτα τοὺς μαθητὰς, λέγων· τίνα με λέγουσιν οἱ υἱοὶ τῶν ἀνθρώπων εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; λέγουσιν οἱ μὲν Ηλίαν, ἕτεροι δὲ Ιερεμίαν, ἢ ἕνα τῶν προφητῶν. [x] καὶ λέγει· ὑμεῖς δὲ τίνα, ἢ ἐμὲ τὸν ἐκλογὴν, τὰς διεψευσμένας λέγετε δόξας, εἰ οἱ μὲν Ηλίαν ἔλεγον, ἕτεροι δὲ Ιερεμίαν, ἢ ἕνα τῶν προφητῶν· ὑμεῖς δὲ, οἱ συσχολάσαντές μοι τρία ἔτη, καὶ ἰδόντες μου τὰ δυνάμεις, καὶ τὰ τέρατα, καὶ θαυμάσαντες μου τὴν δύναμιν, καὶ τὰ σημεῖα, καὶ μετ' ἐμοῦ ἐπὶ τῆς θαλάσσης περιπατήσαντα, οἱ τραπέζῃ μοι κοινωνήσαντες, τίνα με λέγετε; ἄφνω ὁ κορυφαῖος τῶν δώδεκα, τὸ στόμα τῶν μαθητῶν, ὁ Πέτρος· σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος· σὺ εἶ ὁ Χρι-

D

E

Mr. Hall, Mr. Hall, Mr. Hall,

ὡς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, τὴν διπλῆν φύσιν, καὶ τὸ μοναδικὸν πρόσωπον τοῦ υἱοῦ. ὁ θεολόγος Ἰωάννης λέγει· καὶ ἐσκήνωσεν ἐν ἡμῖν, δύο φύσεις, καὶ τοῦ μονογενοῦς τὸ ἓν πρόσωπον. ἔμεινε δὲ ὁ θεῖος λόγος ἀπαθής. πάλιν γὰρ ἐπ' ἐκεῖνο ἔρχομαι· πρόσεχε τῷ λεγομένῳ. καὶ τῶν μὲν θείων μετέδωκε τῇ ἀναλημμένῃ φύσει, τῶν δὲ τῆς ἀνθρωπότητος οὐδενὸς μετέλαβε. περιεπάτησεν ὡς θεὸς θαλάσσης, ἀλλὰ μὴ τοῦ ἰδίου σώματος. ἐπετίμησε τοῖς ἀνέμοις, καὶ τῇ θαλάσσῃ, ἀλλὰ διὰ τοῦ ἰδίου σώματος. ἀπήντησεν αὐτῷ λεπρὸς, λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι· λέγει· θέλω· καθαρίσθητι· καὶ ἥψατο αὐτοῦ τοῦ σώματος τοῦ δεσποτικοῦ, καὶ ἐφυγάδευσε τὸ νόσημα· ἀπέχυθη ἡ λέπρα. ἔθρεψε πεντακισχιλίους ἐκ πέντε ἄρτων, ἀλλὰ διὰ τοῦ ἡμετέρου σώματος· λαβὼν γὰρ εὐχαρίστησε τῷ πατρὶ, καὶ ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τοῖς πλήθεσι· καὶ ἐπερίσσευσαν δώδεκα κόφινοι κλασμάτων. μόνου θεοῦ ἐστιν ἀφιέναι ἁμαρτίας· πάλιν λέγει· ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου, ἀφιέναι ἁμαρτίας· πάλιν λέγει· οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. ὁρᾷς, πῶς τὰ θείων μετέδωκεν; ὅταν δὲ ἴδῃς αὐτὸν πεινῶντα, καὶ διψῶντα, κοπιῶντα, καὶ ἱδρωτῶτα, παραδιδόμενον Πιλάτῳ, ἀγόμενον, καὶ δεσμούμενον χερσὶ δημίων, ἀγωνιῶντα, δυσχεραίνοντα· ἐλωὶ, ἐλωὶ, λεμὰ σαβαχθανεί; τοῦτο ἐστι, θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες; καὶ πάλιν· εἰ δυνατὸν, πάτερ, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. ὅταν ἴδῃς αὐτὸν ἀναστρεφόμενον· ὅταν ἴδῃς ἥλους ὄντας τῶν χειρῶν, καὶ τῶν ποδῶν, καὶ κεκεντημένον τὴν πλευράν, τότε νόει, ὅτι ὁ θεῖος λόγος ἀπαθὴς μεμένηκε, πῶς δὲ πάντα οἰκειοῦται τὰ γενόμενα εἰς τὸ ἴδιον αὐτοῦ σῶμα. ἵνα γὰρ δείξῃ, ὅτι οὔτε ἐν τῷ καιρῷ τοῦ πάθους ἀπέστη τοῦ ἰδίου ναοῦ, ὅτι καὶ οἱ ἰουδαῖοι ταῦτα ἐδραματούργουν κατὰ τοῦ δεσπότου, ἀπέσβεσεν ὡς θεὸς ἀκτῖνα ἡλιακήν· σκότον κατέχεε τοῦ κόσμου· ἔσχισε τὸ καταπέτασμα τοῦ ναοῦ· πέτρας διέῤῥηξε· νεκροὺς ἤγειρε. πῶς πάντα εἰργάσατο, ἵνα γνῷς, ὅτι σοφῷ τῷ πάσχοντι· καὶ τὰ μὲν πάθη φυσικὰ, αὐτὸς δὲ ἀπαθὴς ἄσπορα εἰργάζετο. Τὰ ὑμῶν ὑμῖν παρεθήκαμεν. αὕτη γὰρ ἡ πατρὸς ἡ διδασκαλία· ἦτις ὁ θησαυρὸς πρόσεστιν ὑμῶν· αὗται μακαρίου Ἀθανασίου τὰ δόγματα· καὶ μεγάλου Θεοφίλου τὰ διδάγματα, τοῦ κύλικος τῆς ὀρθοδοξίας. ἀλλ' ἐπειδὴ μακρὸν θύμωσε τῶν ἡμετέρων λυσιχεόντων ψελλισμάτων, ἀκούσατε νῦν τοῦ πατρὸς τὴν σοφίαν. ἠκούσατε καλάμου ποιμενικοῦ, ἀκούσατε δὲ σάλπιγγος μεγαλοφωνοτάτης,

Ὁ λαὸς εἶπεν· ἡ Θεοφίλου, καὶ Ἀθανασίου, Κυρίλλου σοφίαν ἀκούσωμεν. ὁ ἐπίσκοπος Παῦλος εἶπεν·

Ἡμῶν μὲν τῶν ὀρθοδόξων τὰ φρονήματα διεγείρουσι, τῶν δὲ ἐναντίων τῆς ἐκκλησίας τὰ στόμα καταβάλλουσι. τῷ θεῷ τοίνυν δόξαν ἀναπέμψωμεν νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

autem dicit: Tu es Christus filius Dei viui; naturæ dualitatem, personæ autem vnitatem exprimens. Ioannes vero Theologus ait: Et habitauit in nobis; duas naturas, & vnam Vnigeniti personam subindicans. *Matth.16.* *Ioan.1.*

Manfit autem Deus Verbum impatibilis. nam huc iterum regredimur. Aduerte quid dicatur. Diuiniora quidem assumptæ naturæ communicauit; verum eorum quæ humanæ sunt naturæ, nihil in se transtulit. Ambulauit super maria, sed id non absque proprio corpore. Increpauit mare & ventos, sed per proprium corpus. Occurrit illi leprosus, dicens: Domine, si vis, potes me mundare. dicit ei: Volo, mundare. Et tetigit illum corpus Dominicum, & fugatus est morbus, lepraq. decessit. Pauit quinque millia hominum quinque panibus, sed per nostrum corpus. Nam accepto pane gratias egit Patri, & fregit, deditq. discipulis suis; discipuli autem turbæ. Et supersuerunt duodecim cophini fragmentorum. Solius Dei est peccata dimittere. dicit autem: Vt sciatis quia Filius hominis habet potestatem dimittendi peccata. Rursus dicit: Nemo ascendit in cælum, nisi qui descendit de cælo, filius hominis, qui est in cælo. Cernis quomodo diuiniora communicauit! Cum autem vides illum esurientem, sitientem, defatigatum, sudantem, Pilato traditum, lictorum manibus ductum circumactumque, agonizantem, orantem, Eloi, Eloi, lammah sabacthani; hoc est, Deus meus, Deus meus vt quid dereliquisti me? clamantem. rursum: Pater, si possibile est, transeat à me calix iste: verumtamen non quod ego volo, sed quod tu: cum vides in crucem actum, clauis manus & pedes illius fixos, latusq. confossum; tum cogita Deum Verbum permansisse impatibile; hæc autem omnia, quæ suo illata sunt corpori, sibi appropriasse. Vt autem ostenderet, quòd ne passionis quidem tempore à proprio recessisset templo, quando Iudæi hæc tragica contra Dominum agebant, tamquam Deus compressit solis radios, diffudit tenebras per terrarum orbem, discidit templi velum, disrupit petras, excitauit mortuos. Hæc autem omnia operatus est, vt intelligeres adfuisse illum patienti, & eiusmodi passiones sibi appropriasse, sed ipsum impatibilem omnia hæc perfecisse. *Matth.8.* *Marc.4.* *& Luc.8.* *Matth.8.* *a.3.* *Ioan.6.b.* *11.* *Marc.2.b.* *10.* *Ioan.3.b.* *13.* *Matth.4.* *Ioan.4.& 19.* *Marc.15.* *c.34.* *Matth.26* *c.39.* *Luc.23.c.* *Matth.27* *f.*

Quæ vestra sunt vobis apposuimus. hæc enim est patris vestri doctrina, hic thesaurus est vobis auitus, hæc beati Athanasij sunt dogmata, hæc magni Theophili est doctrina, columnarũ vtique orthodoxæ doctrinæ. Sed quoniam patienter nostram tulistis balbutiem, expectate nunc patris sapientiam: audistis calamum pastoralem, audite nunc & tubam clare personantem.

Populus dixit: Fili Athanasii & Theophili, Cyrilli sapientiam audiamus. Episcopus Paulus dixit:

Quæ nostras quidem orthodoxorum mentes exuscitat, hostium vero Ecclesiæ acies prosternit. Deo itaque gloriam reddamus nunc, & semper, & in sæcula sæculorum. Amen.

CYRILLI EPISCOPI ALEXANdrini, de Paulo qui ante disseruerat, & de incarnatione Dominica.

XXXIII Beatus propheta Esaias Christianorum doctorum facundiam prenuntians aiebat: Haurite aquas in gaudio de fontibus Salutaris. En igitur hausimus vobis aquam ex sacro fonte, Doctoris inquam, qui ante nos disseruit; qui Spiritus sancti lumine illustratus, exposuit nobis magnum illud ac venerandum Saluatoris nostri mysterium, per quem credentes in ipsum saluati, & graui ac intolerabili peccatorum mole exonerati sumus; ac præterea vinculis mortis dissipatis, propheticum illud dicimus: Vbi est mors victoria tua? vbi est stimulus tuus, inferne? Itaque Deus Verbum, quod erat in principio, quodq. in Patris est sinu, per quod omnia & in quo omnia, vltro nostri causa sese exinaniuit, & factum est caro, hoc est homo. Humiliauit semetipsum propter nos, & factus est filius hominis, vt nos vicissim propter ipsum Deo patre ditemur. Edocti enim sumus, cum oramus, dicere: Pater noster, qui es in cælis. Ob id proinde vnigenitus factus est primogenitus, quò nos, vt dixi, bonis eius ditemur. Sustinuit crucem confusione contempta; obtulit sponte corpus suum morti, non vt nobiscum, qui morti sumus obnoxij, mortuus maneat, sed vt mortis imperio proculcato, nos secum exuscitet. Gratias itaque agamus Verbo propter nos incarnato, nunc & semper, & in sæcula sæculorum. Amen.

Esai. 12. a. 8.
Ose. 13. c. 14.
1. Cor. 15. f. 55.
Ioan. 1. c. 18.
Phil. 2. b.
Matth. 6. b. 9.
Hebr. 12. a. 2.

EPISTOLA CYRILLI ARchiepiscopi Alexandriæ, ad Ioannem Antiochenum Episcopum, missa per Paulum Episcopum Emesæ.

Domino meo, dilecto fratri & comministro Ioanni, Cyrillus in Domino salutem.

XXXIV Laetentur cæli, & exultet terra. Solutus est enim medius paries maceriæ, & quod mærorem afferebat, conquieuit, & omne dissidiorum genus sublatum est, omnium nostrum saluatore Christo pacem Ecclesijs suis tribuente, religiosissimis autem, Deoq. dilectissimis Imperatoribus nostris ad id nos vocantibus: qui cum auitæ religionis optimi æmulatores existant, Fidem rectam animis suis infixam, firmam immotamq. custodiunt: quin & singularem quoque sanctis Ecclesijs curam impendunt, vt celeberrimam gloriam obtineant perpetuam, & regnum suum florentissimũ constituant: quibus & ipse supernarũ virtutũ Dominus Christus larga manu impertit bona, datq. potiri hostibus, ac victoriam

Psal. 95. b. 11.
Ephes. 2. c. 14.

ΚΥΡΙΛΛΟΥ ΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝδρείας εἰς τὸν προεξηγησάμενον, καὶ εἰς τὴν ἐνανθρώπησιν τοῦ κυρίου.

Ο μακάριος προφήτης Ησαΐας, τῶν ἐν Χριστῷ διδασκάλων τὰς εὐστομίας προανακηρύττων, ἔλεγεν· ἀντλήσατε ὕδωρ μετ' εὐφροσύνης ἐκ τῶν πηγῶν τοῦ σωτηρίου. ἰδοὺ τοίνυν ἠντλήσαμεν ὑμῖν ὕδωρ ἐξ ἁγίας πηγῆς, τοῦ προλαβόντος, φημὶ, διδασκάλου· ὃς καὶ ταῖς διὰ τοῦ πνεύματος δαδουχίαις λελαμπρυσμένος, διεσάφησεν ἡμῖν τὸ μέγα, καὶ σεπτὸν τοῦ σωτῆρος ἡμῶν μυστήριον· δι' οὗ σεσώσμεθα, πιστεύσαντες εἰς αὐτόν· καὶ ἀπεφορτισάμεθα τὴν δυσαχθῆ, καὶ δυσφόρητον ἁμαρτίαν· καὶ προσέτι τούτοις τὰ τοῦ θανάτου διαῤῥήξαντες δεσμὰ, ἐκεῖνο φαμὲν τὸ προφητικόν· ποῦ ἡ νίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾅδη; οὐκοῦν ὁ ὢν ἐν ἀρχῇ θεὸς λόγος, ἐν κόλποις ὢν τοῦ πατρὸς, ὁ δι' οὗ τὰ πάντα, καὶ ἐν ᾧ τὰ πάντα, τὴν δι' ἡμᾶς κένωσιν ὑπέμεινεν ἑκὼν, καὶ γέγονε σὰρξ, τουτέστιν, ἄνθρωπος. ἐταπείνωσεν ἑαυτὸν δι' ἡμᾶς, καὶ ἐχρημάτισεν υἱὸς ἀνθρώπου· ἵνα καὶ ἡμεῖς δι' αὐτοῦ πλουτήσωμεν πατέρα τὸν θεόν. δεδιδάγμεθα γὰρ λέγειν ἐν προσευχαῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. οὐκοῦν διὰ τοῦτο γέγονεν ὁ μονογενὴς πρωτότοκος· ἵνα ἡμεῖς, ὡς ἔφην, τὰ αὐτοῦ πλουτήσωμεν. ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας· καὶ δέδωκεν ἑκὼν τῷ θανάτῳ τὸ ἴδιον σῶμα, οὐχ ἵνα μετ' ἡμῶν, τῶν ὑπὸ θάνατον, ἀπομείνῃ νεκρός· ἀλλ' ἵνα ἡμᾶς ἑαυτῷ συναναστήσῃ, πατήσας τοῦ θανάτου τὸ κράτος. εὐχαριστήσωμεν οὖν τῷ δι' ἡμᾶς ἐνανθρωπήσαντι λόγῳ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

ΕΠΙΣΤΟΛΗ ΚΥΡΙΛΛΟΥ ΑΡχιεπισκόπου Αλεξανδρείας πρὸς Ιωάννην Αντιοχείας, ἀποσταλεῖσα διὰ Παύλου ἐπισκόπου Εμίσης.

Τῷ κυρίῳ μου, ἀγαπητῷ ἀδελφῷ, καὶ συλλειτουργῷ, Ιωάννῃ Κύριλλος ἐν κυρίῳ χαίρειν.

Ετφραινέσθωσαν οἱ οὐρανοὶ, καὶ ἀγαλλιάσθω ἡ γῆ· λέλυται γὰρ τὸ μεσότοιχον τοῦ φραγμοῦ· καὶ πέπαυται τὸ λυποῦν· καὶ διχονοίας ἁπάσης ἀνῄρηται τρόπος, τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ ταῖς ἑαυτοῦ ἐκκλησίαις τὴν εἰρήνην βραβεύσαντος· κεκληκότων δὲ πρὸς τοῦτο ἡμᾶς καὶ τῶν εὐσεβεστάτων, καὶ θεοφιλεστάτων βασιλέων· οἳ προγονικῆς εὐσεβείας ἄριστοι ζηλωταὶ γεγονότες, ἀσφαλῆ μὲν, καὶ ἀκατάσειστον τὴν ὀρθὴν ἐν ἰδίαις ψυχαῖς φυλάττουσι πίστιν· ἐξαίρετον δὲ ποιοῦνται φροντίδα τὴν ὑπὲρ τῶν ἁγίων ἐκκλησιῶν· ἵνα διαβόητον ἔχωσιν εἰς αἰῶνα τὴν δόξαν, καὶ εὐκλεεστάτην ἀποφήνωσι τὴν ἑαυτῶν βασιλείαν· οἷς καὶ αὐτὸς ὁ τῶν δυνάμεων Χριστὸς κύριος πλουσίᾳ χειρὶ διανέμει τὰ ἀγαθά· καὶ δίδωσι μὲν κατακρατεῖν τῶν ἀνθεστηκότων.

Thus, in the case of the Ionic capital, the volute is the
principal feature, and the echinus is subordinate to it;
but in the Corinthian capital the volute is subordinate
to the echinus. Hence, in the Ionic capital, the volute
is made to project beyond the echinus, and the echinus
is made to project beyond the volute in the Corinthian
capital.

The Ionic capital is also distinguished from the Corinthian by the absence of the abacus, which is a square
member placed above the echinus, and which is found in
the Corinthian capital.

The Ionic capital is also distinguished from the Corinthian by the absence of the abacus, which is a square
member placed above the echinus, and which is found in
the Corinthian capital.

tem in carne ſunt, Deo placere non poſſunt. Vos autem in carne non eſtis, ſed in ſpiritu; ſi tamen Spiritus Dei habitat in vobis. Si quis autem Spiritum Chriſti non habet, hic non eſt eius. Quòd autem nonnulli ex eis, qui recta peruertere ſolent, voces meas detorquent ad id quod eis videtur; iſtud ſanctitas tua non miretur, cum ſciat, cuiuſuis hæreſeos ſectatores ex diuina Scriptura ſui erroris occaſiones colligere, eaq. quæ per Spiritum ſanctum recte dicta ſunt, peruerſe intelligendo corrumpere; atque ita inextinguibilem flammam ſuper capita ſua congerunt. Quia vero didicimus, quoſdam orthodoxam præclariſſimi patris noſtri Athanaſij epiſtolam, quam ad beatum Epictetum ſcripſit, adulteratam deprauatamq. edidiſſe, multosq. grauiter hinc lædi; rati hoc vtile & ſalutare fratribus fore, ex veteſtis exemplaribus, quæ ſincera incorruptaq. apud nos extant, exempla ad ſanctitatem tuam tranſmiſimus. Vale.

A ἐν σαρκὶ ὄντες, θεῷ ἀρέσαι οὐ δύνανται· ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι· εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ὅταν δέ τινες τῶν τὰ ὀρθὰ διαστρέφειν εἰωθότων τὰς ἐμὰς φωνὰς εἰς τὸ αὐτοῖς δοκοῦν, μὴ θαυμαζέτω τοῦτο ἡ σὴ ὁσιότης, εἰδυῖα, ὅτι καὶ οἱ ἀπὸ πίστεως αἱρέσεως ἐκ τῆς θεοπνεύστου γραφῆς τὰς τῆς ἑαυτῶν πλάνης συλλέγουσιν ἀφορμὰς, τὰ διὰ τοῦ ἁγίου πνεύματος ὀρθῶς εἰρημένα, τῇ ἑαυτῶν κακονοίᾳ διαφθείροντες, καὶ τῇ ἰδίᾳ ἑαυτῶν κεφαλῇ τὴν ἄσβεστον ἐπαντλοῦντες φλόγα. ἐπειδὴ δὲ μεμαθήκαμεν, ὅτι καὶ τὴν τοῦ τ μακαρίου Ἐπικτήτου ἐπιστολὴν διεφθαρμένην παρὰ τινων ἡμῶν Ἀθανασίου, ὀρθοδόξως ἐχόντων, διαφθείραντές τινες ἐκδεδώκασιν, ὡς ἐντεῦθεν ἀδικεῖσθαι πολλοὺς, διὰ τὸ χρήσιμόν τι, καὶ ἀναγκαῖον ὑπάρχειν τῇ ἀδελφοῖς, ἐξ ἀπηρχαίων δεχομένων, τὰ παρ' ἡμῶν, καλῶς ἐχόντων, ἀπεστείλαμεν τὴν σὴν ὁσιότητα. Ἔρρωσο.

B

CYRILLI EPISTOLA AD Acacium Melitenæ Epiſcopum, qui de eo conqueſtus erat per epiſtolam, quaſi conſenſiſſet Orientalibus.

Domino meo dilecto fratri & comminiſtro Acacio, Cyrillus in Domino ſalutem.

XXXV. RES ſane dulcis & commendabilis eſt fratribus amica ſalutatio, & maximo æſtimanda apud vere prudentes: ijſq. qui eiuſdem ſunt animi & fidei, cum nihil alioqui occurrit quod impediat, feruensq. hoc deſiderium impetumve ſiſtat, enitendũ eſſe cenſeo, vt id aſſidue præſtent. At ſæpenumero vſu venit, vt vel inuitis nobis, aut longa loci diſtantia, aut tabellariorum infrequentia, bonum iſtud inuideat. Cum vero tempus ſalutandi facultatem offert, tum ea res pro inſperato iucundoq. lucro habenda eſt, & ad vota adeo exoptata libenter eſt accurrendum. Maiorem itaque in modum ſanctitatis tuæ litteris lætitia affectus ſum, & admiratus affectionem animi tui, arbitratus ſum pacatarum Eccleſiarum rationem & modum integritati tuæ ordine pandendũ, ſingulaq. vt geſta ſunt, indicanda eſſe.

Religioſiſſimus & Chriſti amantiſſimus Imperator quòd plurimam & neceſſariam ſanctarum Eccleſiarum curam gereret, illarum diſſenſionem intolerabilem iudicabat. Ad ſe ergo accerſens reuerendiſſimũ pientiſſimumq. eccleſiæ Conſtantinopolitanę Epiſcopum Maximianum, ac alios non paucos, qui pro tempore ibidem comperiebantur, ſerio cum illis conſultabat, quo nam pacto Eccleſiarum diſſidium è medio tolli, diuinorumq. myſteriorum miniſtri ad concordiam & pacem poſſent redigi. Illi vero non aliter vmquàm id fieri poſſe, neque prius illos, de

C

D

E

ΤΟΥ ΑΥΤΟΥ ΕΠΙΣΤΟΛΗ ΠΡΟΣ Ἀκάκιον, ἐπίσκοπον Μελιτηνῆς, μεμψάμενον αὐτὸν δι' ἐπιστολῆς, ὡς συνθέμενον τοῖς ἀνατολικοῖς.

Τῷ κυρίῳ μου, ἀγαπητῷ ἀδελφῷ, καὶ συλλειτουργῷ, Ἀκακίῳ Κύριλλος, ἐν κυρίῳ χαίρειν.

Χρῆμα μὲν ἀδελφοῖς ἡ παρουσία γλυκύ τι, καὶ ἀξιάγαστον, καὶ τοῦ παντὸς ἄξιον λόγου, ἅτε γε τοῖς ὀρθοφρονοῦσιν ἀληθῶς· χρώμενοι δὲ φημὶ τοῖς ὁμοπίστοις τι, καὶ ὁμοψύχοις, ἀσφαλέστατα ἐπίστασθαι τοῦτο δρᾶν, ἀδεκάστους ὄντας ἐμποδὼν, οὔτε μέσων ἀναχωροῦντας τῷ εἰς γε τοῦτο ζημιοῦν ἔφεσίν τι, καὶ παρορμᾶν. ἀλλ' ἐπεὶ ὅτε βασκαίνει καὶ εὐχὴ ἐναντία ἡμῖν ἡ τῶν τοῦ μεταξὺ διαφημάτων τὸ μῆκος, ἢ τὸ [a] τοῦ χαράγματος διακωμῳδῶν ἡ ἀπιστία. καιροῦ δὲ τὸ δωρεᾶσθαι παρορμᾶν εἰσφέροντος, εὕρεμα [b] παρόντες πειθοῦσι παρασκευὴ τὸ πρᾶγμα, καὶ [c] τῆς αὐτῶν τρισμήνους ἀπουσίας ἀνέμενον ἐπανοδον. ἡδέως δὴ οὖν ἄγαν ὁπότε τῆς σῆς πλειόνως ἀπεστάλμεθα, καὶ τοσαυταπλασίως τὴν ἀφορμὴν, δεῖν ὑφεῖλον τῆς τῶν ἐκκλησιῶν εἰρήνης καταμηνύσαι τὸ τρόπον· ἕκαστά τε, ὅπως γέγονε, διηγεῖσθαι.

Ὁ εὐσεβέστατος, καὶ φιλόχριστος βασιλεὺς, τὴν ὑπὲρ τῶν ἁγίων ἐκκλησιῶν φροντίδα πλείστην ὅσην, καὶ ἀναγκαίαν ποιούμενος, ἐκ φορτίου ἡμῖν τῶν τούτων διηχόησεν. μεταπεμψάμενος τοίνυν τὸν Ἀλεξάνδρειαν, καὶ Θεσσαλονίκης ἐπίσκοπον τὴν ἁγίαν Κωνσταντινοπολιτῶν ἐκκλησίαν Μαξιμιανὸν, καὶ ἑτέρους δὲ πλείστους τῶν αὐτόθι καταλημμένων, πυνθάνεται τρόπον ἂν μέσον μὲν γένοιτ' ἂν τῶν ἐκκλησιῶν ἡ διαφορὰ, κεκλήσονται δ' οἱ περὶ εἰρηνίων οἱ τῆς ἁγίας ἱερέων μυστηρίων, διακόπτειν. εἰ δὲ ἕφασκον· ὡς οὐκ ἂν ἑτέρως γένοιτο τοῦτό ποτε, οὐδ' ἂν εἰς ὁμοψυχίαν ἔλθοιεν

vt ſe quoque propter ſacrorum dogmatum zelum iure optimo mihi ſuccenſuiſſe dicerent. At ex me audiebant, nec diuinum zelum ipſos mouiſſe, nec quòd pro veritatis dogmatis pugnarent, aciem aduerſum me componere: ſed quòd hominum aſſentationibus locum darent, ac eorum qui tunc potentes videbantur, amicitias ſibi conciliarent. Verumtamen cum religioſiſſimus Epiſcopus Paulus paratum ſe diceret Neſtorij blaſphemias anathematizare, ſcriptoq. in illius depoſitionem conſentire, atque id pro omnibus, & tamquam ex communi omnium Orientalium religioſiſſimorum Epiſcoporum perſona ſeſe facere affirmaret; inferebam rurſum, chartam ab ipſo prolatam ipſi ſoli ad vnum hoc ſufficere, vt in omnium noſtrum communionem reciperetur: modis autem omnibus opus eſſe affirmabã, vt religioſiſſimus reuerendiſſimusq. Ioannes Antiochenus Epiſcopus ſcriptã his de rebus confeſſionẽ ederet. Id quod iam factum eſt; ceſſauitq. quod Eccleſias diſiungebat, & à ſe inuicem diuellebat. Verum nullatenus dubium erat, fore vt Neſtorij blaſphemiarum propugnatores inuidia extabeſcerent, vbi primum ſanctarum Eccleſiarum pax redintegraretur. Quibus ſane eiuſmodi quidpiam accidiſſe videtur mihi, cuiuſmodi illis vſu venire ſolet, qui cum natare neſciant, è naui tamen ſubito prolapſi ſunt. Hi enim poſteaquam mergi incipiunt, pedes manusq. hac illac incompoſite iactant, retinendæq. vitæ cupidi, quidquid in manus forte venerit, id temere arripiũt miſeri. An non vere dici poteſt, eos vehementer perturbatos conſternatosq. eſſe, quòd ſe deſolatos, & extra eas Eccleſias electos pulſosq. animaduertunt, quas ſibi adiumẽto futuras ſperabant? Quid? an non indigniſſime ferunt, cum vident quos ſeduxerant, profanisq. ſuis vocum nouitatibus quodammodo temulentos reddiderant, à ſe reſilire, & iam ad veritatis ſobrietatem redire? An non peropportune illis obijci poteſt, quod prophetica voce proditum extat: Congregamini, inquit, & colligamini gens inerudita, antequam efficiamini veluti flos tranſiens? Vt quid enim alienorum vomituum facti ſunt paraſiti? nec pudefiunt alieno cœno ſua ipſorum corda defœdantes? Surdi audite, & cæci vt videatis ſuſpicite. Sentite de Domino quæ vera ſunt, & in ſimplicitate cordis quęrite illum. Quæ enim vobis eſt multiplicium adinuentionum & peruerſarum opinionum vtilitas? vt quid rectam vituperantes ſemitam, incuruas facitis veſtras orbitas? Nouate vobis ipſis noualia, & nolite ſeminare inter ſpinas. Quandoquidem vehementer propter ſanctarum Eccleſiarum pacem, vt dixi, conſternati, eos qui eadem cum ipſis ſentire nolunt, malitioſiſſime lacerant, ſanctorumq. Epiſcoporum, Orientalium inquam, apologiam non abſque amarulentia proſcindunt; eamdemq. ad id quod ſibi gratum amicumq. eſt detorquentes, praueq. interpretantes, à Neſtorij vocum nouitatibus non abhorrere contendunt. Quin & nos quoque vnà vitu-

Sophon. 2. a.

Eſai. 42. c. 18.

Sapien. 1. a

Prouer. 4. d. 26.

Hiere. 4. a. 3.

‖ vanitatibus

A σίων· καὶ διαφόρως ἐφαίνετο παροξυνθῆναι κατ' ἐμοῦ, ὡς δι' αὐτὸν τὸν ὑπὲρ τῶν ἱερῶν δογμάτων. ἀλλ' ἦσθανον, ὅτι οὔτε ὁ ζῆλος αὐτοὺς κεκίνηκεν ὁ θεῖος, οὔτε τῶν τῆς ἀληθείας δογμάτων ὑπερμαχόμενοι, σπουδάζοντα κατ' ἐμοῦ, ἀλλὰ τῆς ἀνθρωπίνων ἐξαπτῆς κολακείας, καὶ τὰς τῶν ἰσχυόντων τὸ πρόσκαιρε φιλίας ἑαυτοὺς ἁρπάζοντες. ὅμως δὲ ἠκουσάμεθα τοῦ Παύλου ἐπισκόπου φάσκοντος, ἑτοίμως ἔχειν, ἀναθεματίζειν τὰς Νεστορίου δυσφημίας, καὶ ὁμολογεῖν αὐτοῦ τὴν καθαίρεσιν ἐγγράφως, καὶ πρὸ ὀφθαλμῶν ὑπὲρ πάντων, καὶ ὡς ἐπὶ πρόσωπον πάντων τῶν

B ἀνατολίων θεοσεβεστάτων ἐπισκόπων, αὐτὸ τοῦτο ἐπιστολιμαίου μοι, λέγων, τὸ παρ' αὐτοῦ προσομιζόμενον χάρτην ταῦτα, δεικνύειν αὐτῷ μόνῳ πρὸς τὸ χρῆναι τυχεῖν τῆς πρὸς πάντων ἡμῶν κοινωνίας. διεβεβαιούμην δὲ, ὅτι πάντως τε, καὶ πάντη ἐγγράφου ὁμολογίαν πρὸ τούτων ἐκθήσθαι προσήκει τὸν Δαμασκηνὸν, καὶ θεοσεβέστατον τῆς Ἀντιοχέων ἐπισκοπὴν Ἰωάννην· ὁ δὴ καὶ γέγονε· καὶ πέπαυται τὸ μεταλαβοῦν, καὶ δυσφοιτῶν ἀλλήλων ἀναπεῖδον τὰς ἐκκλησίας. ἀλλ' ὑπελαμβάνομεν ἀμφίβολον, ὅτι τῶν Νεστορίου δυσφημιῶν τοὺς ὑπαπτεῖς καταστῆσαι ἐμέλλε

C τῶν ἁγίων ἐκκλησιῶν ἡ εἰρήνη. καί μοι δοκοῦσι φιλοῦντόν τι παθεῖν, οἷόν τι συμβαίνει ἔνιος τῶν νηχομένων μὲν οὐκ εἰδόσι, νεώς γε μὴν εὐσχήμονος δοκοῦσι θεᾶσθαι· οἱ ἐπειδὰν καταπίπτωσι, πόδας τε, καὶ χεῖρας ὧδε, κἀκεῖσε, διαῤῥιπτοῦσιν ἀτάκτως, τῷ σφαλερῷ ἀτολμῶς ἀποῤῥάπτοντες. φιλοψυχοῦντες οἱ δειλαῖοι. ἢ οὐκ ἀληθῆς εἰπεῖν, ὡς πηρούμενοι λίαν, ἐκπεπόντες, καὶ μεμονωμένοι, καὶ ἔξω γεγονότες τῶν ἐκκλησιῶν, αἷς ἐνόμιζον ἑαυτοὺς συνεῖναι σωτηρίαν αὐτοῖς; ἢ οὐκ ἀχάλκευτοι, καὶ τοῦτο ἀφεκτῶς, δοκοπηδῶντες αὐτῶν τοὺς ἡπατημένους ὁρῶντες,

D καὶ λοιπὸν αἰσθανομένους εἰς ἀλήθειαν τοὺς τῆς παρ' αὐτῶν βεβήλοις καινοφωνίαις οἰονεὶ πεπεμβυσμένους; καί τις φαίη τις ἂν αὐτοῖς, καὶ λίαν ὀπὶ καιροῦ, τὸ δι' ἡμῶν τοῦ προφήτου φωνῆς· σκανδαλίζηται, καὶ σαλευθήτω τὸ ἔθνος τὸ ἀπαίδευτον, ὃ τοῦ χειλέως ὑμᾶς ὥσπερ αὖος ἀφαπτομένους. δι' ἃ γὰρ γέγονασιν ἀλλοτρίων ἐμέτων ἄφαστοι, τίνι αἰσχύνονται ἢ τῆς ἑτέρου βορβόρου τὰς ἑαυτῶν καρδίας καταμιαίνοντες; οἱ κωφοὶ, ἀκούσατε, καὶ οἱ τυφλοὶ, ἀναβλέψατε ἰδεῖν. φρονήσατε δὲ τοῦ κυρίου ἀληθῶς

E ἐν ἁπλότητι καρδίας ζητήσατε αὐτόν. πίας γὰρ χρεία πολυπλόκων ὑμῖν ῥημάτων, καὶ λόγων διεστραμμένων; τί τὴν ἐπ' ἀδυ πεπεῦθεν ζητεῖτε τρίβον, καμπύλας ποιεῖτε τὰς ἑαυτῶν τροχιάς; νεύσατε ἑαυτῆς νεύματι, καὶ μὴ ἀπαίρετε ἐπ' ἀκανθῶδες. ἀλύουσι γὰρ, ὡς ἔφην, ὅτι τῇ εἰρήνῃ τῶν ἁγίων ἐκκλησιῶν, τοὺς μὴ ἀνασχομένους τὰ ἴσα φρονεῖν αὐτῇς, κακηγορεῖσθαι διαφορᾶς τῶν ἁγίων ἐπισκόπων, τῶν δοκοῦντων ἴσως, φημὶ, εἶναι πεφιλεκότων αὐτῷ πρὸς τὸ ἑαυτῆς ἡδύ, καὶ φι-

λον, ἐκ τοῦτο ἐκ ὀρθῶς, ἐκ ἀπαιδόντως ψευδῶς φασὶ τῆς Νεστορίου κενοφωνίας συγκαθιέναι· ὃ καὶ ἡμῖν ὡς,

* τῆς Νεστορίου κενοφωνίας

Anno 1. Edw. 6. Regis.

Anno Dom. 1547.

Edward the sixth, the son of King Henry the eighth, by Queen Jane Seymour, began his reign over England, Ireland, and the dominions thereunto belonging, the 28. day of January, being Sunday, in the year of our Lord 1547. and the first year of his age.

Edward Duke of Somerset, Protector.

Edward Duke of Somerset, brother to Queen Jane, mother to King Edward the sixth, was made Protector of the realm, and governor of the King's person, during his minority, by the last will and testament of King Henry the eighth, and by the consent of the Lords of the Privy Council.

Thomas Cranmer Archbishop of Canterbury.

Thomas Cranmer Archbishop of Canterbury, Edmund Bonner Bishop of London, Stephen Gardiner Bishop of Winchester, Nicholas Heath Bishop of Worcester, Cuthbert Tunstall Bishop of Durham, Thomas Thirlby Bishop of Westminster, John Taylor Bishop of Lincoln, John Voysey Bishop of Exeter, John Salisbury Bishop of Coventry and Lichfield, Robert Holgate Bishop of Landaff, Richard Sampson Bishop of Chichester, John Hilsey Bishop of Rochester, John Skip Bishop of Hereford, Henry Holbeach Bishop of Lincoln, John Bell Bishop of Worcester, John Ponet Bishop of Winchester, Miles Coverdale Bishop of Exeter, Thomas Goodrich Bishop of Ely, John Harley Bishop of Hereford, Thomas Young Archbishop of York, Thomas Dakins Bishop of Carlisle, Thomas Manners Lord Ros, Lord Chamberlain, Thomas Wriothesley Earl of Southampton, Lord Chancellor, John Dudley Viscount Lisle, Lord Admiral, William Paulet Lord St. John, Lord Treasurer, William Parr Earl of Essex, Lord Great Master, Edward Seymour Earl of Hertford, Lord Protector's eldest son, Henry Fitzalan Earl of Arundel, Henry Grey Earl of Kent, John Russel Earl of Bedford, Lord Privy Seal, Francis Talbot Earl of Shrewsbury, Henry Clifford Earl of Cumberland, Henry Stafford Earl of Wiltshire, Lord Protector's brother, Thomas Howard Earl of Suffolk, Henry Percy Earl of Northumberland, Henry Manners Earl of Rutland, Edward Somerset Earl of Worcester, Lord Protector's brother, Edward Clinton Earl of Lincoln, Lord Admiral, Henry Bourchier Earl of Essex, Edward Sutton Lord Dudley, Thomas Seymour Lord Admiral, Lord Protector's brother, Edward Lord Clinton, Lord Admiral, Thomas Darcy Lord Darcy of Chiche, Lord Chamberlain, Anthony Browne Master of the Horse, Richard Rich Lord Rich, Chancellor of the Augmentations, Edward Wotton Lord Wotton, Treasurer of Calais, Sir Edward Montague Lord Chief Justice of the Common Pleas, Sir Richard Lister Lord Chief Baron of the Exchequer, Sir William Petre Principal Secretary, Sir Edward North Chancellor of the Court of Augmentations, Sir Edward Wotton Comptroller of the Household, Sir Thomas Cheyney Treasurer of the Household, Sir Anthony Denny Chief Gentleman of the Privy Chamber, Sir William Herbert Master of the Wards, Sir Thomas Smith Principal Secretary, Sir Edward Rogers Comptroller of the Household, Sir Thomas Darcy Captain of the Guard, Sir Thomas Wharton Captain of Berwick, Sir Thomas Speke Captain of the Pensioners, Sir Thomas Seymour Master of the Ordnance, Sir Thomas Chaloner Ambassador in Spain, Sir Thomas Pope Treasurer of the Court of Augmentations, Sir Thomas Wroth Master of the Requests, Sir Thomas Hoby Ambassador in France, Sir Thomas Darcy Captain of Portsmouth, Sir Thomas Arundel Captain of Boulogne, Sir Thomas Palmer Captain of Guisnes, Sir Thomas Holcroft Captain of Hammes, Sir Thomas Clere Captain of Ardres, Sir Thomas Cawarden Master of the Revels, Sir Thomas Darcy Captain of Calais, Sir Thomas Gresham Agent for the King's affairs in the Low Countries, Sir Thomas Chamberlain Chief Justice of Chester, Sir Thomas Bromley Solicitor General, Sir Thomas Wilford Master of the Mint, Sir Thomas Moyle Master of the Rolls, Sir Thomas Wilson Master of the Requests, Sir Thomas Gresham Agent for the King's affairs in the Low Countries, Sir Thomas Chamberlain Chief Justice of Chester, Sir Thomas Bromley Solicitor General, Sir Thomas Wilford Master of the Mint, Sir Thomas Moyle Master of the Rolls, Sir Thomas Wilson Master of the Requests.

Anno 2. Edw. 6. Regis.

Anno Dom. 1548.

Edward Duke of Somerset, Protector.

Thomas Cranmer Archbishop of Canterbury.

Thomas Cranmer Archbishop of Canterbury, Edmund Bonner Bishop of London, Stephen Gardiner Bishop of Winchester, Nicholas Heath Bishop of Worcester, Cuthbert Tunstall Bishop of Durham, Thomas Thirlby Bishop of Westminster, John Taylor Bishop of Lincoln, John Voysey Bishop of Exeter, John Salisbury Bishop of Coventry and Lichfield, Robert Holgate Bishop of Landaff, Richard Sampson Bishop of Chichester, John Hilsey Bishop of Rochester, John Skip Bishop of Hereford, Henry Holbeach Bishop of Lincoln, John Bell Bishop of Worcester, John Ponet Bishop of Winchester, Miles Coverdale Bishop of Exeter, Thomas Goodrich Bishop of Ely, John Harley Bishop of Hereford, Thomas Young Archbishop of York, Thomas Dakins Bishop of Carlisle, Thomas Manners Lord Ros, Lord Chamberlain, Thomas Wriothesley Earl of Southampton, Lord Chancellor, John Dudley Viscount Lisle, Lord Admiral, William Paulet Lord St. John, Lord Treasurer, William Parr Earl of Essex, Lord Great Master, Edward Seymour Earl of Hertford, Lord Protector's eldest son, Henry Fitzalan Earl of Arundel, Henry Grey Earl of Kent, John Russel Earl of Bedford, Lord Privy Seal, Francis Talbot Earl of Shrewsbury, Henry Clifford Earl of Cumberland, Henry Stafford Earl of Wiltshire, Lord Protector's brother, Thomas Howard Earl of Suffolk, Henry Percy Earl of Northumberland, Henry Manners Earl of Rutland, Edward Somerset Earl of Worcester, Lord Protector's brother, Edward Clinton Earl of Lincoln, Lord Admiral, Henry Bourchier Earl of Essex, Edward Sutton Lord Dudley, Thomas Seymour Lord Admiral, Lord Protector's brother, Edward Lord Clinton, Lord Admiral, Thomas Darcy Lord Darcy of Chiche, Lord Chamberlain, Anthony Browne Master of the Horse, Richard Rich Lord Rich, Chancellor of the Augmentations, Edward Wotton Lord Wotton, Treasurer of Calais, Sir Edward Montague Lord Chief Justice of the Common Pleas, Sir Richard Lister Lord Chief Baron of the Exchequer, Sir William Petre Principal Secretary, Sir Edward North Chancellor of the Court of Augmentations, Sir Edward Wotton Comptroller of the Household, Sir Thomas Cheyney Treasurer of the Household, Sir Anthony Denny Chief Gentleman of the Privy Chamber, Sir William Herbert Master of the Wards, Sir Thomas Smith Principal Secretary, Sir Edward Rogers Comptroller of the Household, Sir Thomas Darcy Captain of the Guard, Sir Thomas Wharton Captain of Berwick, Sir Thomas Speke Captain of the Pensioners, Sir Thomas Seymour Master of the Ordnance, Sir Thomas Chaloner Ambassador in Spain, Sir Thomas Pope Treasurer of the Court of Augmentations, Sir Thomas Wroth Master of the Requests, Sir Thomas Hoby Ambassador in France, Sir Thomas Darcy Captain of Portsmouth, Sir Thomas Arundel Captain of Boulogne, Sir Thomas Palmer Captain of Guisnes, Sir Thomas Holcroft Captain of Hammes, Sir Thomas Clere Captain of Ardres, Sir Thomas Cawarden Master of the Revels, Sir Thomas Darcy Captain of Calais, Sir Thomas Gresham Agent for the King's affairs in the Low Countries, Sir Thomas Chamberlain Chief Justice of Chester, Sir Thomas Bromley Solicitor General, Sir Thomas Wilford Master of the Mint, Sir Thomas Moyle Master of the Rolls, Sir Thomas Wilson Master of the Requests, Sir Thomas Gresham Agent for the King's affairs in the Low Countries, Sir Thomas Chamberlain Chief Justice of Chester, Sir Thomas Bromley Solicitor General, Sir Thomas Wilford Master of the Mint, Sir Thomas Moyle Master of the Rolls, Sir Thomas Wilson Master of the Requests.

commentis per omnia congruere. Verum vt mendacia illorum aperte oſtendamus, Neſtorij nugas illorumq. ſententias in medium afferamus. Hac vna enim ratione, non aliter, veritas examinata patefiet.

Neſtorius itaque vnigeniti Filij Dei natiuitatem ſecundum carnem prorſus è medio tollere comperitur. negat enim illum ex muliere ſecundum Scripturas natum. Verba illius ſic habent: Deum ex Chriſtipara Virgine proceſſiſſe, ex diuina Scriptura edoctus ſum: at vero Deum ex ipſa genitum eſſe, id nuſquam edoctus ſum. Et in alia quadã expoſitione rurſum: Nuſquam igitur diuina Scriptura Deum ex Chriſtipara Virgine genitum eſſe dicit, ſed IESVM Chriſtum, Filium, Dominum.] Quòd autem dum iſta dicit, illum qui vnus eſt, in duos filios diuellat; & alium quidem Verbum, quod ex Patre genitum eſt, ſeorſum per ſe ſumptum, Filium & Chriſtum & Dominum dicat; alium rurſus ſeorſum per ſe Filium & Chriſtum & Dominum, qui è ſancta Virgine natus eſt, cui dubium eſſe poteſt, cum hoc ipſum ille tantum non elata voce clamet? Illi autem ſanctam Virginem Deiparam nominant, vnumq. Filium & Chriſtum & Dominum eſſe prædicant; perfectum in diuinitate, perfectum rurſus in humanitate, eo quòd caro illius intelligente anima fuerit animata. Quòd enim non alium eſſe dicant Filium, illud ex Deo Patre Verbum, & alium rurſus illum ex ſancta Virgine natum, ſicuti Neſtorio videtur, ſed potius vnum eumdemque, id perfacile ex ijs quæ conſequuntur, cognoſcere licet. Explanantes enim qui nam ſit, adijciunt, quòd perfectus vt Deus, & perfectus etiam vt homo: qui ante ſæcula ſecundum diuinitatem natus eſt ex Patre, nouiſſimis autem diebus propter nos & propter noſtram ſalutem ex ſancta Virgine ſecundum humanitatem: idem Patri conſubſtantialis ſecundum diuinitatem, & nobis coëſſentialis ſecundum humanitatem. Minime itaque vnum Filium & Chriſtum & Dominum IESVM in duos diuidunt; ſed eumdem eſſe dicunt illum qui ante ſæcula, & qui poſtremis temporibus, nimirum illum ex Deo Patre vt Deum, & ex muliere ſecundum carnem vt hominem. Quomodo enim nobis ſecundum humanitatem coëſſentialis intelligatur, qui, ſecundum diuinitatem inquam, ex Patre genitus eſt, niſi idē Deus ſimul & homo eſſe intelligatur ac dicatur? Hæc vero longe aliter ſe habere Neſtorio videtur: immo vero eius ſententia his omnino aduerſatur. Itaque in Eccleſia ediſſerens, ita dicere auſus eſt: Propterea etiam Deus Verbum nominatur Chriſtus, quia perpetuam cum Chriſto coniunctionem habet. Rurſum: Inconfuſam itaque naturarum copulam retineamus. Confiteamur in homine Deum: veneremur hominem illum, qui propter diuinam cum omnipotente Deo coniunctionem ſimul adoratur.] Audis igitur quàm abſurde loquatur? Equidem plena impietatis eſt eius oratio. Docet namque Dei Verbum ſeorſum per ſe Deum nominari; habere autem cum Chriſto perpetuam copulationem. Num igitur non duos Chri-

ρων αὐτὴ πολύκτις δόγμασιν. ἵνα δὲ ψευδομένους ἐλέγχωμεν, φέρε, προαγάγωμεν εἰς μέσην τὰς Νεστορίου φλυαρίας, καὶ τὰς τούτων φωνάς. ἐκδύ- *ἐλλείπει
ξη γὰρ ὧδε, καὶ ἀλλαχόθεν, τὸ ἀληθὲς ἢ βάσανος. ** ἢ
Οὕτω Νεστόριος μὲν ἀναιρῶν εἰς ἅπαν δυσσεβείας πᾶν μανθάνοντας ἡμᾶς τοῦ θεοῦ τὸν Χριστὸν σαρκὸς ἡγήσεσθαι· ἃ γὰρ τι πέπαυται φησὶν αὐτὸν ἐκ γυναικὸς καὶ τῆς κατὰ σάρκα γενέσεως. ἔφη γὰρ οὕτως· τὸ παρελθεῖν τὸν θεὸν ἐκ τῆς Χριστοτόκου παρθένου, οὐκ ἀπὸ τῆς θείας ἐδιδάχθην γραφῆς· τὸ δ' γεννηθῆναι θεὸν ἐξ αὐτῆς, * οὐδαμοῦ ἐδιδάχθην. ἐν ἑτέρᾳ δ' πάλιν ἐξηγήσει· οὐδαμοῦ πέφυκε ἡ θεία γραφὴ θεὸν ἐκ τῆς Χριστοτόκου παρθένου λέγειν γεγεννῆσθαι, ἀλλὰ Χριστὸν Ἰησοῦν, υἱὸν, καὶ κύριον. ὅτι δ' πῶποτε λέγων, εἰς υἱοὺς δύο μερίζει τὸν ἕνα, καὶ ἕτερον μὲν ἰδικῶς εἶναί φησιν υἱὸν, καὶ Χριστὸν, καὶ κύριον, τὸν ἐκ θεοῦ πατρὸς γεννηθέντα λόγον, ἕτερον δὲ πάλιν αὖ μέρος τι, καὶ ἰδικῶς, υἱὸν, καὶ Χριστὸν, καὶ κύριον, τὸν ἐκ τῆς ἁγίας παρθένου, πῶς οὐ σαφέστατά τις, αὐτὸ δὴ τοῦτο σαφῶς μονονουχὶ βοῶντος ἐκείνου; εἰ δὲ θεοτόκον ὀνομάζουσι τὴν ἁγίαν παρθένον, ἕνα τι εἶναί φασιν υἱὸν, καὶ Χριστὸν, καὶ κύριον, τέλειον ἐν θεότητι, τέλειον ἐν ἀνθρωπότητι, ἅτε δὴ ἐψυχωμένης αὐτοῦ τῆς σαρκὸς ψυχῇ νοερᾷ. ὅτι γὰρ οὐχ ἕτερόν φασιν εἶναι υἱὸν τὸν ἐκ θεοῦ πατρὸς λόγον, ἕτερον δ' πάλιν τὸν ἐκ τῆς ἁγίας παρθένου, καθὰ Νεστορίῳ δοκεῖ, ἕνα δ' μᾶλλον, καὶ τὸν αὐτὸν, σαφὲς ἂν γένοιτο, καὶ μάλα ῥᾳδίως, ἀφ' γε τῶν ἑφεξῆς. προσπύθοιντο γὰρ, τίς ἂν εἴη, συμφέροντες ὅτι τέλειος, ὡς θεὸς, τέλειος δὲ, καὶ ὡς ἄνθρωπος· τὸν πρὸ αἰώνων μὲν ἐκ τοῦ πατρὸς γεννηθέντα, καὶ τῇ θεότητι, ἐπ' ἐσχάτων δὲ τῶν ἡμερῶν δι' ἡμᾶς, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, ἐκ Μαρίας τῆς ἁγίας παρθένου, καὶ τὴν ἀνθρωπότητα· ὁμοούσιον τῷ πατρὶ τὸν αὐτὸν καὶ τῇ θεότητι, καὶ ὁμοούσιον ἡμῖν καὶ τὴν ἀνθρωπότητα. ἤκουσα μὲν εἰς δύο διαιροῦσι τὸν ἕνα υἱὸν, καὶ Χριστὸν, καὶ κύριον Ἰησοῦν· τὸν αὐτὸν δὲ εἶναί φασι τὸν πρὸ αἰώνων, καὶ ἐν ἐσχάτοις, * δῆλον δὲ, ὅτι τὸν ἐκ θεοῦ * λείπει τὸ πατρὸς, ὡς θεὸν, καὶ ἐκ γυναικὸς καὶ σάρκα, ὡς ἄνθρωπον. πῶς γὰρ ἂν νοοῖτο πρὸς ἡμᾶς ὁμοούσιος εἶναι καὶ τὴν ἀνθρωπότητα, καὶ τὸν γεννηθέντα ἐκ πατρὸς κατὰ σάρκα, φημὶ, τὴν θεότητα, εἰ μὴ νοοῖτο, καὶ λέγοιτο θεὸς τὸ ὁμοῦ, καὶ ἄνθρωπος ὁ αὐτός; ἀλλ' οὐχ ὧδε ταῦτ' ἔχειν Νεστορίῳ δοκεῖ· τετραπλῆ δὲ μᾶλλον ὁ σκοπὸς αὐτοῦ τῶν γεγραμμένων. ἔφη γοῦν, ἐπ' ἐκκλησίας ἐξηγούμενος· Διὰ τοῦτο καὶ Χριστὸς ὁ θεὸς λόγος ὀνομάζεται, ἐπειδήπερ ἔχει τὴν συναφείαν τὴν πρὸς τὸ Χριστὸν διηνεκῆ. καὶ πάλιν· ἀσυγχύτου τηρήσωμεν τὴν τῶν Φύσεων τηρῶμεν συναφείαν· ὁμολογῶμεν τὸν ἐν ἀνθρώπῳ θεὸν σέβωμεν τὸ τῇ θείᾳ συναφείᾳ τῷ συναναφερομένῳ θεῷ συμπροσκυνούμενον ἀνθρωπον. ὁρᾶς * οὖν, ὅσον ἔχει τὸ ἀπηχὲς ὁ λόγος αὐτῷ; δυοτέβειαν * ἴσως ἐν γὰρ τῇ ἀνωτάτω μεμέτρωται· * θεὸν μὲν ἰδικῶς ἀνα- * Χριστὸν μὲν μάζεσθαί φησι τὸν τοῦ θεοῦ λόγον, ἔχειν δὲ τὴν συνα- ἰδικῶς φειαν τὴν πρὸς τὸν Χριστὸν διηνεκῆ. ἆρ' οὖν οὐ δῆν

Χρι-

ſtrum, ſed ſi ſtrum, ſed ſi

ineffabiliter & citra confusionem inter se vnita, mens humana considerat, attamen vnita neutiquam disiungit; sed vnum ex vtroque & Deum & Filium & Dominum existere credit, & conuenienter admittit.

At vero Nestorij praua sententia ab hac doctrina est plane diuersa. Nam etsi Deum Verbum incarnatum, hominemq. factum confiteri simulet; attamen incarnationis virtutem ignorans, duas naturas nominat, easq. à se inuicem diuellit, Deum seorsum ponens, & itidem seorsum hominem habitudine quadam Deo coniunctum, per solam honoris æqualitatem, seu auctoritatem. Hæc enim sunt verba illius: Inseparabilis est Deus à visibili. vnde honorem eius qui non separatur, non separo: separo naturas, sed coniungo adorationem.] At vero Antiocheni fratres ea ex quibus Christus constitutus intelligitur, simplici solaq. cogitatione complectentes, naturarum quidem differentiam dixerunt, (neque enim, vt supra dicebam, idem naturali qualitate sunt diuinitas & humanitas) attamen vnum Filium & Christum & Dominum agnoscunt; & tamquã vnus vere sit, vnam quoque esse eiusdem personam dicunt. quæ vero inter se vnita sunt, ea nullo pacto distrahunt. Sed neque vllam naturalem diuisionem recipiunt; vt infelicium inuentionum auctori sentire placuit: solas autem voces, quæ de Christo dicuntur, secernendas contendunt: competere autem eas asserunt, non alias quidem Dei Patris Verbo tamquã filio seorsim per se posito; alias vero illi ex muliere genito, tamquam alteri rursus distincto filio: sed alias quidem diuinitati illius, alias rursum humanitati. Vnus enim idemq. simul Deus & homo existit. Addunt nihilominus, quasdam esse quodammodo communes, & velut ad vtramque naturam spectantes, diuinitatem inquam, & humanitatem. Quod dico, eiusmodi est. Inter voces, quę Christo tribuuntur, quædã diuinitati potissimũ conueniunt; alię autem magis ad humanitatẽ pertinent: aliæ denique quasi mediæ, Filium Deũ & hominem simul & in eodẽ esse declarant. Etenim cum Philippo dicit: Tanto tempore vobiscũ sum, & non cognouisti me Philippe? Non credis quia ego in Patre, & Pater in me est? Qui videt me, videt & Patrem. Ego & Pater vnum sumus. vocẽ diuinitati maxime conuenientem proferre affirmamus. Cum vero Iudæorum populum increpans, ait: Si filij Abraæ essetis, opera Abraæ faceretis. Nunc autem quæritis me interficere hominem, qui veritatem vobis locutus sum: hoc Abraam non fecit. eiusmodi exponere dicimus, quæ homini proprie competunt. Verumtamen hoc ita accipiendum est, vt & illæ quæ diuinitati conueniunt, & illæ rursum voces quæ ad humanitatem pertinent, vni tantum Filio adscribantur. Cum enim Deus esset, homo factus est, diuinitate non amissa, sed carne & sanguine, hoc est, humanitate assumpta. Quoniam vero vnus est Filius & Deus & Dominus, fit vt vnam quoque tantum personam, tam nos quàm ipsi agnoscamus. Medias autem voces illas esse asseueramus, vt cum beatus Paulus scribit: Iesvs Christus

Ioan.14. b.9.

Ioan.10. d.30.

Ioan.8.c. 39.

Hebr.3. b. 8.

A πλυπεραγμονῆπαι τρόπον, δύο τὰ ἀλλήλοις ἀπορρήτως τε, καὶ ἀσυγχύτως συνδεδυασμένα καθ' ἕνωσιν, ὁρᾷ δὴ πάντως ὁ ἀνθρώπινος νοῦς, ἑνοῦσθαι μὲν, διίστησιν οὐδαμῶς· ἀλλ' ἕνα τὸν ἐξ ἀμφοῖν, καὶ θεὸν, καὶ υἱὸν, καὶ Χριστὸν, καὶ κύριον εἶναί τε, καὶ πιστεύειν, ἕνα, ἢ κἂ ἀφαρότως εἰσδέχεσθαι. Ἐπεὶ ὃ παντελῶς ἀδικῶ τοῦτ- ἐστὶν τοῦτο ἡ Νεστορίου κακοδοξία. Συγχωρεῖτε μὲν γὰρ ὁμολογεῖν, ὅτι καὶ ἐσαρκώθη, καὶ ἐνηνθρώπησεν θεὸς ὢν ὁ λόγος, τῷ δέ γε τοῦ σταυρωθῆναι δυνάμει οὐκ οἴδως, δύο μὲν ὀνομάζει φύσεις, ἀποδιαιρεῖ δ' ἀλ- λήλων αὐτὰς, θεὸν ἰδίᾳ πᾶσι, καὶ ὁμοίως ἄνθρωπον κατὰ μέρος, συναφθέντα θεῷ σχετικῶς, κατὰ μόνην τὴν ἰσοτιμίαν, ἤγουν, αὐθεντίαν. ἔφη γὰρ οὕτως· ἀ- χώριστος τοῦ φανομένου θεός. Ἀλλ' τοῦτο τοῦ μὴ χω- ριζομένου τῷ πρώτῳ τὸ χωρίζω· χωρίζω τὰς φύ- σεις· ἀλλ' ἑνῶ τὴν προσκύνησιν. οἱ δέ γε κατὰ τὴν Ἀντιόχειαν ἀδελφοὶ, τὰ μὲν ἐξ ὧν νοεῖται χριστὸς, οὐκ ἐν φιλίᾳ, καὶ μόναις ἐννοίαις δεχόμενοι, φύσεων μὲν εἰρήκασι διαφορὰν, ὅτι μὴ ταυτὸν, ὡς ἔφαν, ἐστὶ θεότητι φυσικῇ θεότης, καὶ ἀνθρωπότης ἕνα γε μὲν υἱὸν, καὶ χριστὸν, καὶ κύριον, τε ὡς ἑνὸς ὄντος ἀληθῶς, ἐν αὐτῷ καὶ τὸ προσωπον εἶναί φασιν· μερίζει δὲ κατ' οὐδένα τρόπον τὰ λεγόμενα· οὔτε μὲν φυσικὴν προσδέχονται τὴν διαίρεσιν, καθὰ φρονεῖν ὤφελε τῶν ἀθλίων δρεμάτων εἰσηγητὴς· διαιρεῖσθαι δ' μόνας διαπένον δὲ τὰς ἐπὶ τῷ κυρίῳ φωνὰς· περιστῆσαι φασιν αὐτὰς, οὐ τὰς μὲν, ὡς ἐγὼ καταμόνας τῷ ἐκ θεοῦ πατρὸς λόγῳ, τὰς δὲ, καὶ ὡς ἑτέρῳ πάλιν ἐγὼ, τῷ ἐκ γυναικός· ἀλλὰ τὰς μὲν τῇ θεότητι αὐτοῦ, τὰς δὲ πάλιν τῇ ἀνθρωπότητι αὐτοῦ. θεὸς γὰρ ἔστιν ὁ αὐ- τὸς καὶ ἄνθρωπος. εἶναι δὲ φασι δ' ἑτέρας κοινοποι- ήσεις τρόπον τινὰ, καὶ οἷον ἐπ' ἀμφω βλεπούσας, θεότητα, καὶ ἀνθρωπότητα λέγω. οἷον δή τι φημί· αἱ μὲν γὰρ εἰσι τῶν φωνῶν ὅτι μάλιστα θεοπρεπεῖς· αἱ δὲ οὕτω πάλιν ἀνθρωποπρεπεῖς· αἱ δὲ ὅτι μά- λιστα μέσῳ πνὰ πάξιν ἐπέχουσιν, ἐμφανίζουσαι τὸν υἱὸν θεὸν ὄντα καὶ ἄνθρωπον, ὁμοῦ τι, καὶ ἐν ταυτῷ. ὅταν μὲν γὰρ τῷ φιλίππῳ λέγῃ· τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, φίλιππε; μὴ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν· θεοπρεπεστέρων εἶναι ἀναβαι- νόμεθα τὸν φωνέω. ὅταν δὲ τοῖς ἰουδαίοις ἀπει- λοῦντι δήμοις, ἐκεῖνο λέγων· εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν· νῦν δέ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάλη- κα ἣν Ἀβραὰμ οὐκ ἐποίησεν· ἀνθρωποπρεπεστέρων αὖ- τοιαῦτά φαμεν, πολλῷ δ' ἑνὸς ἥκιστα τῶν θεοπρεπῶν, καὶ μέν τοι τὸν ἄνθρωπον θεὸς γὰρ ὢν γέγονεν ἄνθρωπος, τὸ εἶναι θεὸς ἀφείς· ἐκ περιουσίας δ' μᾶλλον ἀνθρω- πος, τὸ θεὸς εἶναι γεγονώς. ἐπειδὴ δ' ἓς ἐστιν υἱὸς, καὶ θεὸς, καὶ κύριος, ἓν αὐτὸ καὶ πρόσωπον εἶναί φαμεν, ἡμᾶς τε, κἀκεῖνοι. μέσας δ' εἶναι φωνὰς ἐκείνας ἀναβαι- νόμεθα· οἷον ὅταν ὁ μακάριος Παῦλος γράφῃ· Ἰησοῦς

B

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D

E

μισθὸν λαμβά-

Ιησοῦς Χριστὸς χθὲς, καὶ σήμερον, ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας. καὶ πάλιν· εἴπερ εἰσὶ θεοὶ, καὶ κύριοι πολλοὶ, ἐν τε τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς· ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, κἀ ἡμεῖς ἐξ αὐτοῦ· καὶ εἷς κύριος Ιησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. καὶ πάλιν· ηὐχόμην γὰρ αὐτὸς ἐγὼ, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· οἵτινές εἰσιν Ισραηλῖται, ὧν ἐστιν ἡ υἱοθεσία, καὶ ἡ νομοθεσία, καὶ ἡ διαθήκη, καὶ ἡ δόξα· ὧν οἱ πατέρες· καὶ ἐξ ὧν τὸ κατὰ σάρκα Χριστὸς, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. ἰδοὺ γὰρ, ἰδοὺ, Χριστὸν Ιησοῦν ὀνομάσας, χθὲς, καὶ σήμερον τὸν αὐτὸν εἶναί φησι, καὶ εἰς τοὺς αἰῶνας, καὶ δι' αὐτοῦ γεγενῆσθαι τὰ πάντα· καὶ τὸν κατὰ σάρκα ἐξ Ιουδαίων, ὅτι πάντων ὀνομάζει θεόν· καὶ μὴν καὶ εὐλογητὸν εἶναι φησιν εἰς τοὺς αἰῶνας. μὴ τοίνυν διέλῃς ἐν τούτοις τοὺς ὅτι τῷ κυρίῳ φωνάς· ἔχουσι γὰρ ἐν ταυτῷ τὸ θεοπρεπὲς, καὶ τὸ ἀνθρώπινον. ἑφάρμοσον δὲ μᾶλλον αὐτὰς, ὡς ἑνὶ, τῷ υἱῷ· τουτέστιν, τῷ θεῷ λόγῳ σεσαρκωμένῳ. ἕτερον τοίνυν ἐστὶ τὸ διαιρεῖν τὰς φύσεις, καὶ τοῦτο μὴ τὴν ἕνωσιν, καὶ κατὰ μόνλιον ἰσοτιμίαν συνῆφθαι λέγειν ἄνθρωπον θεῷ, καὶ ὁμοίως ἕτερον τὸ φωνῶν εἰδέναι διάφορον. τοῦ τοιούτου τῆς Νεστορίου καινοφωνίαις τὰ ἐκείνων συντρέχει; εἰ γὰρ καί τινι δοκεῖ τῶν λέξεων ἡ συνήθεια, καὶ τῶν νοημάτων ἡ διαφορὰ, τῆς ἰσχνῆς ἄγαν ἀκριβείας ὀλίγα παρεκβαίνειν, ζημίαν οὐδὲν· δυσεκφύητα γὰρ τὰ παιδὸς λίαν. τοῦτο τοι καὶ ὁ θεσπέσιος Παῦλος ἐζήτει παρὰ θεοῦ λόγον ἐν ἀνοίξει τοῦ στόματος αὐτοῦ. ὅτι γὰρ οὐ μεμέρικεν εἰς δύο τὸν ἕνα Ιησοῦν Χριστὸν, χρῆναι λέγοντες ἐφαρμόζεσθαι τὰς φωνὰς, τῇ μὲν θεότητι αὐτοῦ τὰς θεοπρεπεῖς, τῇ δὲ ἀνθρωπότητι πάλιν αὐτοῦ τὰς ἀνθρωπίνας, πῶς οὐχ ἅπασιν ἐναργές; βεβαιοῦται γὰρ, ὡς ἔφην, ὅτι αὐτὸς ὁ ἐκ θεοῦ πατρὸς λόγος, γεννητὸς πρὸ αἰώνων, καὶ ἐν ἐσχάτοις καιροῖς ἐγεννήθη κατὰ σάρκα ἐκ τῆς ἁγίας παρθένου. προσεπάγουσι δὲ, ὅτι διὰ τὴν ἄφραστον, καὶ ἀσύγχυτον ἕνωσιν καὶ θεοτόκον εἶναι πιστεύουσι τὴν ἁγίαν παρθένον· καὶ ἕνα υἱὸν, καὶ Χριστὸν, καὶ κύριον ὁμολογεῖσθαι σαφῶς. ἀπίθανον δὲ παντελῶς τὸ, ἓν ἕνα λέγειν, καὶ διαιρεῖσθαι εἰς δύο τὸν ἕνα, νομίζειν αὐτούς. εἰ γὰρ εἰς τοῦτο προῆλθον ἀσυνεσίας, ὡς παραβάτας ἑαυτοὺς ἀναιρεῖσθαι, ἃ κατέλυσαν ὀρθῶς, οἰκοδομοῦντες ἀβούλως. εἰ γὰρ τῆς Νεστορίου συμφέρονται δόξης, πῶς αὐτοὺς ἀναθεματίζουσιν, ὡς βεβήλους, καὶ μυσαρούς; Οἴμοι δὲ, δῶν καὶ τοὺς αἰτίους εἰπεῖν, δι' οὓς εἰς τοῦτο προῆλθον ἰσχνοφωνίας. ἐπειδὴ γὰρ οἱ τῆς Ἀρείου δυσεβείας ἐπαναστάται, τῆς ἀληθείας τὸν δυνάμιν ἀσόφως ἐκκαπηλεύοντες, τὸν ἐκ θεοῦ φασι λόγον γεγενῆσθαι μὲν ἀνθρωπον, τελεῖν ἄψυχον προσκεκολλῆσθαι σῶμα· πειρῶνται δὲ τοῦτο φιλοκερδῶς, ἵνα τὰς ἀνθρωπίνας φωνὰς αὐτῷ προσνέμοντες, ὡς ἐν μέσοις ἔνιοι τῆς τοῦ πατρὸς ὑπεροχῆς τοῖς παρ' αὐτὸν τελουμένοις ὑπο-

stus heri & hodie, idem & in sæcula. & rursum: Si quidem sunt dij multi & domini multi in cælo & in terra; nobis tamen vnus est Deus Pater, ex quo omnia, & nos ex ipso: & vnus Dominus Iesvs Christus, per quem omnia, & nos per ipsum. & alibi iterum: Optabam enim ego ipse anathema esse à Christo pro fratribus meis, qui sunt cognati mei secundum carnem, qui sunt Israëlitæ, quorum est adoptio filiorum, & legislatio, & testamentum, & gloria; quorum patres, & ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in sæcula. amen. En Christum Iesvm nominans, heri & hodie, & in sæcula eumdem esse asserit: & per ipsum omnia facta esse ait: & illum, qui secundum carnem ex Iudæis est, Deum super omnia appellat, & in sæcula esse benedictum affirmat.

1.Cor.8.a.
1.
Rom.9.a.3

In his igitur eiusmodi voces, quæ de Domino prædicantur, ne diuidas: simul enim in eodem complectuntur & quod Deo & quod homini conuenit: sed adapta illas vni Filio, hoc est, incarnato Dei Verbo. Aliud est ergo naturas ipsas dirimere, idq. post adunationem, hominemq. secundum solam honoris æqualitatem Deo coniunctum esse asserere; aliud rursum vocum differentiam agnoscere. Quomodo igitur illorum dicta cum Nestorianis" vocum nouitatibus congruunt? Nam etsamsi dictionum structura, sententiarumq. enuntiatio eiusmodi fit, vt à subtiliore illa diligentia nonnihil recedere quibusdam videri queat, non est valde mirum. etenim non parum difficile est hæc apte explicare. Nam & diuinus Paulus sermonem à Deo in oris sui apertione quærit. Quòd autem vnum Dominum nostrum Iesvm Christum in duos non diuidant, etiamsi voces illas quę Deo cõueniunt, diuinitati eius, alias rursum quæ homini competunt, humanitati illius aptandas esse dicant, quis dubitat? Affirmant enim, vt ante dixi, ipsum illud Dei Patris Verbum, quod ante sæcula genitum est ex Patre, postremis temporibus ex sancta Virgine secundum carnem natum esse. Addunt autem, propter inenarrabilem illam inconfusamq. vnionem etiã sanctam Virginem Deiparam esse se credere; necnon vnum Filium & Christum & Dominum aperte profitentur. Est autem omnino improbabile putare, eos, cum vnum dicant, in duos nihilominus illum vnum diuidere. Nec enim ita insaniunt, vt transgressores seipsos constituant, inconsulte ea rædificantes, quæ recte euerterant. Si enim Nestorij opinionibus consentiunt, quomodo illas tamquam profanas & detestandas anathematizant?

" al. vanitatibus

Ephes.6. c.19.

Arbitror autem causas quoque assignandas esse, propter quas Orientales ad eam dicẽdi subtilitatem deuenerint. Quia enim Arianæ impietatis propugnatores, vim veritatis impie adulterantes, Dei Verbum hominem quidem factum fatentur; attamen inanime corpus sibi adiunxisse nugantur (faciunt hoc autem malitiose; vt dum voces humanæ naturæ conuenientes illi tribuunt, ijs quos in fraudem adduxerunt, infra Patris excellentiam constitutum, &

per

τῶν παρ' ἡμῖν αὐτηχείων πληροφορηθῆναι, καὶ μαθεῖν, πότερόν ποτε τὰ αὐτῶν βιβλία παρεπλάθη, ἢ μή. καὶ δὴ καὶ λαβὼν αὐτήχεια παλαιὰ, καὶ οἷς ἐπιφέρετο συμβαλὼν, ηὗρεν ταῦτα νενοθευμένα· καὶ προέτρεψεν ἐκ τῶν παρ' ἡμῖν βιβλίων ἵνα πέμψωμι, πέμψαί τι τῇ Ἀντιοχέων ἐκκλησίᾳ· ὃ δὴ καὶ γέγονε. καὶ τοῦτό ἐστιν, ὃ γέγραφεν ὁ ἁγιώτατος, καὶ θεοφιλέστατος, ἐπίσκοπος Ἰωάννης τῷ *Κηρίνθῳ περὶ ἐμοῦ· ὅτι ἐξέθετο τὰ περὶ τῆς ἐνανθρωπήσεως, σωτηρίας ἡμῖν καὶ τὴν παράδοσιν, μικροῦ καὶ ἐξ ἀνθρώπων, ἐν οὕτως εἰπεῖν, ἤδη *κινδυνευούσαν. ἐκεῖ δὲ *φθεγγομίζουσί τινες ἀπιστεῖν, ὡς γεγραφῶσι παρὰ τοῦ ἁγιωτάτου πρεσβυτέρῳ τῆς Ρωμαίων ἐκκλησίας φίλιππε, ὡσαύτως τοῦ ὁσιωτάτου ἐπισκόπου Ξύστου χαλεπήναντος ἐπὶ τῇ Νεστορίου καθαιρέσει, καὶ *δεήσαντος αὐτὸ, μὴ πιστεύειν τοῦτο ἡ σὴ ὁσιότης· σύμφωνα γὰρ τῇ ἁγίᾳ συνόδῳ γέγραφε, καὶ πάντα ἐβεβαίωσε τὰ παρ' αὐτῆς πεπραγμένα, καὶ ἔστιν *ὁμόφρων ἡμῖν. εἰ δέ τις καὶ ὡς παρ' ἐμοῦ γεγραφῶσι παρά τινων ἀπιστεῖ, ὡς μεταμεληθέντος ἐφ' οἷς πεπράχαμεν καὶ τὴν Ἐφεσίων πόλιν, γελάσθω καὶ τοῦτο. ἐσμὲν γὰρ διὰ τὴν τοῦ σωτῆρος χάριν ἐν καλῷ φρενὸς· καὶ τοῦ κέντρου σὺκ ἐκπεφεύγαμεν λογισμοῦ. περί τε τῆς καθ' ἡμᾶς ἀδελφότητος. ἣ ἐστιν ἡμῖν ἐν χειρὶ περισπουδάστη.

A quæ apud nos erant exemplaribus cognoscere, ipsorum libri corrupti ne sint, an secus. Porro autem cum vetusta exemplaria accepisset, eaq. cum illis quæ secum attulerat, contulisset, inuenit illa esse adulterata; petijtq. ex libris qui apud nos erant, exempla describere, vt ad Antiochenam ecclesiam transmitteret: quod & factum est. Et hoc est quod reuerendissimus ac pientissimus Episcopus Ioannes Careno de me scripsit; nempe quòd quæ de incarnatione Christi sunt, exposuerit, Patrumq. vnà nobiscum cõtexuerit traditionem, quæ propemodum, vt ita dicam, ex hominum animis expuncta videbatur. Quòd si qui B epistolam tamquam à Philippo reuerendissimo Romanæ Ecclesiæ presbytero scriptã attulerint perinde sonantem ac si sanctissimus Episcopus Xystus depositionem Nestorij moleste acceperit, eiq. opem tulerit; ne credat hoc sanctitas tua. Scripsit enim consona sanctæ Synodo, omniaq. illius gesta confirmauit, ac nobiscum sentit. Si qua vero epistola à quibusdam circumferatur, tamquam à me de ijs quæ Ephesi acta sunt, iam dolente, & pœnitentiam agente, perscripta; & id quoque contemnatur. Nam per gratiam Saluatoris nostri sana mente sumus, neque rationis vsu excidimus. Fraternitatem quæ tecum est, saluta. Quæ nobiscum agit, in Domino te salutat.

*Μαΐνῳ

*κινδυνευούσαν.

*φθεγγομίζουσι

*δεήσαντος

*ὁμόφρων

ΙΣΟΝ ΕΠΙΣΤΟΛΗΣ, ΓΡΑΦΕΙΣΗΣ ὑπὸ τοῦ αὐτοῦ πρὸς τὸν Ἀκάκιον ἐπίσκοπον, περὶ τοῦ ἀποπομπαίου.

EXEMPLVM EPISTOLAE scriptæ ab eodem Cyrillo ad Acaciũ Episcopum de Capro Emissario.

*ἐπιστελλομένοις

*μένον δὲ ἐκ τῆς ὑμετέρας

Τοῖς παρὰ τῆς σῆς ὁσιότητος δεόντως *ἀπεσταλμένοις ἐντυχὼν, ἡσθην ἄγαν· *μονονουχὶ καὶ προφυείς, ἠσπαζόμην. γνώμης γὰρ εἰς τοῦτο προῆλθον, ὡς πάχα που μηδὲ ἀπεῖναι δοκεῖν· αἱ γὰρ τῶν γνησίων προσρήσεις ἱκαναὶ τοιαύτην ἐμποιῆσαι διάθεσιν. τὰ ἐμὰ μὲν οὖν τούτοις· πέπεισμαι δὲ, ὅτι καὶ τὸ τῆς σῆς θεοσεβείας οὐκ ἐπιπροσθέστερον ἔχει. ἐπειδὴ δὲ μηνύσαι κατηξίωσας, ὡς χρὴ παρ' ἐμοῦ γνῶναί τινας λόγους περὶ τοῦ ἀποπομπαίου· δι' ὧν ἔσται καταφανὲς τὸ ἐν αὐτῷ μυστήριον, ἀναγκαίως ἐκεῖνό φημι, τὴν σὴν ἀγχινοίαν ἀποχρώντως ἔχειν τὸ θαυμαζόμενον, καὶ τῶν ἱερῶν γραμμάτων ἔφυσθαι, καὶ σὺκ ἀγνοεῖν ὀλίγον, πλείονα μὲν ἴσως τὸν λεγόμενόν τι παρ' ἑτέρου περὶ τούτου ζητουμένων. ἐπειδὴ δὲ τὸ λυπεῖν οὐδὲν, καὶ τὰ εἰς νοῦν ἰόντα *καὶ τὸν ἐμὸν ἀπεῖναι, γεγράφαμεν· ἃ γὰρ ἐᾶν ἀπήνεσθαι τὸ ἀπαιτεῖν. εἰ δὲ δή τῃς εἰς λῆξιν ἀκριβείας βραχύ πως ἁμαρτεῖν ἡμᾶς συμβαίνει, συγγνώμων ἴσθι. τὰ γὰρ τοῦ ἀνθρώπου τῶν θεσπισμάτων δυσχερῆ πρὸς διάφρασιν, καὶ οὐ ῥᾴδιον εἰλικρινῆ τοῦ καταλῆψαι ἔχει. πολλὴ ἐλπίδος ἐσμὲν οὖν μὴ ἀφέξειν, οἷς διὰ τὴν τῆς θεοσεβείας εὐχὴν καὶ πρός γε αὐτοῦ ἡμᾶς κατευθυνεῖ κέλευσις, ὁ ἀποκαλύπτων βαθέα ἐκ σκότους, καὶ σφῶν τυφλὰς, καὶ ῥήμασι διδοὺς, ὡς λόγος.

*ἐπιστελλομένοις

*μένον δὲ ἐκ τῆς ὑμετέρας

PErlectis litteris, quas sanctitas tua paulo ante ad me dederat, maiorem in modum exhilaratus sum, ac propemodum complexus eas exosculatus sum. Eò namque mẽtis cogitatione ferebar, vt quodammodo coram adesse viderer. siquidẽ sincerorum amicorum salutationes eius sunt efficaciæ, vt eiusmodi affectũ facile pariant. Hic erat animi mei habitus: persuasum autẽ habeo tuam quoque pietatem non secus affectam esse. Quia vero indicandum putasti, vt nonnulla de capro emissario ediſſeram, per quæ mysterium, quod in eo abditum latet, perspicuum euadat: illud præfari necesse est, cùm prudentia tua satis polleat ingenio, & insignem admirandamq. sacrarum litterarum notitiam habeat, superuacaneum forsan esse, quemuis alium de hac quæstione verba facere. Attamẽ quia nihil prohibet ea dicere, quæ mihi quoque in mentem veniunt; scripsimus quidem (neque enim recusare licebat, quod abs te esset iniunctum;) verumtamen si ab exacta illa indagine nonnihil aberrauero, veniã dabis. Nam quæ difficilia sunt ad contemplandũ, difficulter explanantur, nec facile comprehendũtur. Bona nihilominus spe tenemur fore vt per sanctitatis tuæ preces Christus hac in re nos diri gat, *qui etiam profunda ex tenebris reuelat, cæcosq. ‖illuminat, & verbũ dat, sicut scriptum est.

XXXVI

*Iob.12. d.22.

‖ Sapientes facit, Psal.67. b.12.

Scribitur itaque in Leuitico de capro emiſ-
Leuit.16. a.6. ſario hunc in modum: Et ſumet duos hircos, & ſtatuet eos coram Domino ad oſtium tabernaculi teſtimonij: & imponet Aaron ſuper duos hircos ſortes, ſortem vnam Domino, & ſortem vnam Emiſſario. & adducet Aaron hircum, ſuper quem ſuperuenit ſors ſuper eum Domino, & offeret pro peccato; & hircum, ſuper quem ſuperuenit ſors Emiſſarij, ſtatuet eum viuentem coram Domino, ad propitiandum ſuper eum, vt emittat eum in emiſſionem: dimittet
Ibid.b.11. eum in deſertum. Et poſt alia: Et iugulabit hircum qui pro peccato, eum qui pro populo, ante Dominum, & inferet de ſanguine eius intra velum, & faciet ſanguinem eius quemadmodum fecit ſanguinem vituli, & aſperget ſanguinem eius ſuper propitiatorium contra faciem propitiatorij, & expiabit ſanctuarium ab immunditijs filiorum Iſrael, & ab iniuſtitijs eorum pro omnibus peccatis. Et ſic faciet tabernaculo teſtimonij, quod extructum eſt intra eos in medio immunditiæ eorum.] Et hæc quidem de mactato capro, ſanguineq. ſuo ſanctum tabernaculum ſanctificante. De viuente vero ac emiſſario rur-
Ibid.c.20. ſum ſic ait: Et adducet caprum viuentem; & imponet Aaron manus ſuas ſuper caput hirci viuentis, & confitebitur ſuper ipſo omnes iniquitates filiorum Iſrael, & omnes iniuſtitias eorum, & omnia peccata eorum, & imponet ea ſuper caput hirci viuentis, & emittet illum in manu hominis parati in deſertum. Et tollet hircus ſuper ſeipſum iniquitates eorum in terram inuiam: &
2.Tim.3. c.16. emittet hircum in deſertum.] Omnis igitur ſcriptura diuinitus inſpirata vtilis eſt. Nam quodcumque Deus locutus fuerit, hoc totum non poteſt non vtile ac ſalutare eſſe. Equidem his qui veritatis vim contemplari poſſunt, venuſtas eius velut coruſcum quoddam lumen ſeſe offert, mentemq. ad cognitionem myſterij Chriſti illuſtrat. Quorum vero mens non firmiter incedit, ſed quodammodo claudicat adhuc, & puerili eſt ſenſu, talibus etiam præcipuæ ſcripturarum ſpeculationes reprehenſibiles nonnumquam & culpandæ videntur. Atque hæc dico, ijs quæ pietas tua ſcripſerat, non ſine attentione lectis. Nam aliqui ex illis qui iſtic degunt, fortaſſe putarunt, alterum quidem caprum vel hircum Deo, qui eſt ſuper omnia, ad ſacrificium hoſtiamq. deputari; alterum vero execrando cuipiam & malo immundoq. dæmoni in deſertum fuiſſe amandatũ; atque hoc ipſum per ſacram manum, legisq. decretum. Id autem ex ſe omnino ſtultum eſt & ridiculum: meritoq. dixerit aliquis ijs qui huiuſmodi opinione tenentur: Cur non illud potius cogitatis, quòd vniuerſorum opifex, qui omnem mentem ac rationem excedit, ſolusq. eſt ſecundum naturam Deus & Dominus, numquam ſatanam apoſtatam, regni ſui ac gloriæ veluti ſocium conſortemq. admiſſurus ſit; cum per quemdam ſanctorũ Prophetarum illum clare pronuntiare audia-

A λόγος. Γέγραπται πίνω ἐν τῷ Λευιτικῷ περὶ τοῦ
δευτερεύοντος· καὶ λήψεται τοὺς δύο χιμάρους, καὶ στήσει
αὐτοὺς ἐναντι κυρίου παρὰ τὴν θύραν τῆς σκηνῆς τοῦ
μαρτυρίου· καὶ ἐπιθήσει Ααρὼν ἐπὶ τοὺς δύο χιμάρους κλῆρους, κλῆρον ἕνα τῷ κυρίῳ, καὶ κλῆρον ἕνα τῷ
ἀποπομπαίῳ· καὶ προσάξει Ααρὼν τὸν χίμαρον, ἐφ' ὃν
ἐπῆλθεν ὁ κλῆρος ἐπ' αὐτὸν τῷ κυρίῳ, καὶ ποιήσει
περὶ ἁμαρτίας· ὁ δὲ χίμαρος, ἐφ' ὃν ἐπῆλθεν ἐπ' αὐτὸν ὁ κλῆρος τοῦ ἀποπομπαίου, στήσει αὐτὸν ζῶντα ἐναντι
κυρίου τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ· ὥστε ἀποστεῖλαι αὐτὸν εἰς τὴν ἀποπομπήν· ἀφήσει αὐτὸν εἰς τὴν ἔρημον. καὶ
B καὶ μετ' ἔπεται· καὶ σφάξει τὸν χίμαρον τὸν περὶ τῆς
ἁμαρτίας, τὸν ὑπὲρ τοῦ λαοῦ, ἐναντι κυρίου· καὶ ποιήσει τὸ αἷμα αὐτοῦ ὡσαύτως τοῦ καταπετάσματος· καὶ ποιήσει τὸ αἷμα αὐτοῦ, ὃν τρόπον ἐποίησε τὸ αἷμα τοῦ μόσχου· καὶ ῥανεῖ τὸ αἷμα αὐτοῦ ἐπὶ τὸ ἱλαστήριον κατὰ πρόσωπον τοῦ ἱλαστηρίου, καὶ ἐξιλάσεται τὸ ἅγιον ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν Ισραὴλ, καὶ
ἀπὸ τῶν ἀδικημάτων αὐτῶν ἐπὶ πασῶν τῶν ἁμαρτιῶν. καὶ οὕτω ποιήσει τῇ σκηνῇ τοῦ μαρτυρίου, τῇ
C ἐπισκιαζούσῃ ἐν αὐτοῖς ἐν μέσῳ τῆς ἀκαθαρσίας αὐτῶν. καὶ πᾶσαν μὲν τὴν σφαζομένην χιμάρα, ἐξ
ἀναμάζοντες τῷ αἵματι τὸν ἀγίασεν σκηνῆν. καὶ ἐπὶ γε
τοῦ ζῶντος, καὶ ἀφιεμένου, πάλιν ὡσάυτως φησι· ἐξ ποιήσει τὸν χίμαρον τὸν ζῶντα· καὶ ἐπιθήσει Ααρὼν
τὰς χεῖρας αὐτοῦ ἐπὶ τὸν κεφαλὴν τοῦ χιμάρου τοῦ
ζῶντος, καὶ ἐξαγορεύσει ἐπ' αὐτοῦ πάσας τὰς ἀνομίας
τῶν υἱῶν Ισραὴλ, καὶ πάσας τὰς ἀδικίας αὐτῶν, καὶ
πάσας τὰς ἁμαρτίας αὐτῶν· καὶ ἐπιθήσει αὐτὰς ἐπὶ
τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος, καὶ ἐξαποστελεῖ ἐν χειρὶ ἀνθρώπου ἑτοίμου εἰς τὴν ἔρημον· ἐξ λήψεται ὁ χίμαρος ἐφ' ἑαυτῷ τὰς ἀδικίας αὐτῶν εἰς τὴν
D ἄβατον· καὶ ἐξαποστελεῖ τὸν χίμαρον εἰς τὴν ἔρημον. πᾶσι μὲν οὖν γραφὴ θεόπνευστος καὶ ὠφέλιμος· ὃ
γὰρ ἂν φθέγξηται θεὸς, πάντῃ δεῖ πάντως εἶναι καὶ σωτήριον· καὶ τοῖς μὲν οὖσιν οἷοις τε αἰσθέσθαι τῆς ἀληθείας τὸν λόγον, τὸ πᾶσης καλλονῆς ὑπερτατον, φανερὸς δῆλον ἐναστράπτον τῷ νῷ ἔτ' ἐκ χειρὸς μυσταγωγοῦντι τὸν γνῶσιν· τοῖς γε μὴν οὐκ ἔχουσιν εὖ βεβηκότα τὸν νοῦν, ἀλλ' οἷον ἔτι σκάζοντά τι, ἐξ νηπιάζοντα, τούτοις εἶεν ἂν καὶ τὰ ἐξαίρετα τῶν θεωρημάτων ὑπὸ μῶμον ἔτ' ὄπι, καὶ χαρᾶν. ἐξ τοῦτο φημὶ, τοῖς ἔτι
E τῆς ὡς θεοπρεπείας χαρᾶσιν οὐκ ἀβασανίστως ἐντυχών. ὑπῆρξαν γὰρ ἴσως τῶν αὐτόθι τινὲς, τὸν μὲν
ἕνα τῶν χιμάρων, ἤτοι τῶν τράγων, τῷ ὄντι πάντων ἐναντιωθῆναι θεῷ φασὶς καθιέρωσιν, ἐ θυσίαν· τὸν γε
μὴν ἕτερον ἀποπομπαίῳ τινὶ, καὶ πανηρῷ, ἐ ἀκαθέκτῳ δαίμονι πεμφθῆναι ἐξ τὴν ἔρημον· ἐξ τοῦτο λέγειν ἱερᾶς, καὶ ἐν νομικοῦ θεσπίσματος. αὐτίκα
μὲν οὖν τὸ χρῆμά ἐστιν εὐτράπελόν τι, καὶ καταγέλαστον. Φαίη δ' ἄν τις τοῖς οὕτω πάντα ἔχειν ὑπειληφόσι·

καί τι πῶς οὐκ ἔδει μᾶλλον ἐκεῖνο σκοπεῖν; ὁ θεὸς τῶν ὅλων δημιουργὸς, ὁ ἐξ πάντες ἐπίστασθε ἐξ νοῦ, ἐ λόγου, ἐξ μόνος ὢν φύσῃ θεὸς, ἐ κύριος, πῶς ἂν ἰδίοις χρώμενον ὥσπερ τινα τῆς ἐαυτοῦ βασιλείας, ἐξ δόξης, τ ἐαυτῷ
δοταῖς τὸν δεξάμενον σπουδαῖς; καί τι λέγοντες ἀληθεύομεν ἐναργῶς δι' ἐνὸς τῶν ἁγίων προφητῶν· τὴν
δόξαν

tem, admirandam illam veritatis pulchritudinem assequi enitemur.

Dicimus igitur, vniuersorum Deum, cum ad euertendum Gentilium errores, qui multos Deos colebant, eorumq. illuminationem qui in tenebris sedebant, priscis illis legem suã per Moysen tulisset, numquam passurum fuisse, vt ipsemet via & ostium, immo vero etiam doctor ac magister ad hoc vt impuri dæmones honorentur, existeret. Proinde si accuratius ea quæ in diuinis literis abdita sunt, exquisierimus, latentem veritatem reperiemus. Ceterum inspectis legalibus vmbris, id dicamus par est, quod per quemdam
Osee.14.c. Prophetarum recte dictum est: Quis sapiens, &
20. intelliget hæc? quis intelligens, & cognoscet ista?
Hebr.10.a Vmbram enim habet lex futurorum bonorum, & non ipsam imaginem rerum, vt scriptum est: attamen vmbræ veritatẽ pariunt, etsi ipsæ omnino veritas ipsa non sint. Quare diuinus ille Moy-
2.Cor.3.c. ses velamento super faciem suam posito filios
13. Israël alloquebatur, tantum non ipso hoc facto clamans indicansque, decretorum suorum venustatem non in exterioribus figuris, sed in interioribus occultisq. speculationibus cerni posse. Agedum igitur velamine Legis ablato, depositoq. operimento quod Moyli faciem exterius adumbrat, ipsam nudam veritatem contem-
Leuit.16. plemur. Duos hircos offerri, & duas sortes illis inscribi præcepit: voluit autem vt alter ex illis nominaretur Dominus, alter vero Emissarius. Nomina itaque capris imposita Dominus & Emissarius. Designatur autem per vtrosque vnus & solus Filius & Dominus Iesvs Christus. Quo autem modo id ita sit, speculationis subtilitati, quantum fieri poterit, animum adijcientes, indicabimus. Caper itaque, vel hircus, vel hœdus, erat pro peccato sacrificium, si Legis statutum spectes: siquidem sacra Scriptura iustum oui, capro vero peccatorem comparat. Cur ita? Quia cum iustus virtutum gloria abundet, merito frugifer censetur: oues autem frugiferæ sunt, vtpote lanigeræ. recte proinde illis comparantur iusti. At vero scelerati animam nudam, sterilem, omniq. bonorum operum ornamento destitutam videas. Figura itaque eius est caper. Est enim animal infructuosum ac sterile, ouisq. pretio inferius. Et hanc etiam ob causam Dominus noster Iesvs Christus dice-
Matth.25 d.31. bat: Quando sedebit Filius hominis super sedem maiestatis suæ, statuet oues quidem a dexteris, hœdos autem à sinistris. Et his quidem, qui à dexteris illius erunt, tamquam qui iustitiæ fructus possideant, assignaturus est paratum regnũ: ijs vero qui à sinistris erunt, ignem & supplicium, pœnamq. diabolo dignam inferet. Immolabatur itaque hœdus pro peccatis: quod aperte co-
Leuit.4.c. 22. gnosces ex ipsa Lege dicente: Si peccauerit princeps, & fecerit inuoluntarie vnum ex omnibus mandatis Domini Dei sui quod fieri prohibetur, & peccauerit & deliquerit, & postea intellexerit peccatum suum; offeret hostiam coram Domino

ὅσον οἷόν τε, φιλοχρήματον, τῆς ἀληθείας τὸ ἰδιάζοντα κάλλος φιλοθηρῶν, εὖ μάλα πυθώμεθα. καὶ δὴ καὶ φαμέν, ὡς ὁ τῶν ὅλων θεὸς, ἐπ' ἀναιρέσει τῆς πολυθέου πλάνης, καὶ ὅτι φοντισμῷ τῶν ἐν σκότῳ, καταχρησμῳδήσας τὸν νόμον τοῖς πάλαι διὰ Μωσέως, λυσιτελοῦντα αὐ ἐδαμῶς, οὐδὲ ὑποθέσθαι, καὶ δόξαι, μᾶλλον δὲ καὶ διδάσκαλος τοῦ κρεῖττον πρὸς τοὺς ἀκαθάρτους δαίμονας. πλυνεργαγμονοῦσης δὲ τὸ ἐν τῇ θεοπνεύστῃ γραφῇ [a] κεκρυμμένον διερμηνεύομεν τὴν ἀλήθειαν. πείσει δ' αὖ τῆς τοῦ νόμου σκιᾶς ἐνορῶντας εἶπεῖν τὸ δι' ἑνὸς τῶν ἀγίων προφητῶν ὑηθὲν ἀπορρητότερον· τίς σοφὸς, καὶ συνήσει ταῦτα; ἢ ἐπιστήσει τινὶ αὐτά; σκιὰν γὰρ ὁ νόμος ἔχει τῶν μελλόντων ἀγαθῶν, καὶ οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, ὡς γέγραπται· πάλιν οὐδέποτε αἱ σκιαὶ τὴν ἀλήθειαν, [b] εἰ καὶ αὐτὸ τοῦτο ἐστὶ τὸ ἀληθές. διὰ τοῦτο καὶ ὁ θεσπέσιος Μωϋσῆς κάλυμμα ἐπέθηκε τὸ πρόσωπον [c] αὐτοῦ· προσελάλει τε ὕστερον τοῖς υἱοῖς Ἰσραὴλ, μονονουχὶ δι' αὐτοῦ κεκραγὼς τὸ πρᾶγμα· ὅτι τῶν δι' αὐτοῦ θεσπισμάτων τὸ κάλλος [d] ἐπιδεῖ τις αὖ, οὐκ ἐν γε τοῖς ἐξω φαινομένοις τύποις, ἀλλ' ἐν τοῖς ἔσω κεκρυμμένοις θεωρήμασι. φέρε δὴ οὖν ἀφελόντες τοῦ νόμου τὸ καταπέτασμα, τῶν ἐξωθεν ὑπαβλημάτων τὸ Μωϋσέως πρόσωπον ἀπολάβωμεν, γυμνὴν ἰδωμεν τὴν ἀλήθειαν. δύο μὲν γὰρ χιμάρους προσομοιοῦσθαι προστάττει, καὶ δύο χρεῶν πλήρους ἐν αὐτοῖς· ὧν τὸν μὲν ἕνα τῶν χιμάρων ὀνομασθῆναι κύριον, [e] τὸν γε μὴν ἕτερον ἀποπομπαῖον. σήμαινε δὲ ὀνόματα τοῖς χιμάροις, κύριός τε, καὶ ἀποπομπαῖος. σημαίνεται δὲ ἀμφοῖν ὁ εἷς, καὶ μόνος υἱὸς, καὶ κύριος Ἰησοῦς Χριστός. καὶ πῶς τοῦτον; ἐροῦμεν, ὡς ἔνι, τῇ τῶν θεσπισμάτων ἀκριβείᾳ [f] προσβάλλοντες. αἴξ τοίνυν, ἢ τράγος, ἥγουν ἔριφος, ἵνα τὰς ἁμαρτίας τὸ θῦμα, καὶ γε τῇ νόμῳ δοκῶ· προβάτῳ μὲν γὰρ ἀφομοιοῖ τὸ δίκαιον πλουσιοῦσα ἡ θεόπνευστος γραφὴ, αἰγὶ δὲ τὸν φιλαμαρτήμονα. καὶ διὰ ποίαν αἰτίαν; πλήρης μὲν γὰρ ὁ δίκαιος αὐχημάτων τῶν εἰς ἀρετὴν· ἔγκαρπος δὲ διὰ τοῦτο νοεῖται αὖ εἰκότως· ἐφορᾷ δὲ τὸ πρόβατον πώυτη τι, καὶ μάλ' εἰκότως, προβάτῳ παρικάζεται. γυμνὴν δὲ, καὶ ἄκαρπον, καὶ ἀγαθοεργίας ἀπείρως ἐχόντων τὸν τοῦ πλημμελοῦντος ψυχὴν καταδοῖ τις αὖ. αἴξ οὖν ἄρα τύπος αὐτῆς· ἄπρακτον δὲ τὸ ζῶον καὶ τῆς τοῦ προβάτου πίμπλης καταπυκνότητος. διὰ τοῦτο δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὅταν καθίσῃ, φησὶν, ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καὶ εἴπῃ τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἀριστερῶν, ἢ τῆς μὲν ἐκ δεξιῶν, ἕνεκα τῆς δικαιοσύνης ἔχουσι καρποὺς, τὴν ἡτοιμασμένην αὐτοῖς ἀποκαθίσῃ βασιλείαν, τοὺς δὲ ἐξ ἀριστερῶν πῦρ, καὶ κόλασιν, καὶ τὰς τῷ διαβόλῳ πρεπούσας ἐποίσῃ ποινάς. ἰσοφάζετο τοίνυν ὑπὲρ ἁμαρτίας ἔριφος· ἢ ὅτι μαθήσῃ, ὃ νόμος λέγοντος ἐναργῶς· ἐὰν δὲ ὁ ἄρχων ἁμάρτῃ, ἢ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου θεοῦ αὐτοῦ, ἃ οὐ ποιηθήσεται ἀκουσίως, καὶ ἁμάρτῃ, καὶ πλημμελήσῃ, καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία ἣν ἥ-

[a] κεκρυμμένον
[b] ἰδίαν
[c] αὐτὸ
[d] ἐπιδεῖν
[e] πρόβατον
[f] προσβάλλοντες

λὼ ἥμαρτεν ἐν αὐτῇ, καὶ πρόσταξον τὸ ἔριφον αὐτὸ A
ἄμωμον ἐξ αἰγῶν, ἄρσεν, ἄμωμον. ἔφη δέ που καὶ αὐ-
τὸς ὁ θεὸς πάντων ἡμῶν· ὥσπερ τῶν ἱερέων λαχόντων
καὶ τὸν νόμον· ἁμαρτίας λαοῦ μου φάγονται· τοῦτ-
ἔστι, τὰ ὑπὲρ ἁμαρτιῶν θύματα μετ' ἐμὲ, ὃ κλῆ-
ρος τοῖς ἱερεῦσι καρπωμα κυρίου, καὶ τὸ μεμερι-
σμένον. μέλλων οὖν σφάζειν ὁ Χριστὸς ὑπὲρ τῶν
ἁμαρτιῶν ἡμῶν, καὶ τοῦ κόσμου· τούτου τ' ἕνεκα
τῆς αἰτίας, ἁμαρτίαν αὐτὸν ὀνομάζομεν θανεῖν. γράφει γοῦν ὁ πανσοφος Παῦλος· ὅτι τὸν μὴ γνόντα ἁ-
μαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ὁ θεὸς, καὶ
πατὴρ, δηλονότι. οὐ γὰρ τὸν θανεῖν ἁμαρτωλὸν ἠξί- B
ωσεν Χριστὸν· μὴ γένοιτο· ἀλλ' ὄντα δίκαιον, μᾶλλον
δὲ αὐτοδικαιοσύνην, ἃ γὰρ οἶδε πλημμελεῖν;
σφάγιον ἐποίησεν ὁ πατὴρ ὑπὲρ τοῦ κόσμου πλημ-
μελημάτων· καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη, ψῆφον
ὑπομένους τὴν τοῖς ἀνόμοις πρεπωδεστάτην. καὶ πα-
λαιστὴν λέγων ὁ θεσπέσιος προφήτης Ησαΐας· ὅτι
πάντες, ὡς πρόβατα, ἐπλανήθημεν, ἕκαστος τῇ ὁδῷ
αὐτοῦ ἐπλανήθη· καὶ κύριος παρέδωκεν αὐτὸν ταῖς
ἁμαρτίαις ἡμῶν· καὶ αὐτὸς ὑπὲρ ἡμῶν ὠδυνᾶτο· καὶ
τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. γράφει δὴ καὶ ὁ
πανσοφος Πέτρος· ὅτι τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνή- C
νεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον. σὺν τοῦτοις ἐπι-
χείρημα μὲν τοῖς ἐπὶ τῆς γῆς ὁ κλῆρος, τὸ χρεὼν
πληρῶσαι τὸν θάνατον, διό τε τὸν ἐκ Ἀδὰμ συμβα-
σιν, καὶ τὸν ἐξ ἐκείνου μέχρις ἡμῶν τυραννήσασαν
ἁμαρτίαν· ἀλλ' ὁ ἐκ θεοῦ πατρὸς λόγος, ὁ πολὺς ὡς
ἡμερότητος, καὶ φιλανθρωπίας, μέγας ἀρχὴ· τοῦτ-
ἔστιν, ἄνθρωπος, σύμμορφός τε ἡμῖν τοῖς ὑφ' ἁμαρτίαν,
καὶ τὸν ἡμῶν ὑπέρθετο κλῆρον· ὡς γὰρ ὁ πανάγιος γράφει
Παῦλος· χάριτι θεοῦ ὑπὲρ παντὸς ἐγεύσατο θα-
νάτου· ἣ τῆς ἁπάντων ζωῆς ἀντάλλαγμα τὸν ἑαυ- D
τοῦ ψυχὸν ἐποιήσατο· καὶ ὃς ὑπὲρ πάντων ἀπέθα-
νεν· ἵνα οἱ πάντες θεῷ ζήσωμεν, ἁγιαζόμενοί τε, καὶ
ζωοποιούμενοι διὰ τοῦ αἵματος αὐτοῦ, δικαιούμενοί τε
δωρεὰν τῇ παρ' αὐτοῦ χάριτι. ὡς γὰρ φησιν ὁ μακά-
ριος εὐαγγελιστὴς Ἰωάννης· τὸ αἷμα Ἰησοῦ Χριστοῦ
καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ὄνομα δὴ
σοὶ τῷ σφαζομένῳ χιμάρῳ κύριος· καὶ πληρωτὴν
ἐδέχετο τὸν σφαγέα· ἅγιόν τε θῦμα, καὶ ἱερὸν ἐπ'
εἰς τύπον Χριστοῦ, ἃ δι' ἑαυτὸν ἀποθνήσκοντος, ἀλλ' ὑπὲρ
ἡμῶν, ὡς ἔφην, καὶ ἁγιάζοντος τὸν ἐκκλησίαν τῷ
ἰδίῳ αἵματι. σφάζει γὰρ τὸν χίμαρον, φησὶν, ὁ ἱε- E
ρεὺς τῆς ἁμαρτίας, ὑπὲρ τοῦ λαοῦ, ἔναντι κυρίου· καὶ
εἰσάξει τοῦ αἵματος αὐτοῦ ἐσώτερον τοῦ καταπετάσμα-
τος, καὶ ῥανεῖ τὸ αἷμα αὐτοῦ ἐπὶ τὸ ἱλαστήριον, καὶ ἔμ-
προσθεν τοῦ ἱλαστηρίου, καὶ ἐξιλάσεται τὸ ἅγιον ἀπὸ τῶν
ἀκαθαρσιῶν τῶν υἱῶν Ισραὴλ, καὶ ἀπὸ τῶν ἀδικη-
μάτων αὐτῶν ὡς πασῶν τῶν ἁμαρτιῶν αὐτῶν· καὶ
οὕτω μιᾷ τῇ σκιᾷ τοῦ μαρτυρίου, τῇ σκηνωμένῃ
ἐν αὐτοῖς, ἐν μέσῳ τῆς ἀκαθαρσίας αὐτῶν. εἰσῆλθε γὰρ ὁ Χριστὸς εἰς τὰ ἅγια τῶν ἁγίων, οὐ δι' αἵματος τρά-
γων, καὶ μόσχων, ἀλλὰ δι' ἰδίου αἵματος, αἰωνίαν λύτρωσιν εὑράμενος, καὶ ἁγιάζων, ὡς ἔφην, τὸν ἀληθι-
κὴν σκηνὴν· τουτέστι, τὸν ἐκκλησίαν, καὶ πάντας δὴ τοὺς ἐν αὐτῇ. γράφει οὖν ὁ θεσπέσιος Παῦλος περὶ

no hircum ex capris maſculum Immaculatum. Dixit & ipſe quoque vniuerſorum Deus alicubi de his qui legale ſacerdotium fuerant ſortiti: Peccata populi mei comedent; hoc eſt, ſacrificia pro peccatis oblata. Pars enim & ſors ſacerdotum, vt ſcriptum eſt, id erat quod Domino offerebatur. Chriſtus itaque ſecundum Scripturas factus eſt hoſtia pro peccatis noſtris: & hac etiã de cauſa peccatum ipſe nominatur. Quare ſcribit ſapientiſſimus Paulus: Eum, qui peccatum non nouerat, pro nobis peccatum fecit: nimirum Deus & Pater. Neque enim dicimus Chriſtum fuiſſe peccatorem: abſit hoc: ſed hunc iuſtum, immo illam ipſam iuſtitiam (peccare enim non nouit) victimam fecit Pater pro mundi peccatis. Et cum iniquis reputatus eſt, cum ſententiam ſuſtinuit iniquis conuenientiſſimam. Cui quidem rei fidem facit Eſaias diuinus propheta: Omnes, inquit ille, quaſi oues errauimus, vnuſquiſque in via ſua errauit: & Dominus tradidit eum iniquitatibus noſtris; & ipſe pro nobis dolet, & liuore eius ſanati ſumus. Scribit & ſapientiſſimus Petrus, dicens: Quòd peccata noſtra ipſe pertulit in corpore ſuo ſuper lignum. Iis ergo qui in terris erant, ſors illa impendebat, vt mori neceſſe eſſet; idq. tum propter tranſgreſſionem in Adam, tum propter peccatum, quod ab eo ad nos vſque tyrannidem ſuam extendebat. Verum Dei Patris Verbum illud, largum ad benignitatem atque clementiam, factum eſt caro, hoc eſt, homo nobis peccato obnoxijs conformis; & ſortem noſtram ſubijt. Nam, vt optimus Paulus ſcribit: Gratia Dei pro omnibus guſtauit mortem. ſuamq. animam pro omnium vita redemptionem dedit. Sed & vnus quoque pro omnibus mortuus eſt, vt omnes Deo viuamus, ſanctificati & viuificati per ſanguinem eius; iuſtificati etiam gratis per gratiam ipſius. Nam & beatus Euangeliſta Ioannes ſcribit: IESV Chriſti ſanguis ab omnibus peccatis nos emundat. Nomen itaque capro immolato erat, Dominus; ſorteq. mactabatur, & ſancta erat ſacraq. victima in typum Chriſti, qui non pro ſeipſo, ſed, vt dixi, pro nobis mortuus eſt, ſanguineq. ſuo Eccleſiam ſanctificauit. Mactabit, inquit, hircum pro peccato, eum qui pro populo, ante Dominum: & inferet de ſanguine eius intra velum, & aſperget ſanguinem eius ſuper Propitiatorium, contra faciem Propitiatorij, & expiabit Sanctuarium ab immunditijs filiorum Iſraël, & ab iniuſtitijs eorum, pro omnibus peccatis eorum. Et ſic faciet tabernaculo teſtimonij, quod extructum eſt inter eos, in medio immunditiæ eorum.] Ingreſſus eſt enim Chriſtus in ſancta ſanctorum non per ſanguinem hircorum aut vitulorum, ſed per proprium ſanguinem, æterna redemptione inuenta, & ſanctificans, vt dixi, verius illud tabernaculum, hoc eſt Eccleſiam, & omnes quotquot ſunt in ipſa. Scribit igitur beatus Paulus alicubi:

Oſee 4. b. 8
Deut. 18. a
2. Cor. 5. d. 21.
Eſai. 53. b. 12.
Ibid. a. c.
1. Petr. 2. d. 24.
Rom. 5. b.
Hebr 2. b. 9.
Rom. 5. b.
Rom. 3. d. 24.
1. Ioan. 1. b. 7.
Leuit. 16. b. 11.
Hebr 9. b. 12.

bi : Propter quod & IESVS, vt sanctificaret per suum sanguinem populum, extra portam passus est. Et alibi rursum : Estote ergo imitatores Dei, sicut filij charissimi : & ambulate in dilectione, sicut & Christus dilexit nos, & tradidit semetipsum pro nobis oblationem & hostiam in odorem suauitatis. Considerandum est igitur in capro immolato Emmanuelem subijsse mortem secundum carnem, sed hoc ad mortis peccatiq. destructionem. Erat enim inter mortuos liber, vtpote neque à peccato victus, neque mortis sententiæ, sicut nos, obnoxius. In altero quoque, hoc est, in viuo ac dimisso hirco eumdem spectemus, dum in eo quod secundum humanam naturam patitur, non patitur secundum diuinam ; & dum carne moritur, mortis victor euadit : neque, secundum Iudæorum amentiam, nobiscum in monumento remansit, neque vnà cum alijs intra inferni portas detẽtus fuit. Nam, vt discipulus illius asserit, non derelicta est in inferno anima eius, neque caro eius vidit corruptionem. Reuixit enim spoliatis inferis ; & ijs qui vincti detinebantur, dixit, Exite ; & ijs qui in tenebris erant, Reuelamini : & ad supernum cælestemq. Patrem, locum vtique hominibus inaccessum, abscessit ; peccatis nostris in se susceptis, & propitiatio pro illis existens. Scribit enim beatus Ioannes his qui in illum credebant : Filioli mei hæc scribo vobis, vt non peccetis. Sed & si quis peccauerit, aduocatum habemus apud Patrem, IESVM Christum iustum. & ipse est propitiatio pro peccatis nostris : non pro nostris autem tantum, sed etiam pro totius mundi.

Hebr.13. b.12.

Ephes.5.a.

Psal.87. a.6.

1. Ioan.2. a.

Arbitror autem non abs re fore, si & de legalibus quoque scripturis commonefaciendi auditoris gratia nonnulla hic repetam. Habent autem ad hunc modum : Et adducet hircum viuentem ; & imponet Aaron manus suas super caput hirci viuentis, & confitebitur super ipso omnes iniquitates filiorum Israël, & omnes iniustitias eorum, & omnia peccata eorum : & imponet ea super caput hirci viuentis, & emittet eum in manu hominis ad hoc parati in solitudinem. Vide igitur quo pacto etiam priore hirco mactato, alterum subinde viuum appellet. Erat enim, vt iam dixi, in vtroque vnus & solus filius & Dominus IESVS Christus adumbratus ; vt qui, licet secundum propriam carnem pateretur, tamen extra omnem passionem ageret : vt morti subiectus, & supra mortem. Viuebat enim Dei Verbum etiam interea dum sancta illius caro mortem gustabat : manebatq. impatibile, quamuis proprij corporis passionem veluti propriam in se transferret. Videre est autem magnum hoc profundumq. mysterium & alia quoque figura in Leuitico nobis delineatum. Lex enim per Moysen data leprosum esse immundum pronuntiat ; & tamquam pollutum à castris excludit. Quod si morbum cessare contigerit, tunc demum admitti iubet. Et quidem ait : Lex leprosi sic habet : Quacumque die mundatus fuerit, adducetur ad sacerdotem. & egredietur sacerdos

Leuit.16. a.20.

Act.2.c.27 ex Psal.15

Esai.49.b. 9.

Leuit.14. a.2.

μέν· ὅπερ διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ τῷ ἰδίῳ αἵματι τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε· παὶ ἡμᾶς πάλιν χρεὼν οὖν μιμητὰς τοῦ θεοῦ, ὡς τέκνα ἀγαπητὰ, καὶ περιπατεῖν ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ ἡμῶν προσφορὰν, καὶ θυσίαν, εἰς ὀσμὴν εὐωδίας. ἀθρητέον δὴ οὖν ἐν τῷ σφαγῆναι χριστὸν γινόμενον μὲν ἐν θανάτῳ σαρκὸς τὸν Ἐμμανουήλ· πάλιν δὲ λύσει θανάτου, καὶ ἁμαρτίας. ἵνα γὰρ ἐν νεκροῖς ἐλεύθερος· τουτέστιν, ἀναίτιος ἁμαρτίας, καὶ σὺν ἑνὸς μετ' ἡμῶν τῷ τοῦ θανάτου δίκῃ. ἴδωμεν αὐτὸν ἐν τῷ ἑτέρῳ χριστῷ τῷ ζῶντι, καὶ ἀφιεμένῳ, καὶ ἐν τῷ παθεῖν ἀθρωπίνως, μὴ πάσχοντι θεϊκῶς, καὶ ἐν τῷ θνητῇ σαρκὶ, θανάτου κρείττονα, ἐπεὶ καὶ τῶν ἰουδαίων δεσποίνας δεσμώτας μετ' ἡμῶν ἐν μνήματι, ἐπὶ κατοχὴ γενόντα τῆς ἅιδου πύλαις τῆς ἄλλοις ὁμοῦ. ὡς γὰρ ὁ αὐτοῦ φησι μαθητὴς· οὔτε ἐγκατελείφθη εἰς ἅιδου ψυχὴ αὐτοῦ· οὔτε ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν· αὐτίβιον γὰρ σπουδὴν τὸν ἅιδου, καὶ τῆς ἐν δεσμοῖς αἰτῶν· ἐξέλθετε, ἐπὶ τοῖς ἐν τῷ σκότει· ἀποκαλύφθητε· καὶ πρὸς τὸν ἄνω, καὶ ἐν πᾶσι τοῦ αἰῶνος πατέρα, καὶ εἰς τὸν ἀθρώπους ἄβατον· ἀνεπιδήτου χῶρον, αὐτὸς ἱλασμὸς ἑαυτῷ τὰς ἁμαρτίας ἡμῶν ἀναλαβὼν, καὶ ἱλασμὸς ὑπάρχων περὶ αὐτῶν. χαίρει γοῦν ὁ θεοπάτωρ Ἰωάννης τοῖς εἰς αὐτὸν πιστεύουσι· πεποίθασι, τοῦτο χαίρω ὑμῖν, ἵνα μὴ ἁμαρτάνητε· καὶ ἐάν τις δὲ ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον· καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ τοῦ ὅλου κόσμου. οἱ μὲν δὴ θεῖοι, καὶ αὐτίκα πεφροντίδες τὴν ἀναβίωσιν τῶν νομικῶν γραμμάτων εἰς ἀπόμνησιν τοῖς ἀκροωμένοις. ἔχει δὲ οὕτω· καὶ προσάξει τὸν χίμαρον τὸν ζῶντα, καὶ ἐπιθήσει Ἀαρὼν τὰς χεῖρας αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος· καὶ ἐξαγορεύσει ἐπ' αὐτοῦ πάσας τὰς ἀνομίας τῶν υἱῶν Ἰσραὴλ, καὶ πάσας τὰς ἀδικίας αὐτῶν, καὶ πάσας τὰς ἁμαρτίας αὐτῶν· καὶ ἐπιθήσει αὐτὰς ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος· καὶ ἐξαποστελεῖ ἐν χειρὶ ἀνθρώπου ἑτοίμου εἰς τὴν ἔρημον. ἄθρει δὴ οὖν, ὅπως καί τι τοῦ πρώτου σφαγέντος χιμάρου, ζῶντα παραπεμπτὸν τὸν ἕτερον ὀνομάζει· ἵνα γὰρ, ὡς ἐφην, ἐν ἀμφοῖν χαφόμενος ἦς, καὶ μόνος, ἦσθα, καὶ κύριος, Ἰησοῦς Χριστὸς, ὡς ἐν παθεῖ σαρκὸς ἰδίας, καὶ ἔξω πάθους· ὡς ἐν θανάτῳ, καὶ ὑπὲρ θανάτου. ἐξ ὧν γὰρ ὁ τοῦ θεοῦ λόγος καὶ γενόμενος θανάτου τῆς κρείττων σαρκὸς αὐτοῦ, καὶ μεμένηκεν ἀπαθὴς· καὶ τὸ τοῦ ἰδίου σώματος τὸ πάθος οἰκειούμενος, καὶ εἰς ἑαυτὸν ἀναφέρων αὐτό. ἴδοι δ' ἂν τις ὅτι τὸ βαθὺ, καὶ μέγα μυστήριον καὶ ὑπερτέρως ἡμῖν χαφόμενον ἐν τῷ Λευιτικῷ· μεμολυσμένον γὰρ διαφαίνει τὸν λεπρὸν ὁ Μωϋσέως νόμος· ἐμπίμπασθαι δὲ συγχωρεῖ τὸν καθαρμὸν μεταβολῆς, ὡς ἀκάθαρτον. εἰ δὲ συμβαίη καταλῦσαι φῆσαι τὸ πάθος, τότε δὴ τότε ἀποδέχεται ἤδη καὶ λύσιν·

λύσπ ὁ ἱερεὺς ἔξω τῆς παρεμβολῆς, καὶ ὄψεπ ὁ ἱερεύς, καὶ ἰδοὺ ἰᾶπ ἡ ἁφὴ τῆς λέπρας ἀπὸ τοῦ λεπροῦ· καὶ παραγγελεῖ ὁ ἱερεὺς, καὶ λήψονπ τῷ κεκαθαρμένῳ δύο ὀρνίθια ζῶπα καθαρά· καὶ παραγγελεῖ ὁ ἱερεὺς, καὶ σφάξει τὸ ὀρνίθιον τὸ ἕν εἰς ἀγγεῖον ὀστράκινον ἐφ' ὕδατι ζῶπτ· τὸ δὲ ὀρνίθιον τὸ ζῶν λήψεται αὐτὸ, καὶ βάψει εἰς τὸ αἷμα τοῦ ὀρνιθίου τοῦ σφαγέντος ἐφ' ὕδατι ζῶπτ· καὶ περιῤῥανεῖ ἐπὶ τὸν καθαριζόμενον ἀπὸ τῆς λέπρας ἑπτάκις· καὶ καθαρὸς ἔσται· καὶ ἐξαποστελεῖ τὸ ὀρνίθιον τὸ ζῶν εἰς τὸ πεδίον, δύο μὲν οὖν τὰ πλοῖα, καὶ ἀκίβδηλα· τυπίκη, καθαρὰ, καὶ μηδεμίαν ἔχοντα ἀμαθολιὰν, τὴν ἀπὸ τοῦ νόμου φημί· καὶ τὸ μὲν ἓν σφάζεται ἐφ' ὕδατι ζῶπτ, τὸ γὰρ μέλλον ἔπεσθαι, ἔξω μένον σφαγῆς, εἶτα βαπτιζόμενον ἐν τῷ αἵματι τοῦ πτηνοῦ, καὶ ἐφ' ὕδατι ζῶπτ, εἰς τὸν ἴσον τῷ χιμάῤῥῳ τρόπον, εἰς τὴν ἔρημον ἐξαποστέλλεται. ἐπαμφίεται δ' αὖ ὁ τύπος ἡμῖν κἀν τούτῳ δηλῶν πάλιν τὸ μέγα μυστήριον, καὶ σωτῆρος ἡμῶν· ἓν μὲν γὰρ ἄνωθεν, τυπίκη, ἐκ τοῦ πατρὸς, καὶ ἐξ οὐρανῶν ὁ λόγος· τοῦτό τοι, καὶ μάλα εἰκότως πλοίῳ παρεικάζεται. καταπτοίητο γὰρ οἰκονομικῶς εἰς ὁμοίωσιν τὴν πρὸς ἡμᾶς, καὶ ἔλαβε δούλου μορφὴν· πάλιν γὰρ ἄνωθεν· οὕτως ἓν. ἓ γοῦν ἔφασκεν ἐναργῶς, ἰουδαίοις προσλαλῶν· ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. καὶ πάλιν· οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. ὡς γὰρ ἔφην ἀρτίως, ἡ σὰρξ γενοῦς, ἤγουν πλοῖος ἄνθρωπος, ἡ γήινος ἓν, ἢ χοϊκὸς, καθ' ἡμᾶς, ἀλλ' οὐρανίός τι, καὶ ὑπερκόσμιος, καθὸ τοῦτον θεός. πάλιν ἔστιν ἰδεῖν ἐν τοῖς ὀρνιθίοις, καθὰ καὶ ἐν τοῖς χιμάροις, σαρκὶ μὲν παθόντα, ἡ τὰς γραφὰς, μείναντα δὲ καὶ ἀπαθῆ τοῦ παθεῖν· καὶ λεθοθανάτως μὲν ἀνθρώπινως, ζῶντα δὲ θείκως· ζωὴ γὰρ ὁ λόγος ἓν. καὶ γοῦν ὁ πάνσοφος μαθητὴς, θανατωθῆναι μὲν αὐτὸν ἔφη σαρκὶ, ζωοποιηθῆναι δὲ πνεύματι. πάλιν ὅτι κἂν ᾖ τοῦ παθεῖν τὸν θάνατον εἰς ἰδίαν φύσιν ἄμοιρος ἓν ὁ λόγος, ἀλλ' οὖν οἰκείῳ ἡ τὸ πάθος τῆς ἰδίας σαρκὸς, ὡς ἤδη προεῖπον. ἐβαπτίζετο γὰρ τὸ ὀρνίθιον τὸ ζῶν ἐν τῷ αἵματι τοῦ πτηνοῦ, πφυραμένου ἡ τῷ αἵματι, μονονοὺ ἡ καὶ κοινωνῆσαι τοῦ πάθους, εἰς τὴν ἔρημον ἐξαποστέλλεται, ἀναπτοίητος γὰρ ἐν τοῖς ἀνω ὁ μονογενὴς ἡ θεοῦ λόγος, μὴ τῆς ἐνανθρωπήσεως αὐτῷ σαρκὸς· ἡ ξένον ἓν ἐν ἀνω τὸ θρέμμα. καταπλήττεται γὰρ ἡ τ' ἀγίων ἀγγέλων πληθὺς, ἐν ἴδοι βλέπουσι τῷ καθ' ἡμᾶς τὸν βασιλέα τῆ δόξης, ἓ τ' τ' δυνάμεων κύριον· ἡ δὴ ἐφασκον· τίς ἔστιν ὁ ἀναβαίνων ἐξ Εδώμ· τυπίκη, ἐκ τ' γῆς, ἐρύθημα ἱματίων ἐκ Βοσόῤῥ; ἐρμηνεύεται ἡ τὸ Βοσὸῤ σαρξ, ἤτοι σποχὴ, ἡ θλῖψις. εἶτα ὅτ' ἀπεστηθίζοντο· τί οὖν αἱ πληγαὶ αὗται μέσον τ' χειρῶν σου; ὁ ἡ πρὸς αὐτούς· ἃς ἐπλήγην ἐν τῷ οἴκῳ ἓ ἀγαπητοῦ μου. ὥσπερ γὰρ ἀπρόσιτος τῷ Θωμᾷ οἰκονομικῶς λίαν καὶ μὴ πλὴν ἐκ νεκρῶν ἀναστὰς ἰδεῖν τὰς χεῖρας, καὶ πλὴν ἐκ αὐτῆς τῶν ἥλων τύπους,

cerdos extra caſtra,& inſpicietreum:& ſi inuenerit lepram eius eſſe mundatam, præcipiet, & ſumẽt ei qui purificatur,duos paſſeres viuos mundos;& præcipiet ſacerdos,& vnum ex paſſeribus immolabunt in vaſe fictili ſuper aquam viuẽtem; alterum autẽ viuum ſumet,ac tinget in ſanguine paſſeris immolati ſuper aquam viuam; & aſperget illũ qui mundatus eſt à lepra,ſepties,& mundus erit. Et dimittet paſſerem viuum in agrum.] Duæ itaque ſunt auiculæ inculpatæ,hoc eſt mundæ, nullamq. habentes maculam quæ à lege notetur;& altera quidem mactabatur ſuper aquam viuam, altera vero à cæde libera,deinde tincta ſanguine ſuper aquam viuam occiſæ, ad exemplum hirci in ſolitudinem dimittitur. Et hic rurſum typus magnum illud venerandumq. Saluatoris noſtri myſterium nobis indicat. Venerat enim Verbum è ſupernis,hoc eſt, ex Patre & è cælo:quare recte admodum volucri cõparatur. Deſcendit autem per carnis diſpenſationem ad noſtram ſimilitudinem,& formam ſerui accepit: verumtamen & hoc quoque pacto è ſupernis eſt. Diſerte namque ad Iudæos dixit: Vos de deorſum eſtis,ego de ſupernis ſum.vos de mundo hoc eſtis, ego non ſum de hoc mundo. Et iterum: Nemo aſcendit in cælum, niſi qui deſcendit de cælo,Filius hominis. Sicut enim paulo ante dixi, etiam poſteaquam caro,hoc eſt, perfectus homo factus eſt, non terrenus erat, aut è puluere ſicut nos,ſed cæleſtis ac ſupermundanus,quatenus animo concipitur vt Deus.Ceterũ quod ante viſum eſt in hircis, hoc ipſum & in paſſeribus ipſis obſeruare licet, Verbum carne quidem paſſum eſſe ſecundum ſcripturas; ſed tamen quauis perpeſſione maius extitiſſe:& humanitus quidem mortuum, diuinitus vero viuum permanſiſſe. Verbum namque vita exiſtit. Quare & ſapientiſſimus diſcipulus ille, carne quidem mortificatum dicit, viuificatum autem ſpiritu. Verum enimuero licet Verbum ſecũdum propriam naturam paſſionis mortisq. expers permanſerit; at ſuæ tamen carnis, vt iam dixi, paſſiones veluti proprias in ſe tranſtulit. Tingebatur enim paſſer viuus in ſanguine occiſi: & ſanguine quidẽ illius cruentatus,paſſionisq. propemodũ particeps,in ſolitudinem dimittebatur. Ad cælum enim vnigenitum Dei Verbum vna cum carne ſibi vnita redijt; eratq. nouum hoc in cælis ſpectaculum. Obſtupuit enim ſanctorum Angelorum multitudo,cum Regem gloriæ,exercituumq. Dominum in forma humana cernerent. Aiebant enim: Quis iſte eſt,qui venit ex Edom,hoc eſt ex terra; & rubor veſtimentorum eius ex Boſor? Boſor autem interpretatum, ſignificat carnem, vel anguſtiam & tribulationem. Deinde illud etiam percontabantur: Quæ ſunt plagæ iſtæ in medio manuum tuarum? Ille vero vicißim ad illos: His percuſſus ſum, inquit, in domo dilecti mei. Quemadmodum enim Thomæ non abſque ſingulari Dei diſpenſatione hæſitanti, poſt ſuam ex mortuis reſurrectionem manus & in manibus clauorum figuras oſtẽdit, iuſſitq. etiam lateris vulnus

Leuit.14. c. 49.

Ioan.3. b. 13.

Zach.13. b.6.

Ioan.20. d.27.

nus palpare; ita & in cœlis constitutus, sanctis Angelis planum fecit, iure merito ex ipsorum amicitia prolapsum eiectumq. esse dilectũ Israëlem. Vnde & vestimentum sanguine rubricatum, & plagas in manibus ostendit: non quòd illas abijcere non queat (ex mortuis enim excitatus, corruptionem, & cetera omnia quæ ex illa erãt, penitus exuit) sed vt, quemadmodum dixi, multiformis sapientia Dei, quam in Christo secundũ æternum propositũ exhibuit, per Ecclesiam Principatibus & Potestatibus in supercœlestibus dispensatorie nunc patefieret. Ita enim sacratissimus Paulus quibusdam scribit. Sicut ergo in duobus hircis manifeste delineatum est Christi mysterium; ita & in duobus quoque passeribus. Dicet autẽ fortasse quispiam: Quomodo vnum & eumdem dicis esse Filium & Dominum IESVM Christum, cum duo hirci & duo passeres in mediũ adducti sint? Numquid Lex per hoc clare ostẽdit duos omnino Filios & Christos esse? Et in hanc quoque impietatem aliqui iam prolapsi sunt, vt alium seorsim & per se Christum esse dicant & sentiant Verbum, quod ex Patre est; & alium rursus eum qui ex semine Dauid ortus est. Nos vero his, qui ex inscitia id ita habere suspicantur, dicimus, apud diuinum Paulum scriptum extare, vnum esse Dominum, vnam Fidem, vnum Baptisma. Quapropter ‖ duos filios esse dixerint, duo etiam prorsus erunt Domini, & duæ Fides, & totidem Baptismata. Mentietur is igitur, qui aiebat, se Christum in se loquentem habere. Sed absit vt horum aliquid sit. Vnus itaque est Dominus, vna Fides, vnumq. Baptisma. Credimus enim in vnum Dominum IESVM Christum, hoc est, vnigenitum Dei Verbum, hominem factum & incarnatum. Vnde & in eius quoque mortem baptizamur, & ipsum solum Dominum, vtpote Deum, agnoscimus: non separantes à se inuicem hominem & Deum; sed ipsum, vt dixi, Dei Patris Verbum, salua per omnia Deitate (est enim secundum naturam suam omnino immutabile & inalterabile) hominem factum confitentes. Etenim dicant nobis aduersarij, si duos filios asserunt, vnum quidem seorsum, qui sit ex semine Dauid ortus; alterum rursum, & separatim, ipsum Verbum ex Deo Patre genitum; an non Dei Patris Verbum suapte natura incomparabilibus "excellentijs præstantius sit illo qui ex semine Dauid natus est? Quid enim est hominis natura, si cum diuina, & suprema illa natura comparetur? Arbitror autem, quòd inuiti etiam dicturi sint, Verbum quod ex Deo Patre est, secundum naturam præstantius esse. Hoc autem posito, quid faciemus quòd hircos videmus non diuersæ inter se naturæ esse, sed vtius eiusdemq. speciei potius, nec vlla re inter se differre, in eo quod hirci sunt? Eadem vtique ratio est & duorum passerum. Concedant ergo propter eamdem hircorum vel passerũ speciem, Deum Verbum nihil differre ab homine. Sed non concedent, vt ego puto, hanc doctrinam. Est enim plurimum omnino discriminis inter

Ephes. 3. b. 10.

Ephes. 4. a. 5.

2. Cor. 13. a. 3.

Rom. 6. a. 3.

"differentijs

μους, ἐκείλυσι δὲ ψηλαφᾶν τὰς ἐν τῇ πλάνῃ διαστάσεις, οὕτω καὶ ἐν ὕστερον γεγονὼς, πεπληρωφόρηκε τοὺς ἁγίους ἀγγέλους, ὅτι δικαίως τῆς πρὸς αὐτοὺς οἰκειότητος ἐκβέβληται, ἐκπολιωθεὶς ὁ ἐκπεπτωκὼς Ισραήλ. Διὰ τοῦτο πεφυρμένον αἷματι τὸ ἄμφιον, ἐν τοῖς ἐν χερσὶν ἐπιδείκνυσι πλαγὰς, ἵνα ἀναπαβλήτους ἔχων αὐτάς· ἐγηγερμένος γὰρ ἐκ νεκρῶν, ἀποδύσασθαι τὸν φθορὰν, καὶ σὺν αὐτῇ πάντα τὰ ἐξ αὐτῆς· ἀλλ' ἵνα, ὡς ἔφην, οἰκονομικῶς γνωρισθῇ τῶν τῆς δεχαΐας, ἐν τοῖς ἐσχάτοις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ· ἵνα ἑνώσῃ ἐν τῷ Χριστῷ, τὰ πρόσωπα τ' αἰώνων. χαράσσει γὰρ οὕτω πάντα ὁ ἱερώτατος Παῦλος. ὥσπερ οὖν ἐν τοῖς χιμάροις ἐχρήσατο σαφῶς τὸ τοῦ Χριστοῦ μυστήριον, οὕτω καὶ ἐν τοῖς δυσὶν ὀρνιθίοις. ἀλλ' ἴσως τις ἐρεῖ· πῶς οὖν ἕνα, καὶ τὸν αὐτὸν φῂς εἶναι υἱὸν, καὶ κύριον Ἰησοῦν Χριστὸν, καὶ τὰ δύο χιμάρων διαφερόντων, ὀρνίθων τε δύο; ἢ τάχα που καταδείξει σε ἐκ ἀσυμφώνως ὁ νόμος, ὡς δύο τινὰ πίστεως εἶναι υἱοὶ, καὶ Χριστοί; καὶ δυοτροβίας μὲν εἰς πάντα καταβεβάθηται ἤδη πάντες, ὡς οἶσθα, καὶ λέγω, ἕτερον μὲν εἶναι Χριστὸν ἰδικῶς τὸν ἐκ θεοῦ πατρὸς λόγον, ἕτερον δὲ τὸν ἐκ σπέρματος Δαυὶδ. ἡμᾶς δὲ φαμὲν πίστει ὧδε πάντ' ἔχειν ἐξ ἁπλότητος ἀκαταληφόντως ὁ θεσπέσιος χαίρει Παῦλος· ἓν κύριος, μία πίστις, ἓν βάπτισμα. εἰκοσῶ δὲ δύο φασὶν υἱοὺς, δύο τινὰ πάντως εἶναι αὐτοὺς κύριοι, δύο δὲ καὶ πίστεις, τοσαῦτα δὲ καὶ βαπτίσματα. ψελλομυθοῦσι δὲ νῦν ὁ Χριστὸν ἔχων ἐν ἑαυτῷ λαλοῦντα, καθά φησιν αὐτός. ἀλλ' οὐκ ἔστι ταῦτα· μὴ γένοιτο. εἰκοσῶ εἷς κύριος, καὶ μία πίστις, ἓν βάπτισμα. πιστεύομεν γὰρ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν· τοῦτον, τὸν μονογενῆ τοῦ θεοῦ λόγον, ἐνανθρωπήσαντα, καὶ σεσαρκωμένον. διὸ τοῦτον καὶ εἰς τὸν θάνατον αὐτοῦ βαπτιζόμεθα, καὶ μόνον ἴσμεν αὐτὸν κύριον, ὡς θεὸν, οὐκ ἀπὸ μέρους πρόσωπα ἀνθρώπου, καὶ θεόν· ἀλλ' αὐτὸν, ὡς ἔφην, τὸν ἐκ θεοῦ πατρὸς λόγον ἄνθρωπον γενόμενον ἀδιαβλήτως μὴ τοῦ μένειν θεόν· ἄτρεπτος γὰρ, καὶ ἀναλλοίωτος κατὰ φύσιν ἐστὶν. ἐπεὶ φεῦ ζητοῦσι οἱ δι' ἐναντίας, εἰ δύο φασὶν υἱοὺς, ἕνα μὲν ἰδικῶς τὸν ἐκ σπέρματος τοῦ Δαυὶδ, ἕτερον δ' αὖ, καὶ κατὰ μέρος, τὸν ἐκ θεοῦ πατρὸς λόγον· ἆρ' οὐκ ἀμείνων κατὰ φύσιν ὁ ἐκ θεοῦ πατρὸς λόγος τοῦ ἐκ σπέρματος τοῦ Δαυὶδ, καὶ ἀστρεπτότατος διαφορᾶς; τί γὰρ ἀνθρώπου φύσις, πρὸς γε τὴν θείαν, καὶ ἀστρεπτότατον; ἀλλ' οἶμαι, ἓ οὐχ ἑκόντες ἐροῦσιν, ὡς ἀμείνων ἐστὶ κατὰ φύσιν ὁ ἐκ θεοῦ πατρὸς λόγος. ἆπτε τί δράσομεν, τοὺς χιμάρους ἐπαινοῦντες οὐχ ἑπροφυεῖς ὄντως ἀλλήλοις, ὁμοειδεῖς δὲ μᾶλλον, καὶ κατ' οὐδὲν ἀλλήλων διαφέροντας, κατά γε τὸ εἶναι τοιόνδ', ὅπερ εἰσὶ; ὁ αὐτὸς δὴ τοῖς λόγος καὶ ἐπὶ τῶν δυσὶν ὀρνιθίοις. εἰκότως συγχωρήσουσιν διὰ τὸ τῶν χιμάρων. ἦσαν ὁμοειδεῖς, μηδὲν ἀνθρώπου διαφέρειν τὸν τοῦ θεοῦ λόγον. ἀλλ' οὐκ αἰσχυντῇ, καθάπερ ἐν ᾠδῇ, τοῦ τοιούδε λόγου· πολὺν γὰρ ὅσον τὸ μεταξὺ θεότητος π.

φύς τι, καὶ αἰθρωπόμορφος. ἐφῶμεν δὴ οὖν τοῖς τοιούτοις παραδείγμασι κατὰ τὸν αὐτοῖς πρέποντα ποιεῖσθαι λόγον· ἡ γὰρ ὕλη τῶν ἀληθῶν, καὶ μικρόν ἐστι τὸ τούτων μεριζομένων τινὶ ἔνδειξιν. Φαμὲν δὴ, ὅτι σκιὰ, καὶ τύπος ὁ νόμος ἦν, ἢ οἷόν τις γραφὴ παραπλησίως πως ἡμῖν τοῖς ὁρῶσι τὰ πράγματα· αἱ γὰρ σκιαὶ τῆς τῶν γραφόντων ἐν πίναξι πέρυσι τὰ πρῶτα τῶν χαραγμάτων εἰσίν· αἷς εἴπερ ἐπενεχθείη τὰ χρώματα τὰ αὖθις, τότε δὴ τότε τῆς γραφῆς ἀπαστράπτει τὸ κάλλος. ἔδει δὴ οὖν, τὸν διὰ Μωσέως νόμον καταγράψαι σαφῶς ἐβούλοντο τὸ τοῦ Χριστοῦ μυστήριον, οὐχ ἵνα τῶν χιμάρων, ἢ τινι τῶν ὀρνίθων, ἀποθνήσκοντά τι ὁμοῦ, καὶ ζῶντα καταδεικνύοι αὐτόν· ἵνα μὴ παραπλησία σκηνικὴ δόξῃ πως εἶναι τὸ φαινόμενον· ἀλλ' ἐδείκνυ μὲν ὡς ἐν ἑνὶ πεφυκότα τινὰ σφαγὲν, καταδείκνυ δ' τὸν αὐτὸν ἐν ἑτέρῳ ζῶντά τι, καὶ ἀφιέμενον. διαφῆναι δὲ τὸν ὅλον τῷδε λόγον οὐκ ἔξω βαίνοντα τοῦ εἰκότος οἰήσομαί δεῖν, ἐν ἑτέρᾳ εἰς ἔφλω ἐκφορήσας εἰκόνα. μέχαπερ φαίνω ἐν τῷ τῆς κοσμοποιΐας βιβλίῳ· καὶ ἐλθόντα μετὰ τὰ ῥήματα ταῦτα, ὁ θεὸς ἐπείρασε τὸν Αβρααμ, καὶ εἶπεν αὐτῷ· Αβρααμ, Αβρααμ· ὁ δὲ εἶπεν· ἰδοὺ ἐγώ. καὶ εἶπε· λαβὲ τὸν υἱόν σου τὸν ἀγαπητὸν, ὃν ἠγάπησας, τὸν Ισαὰκ· καὶ πορεύθητι εἰς τὸ γῆλον τὸ ὑψηλὸν, καὶ ἀνένεγκε αὐτὸν ἐκεῖ εἰς ὁλοκάρπωσιν ἐφ' ἓν τῶν ὀρέων, ὃν ἄν σοι εἴπω. ἀναστὰς δὲ πρωὶ, ἐπέσαξε τὸν ὄνον αὐτοῦ· παρέλαβε δὲ μεθ' ἑαυτοῦ δύο παῖδας, καὶ Ισαὰκ τὸν υἱὸν αὐτοῦ, καὶ ξύλα εἰς ὁλοκάρπωσιν, ἀναστὰς ἐπορεύθη· καὶ ἦλθεν τῇ τῇ, τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ θεὸς, τῇ ἡμέρᾳ τῇ τρίτῃ· καὶ ἀναβλέψας Αβρααμ τοῖς ὀφθαλμοῖς, εἶδε τὸν τόπον μακρόθεν, καὶ εἶπεν Αβρααμ τοῖς παισὶν αὐτοῦ· καθίσατε αὐτοῦ μετὰ τοῦ ὄνου· ἐγὼ δὲ καὶ τὸ παιδάριον διελευσόμεθα ἕως ὧδε, καὶ προσκυνήσαντες ἀναστρέψομεν πρὸς ὑμᾶς. ἔλαβε δὲ τὰ ξύλα τῆς ὁλοκαρπώσεως, καὶ ἐπέθηκεν Ισαὰκ τῷ υἱῷ αὐτοῦ. ἔλαβε δὲ μετὰ χεῖρας τὸ πῦρ, καὶ τὴν μάχαιραν· καὶ ἐπορεύθησαν οἱ δύο ἅμα. καὶ μετ' ἐκεῖνα· καὶ ἀνῳδόμησεν Αβρααμ ἐκεῖσε θυσιαστήριον, καὶ ἐπέθηκε τὰ ξύλα· καὶ συμπλέξας Ισαὰκ τὸν υἱὸν αὐτοῦ, ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον ἐπάνω τῶν ξύλων· καὶ ἐξέτεινεν Αβρααμ τὴν χεῖρα αὐτοῦ, λαβὲν τὴν μάχαιραν σφάξαι τὸν υἱὸν αὐτοῦ. ἆρ' οὖν, ὅπερ τις τῶν καθ' ἡμᾶς ἐπιθύμησεν ἰδεῖν καταγεγραμμένῳ ἐν πίναξι τὸν ὅλον τῷ Αβρααμ ἰσχύειν, πῶς ἂν αὐτὸν ἐχάραξεν ὁ ζωγράφος; ἆρα ἐν ἑνὶ πάντα δρῶντα τὰ ἐφεξῆς, ἢ ἄλλα μέρος, καὶ ἑτεροίως, ἤγουν ἑτεροειδῶς, πλειοχρόνιον τὸν αὐτόν; οἷόν τι φημί, ποτὲ μὲν ἐφιζήσαντα τῇ ὄνῳ, συμπαραλαμβάνοντος τοῦ παιδαρίου, καὶ ἑπομένων τῶν οἰκετῶν· ποτὲ δ' αὖ πάλιν, ἀπομενούσης τῆς ὄνου κάτω τοῖς οἰκέταις ὁμοῦ, καταφορτισθέντα μὲν τοῖς ξύλοις τὸν Ισαὰκ, ἔχοντα δὲ μετὰ χεῖρας τὴν μάχαιραν, καὶ τὸ πῦρ· καὶ μόλις καὶ ἐπιόντα τὸν αὐτὸν ἐν ἄλλῃ πάλιν ἑτέρᾳ συμπλέκοντα μὲν τὸ μειράκιον ἐπὶ τὰ ξύλα, ἀπολείποντα δὲ τῇ μαχαίρᾳ τὴν δεξιὰν, ἵνα ἐπαγάγῃ τὴν σφαγήν. ἀλλ' οὐχ ἕτερος, καὶ ἕτερος Αβρααμ, πλειοχρόνιος

A inter diuinitatem & humanitatem. Sunt igitur eiusmodi typi & exempla secundum rationem quæ ipsis conueniat, accipienda. Multum enim veris rebus inferiora sunt, & aliquam tantum partem eorum designant, quorum typi sunt. Legem autem vmbram ac typum extitisse asserimus, & veluti quamdam picturam ad spectandum propositam aspicientibus res ipsas. Vmbræ autem sunt prima tantum in pictorum tabulis delineamenta: quibus si colorum flosculi accesserint, illustris picturæ venustas mox exoritur. Oportebat itaque, vt lex per Moysen data cum Christi mysterium perspicue delineare vellet, non in vno hirco vel passere simul illum viuum & mortuum spectandum proponeret, ne scenica quædam portenta proponi viderentur: sed illum cædem perpessum in vno admisit, eumdemq. viuentem ac dimissum ostendit in altero. Hebr. 10.

Vt vero huius rei declarationem non excedere consentaneam rationem demonstrem, arbitror aliam quoque imaginem ijs, de quibus locutus sum hactenus, adijciendam esse. Scriptum est igitur in libro de origine mundi: Et factum est post hæc verba, tentauit Deus Abraam, & dixit ad eum: Abraam Abraam. At ille respondit: Ecce ego. Et dixit: Tolle filium tuum dilectum, quem dilexisti Isaac, & vade in terram sublimem, atque ibi offeres eum in holocaustum super vnum montium, quem monstrauero tibi. Surgens itaque mane, strauit asinam suam; sumpsitq. secum duos famulos, & Isaac filium suum. Cumq. concidisset ligna in holocaustum, surgens abijt ad locum, quem dixerat ei Deus, die tertia. Et respiciens Abraam oculis suis, vidit locum à longe. dixitq. Abraam ad pueros suos: Sedete hic cum asina: ego autem & puer transibimus vsque illuc, & cum adorauerimus, reuertemur ad vos. Tulit autem ligna holocausti, & imposuit super Isaac filium suum. Sumpsit vero in manibus & ignem & gladium; & perrexerunt ambo simul. Et post alia: Et ædificauit Abraam in eo loco altare, & imposuit ligna. Cumq. alligasset Isaac filium suum, posuit eum in altari super struem lignorum. Et extendit Abraam manum suam vt arriperet gladium, vt immolaret filium suum. Iam si quispiam ex nobis hanc Abraæ historiam in tabella quadam depictam cernere velit, quo quæso modo pictor depingeret illum? Numquid simul delineabit facientē ea omnia quæ iam dicta sunt; an vero per partes aliter & aliter, hoc est, alia & alia forma eumdem sæpenumero depinget? Exempli causa: modo quidem asinæ, puero assumpto, famulisq. sequentibus, insidentem; modo rursum, asina cum famulis infra in campestribus relictis, ligna Isaac imponentem, manibusq. gladium & ignem gestātem: modo tandem eumdem illum Abraam alia rursum figura adolescentulum supra lignorum struem ligantem, gladioq. dexteram ad mactandum armantem? Atqui non erat alius atque alius Abraam, licet alia Genes. 22. a.

& alia

ἐπιστροφίους

& alia effigie & ſchemate ſubinde ſpectetur; ſed vbique idem, pictoris arte rerum vſibus vbique ſeſe accommodante. Neque enim conueniebat, aut fieri poterat, vt omnia hæc quæ dicta ſunt, ſimul obire oſtenderetur. Erat itaque lex picturæ quædam, ac rerum typis veritatem vtero geſtans. Quamuis ergo vſus poſtulabat, vt duo hirci, ac duo itidem paſſeres ad exprimendum Chriſti myſterium inducerentur: vnus tamen in vtriſque Chriſtus continebatur, hinc quidem vt paſſioni obſtrictus, inde vero vt extra paſſionem conſtitutus: hinc rurſum morti ſubiectus, inde vero morte ſuperior, cælosq. conſcendens, veluti ſecundæ quædam humanitatis primitiæ ad incorruptionem inſtauratæ. Nam ipſe nobis viam ad cæleſtia innouauit. Vado, inquit, parare vobis locum: & iterum veniam, & accipiam vos ad me ipſum; vt vbi ſum ego, & vos mecum ſitis. Et hanc certam ſpem habemus.

Ioan.14. a.2.

Hactenus quidem quæ ſciebam ſcripſi: pietatis vero tuæ fuerit, exactius ſcripta iſta examinare; vt ſi quid melius inuenire contigerit, id & nobis, & ceteris quoque qui iſtic ſunt, profit. Chriſtus enim eſt qui & profunda & abſcondita reuelat, & intelligentiam cordi inſerit. In ipſo namque & ab ipſo omnes ſunt theſauri ſapientiæ & ſcientiæ abſconditi. Per ipſum & cum ipſo ſit Deo ac Patri & ſancto Spiritui gloria & imperium in ſæcula ſæculorum, Amen.

Matth.11 d.

Coloſſ.2.a.3.

COMMONITORIVM AB Archiepiſcopo Cyrillo ad Eulogium Presbyterum Conſtantinopoli agentem miſſum.

Cyrillus Epiſcopus Alexandrinus Eulogio ſalutem.

XXXVII. EXpoſitionem, quam Orientales fecerunt, reprehendunt nonnulli, ac dicunt: Quam ob rem Epiſcopus Alexandrinus illos tolerauit, ac laudauit etiam, cum duas naturas nominarent? Qui autem Neſtorium ſectantur, eadem & ipſum ſentire contendunt; eaq. ratione illos, qui minus accurate rem percipiunt, in ſuam ſententiam abripiunt. Verum ijs qui hoc nomine nos accuſant, reſpondendum eſt, non omnia quæ hæretici dicunt, ſtatim fugienda ac repudianda eſſe. Multa enim confitentur ex ijs, quæ nos quoque aſſerimus. Exempli cauſa, cum Ariani Deum Patrem omnium conditorem ac Dominum eſſe dicunt, num ideo conſequens eſt, vt eiuſmodi confeſſiones auerſemur? Sic & de Neſtorio quoque, licet duas naturas eſſe dicat, carnis & Verbi Dei differentiam ſignificans, (eſt enim alia Verbi, alia carnis natura) attamen vnionem vnâ nobiſcũ non confitetur. Nos enim illas adunantes, vnum Chriſtum, vnum eumdem Filium, vnum Dominum confitemur, vnam poſtremo Dei naturam incarnatam dicimus. Simile quid & de quouis homine dici poteſt. Nam & ille ex diuerſis naturis conſtat, ex corpore nimirum

ΥΠΟΜΝΗΣΤΙΚΟΝ ΕΥΛΟΓΙΩ πρισβυτέρῳ, ἀπὸ μηνὸς τὸν Κωνσταντινουπόλει, ἀπὸ τοῦ ἀρχιεπισκόπου Κυρίλλου.

Κύριλλος ἐπίσκοπος Ἀλεξανδρείας Εὐλογίῳ χαίρειν.

ΕΠιλαμβάνονταί τινες τῆς ἐκθέσεως, ἣν ἐποίησαν οἱ ἀνατολικοὶ, καὶ φασι· Διὰ τί δὴ φύσεις ὀνομαζόντων αὐτὴν ἠνέσχετο, ἢ καὶ ἐπῄνεσεν ὁ τῆς Ἀλεξανδρείας; οἱ δὲ τὰ Νεστορίου φρονοῦντες, λέγουσι κἀκεῖνον οὕτω φρονεῖν, σφᾶς παίζοντας τοὺς οὐκ εἰδότας τὸ ἀκριβές. χρὴ δὲ πρὸς μεμφομένους ἐκεῖνο λέγειν· ὅτι οὐ πάντα, ὅσα λέγουσιν οἱ αἱρετικοὶ, φεύγειν, καὶ παραιτεῖσθαι χρή· πολλὰ γὰρ ὁμολογοῦσιν ὧν καὶ ἡμεῖς ὁμολογοῦμεν. εἶεν, οἱ Ἀρειανοὶ ὅταν λέγωσι τὸν πατέρα, ὅτι δημιουργός ἐστι τῶν ὅλων, καὶ κύριος, μὴ διὰ τοῦτο φεύγειν ἡμᾶς ἀκόλουθον πάντως τὴν ὁμολογίαν οὕτω καὶ ὅτι Νεστόριος καὶ λέγει δύο φύσεις, τὴν διαφορὰν σημαίνων τῆς σαρκὸς, καὶ τοῦ θεοῦ λόγου· ἑτέρα γὰρ ἡ τοῦ λόγου φύσις, καὶ ἑτέρα ἡ τῆς σαρκὸς, οὐκέτι τὴν ἕνωσιν ὁμολογῶ μεθ' ἡμῶν. ἡμεῖς γὰρ ἑνώσαντες πάντα, ἕνα Χριστὸν, ἕνα υἱὸν, τὸν αὐτὸν, ἕνα κύριον ὁμολογοῦμεν· καὶ λοιπὸν μίαν τὴν τοῦ θεοῦ φύσιν σεσαρκωμένην. ὁπόταν ἐπὶ καὶ ὅτι τοῦ κοινοῦ εἴπῃς ἀνθρώπου· ἔστι μὲν γὰρ ἐκ διαφόρων φύσεων, λόγου τε σώματος φημὶ καὶ ψυχῆς·

ψυχῆς· καὶ ὁ μὲν λόγος, ἡ θεωρία, οἶδε τὴν διαφοράν· ἐνώσεως δὲ, φησὶ, μιᾶς μεμνήμεθα μίαν ἀνθρώπου φύσιν. ὅτε γὰρ τὴν εἰδέναι τῶν φύσεων τὴν διαφορὰν, διαιροῦμεν εἰς δύο τὸν ἕνα Χριστόν. ἐπειδὴ γάρ τινες οἱ ἐκ τῆς αἱρέσεως νομίζουσιν ἡμᾶς τοὺς ὀρθοδόξους τῆς Ἀπολιναρίου δόξης ἀκολουθεῖν, καὶ φρονεῖν, ὅτι σύγχυσις ἐγένετο, ἢ σύγχυσις· τοιαύτης δὲ καὶ αὐτοὶ κέχρηνται φωναῖς, ὡς τοῦ θεοῦ λόγου μεταβεβληκότος εἰς φύσιν σαρκὸς, ἢ τῆς σαρκὸς τραπείσης εἰς φύσιν θεότητος, συνεχωρήσαμεν αὐτοῖς, ἂν διελεῖν εἰς δύο τὸν ἕνα Χριστὸν μὴ γένοιτο, ἀλλ' ὁμολογῆσαι μόνον· ὅτι οὔτε σύγχυσις ἐγένετο, οὔτε σύγκρασις, ἀλλ' ἡ μὲν σὰρξ, σὰρξ ἦν, ὡς ἐκ γυναικὸς λαφθεῖσα, ὁ δὲ λόγος, ὡς ἐκ πατρὸς γεννηθεὶς, λόγος ἦν· τοιοῦτον δὲ ὁ Χριστὸς, καὶ θεὸς, καὶ υἱὸς, καὶ κύριος, κατὰ τὴν Ἰωάννου φωνὴν, ὡς γεγονότος σαρκὸς ὁ λόγος· περισπουδάσθωσαν δὲ αὐτοῖς, σχεῖν τὴν ἀναγκαίαν τῆς ἐπιστολῆς τοῦ μακαρίου Πάπα Ἀθανασίου· ὅτι ἐπεὶ φιλονεικούντων τινῶν, καὶ λεγόντων ὅτι ἐκ τῆς ἰδίας φύσεως ὁ θεὸς λόγος μετεποιήσατο ἑαυτῷ σῶμα, ἄνω, καὶ κάτω ἰσχυρίζετο, ὅτι οὐχ ὁμοούσιον ἦν τῷ λόγῳ τὸ σῶμα· εἰ δὲ οὐχ ὁμοούσιον, ἑτέρα πάντως, καὶ ἑτέρα φύσις, ἐξ ὧν ὁ εἷς, καὶ μόνος νοεῖται Χριστός. κἀκεῖνο δὲ μὴ ἀγνοούντωσαν· ὅταν γὰρ ἕνωσις ὀνομάζηται, οὐχ ἑνὸς πράγματος σημαίνεται σύνοδος, ἀλλ' ἢ δύο, ἢ πλειόνων, καὶ διαφόρων ἀλλήλοις καὶ τὴν φύσιν. εἰ τοίνυν λέγομεν ἕνωσιν, ὁμολογοῦμεν, ὅτι σαρκὸς ἐψυχωμένης νοερῶς, καὶ λόγου· καὶ οἱ δύο λέγοντες φύσεις, οὕτω νοοῦσι. πλὴν τῆς ἑνώσεως ὁμολογουμένης, σὺν ἡ διαίρεσιν ἀλλήλων τὴν ἑνωθέντα, ἀλλ' εἷς λοιπὸν ἦν, μία φύσις αὐτοῦ, ὡς σεσαρκωθέντος τοῦ λόγου. πῶς ὁμολόγησαν οἱ ἐκ τῆς αἱρέσεως· εἰ καὶ σφᾶς τὴν λέξιν ὀλίγον ἐσκοτίσθησαν. οἱ γὰρ ὁμολογοῦντες, ὅτι ὁ ἐκ θεοῦ πατρὸς γεννηθεὶς μονογενὴς λόγος, ἐγεννήθη ὁ αὐτὸς καὶ ἐκ σπέρματος ἐκ γυναικὸς, καὶ ὅτι θεοτόκος ἐστὶν ἡ ἁγία παρθένος, καὶ ὅτι ἓν αὐτοῦ τὸ πρόσωπον, καὶ ὅτι οὐ δύο υἱοὶ, οὐ δύο Χριστοὶ, ἀλλ' εἷς, πῶς τῆς Νεστορίου συμφέρονται δόξης; Νεστόριος μὲν γὰρ ἐν τοῖς ἑαυτοῦ ἐξηγήσεσι πρόσωπα λέγει· ὅτι υἱὸς εἷς, καὶ εἷς κύριος· ἀλλὰ διαφέρει τῇ ὑπονοίᾳ, καὶ τῇ κυριότητι, ἅτε μόνον τὸν τοῦ θεοῦ λόγον. ὅταν δὲ ἔλθῃ εἰς τὴν οἰκονομίαν, πάλιν, ὡς ἕτερον κύριον, τὸν ἐκ γυναικὸς ἀνθρωπον φησὶ, συναφθέντα τῇ ἀξίᾳ τῆς ἰσοτιμίας. τὸ γὰρ λέγειν· ὅτι διὰ πάντα ὁ θεὸς λόγος Χριστὸς ὀνομάζεται, ὅτι ἔχει τὴν συνάφειαν τὴν πρὸς τὸν Χριστὸν, πῶς οὐκ ἐναργής ἐστι δύο λέγειν Χριστοὺς, εἰ Χριστὸς πρὸς Χριστὸν ἔχει συνάφειαν, ὡς ἄλλος πρὸς ἄλλον; οἱ δὲ ἐκ τῆς αἱρέσεως οὐδὲν εἰρήκασι τοιοῦτον. τὰς δὲ φωνὰς διαιροῦσι μόνας. διαιροῦσι δὲ κατ' ἔργον τὸν τρόπον, ὡς τὰς μὲν θεοπρεπεῖς εἶναι λέγειν, τὰς δὲ ἀνθρωπίνας, τὰς δὲ κοινοπαθείας, ὡς ἐχούσας ὁμοῦ ἐκ τῆς θεοπρεπείας, καὶ τῆς ἀνθρωπίνης.

A rum & anima. Quamuis enim ratio & contemplatio horum discrimen non ignorent; tamen posteaquam illas vnierimus, vnam hominis naturam facimus. Quamobrem naturarum differentiam agnoscere, non est vnum Christum in duo diuidere.

Quia vero omnes Orientales putant, nos orthodoxos Apollinarij opiniones sequi, sentireq. naturarum commixtionem vel confusionem factam esse, (eiusmodi enim vocibus ipsi vtuntur) quasi Deus Verbum in carnis naturam transierit, & carnis natura in diuinitatis naturam conuersa sit: concessimus ipsis, non vt vnũ Chri-
B stum in duos diuidant (absit,) sed vt tantum fateantur, neque confusionem factam esse, neque commixtionem; sed carnem fuisse carnem, vt ex muliere sumptam; ac Verbum vt ex Patre genitum, fuisse Verbum: verumtamen vnum esse Christum, vnum Filium, ac Dominum vnum. Verbum enim, iuxta Ioannis vocem, factum est *Ioan. 1. b.* caro. sic autem paratos esse, vt lectioni epistolæ beati Papæ Athanasij attendant. Cum enim [a] suo tempore nonnulli contenderent ac dicerẽt, [a] illic nonnulli
Deum Verbum ex propria natura corpus sibi adaptasse; omni ratione confirmare conatus est, Christi corpus non esse Verbo consubstantiale.
C Quòd si Verbo consubstantiale non est, alia omnino atque alia natura sit oportet, ex quibus vnus ac solus Christus constitutus intelligitur. Nec illud ignorent; vbicumque vnio nominatur, ibi non vnius tantum rei coniunctionem significari, sed vel duarum, vel plurium, earumq. secundum naturam inter se differentium. Si igitur vnionem dicimus, carnis procul dubio intelligente anima prędita ac Verbi eam esse vnionem fatemur. Atque ita intelligunt qui duas naturas dicunt. Attamen vnione semel iam asserta, non amplius à se separantur quæ sunt vnita; sed
D vnus iam existit Christus, vnaq. ipsius natura, vt Verbi nimirum incarnati. Hæc confessi sunt Orientales, quamuis verbis aliquanto obscurioribus vsi. Qui enim confitentur, illud ex Deo Patre natum vnigenitum Verbum, idem etiam secundum carnem ex muliere natum esse; & sanctam Virginem Dei genitricem, & vnam esse Christi personam, & non duos Filios, nec duos Christos, sed vnum tantum: quomodo Nestorij opinionibus consentiunt? Nestorius enim in suis expositionibus simulat se dicere vnũ tantum Filium, & vnum solum Dominum esse; sed filiationem ac dominationem ad solum Dei Verbum
E refert. At vbi ad dispensationis mysterium ventum est, rursus vt alium Dominum seorsim hominem dicit ex muliere natum, qui sola æqualis honoris dignitate coniunctus sit Verbo. Quandoquidem dicere, Dei Verbum ob id Christum nominari, quòd cum Christo coniunctionẽ habeat; quid aliud est quàm clare asserere duos esse Christos, si Christus cum Christo coniunctionem habet vt alius nimirum cum alio? At vero Orientales nihil eiusmodi dicunt, solum autem voces discernunt. Discernunt autem ad eum modum, vt alias quidem diuinitati, alias vero humanitati, alias autem vtrique communiter conuenire dicant, quòd simul habeant quod Deo & homini con-

[a] μίαν.

conueniat, ita tamen, vt omnes de vna eademq. persona dicantur. At non ita Nestorius, qui alias Verbo Dei seorsim, alias vero illi adscribit ex muliere nato, tamquam alteri filio. Aliud autem est vocum agnoscere differentiam; aliud rursum duabus personis, tamquam alteri & alteri, differentes accommodare voces. Epistola vero ad Acacium præcipue, cuius initium est: Res sane dulcis & commendabilis est fratribus amica salutatio; plene de his omnibus satisfacit. Habes & plurimas quoque epistolas in capsula, quas studiosè tradere debes: offer etiam magnificentissimo Præposito duos libellos, quos ad illum misi; alterum contra Nestorij blasphemias scriptum, alterum acta Synodi contra Nestorium, eiusdemq. assecias, complectentem, & refutationes, quas contra Andream & Theodoretum Episcopos, qui aduersus capita scripserunt, edidi. Complectitur autem idem libellus sub finem breues quasdam de Christi dispensatione expositiones, easq. bonas admodum & vtiles. Offer ei similiter ex illis quæ corio obductæ sunt, quinque epistolas: vnam beati Papæ Athanasij ad Epictetum; alteram meam, illam videlicet, quam ad Ioannem perscripsi; rursum duas meas, quas ad Nestorium misi; exiguam vnam, prolixam alteram; denique illam, quæ est ad Acacium. Nam istas omnes à nobis petijt.

I. c. 15.

EIVSDEM CYRILLI EPIstola ad Donatum Nicopolis veteris Epiri Episcopum.

Domino meo dilecto fratri & comministro Donato, Cyrillus in Domino salutem.

XXXVIII. OPerępretium duxi pietatem tuam de ijs rebus certiorem facere, quæ super Ecclesiarum pace constituenda euenerunt. Venit itaque dominus meus præclarissimus Tribunus & notarius Aristolaus Antiochiam, litteras Regias secum deferens, quibus Ioanni pijssimo ecclesiæ Antiochenæ Episcopo mandabatur, vt scelerata Nestorij dogmata anathematizaret, necnon vnà cum sancta Synodo depositionis sententiam contra illum ferret, atque ita nostram communionem peteret. Et hæc quidem continebant illæ litteræ. Quidam autem ex Orientalibus Episcopis, qui Nestorium forte necdum condemnarunt, aut etiam illi fauent, rectam nostram Fidem offendunt, & Christi omnium nostrum Saluatoris gloriam haud mediocriter oppugnant, atque ita sanctissimum pijssimumq. Acacium Berrhœensem Episcopum, vt ad me absurda quędam scriberet, induxerunt, tamquam ipsi postularent, oportere vt omnia quæ aduersus Nestorium scripsimus, abolerentur, & velut irrita reijcerentur, solumq. Symbolum à sanctis Patribus in ciuitate Nicæa congregatis expositum admitte-

re-

ΤΟΥ ΑΥΤΟΥ, ΠΡΟΣ ΔΟΝΑΤΟΝ, ἐπίσκοπον Νικοπόλεως παλαιᾶς Ἠπείρου ἐπιστολή.

Κυρίῳ μου ἀγαπητῷ ἀδελφῷ, καὶ συλλειτουργῷ Δονάτῳ, Κύριλλος ἐν κυρίῳ χαίρειν.

Δεῖν ᾠήθην τῇ σῇ θεοσεβείᾳ τὰ ᾠφεληθέντα ὑπὸ τῆς εἰρήνης τῶν ἐκκλησιῶν κατιέναι γράμμα. ἀφικετο γάρ που ὁ κύριός μου ὁ θεοσεβέστατος τριβοῦνος, καὶ νοτάριος, Ἀριστόλαος εἰς τὴν Ἀντιόχειαν, ἐπιφερόμενος καὶ βασιλικὰς συλλαβάς· αἳ παρεκελεύοντο τὸν ἁγιωτάτην τῆς Ἀντιοχέων ἐκκλησίας ἐπίσκοπον Ἰωάννην, ἀναθεματίσαι μὲν τὰ μιαρὰ τοῦ Νεστορίου δόγματα· καταψηφίσασθαι δὲ καὶ τῆς καθαιρέσεως αὐτοῦ, καθ' ὁμολογίαν τῆς ἁγίας συνόδου, ζητῆσαί τε οὕτω τὴν παρ' ἡμῶν κοινωνίαν. καὶ ἡ μὲν δύναμις τῶν γεγραμμένων αὕτη. τινὲς δὲ τῶν κατὰ τὴν ἀνατολὴν ἐπισκόπων, οὕπω τάχα Νεστορίου καταγνώσεως, ἢ καὶ συνθέσεως αὐτοῦ νέμοντες, τὴν ὀρθὴν ἡμῶν λυπεῖ πίστιν· καὶ τῇ δόξῃ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ προσκρούσιν ἀμετρίως παρεσκεύασαί τι χαίρειν πρός με τὸν θεοσεβέστατον, καὶ ὁσιώτατον τῆς Βερροιαίων ἐπίσκοπον Ἀκάκιον εἰκαῖά τινα, ὡς αὐτῶν αἰτησάντων, γράμματα ἐπιστεῖλαι. πάντα τὰ παρ' ἡμῶν χαρίεντα κατὰ Νεστορίου ἀθετεῖσθαι, καὶ ὡς ἄκυρα ῥίπτεσθαι· καταψηφίσθαι δὲ μόνῳ τῷ συμβόλῳ τῆς πίστεως τῆς ὁρισθείσης ὑπὸ τῶν ἁγίων πατέρων ἐν τῇ Νικαίων πό-

λει.

λει. οἶδε δὲ ἡ σὴ ὁσιότης, ὅτι τοιαῦτα παρ' αὐτῶν αἰ
τησάμενοι ἦσαν καὶ τὴν τῶν Ἐφεσίων πόλιν. ἐγὼ δὲ
πρὸς ταῦτα μεμάφαμαι, ὅτι πρᾶγμα αἰτοῦσιν οὐκ ἐν-
δεχόμενον. μεμάφαμεν γὰρ ὀρθῶς, ἃ μεμάφαμεν,
τῇ ὀρθῇ, καὶ ἀμωμήτῳ συναγορεύοντες πίστει· καὶ οὐ-
δὲν τὸ ἐξ ἐμπαθῶν τῶν ἰδίων ἐροῦμεν. οὐ γὰρ εἰρηκέναι τι,
καθάπερ αὐτοὶ φασιν, ἀτημελῶς, ἀλλὰ τῆς ὀρθότη-
τος ἐχόμενα πανταχῶς, καὶ παντοχοῦ, καὶ τῇ τῆς ἀ-
ληθείας δυνάμει συντρέχοντα· χρῆναι δὲ μᾶλλον
αὐτοὺς μὴ πρεσβεμάσεις τισὶ, καὶ ἀναβολαῖς κεχρῆσθαι
τοιαύταις, μή τι μεῖον ἔχω φέρεσθαι τῶν ἀναγκαίων,
ἀλλὰ καὶ τὸ δόξαν εὖ ἔχειν καὶ αὐτοὶ τῷ θεοσεβεστά-
τῳ, καὶ θεοφιλεστάτῳ βασιλεῖ, καὶ τῇ ἁγίᾳ συνόδῳ,
τοὺς Νεστορίου φλυαρίας, καὶ τὰς καθ' ἡμῶν βλασφη-
μίας, ἀναθεματίσαι, ὁμολογῆσαί τε τῇ καθαιρέσει αὐτοῦ, καὶ συντίθεσθαι τῇ χειροτονίᾳ τοῦ θεοσεβεστάτου ἐπισκόπου Μαξιμιανοῦ. τούτων πάντων παρ' ἐμοῦ διαπεμφθέντων αὐτοῖς τῶν γραμμάτων, συνιέναι φησὶν, ὅτι οὐκ ἂν λάβοιεν τὴν κοινωνίαν, μὴ εἰς πάντας ἐνηνεγμένων, οὓς δεῖ πρῶτον αὐτοὺς, ἀποστέλλουσιν εἰς τὴν Ἀλεξάνδρειαν τὸν θεοσεβέστατον, καὶ θεοφιλέστατον ἐπίσκοπον τῆς Ἐμισηνῶν Παῦλον, ἐπικομιζόμενον παρ' ἐμοῦ γράμματα, καινωνικὰ μὲν, ὑπαγορεύοντα δὲ οὐ σφόδρα καθηκόντως. προσποιοῦνται γὰρ κατ' ἐμέ τινες εἰρῆσθαι, οἷς οὐκ ὀρθῶς πεπραγμένοις ἐν τῇ ἁγίᾳ συνόδῳ. καὶ τοὺς μὲν τοιούτους ἐπιστολοὺς οὐ προσεκαλούμην, ἀλλ' ἔφην· ὅτι εἰ καὶ συγγνώμην αὐτῶν ὀφείλουσι τοῖς φθάσασι, πῶς καὶ δόξης ἐπάγουσιν ὕβρεις; ἀπολογουμένου δὲ τοῦ μνημονευθέντος θεοσεβεστάτου ἐπισκόπου, ἐνομότως τε διαβεβαιωμένου, μὴ τοιοῦτον ἐγκλημα σκοπὸν αὐτοὺς, ἐξ ἀπλότητος δὲ μᾶλλον ἐπὶ τὸ γράμμα ἐλθεῖν, παρηκάμην καὶ τοῦτο διὰ τὸν ἁγιώτατον. εὐθέτερον δὲ συναχθῆναι αὐτῷ συγκεχώρηκα, εἰ μὴ βιβλίον δοὺς ἐγγράφως, ἀναθεματίσει τὰ Νεστορίου δόγματα, καὶ ὁμολόγησιν ἔχειν αὐτὸν καθηρημένου, καὶ συντίθεσθαι τῇ χειροτονίᾳ τοῦ θεοσεβεστάτου ἐπισκόπου Μαξιμιανοῦ. καὶ ἠξίου μὲν, ὡς ὑπὲρ πάντων τῶν κατὰ τὴν ἀνατολὴν ὄντων θεοσεβεστάτων ἐπισκόπων τὰ τοιαῦτα βιβλία δοὺς, μηδὲν ἕτερον ἡμᾶς προσαπαιτῆσαι. ἐναντιούμην δὲ οὐδαμῶς· ἀλλὰ δὴ συνεξέπεμψα τῷ κυρίῳ μου τῷ θεσμοσιοπάτῳ τριβούνῳ, καὶ νοταρίῳ, Ἀριστολάῳ, δύο τῶν ἡμετέρων κληρικῶν εἰς τὴν Ἀντιόχειαν, ἐγχειρίσας χάρτην, καὶ εἰπών· ὅτι ἐὰν ὑπογράψῃ ὁ θεοσεβέστατος ἐπίσκοπος Ἀντιοχείας Ἰωάννης, καὶ δέξηται τὸν τόπον τὰ κοινωνικὰ ἐνεχείρησα· ἦν δὲ ἐν τῷ βιβλίῳ ὁ μνημονευθεὶς θεσμοσιοπάτης τριβοῦνος Ἀριστόλαος. ὑπογράψαντος τοίνυν τοῦ θεοσεβεστάτου ἐπισκόπου Ἰωάννου, καὶ τὸν αὐτῷ ἀποφαινομένων, ἀναθεματισάντων τὰ αὐτὰ τῷ Νεστορίῳ δόγματα, καὶ ὁμολογησάντων ἔχειν αὐτὸν καθῃρημένον, συνῃρημένων τε τῇ χειροτονίᾳ τοῦ ἀλλαβεστάτου, καὶ θεσμοσιοπάτου ἐπισκόπου Μαξιμιανοῦ, ἀπεδεδώκαμεν τὴν κοινωνίαν. τοῦτο γὰρ αὐτοῖς ἐν τῇ Ἐφεσίων μητροπόλει πρεσπέμψαι

remus. Meminit sanctitas tua nuper Ephesi quoque eiusmodi ab illis propositas fuisse conditiones. Ego vero ad hæc rescripsi, rem illos postulare quæ fieri plane non possit, eo quòd quęcumque scripsimus, recte scripserimus, vtpote rectæ integræq. Fidei patrocinantes; nihilq. prorsus ex ijs quæ à nobis scripta essent, negare nos posse. Neque enim quidquam omnino temere à me dictum est, vt ipsi dicunt; sed ea tantum, quæ cum Fidei rectitudine vbique cohærent, veritatiq. per omnia consentiunt: æquiusq. multo esse, vt ipsi ambagibus illis ac dilationibus, quibus vtebantur, missis, neque vltra quàm necessitas postulat, progrederentur, sed pijssimi Deoq. dilectissimi Imperatoris, sacræq. Synodi placitis acquiescentes, Nestorij nugas & blasphemias contra Christum dictas anathematizarent; necnon & depositioni illius consentirent, atque ordinationem sanctissimi pientissimiq. Episcopi Maximiani comprobarent. Cum itaque has ad illos litteras misissem, animaduertentes se communionem recipere non posse, nisi ea quę facere debebant, prius perfecissent; miserunt Alexandriã Paulum reuerendissimũ religiosissimumq. Emisenũ Episcopum, qui ad me litteras afferret, communionis quidem instaurationem concernentes, parum tamen recte dictatas. Præ se ferebant enim quasdam querelas aduersus nos habere, quasi quædam in sacro Concilio neque recte dicta, neque recte facta essent. Verum huiusmodi quidem epistolas non admisi, sed respondi: Cum de prioribus veniam suppliciter petere deberent, quomodo nouas iterum contumelias inferre audent? Cum autem memoratus pijssimus Episcopus factum excusaret, iuramentoq. affirmaret, non esse hoc illorum propositum, sed ex mera animi simplicitate ad id scribendum progressos esse; charitatis causa purgationem admisi. Ceterum non prius illum ad synaxim recepi, quàm dato libello, Nestorij dogmata suo scripto anathematizasset, seq. illum pro deposito habere confessus esset, & ordinationi religiosissimi Episcopi Maximiani assensisset. Petijt autem, vt istis à se omnium religiosissimorum Orientalium Episcoporum loco oblatis libellis, nihil amplius exigerem: quod nulla ratione fieri sum passus; sed vna cum domino meo præclarissimo Tribuno ac notario Aristolao duos è nostris clericis misi Antiochiam, chartamq. tradidi, mandans vt si Ioannes reuerendissimus ecclesiæ Antiochenæ Episcopus subscripsisset, & illã accepisset, tunc demum litteras de communione redderet. Aegre enim moram ferebat memoratus clarissimus Tribunus Aristolaus. Cum igitur pijssimus Ioannes subscripsisset, ceteriq. qui cum ipso illustriores erant, cumq. Nestorij doctrinam anathematizassent, & quòd ipsum pro deposito haberent, professi essent, ac Maximiani religiosissimi pientissimiq. Episcopi ordinationem approbassent, communionem illis restituimus. Hæc enim sola etiam Ephesi sancta Synodus ab ipsis exi-

exigebat. Sciat & hoc quoque tua ſanctitas, religioſiſſimum pientiſſimumq. Epiſcopum Paulũ initio plurimum inſtitiſſe Helladij, Eutherij, Himerij, & Dorothei depoſitorum cauſa, obnixeq. rogaſſe, vt quæ contra ipſos decreta erant, abrogarentur. Affirmabat enim, pacem Eccleſiarum aliter perfici non poſſe, niſi id quoque ſuiſſet adiectum. Ego vero reſpondebam, rem ipſum modis omnibus impoſſibilem conari, eo quòd nos iſtud numquam eſſemus permiſſuri. Manſerunt itaque in eodem ſchiſmate, in quo etiam nunc perſeuerant; neque vlla eorum in condicionibus de pace ſanctarum Eccleſiarum propoſitis facta eſt mentio. Miſerunt autem eamdem illam epiſtolam, quam ad me ſcripſerunt, ad pijſſimos ſanctiſſimosq. Xyſtum magnæ Romæ, & Maximianum ſanctæ eccleſiæ Conſtantinopolitanæ Epiſcopos: id quod integritatem tuam perſpicue noſſe neceſſarium fuit, ne ſorte aliqui, qui alia pro alijs ſæpe nugari ſolent, nonnullos ex fratribus conturbent, perinde ac ſi nos quæ contra Neſtorij blaſphemias ſcripſimus, iterum retractauerimus. Miſi autem exempla epiſtolarum, tum eius, quam ad Ioannem religioſiſſimum Antiochiæ Epiſcopum ſcripſi, tum illius rurſum, quæ de anathematiſmo blaſphemiarum Neſtorij, deq. eiuſdem depoſitione ipſe ad me miſit: vt integritas tua hæc omnia quàm exactiſſime pernoſcat; nec vllas alias litteras præter has, quiſpiam proferat. Saluta quæ tecum eſt fraternitatem. Te noſtra in Domino ſalutat.

CYRILLI EPISCOPI ALEXANDRINI ad Maximianum Epiſcopum Conſtantinopolitanũ epiſtola.

Religioſiſſimo ſanctiſſimoq. domino meo Maximiano Archiepiſcopo & patri, Cyrillus in Domino ſalutem.

XXXIX DVbium plane nullum erat, quin ſanctitatis tuæ preces omnino & ſemper efficaces eſſent: quandoquidem Saluator omnium prompte alacriterq. eorum votis annuere ſolet, qui ipſum diligũt, ita vt eam ob rem quilibet cum lætitia & exultatione dicere queat: Exaudiuit de tẽplo ſancto ſuo vocem meã, & clamor meus in conſpectu eius introibit in aures eius. Ecce enim, ecce diuulſa Eccleſiaſtici corporis mẽbra rurſum inter ſe coadunata ſunt, & iam nihil reliquũ eſt, quod miniſtros Euangelij Chriſti per diſcordiam ſeiungat. Omnes autem vna fide ornamur, cum Neſtorium impietatum inuentorem è ſacris ſeptis expulimus, & falſum paſtorem à nobili grege ſecluſimus. Et hoc quoque præclarum opus tuis precibus perfectum eſt. Cum ergo pijſſimi Imperatores de pace Eccleſiarum curam perneceſſariam ſuſceperint, nosq. ipſi vt id è medio faceſſeret, quod nos diuidebat, ac in diſcordia deti-

Pſal. 17. 6. 7.

A ωδὴ τ ἁγίας σιωνίδι. ἴσω δὲ κἀκεῖνο ἡ σὴ ὁσιότης εἰνεκεν μὲν ἦν ἐν δεχαῖς, πλεῖστα σπουδαλῶν, ὁ ἁλαβέστατος, καὶ φιλοχριστότατος ἐπίσκοπος Παῦλος τῶν καθυρημένων ἕνεκα, * Παλλαδίου τε, Ε Εὐθημέλου, Ἱμερίου, Ε Δωροθέου, καὶ ἑτέρων, τὰ ἐπ' αὐτοῖς δέοντος, διατινόμενος, μὴ ἑτέρως δυνασθῆ τῶν ἐκκλησιῶν εἰρήνη πρὸς πέρας, εἰ μὴ προστεθείη καὶ τοῦτο. ἐγὼ δ' ἔφην, ἀδυνάτῳ πράγματι ἐπιχειρεῖν αὐτόν· ἢ τοῦτο οὐκ ἐπιτραπήσεται ποτε παρ' ἡμῶν. μεμενήκασι γοῦν ἐν ᾧ καὶ νῦν εἰσι * χίσματι· καὶ * σχίσματι
οὐδεμία γέγονεν αὐτῶν μνήμη ἐν ταῖς εὐχαῖς ταῖς
B περὶ τῆς εἰρήνης τῶν ἁγίων ἐκκλησιῶν. μεχάφασι δὲ τῷ αὐτῷ θεσπεσίῳ, ὧν ἐπεμψαν πρός με, καὶ πρὸς τοὺς θεοσεβεστάτους, Ε ὁσιωτάτους ἐπισκόπους, τόν τε τῆς μεγάλης Ῥώμης Ξύστον, καὶ τὸν τῆς ἁγίας τῶν Κωνσταντινοπολιτῶν ἐκκλησίας Μαξιμιανόν. καὶ ὧν ἀναγκαίων ἀκριβῶς διδαχθῆναι παρὰ σοῦ πλείστα· ὡς αὐ μή τινες ἔτι περὶ αὐθ' ἑτέρων φλυαρῶν ἀφορμὰς, ταράξωσί τινας τῶν ἀδελφῶν, ὡς ἡμῶν δεδιηκμένων ἀκριβάμην τῶν Νεστορίου δυσφημιῶν. ἀπίστειλα δὲ Ε τὰ ἴσα τῶν θεσπεσίων, τῆς τε παρ' ἐμοῦ γεγραφότος πρὸς τὸν ἁλαβέστατον τῆς Ἀντιοχέων θεσπεσίου Ἰωάννου, καὶ τῆς
C παρ' αὐτοῦ γεγραφείσης πρός με ἐπὶ τῷ ἀναθεματισμῷ τῶν Νεστορίου δυσφημιῶν, ἃ τῇ καθαιρέσει αὐτοῦ, πρὸς ἀκρίβειαν ἀκριβῆ τῆς σῆς πλειότητος. ἃ ἐπεσχεθείσθω πᾶσι τοῖς πρόσθεν μηδέν. πρέπει γὰρ τὴν σὴν εὐλάβειαν. εἰ ἡ σὺν ἡμῖν ἐν * Χριστῷ πρεσβυτερίδιον. * μικρὸν

ΚΥΡΙΛΛΟΥ ΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ ΠΡΟΣ ΜΑΞΙΜΙΑΝΟΝ ΕΠΙΣΚΟΠΟΝ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΩΣ ΕΠΙΣΤΟΛΗ.

Τῷ ὁσιωτάτῳ, καὶ ἁγιωτάτῳ θεσπότῃ ἡμῶν, ἀρχιεπισκόπῳ, πατρὶ Μαξιμιανῷ, Κύριλλος ἐν κυρίῳ χαίρειν.

Οτι μὲν ἀμφίβολον, ὅτι πάντη τε, καὶ πάντως αἱ τῆς σῆς ὁσιότητος ἰσχύουσι πρεσβεῖαι· καταδῆλον γὰρ ἐπίσημον τοῖς ἀγαπῶσιν αὐτὸν ἅπασιν ἡμῶν σωτῆρ· ὥστε ἔκλαγεν καὶ ἐπὶ τούτῳ χαίροντά τι, καὶ ἀναστιρτῶντα, λέγων· ἤκουσεν ἐκ ναοῦ ἁγίου αὐτοῦ φωνῆς μου· Ε ἡ κραυγή μου ἐνώπιον αὐτοῦ εἰσελεύσεται εἰς τὰ ὦτα αὐτοῦ. ἰδοὺ γὰρ, ἰδοὺ τὰ διεστασμένα μέλη Ε τῆς ἐκκλησιαστικῆς σώματος, συμφθῆ πάλιν ἀλλήλοις· Ε ἁρμόζεται μὲν ἐδέησε εἰς ἀρχόντισσαν τοὺς ἱερουργοῦντας τὸ εὐαγγέλιον τοῦ Χριστοῦ. μιᾷ δὲ οἱ πάντες στόματι πίστεως, τὴν τῶν ἀθέσμων αἱρετὴν Νεστορίου ἐξω τῶν ἱερῶν ἐλάσαντες πολιβόλων· Ε ἀγέλης ἀληθοῦς ἀποσήσαντες τὸ ψευδόμενον. γέγονε δὲ Ε * πᾶσι ἐν τῶν σῶν καταρθω- * πᾶσι δὲ
μα πρεσβειῶν. ἐπεὶ τίνων φρονὶς αἰσχυναία γέγονε τῆς θεοσεβεστάτης βασιλείσσης ἡ περὶ τῶν ἐκκλησιῶν εἰρήνη, ἀχόμεθα ὅ τε ἡμεῖς αὐτὴν, ῥᾳδίᾳ μὲν ἐκ μέσου τὸ ἀφανίζον, Ε ἁρμόζουσι ἡμᾶς εἰς ἀφορεσιν, ἀνα-

ἀναλάμψαι δὲ φωτὸς δίκην τῷ θεοφιλεστάτῳ ἱερεῖ A detinebat, & pax Deo gratiſſima lucis inſtar eſ-
νῷ, ὁμολογουμένων ἐγγράφως, τοῦ θεοφιλεστάτου, fulgeret, ſummis votis expeteremus; cumq. ſan-
καὶ θεοσεβεστάτου τῆς Ἀντιοχέων ἐκκλησίας Ἰωάννου, ctiſſimus Deoq. dilectiſſimus Ioannes Anti-
καὶ τῶν σὺν αὐτῷ λαμπροτάτων ἐπισκόπων, ὅτι κα- ochiæ Epiſcopus, & ceteri qui cum ipſo erant re-
θῃρημένον ἔχουσι Νεστόριον, καὶ ἀναθεματίζουσι τὰς uerendiſſimi Epiſcopi ſcripto confeſſi eſſent, ſe
ἐκείνου αὐτῷ δυσφημίας, πέμψαι γράμματα Neſtorij depoſitionem ratam habere, impiaſq.
πρός τε τὸν θεοσέβειαν αὐτοῦ, καὶ τοὺς ἄλλους ἐπισκό- illius blaſphemias anathematizare; litteras com
πους, κοινωνικά· καὶ συνήφθημεν εἰς ὁμόνοιαν, συντε- munionis tum ad ipſius pietatem, tum ad cete-
χούσης πρὸς τοῦτο καὶ τῆς σῆς ὁσιότητος, καὶ ἁπάν- ros quoque Epiſcopos miſi: atque ita ſanctita-
των τῶν ἄλλων, ἐξ ὧν τὸ τῆς ἁγίας συνόδου γέγονε te tua, reliquiſq. omnibus, ex quibus perfectum
πλήρωμα. ἐπὶ γὰρ ἔριδος, καὶ φιλονεικίας κεφαλὴ παρ' ἡ- ſanctæ Synodi corpus cõſtitutum eſt, ad hoc an-
μῖν· ἀλλ' ἕνα σκοπὸν ἅπαντες ἐσχήκαμεν, πρὸς εἰρή- B nuentibus & concurrentibus, ad priſtinam de-
νην βλέποντα. καὶ εἴπερ ἠθέλησαν οἱ ἐξ ἀρχῆς ἡμῖν nuo reducti ſumus concordiam. Non enim apud
διχονοήσαντες, καὶ ἑαυτοὺς ἡμῶν ἀποτμήξαντες, οὐδ' nos contentio aut concertatio regnat; ſed vnum
ὅλως μέγονέ τις ἔρις, καὶ διαφορὰ τῶν ἐκκλησιῶν. omnes ſcopum ad pacem ſpectantem propoſi-
πλὴν εὐλογητὸς ὁ σωτὴρ, ὁ τὸν χειμῶνα καταπαύσας, tum habemus. Et ſi quidem voluiſſent illi, qui
καὶ τῇ τῆς ὁμοψυχίας ἡμῖν ἀπλοίας γαλήνην initio per diſcordiam à nobis deſciuerunt, ſeq. à
ἐχαρίσατο, καὶ πρεσβείαις τῆς σῆς ὁσιότητος, καὶ τῶν ἄλ- nobis ſeparârunt, nulla vmquam contentio ac
λων δὲ πάντων, οἷς πίστιν ἔχοντες ὀρθὴν, καὶ εἰλι- diſcordia Eccleſiarum extitiſſet. Verumtamen
κρινῆ τὴν ἐν πνεύματι, καὶ ἀληθείᾳ προσκύνησιν, benedictus Saluator noſter, qui hanc tempeſta-
καὶ λατρείαν πιστοῖν αὐτῷ. tem ſedauit, concordiæq. tranquillitatem reſti-
tuit, idq. per preces & interceſſiones ſanctitatis
tuæ & aliorum omnium, qui rectam ſinceramq.
Fidem habentes, illam in ſpiritu & veritate ado-
rationem ac ſeruitutem ipſi deferunt.

C

ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΟΥΑΛΕ-ριανὸν ἐπίσκοπον, κατὰ τῶν τὰ Νεστορίου φρονούντων.

EIVSDEM BEATI CYRILLI ad Valerianum Epiſcopum religioſiſſimum, * aduerſus eos qui iuxta Neſtorij dogmata ſentiunt.

* de Verbi incarnatione exegeſis.

Ἀπόχρη μὲν, ὡς ἔμοιγε, μᾶλλον δὲ καὶ ὡς ἔχει φύσεως τὸ ἀληθὲς, καὶ ἡ τῆς σῆς ὁσιότητος, εἴς γε τὸ δυνατὸν, καὶ μάλα γενναίως αὐτανασχέσθαι τῇ ἀκεραίᾳ τῆς πίστεως εὐκαιρουμένης. ψυχρολογοῦσι γὰρ χαριέντως, ἄνω που, καὶ κάτω πάντα κυκῶντες, καὶ συγχεόμενοι μὲν ἀδιεξικήτως λε- D πτῶς τῆς ἐνανθρωπήσεως τοῦ μονογενοῦς, καὶ κυρίου, τὸ μυστήριον, οὐ μὴν ἔτι καὶ συνιέντες αὐτὸ, ὡδηγεσπέμενοι δ', καὶ τοῦτο δόλως, πρὸς ἃ μὴ θέμις, καὶ φρονοῦντες τὰ διεστραμμένα. τὸ δέ γε πιγχάλεπον ἐκεῖνό ἐστιν ἐν τούτοις· ὑποκάθηται μὲν γὰρ τὸ ὀρθὸν βούλεσθαι φρονεῖν, καὶ δόκησιν ἑαυτῆς τῆς εἰς πάντα ῥοπῆς, καθάπερ τι πρόσωπον, ἐναρμόσασα, τὴν τῆς Νεστορίου δυσεβείας ἰὸν ἐγχέουσι τῆς τῶν ἁπλουστέρων ψυχαῖς. ἔοικασι δέ πως τοῖς τῶν ἀνθρωπίνων σωμάτων ἀκέσταις, ἤγουν ἰατροῖς, οἱ τοῖς τῶν φαρμάκων ἀχθέσι τὸ γλυκὺ προσαλείφουσι μέλι, τῇ δ' χρηστῷ ποιότητι, δι' ἧς πεφύκασι λυπεῖν τὴν αἴσθησιν ἐπαπατῶντες. ἀλλ' ἡμῖν γὰ τὰ νοήματα ἀγνοεῖται, τὸν ἔχοντες Χριστοῦ, κατὰ τὸν σοφώτατα εἰπόντα πάντα Παῦλον. εἰ μὲν γὰρ ἓν τις ὁ λέγων· ὡς ὁ ἐκ θεοῦ πατρὸς ἀπορρήτως γεννηθεὶς μονογενὴς θεὸς λόγος, ὁ καὶ αὐτὸν τῶν αἰώνων ποιητὴς, ἐνέχειν ἐπάρξεως ἔσχεν ἐκ τῆς ἁγίας παρθένου, ἔδοξεν ἂν αὐτῆς οὐκ ἔξω φέρεσθαι σκοποῦ τὸ χρεὼν λέγειν· εἰ πνεῦμα κατὰ φύσιν ἐστὶν ὁ τοῦ θεοῦ λόγος, πῶς ἂν δὴ σαρκὸς ἐγεννήθη, τοῦ κυρίου λέγοντος· τὸ γεγεννημένον ἐκ τῆς

SAtis quidem habet virium, vt puto, immo ve- XL.
ro vt natura etiam veritatis habet, vel ipſa
tuæ ſanctitatis vigilantia atque prudentia in
hoc, vt viriliter admodum vanis quorumdam
nugamentis certam veritatem obijcere queat.
Nugantur enim aniliter nonnulli, omniaq. ſur-
ſum ac deorſum permiſcentes, incarnati Vni-
geniti myſterium acute ſubtiliterq. exquirere
præſumunt: non quòd iam illud intelligant,
ſed quòd illud in id facile detorqueant quod non
licet, ac peruerſa ſentiant. Ceterum quod hac
in re periculoſiſſimum eſt, dum ſe recte ſentire
velle fingunt, dumq. opinionem, quaſi in eam
rem ſint propenſi, velut perſonam quamdam ſibi
circumponendo conciliant, Neſtorianæ impie-
tatis venenum ſimplicium animis infundunt.
Sunt autem homines iſtiuſmodi humanorum
corporum medicis non abſimiles. Hi enim phar-
macis ſuauibus mel immiſcere ſolent, vt dul-
cedinis qualitate eorum fallant perceptionem,
quæ ſuapte natura triſtitiam nauſeamq. indu-
cunt. At nos Chriſti ſenſum, iuxta ſapientis Pauli 1. Cor. 2. d. 16.
ſapientiſſimã ſententiam, habentes, eorũ cogita- 2. Cor. 2. b. 11.
tiones non ignoramus. Si quiſpiam enim vnigeni
tum Dei Verbum, quod arcano quodam inexpli-
cabiliq. modo ex Deo & Patre genitum eſt, ipſo-
rumq. ſæculorum conditor, ex ſacra Virgine ſub-
ſiſtentiæ initium habuiſſe diceret, videretur non
extra ſcopum tendere quod aſſerunt: Si Dei Ver-
bum ſuapte natura ſpiritus eſt, quomodo ex car-
ne natum eſt, cum Dominus dicat: Quod natum Ioan. 3. d. 6.

est ex carne, caro est? At quia doctrina de Christi mysterio alia incedit via, nimirum recta & erroris experte, & nihil peruersitatis habente;
1.Tim.1. 7. cur illi temere frustraq. nugantur, non intelligentes neque quæ dicunt, neque de quibus affirmant?

Nos igitur illud ipsum vnigenitum Dei Verbum, quod spiritus est, vtpote Deus, secundum
Ioan. 4. 6. 24. Scripturas, hominum salutis causa incarnatum & hominem factum asserimus: non quòd ex propria natura corpus sibi transmutauerit, aut ab eo quod erat, abscesserit, aut conuersionem alterationemve sustinuerit; sed quòd ex sancta Virgine corpus immaculatum assumpserit intelligenti anima prædituin, & illud incomprehensibili & inconfusa ac ineffabili prorsus vnione suum effecerit, vt non iam alterius cuiuspiã, sed suum ipsius proprium esse intelligatur. Ad hunc itaque modum vnigenitus Dei Filius in orbem ter-
Rom. 8. f. 29. rarum ingressus, tamquam primogenitus & in multis fratribus fuit; qui tamen quà Deus intelligitur, inter creaturas minime censetur. Quare cum dicitur natus & ex muliere, necessario secundum carnem simul infertur, ne à sancta Virgine subsistendi initium accepisse quispiam putet. Quamuis enim ante omne sæculum existat ille Deus Verbum Patri suo coæternus, & semper cum illo simul subsistens: attamen quando eiusdem Dei Patris beneplacito seruilem formam assumere voluit, tunc natiuitatem quoque secundum carnem ex muliere nobiscum subijsse dicitur. Quamobrem quod ex carne prodijt, id citra omnem controuersiam caro est; & quod ex Deo, Deus. Est autem simul ambo Christus, cum vnus sit Filius & Dominus vnà cum sua carne, non inanimi, vt dixi, sed anima intelligente prædita. Ne ergo nobis vnum Filium diuidant, seorsum Verbum statuentes, & alterum rursus filium seorsim, hominem illum qui ex muliere natus est, vt ipsi aiunt: sed cogitent Deum Verbum non homini coniunctum esse, sed ipsum dici hominem esse factum, semine Abræ,
Hebr. 2. 6. 16. iuxta Scripturas, apprehenso, fratribusque, solo peccato excepto, per omnia assimilatum. Hæc autem per omnia assimilatio consequens est vt habeat, & quidem præ ceteris, partum ex muliere: qui partus in nobis quidem humano more cogitatur, & secundum nos; at in Vnigenito, supra nostrum modum. Deus namque est incarnatus. Quare etiam Dei genitrix vocatur sancta Virgo. Quòd si dixerint, Deum & hominem simul coëuntes vnum constituisse Christum, vtriusque hypostasi inconfuse seruata, quæ tamen secundum rationem diuidatur: facile videas nihil illos hac in re quod verum certumq. sit sentire aut loqui. Neque enim, vt ipsi aiunt, Deus & homo simul concurrentes vnum Christum constituerunt; sed, vt modo dixi, Deus Verbum perinde atque nos carnis & sanguinis particeps effectum est, ita vt Deus homo factus esse, & carnẽ nostram sumpsisse, eamq. sibi propriam feciſſe intelligatur: vt quemadmodum quiuis nostræ conditionis homo ex anima & corpore conflatus vnus est, ita & ipsum quoque vnum esse

A τῆς σαρκὸς, σάρξ ἐστιν; ἐπεὶδὴ δὲ ὁ τοῦ Χριστοῦ μυστηρίου λόγος ἑτέραν εἶμον, ἤτοι ἀσφαλῆ, ἔχοντα τὸν εἰς δίκην, καὶ ἀπλανῆ, καὶ οὐδὲν ἔχοντα τὸ διάστροφον, αὐθ' ὅπου βασκολογοῦσιν εἰκῇ, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται; φαμὲν γὰρ, ὅτι ὁ μονογενὴς τοῦ θεοῦ λόγος, πνεῦμα ὤν, ὡς θεὸς, καὶ τὰς γραφὰς, ὅτι σωτηρία τῶν ἀνθρώπων ἐπε- *ὅλων κοίνωσή τι, καὶ ἐνανθρώπησεν, οὐκ ἐκ τῆς ἰδίας φύσεως αὐτὸς ἑαυτοῦ σῶμα μεταβαλὼν, ἀλλ' οὐδὲ ἐκστὰς τοῦ εἶναι, ὃ ἦν, ἢ τροπὴν, ἢ ἀλλοίωσιν ὑπομείνας, ἀλλ' ἐκ τῆς ἁγίας παρθένου τὸ ἄχραντον σῶμα λαβὼν ἐψυ- *μεταλαβὼν, B χωμένον νοερῶς, ἴδιον ἀποφήνας αὐτὸ καθ' ἕνωσιν ἀδιαίρετον, καὶ ἀσύγχυτον, καὶ ἄφραστον πᾶσιν, ὡς μὴ ἕτερόν τινος, ἀλλ' ἴδιον αὐτοῦ τοῦτο νοεῖσθαι. οὕτως εἰσῆλθεν εἰς τὸν κόσμον ὁ μονογενὴς, ὡς πρωτότοκος· καὶ ἐν πολλοῖς γίγνεται ἀδελφοῖς, ὁ ἀναίτιος τῆς κτίσεως, καθὸ νοεῖται θεός. ὅταν τοίνυν γεγεννῆσθαι λέγηται καὶ ἐκ γυναικὸς, ἀναγκαίως τὸ κατὰ σάρκα περιτιθέμενον· ἵνα μὴ ὑπάρξεως ἀρχὴν νοῆται λαβὼν ἐκ τῆς ἁγίας παρθένου· καί τι πρὸ τούτου ὑπάρχων αἰῶνος, ὁ παναίδιος, καὶ ἀεὶ συνυφεστηκὼς τῷ ἰδίῳ πατρὶ θεὸς λόγος· ἀλλ' ὅτι κατ' οἰκονομίαν C τοῦ πατρὸς τῶν ὅλων δούλης μορφὴν ἠθέλησε λαβεῖν, ὅτι καὶ δοκοῦσιν τῶν ἐκ γυναικὸς κατὰ σάρκα μεθ' ἡμῶν ὑπομεῖναι λέγεται. ὁμολογουμένως μὲν τὸ ἀπὸ σαρκὸς σάρξ ἐστι, τὸ δὲ ἐκ θεοῦ θεός· ἔστι δὲ καὶ *καὶ, κατὰ τὸν αὐτὸν ἀμφότερα Χριστὸς, εἷς ὢν υἱὸς, καὶ κύριος μὴ τῆς ἰδίας σαρκὸς αὐτοῦ, οὐκ ἀψύχου μᾶλλον, ὡς ἴσμεν, ἀλλ' ἐψυχωμένης νοερῶς. μὴ τοίνυν διαιρείτωσαν ἡμῖν τὸ ἕνα υἱὸν, ἀνὰ μέρος ἑκάτερον τὸν λόγον, καὶ υἱὸν ἕτερον, ἰδικῶς τι, καὶ ἀνὰ μέρος ἄνθρωπον τὸν ἐκ γυναικὸς, καθὰ φασὶν αὐτοί. ἀλλ' ἐννοείτωσαν, ὅτι οὐκ ἀνθρώπῳ συνῆφθη μᾶλλον ὁ θεὸς λόγος, ἀλλ' αὐ- D τὸς ἄνθρωπος γενέσθαι λέγεται, σπέρματος Ἀβραὰμ ἐπιλαβόμενος, κατὰ τὰς γραφὰς, καὶ ὁμοιωθῆναι κατὰ πάντα τοῖς ἀδελφοῖς, δίχα μόνης ἁμαρτίας. ἡ δὲ εἰσάπαν ὁμοίωσις ἔχει οὐ εἰκότως, καὶ πρό γε τῶν ἄλλων, τὸν ἐκ γυναικὸς τόκον· ἡ γοῦν τεκοῦσα μὲν ἐφ' ἡμῶν ἀνθρωπίνως, καὶ καθ' ἡμᾶς, ὅτι δέ γε τοῦ μονογενοῦς ὑπὲρ φύσιν· θεὸς γὰρ ὑπάρχοντος. τιμᾶται καὶ θεοτόκος καλεῖται ἡ ἁγία παρθένος. ἐὰν δὲ λέγωσιν, ὅτι θεὸς καὶ ἄνθρωπος συνελθόντες κατὰ ταυτὸν, ἀπτόλειπτον ἕνα Χριστὸν, Φυλαττομένης δηλονότι τῆς ὑποστάσεως E ἑκατέρου ἀσυγχύτως, τῷ δὲ λόγῳ διαιρουμένης, οὐδὲν ἀκριβὲς ὅτι τούτῳ φρονοῦσιν, ἢ λέγουσιν ἔστιν ἰδεῖν. οὐ γὰρ, καθὰ φασὶ, θεὸς καὶ ἄνθρωπος συνελθόντες, ἀπτόλειπτον ἕνα Χριστὸν, ἀλλ', ὡς ἔφθημεν ἤδη, θεὸς ὢν ὁ λόγος, ἀνθρωπίνης ἡμῶν μετέσχεν αἵματος, καὶ σαρκὸς ἵνα θεὸς ἀνθρώπους ποιῇ, καὶ τὴν ἡμετέραν σάρκα λαβὼν, ἐξ ἰδίων αὐτὴν ποιησάμενος· ἵνα, καθάπερ ὁ καθ' ἡμᾶς νοούμενος ἄνθρωπος, ἐκ ψυχῆς καὶ σώματος συνεστὼς, ἕις ἐστι, οὕτω καὶ αὐτὸς εἷς ὁμο-

λογῆται

λογῆται ὑπάρχειν καὶ ψυχὴν, καὶ νοῦν· μία γὰρ ὁμολογεῖται φύσις ἀνθρώπου, ἡ ὑπόστασις, κἂν ἐκ διαφόρων νοῆται, καὶ ἐξ ἑτεροειδῶν πραγμάτων· ἑτερόφυες μὲν γὰρ ὁμολογουμένως, ὡς πρός γε ψυχὴν, τὸ σῶμά ἐστιν, ἀλλ' ἴδιον αὐτῆς, καὶ συναπτικὸν τῆς ὑποστάσεως τοῦ ἑνὸς ἀνθρώπου. καὶ νῦν μὲν, καὶ θεωρίᾳ, τὸ διάφορον τῶν ὀνομασμένων οὐκ ἀσυμφανές· ἡ δέ γε σύνοδος, ἥτις συνδρομὴ, τὸ ἀδιάτμητον ἔχουσα, ἓν δοκοῦσι ζῶον τὸν ἄνθρωπον. ὁ τοίνυν μονογενὴς τοῦ θεοῦ λόγος, οὐκ ἄνθρωπον προσλαβὼν, προῆλθεν ἄνθρωπος, ἀλλὰ, καί τι τῷ καὶ θεοῦ πατρὸς ἀπορρήτου ἔχων γόνιμον, διὰ τοῦ ἁγίου, καὶ ὁμουσίου πνεύματος ἑαυτῷ δημιουργήσας ναὸν, γέγονεν ἄνθρωπος. πιστεύεται καὶ εἰς νοῆται, κἂν τῇ θεωρίᾳ, τῇ καθ' τὸν λόγον, ἑτερόφυες ὂν παρ' αὐτὸν τὸ σῶμα αὐτοῦ. ὁμολογεῖσθαι δὲ πανταχοῦ, ὅτι μὴ ἄψυχον ἦν, ἀλλ' ἐψύχωτο ψυχῇ νοερᾷ. Ἦκουσι γέ μοι εἰς τοῦτο δυσωπλῆξίας ἐπῳδόμενοί τινες, ὡς μὴ καταδέξασθαι λέγειν, ὡς ἂν πνι ἐν τῷ ὁσπαρθένε πεζῇνπι ἐνοικήσαντα τὸν θεῖον λόγον, τοῦτον δοκεῖν. ἀλλ' ὦ βέλτιστοι, φαίην ἂν αὐτοῖς, τὸ παρακεῖσθαί τι, καὶ ἐνοικεῖσθαι τὸν τοῦ θεοῦ λόγον, ἐγκαπικῆπαι δὲ μᾶλλον ἀνθρώπῳ, καθάπερ ἁμέλει καὶ ἐνί τῶν ἁγίων προφητῶν. ὁ δέ γε τοῦ καθ' ἡμᾶς μυστηρίου λόγος, ὡς ἐν τοῖς ἀποστόλοις βεβοὴ προδεδήλωται, αὐτὸν βούλεται, τὸν ἐκ θεοῦ πατρὸς γνησίως λόγον, σάρκα γενέσθαι, καθ' ἃς γραφὰς, οὐχ ὡς μετάπτωσιν φυσικὴν, ἤγουν τροπὴν, ἢ ἀλλοίωσιν ὑπομείναντα, τὸν εἰς σάρκα φημὶ, ἀλλ' ὅτι σάρκα, ἐψυχωμένην νοερῶς, ἰδίαν ἐποιήσατο, καὶ αὐτὸς προῆλθεν ἄνθρωπος, οὐκ ἀνθρώπῳ συνὼν, ἀλ' ἀνθρώπου ἐφάνη, καθά φασι. τὸ δὲ καὶ δοκεῖσθαι λέγειν τὸν ἐσχηκότα τὴν ἐνοίκησιν, ὡς αὐτοὶ διατείνονται, τοῦτο δὲ παρ' ἡμῶν δοκεῖ βλακικῶς, πῶς οὐχ ἁπάσης ἐμβριθοῦς δοκοῦσιν ἔχειν; μάχεται δὲ τῷ σκοπῷ τῆς θείας γραφῆς. ὁ μὲν γὰρ θεσπέσιος Παῦλος τὸν τοῦ θεοῦ λόγον, ἐν μορφῇ, καὶ ἰσότητι τῇ πατρὸς ὄντα, φησὶν, οὐχ ἁρπαγμὸν ἡγήσασθαι τὸ εἶναι ἴσα θεῷ· ἑαυτὸν δὲ μᾶλλον κενῶσαι, καὶ μορφὴν δούλου λαβεῖν, καὶ ἐν ὁμοιώματι ἀνθρώπων γενέσθαι, ὡς ἄνθρωπον, ταπεινῶσαί τε ἑαυτόν. οἱ δὲ πρὸς πᾶν τοὐναντίον μεθιστάντες τὰ πράγματα τὴν φύσιν, καὶ τῆς ἀληθείας τὸν δρόμον ἀποκαμπύλοντες, θεοποιῆσθαί φασιν ἄνθρωπον. ἆπτε τίς ὁ κενώσας ἑαυτὸν, ὦ βέλτιστοι, καὶ πῶς ταπεινώσας; ποῖον, εἰπέ μοι, λαβὼν τοῦ δούλου μορφήν; αἰσχυνόμεθα γὰρ ἡμῖν, ὡς ἔοικεν, ὁ παρ' αὐτῶν λόγος ἐκ τῆς καθ' ἡμᾶς ταπεινότητος ὑψούμενον ἄνθρωπον, ἢ ἐκ τῆς καθ' ἡμᾶς κενώσεως εἰς τὸ πλῆρες τῆς θεότητος ἀναβαίνοντα, καὶ ἐκ τῆς τοῦ δούλου μορφῆς μεθιστάμενον εἰς δεσποτικήν. πῶς οὖν ἄρα κεκενῶσθαί φασι τὸν μονογενῆ, ἢ πῶς τὴν ἡμῶν ὑπομεμενε ταπείνωσιν, ἐκ ἔχω νοεῖν· εἰ μὴ ἄρα κεκενῶσθαί φασιν αὐτὸν, ὅτι τῇ ἰδίᾳ δόξῃ πεπύμκε τὸν ἄνθρωπον. ἢ πῶ-

A "ἑνωσις

B

"ἕως πρὸ

"συναλῖσι

C "ἐγκατοικῆσαι

"αὐτάρκως

D

"ἁρπαγμὸν

E

esse & Filium & Dominum fateamur. Vna namque hominis est natura, & vna hypostasis, etiam si ex rebus diuersis, specieq. differentibus constituatur. Palam est enim corpus esse quiddam ab anima diuersum, sed tamen proprium ipsius, & vnà cum ipsa vnius hominis hypostasim plene constituere. Et quamuis secundum mentem & cogitationem, prædictorum discrimen non sit obscurum; attamen illa coitio, seu concursio, cum sit indiuisa, vnum animal, hominem ipsum efficiunt. Itaque vnigenitum Dei Verbum non homine assumpto prodijt homo; sed quamuis ineffabilem ex Deo Patre generationem haberet, templo per Spiritum sanctum sibi consubstantialem constructo, homo factum est. Vnus proinde intelligitur, etiam si corpus quod assumpsit, ipsa rationis contemplatione diuersæ sit ab ipso naturæ. Vbique vero fateamur non inanime fuisse, sed anima intelligente præditum.

Audio nihilominus quosdam in eam vesaniam prolapsos esse, vt dicere non vereantur, Deum Verbum in illo homine ex Virgine nato perinde ac in quodam filio inhabitasse, eumdemq. sua illa inhabitatione deificasse. Sed, ò boni viri, non hoc est, inquam, Dei Verbum incarnatum, vel hominem factum esse; sed potius in homine non secus ac in aliquo sanctorũ Prophetarũ habitasse. Enimuero admirabilis illius secundũ nos mysterij ratio, vt paulo superius monuimus, illud ipsum Dei Patris Verbum carnem, secundum Scripturas, factum docet: non quòd naturalem aliquam mutationem aut alterationem sustinuerit, aut in carnem versum sit; sed quòd carnem anima rationali vegetatam sibi adsciuerit, homoq. processerit; non quòd homini sit coniunctum, aut in homine inhabitauerit, vt ipsi dicunt. Porro illum, in quo habitarit, dicere deificatum fuisse, vt ipsi asserunt, (id enim nos prorsus respuendum censemus) quomodo non summæ stultitiæ significationem habet? Pugnat enim cum sacrarum Scripturarum scopo: quandoquidem diuinus Paulus Deum Verbum in forma & illa per omnia Dei Patris æqualitate constitutum, non rapinã arbitratum dicit æqualem se esse Deo; verum semetipsum exinaniuisse, seruiq. forma accepta in similitudinem hominum factum esse, vtpote hominem, ac semetipsum humiliasse. Illi vero rerum naturam ad quiduis contrarium detorquent, vimq. veritatis impie adulterantes, hominem deificatum asserunt. Verum si res ita habet, quis nam quæso semetipsum exinaniuit? quomodo præterea seipsum humiliauit? qualem, dicite mihi, serui formam accepit? Etenim hæc illorum doctrina hominem videlicet inducit, qui ex nostra humilitate in sublime euectus sit, quiq. ex nostra exinanitione in Deitatis plenitudinem euaserit; necnon ex forma seruili in dominicam formam transierit. Equidem quomodo vnigenitum Dei Filium exinanitum, quomodo item humanæ naturæ humiliationem sustinuisse dicant, omnino intelligere non valeo: nisi forte per hoc exinanitum asseuerent, quòd hominem gloriæ suæ participem fecerit. Verum si alterum honorans, Philip. 2.

ipſe honoris ſui detrimentum facit; ſi alterum glorificans, ipſe exinanitur: cui dubium eſſe poteſt, quin præſtabilius illi fuerit neque honorem cuiquam, neque vero gloriam illum tribuere? Niſi enim hominem, quem ſibi, vt ipſi loquuntur, proprium fecit, honoraſſet, eumdemq. gloria ſua cumulaſſet, in propria excellentia conſtans perſtitiſſet. An non ea cuique riſu digna, & extremæ ſtultitiæ plena videantur, quæ illi & ſentire ſtatuerunt, & eloqui audent? At vero ſermo veritatis nullo modo quidquam aliquando exinanitum cenſebit, ſi id ipſum antea ſecundum naturam ſuam plenum non erat: neque rurſum humiliatum, niſi illud in ſublimi & ſummo poſitum, in id poſtea deſcenderit quod prius non erat: illum præterea qui ſerui formam acceperit, prorſus intelliget antequam illam acceperit, naturalem libertatem habuiſſe: & eum qui homo ſit factus, fuiſſe hominem priuſquam factus ſit, non agnoſcit. Quamobrem cum ſacra & diuina Scriptura exinanitionem, ſeruilemq. formam, necnon & humanitatem nominet, eumq. qui hæc voluntarie ſuſcepit, Dei Patris Verbum appellet; quomodo iſti eximiam illam admirandæ huius diſpenſationis ſapientiam in contrarium ſenſum detorquentes, hominem quemdam deificatum eſſe contendunt, ita vt iam Chriſtiani nulla re ab ijs differant, qui prætermiſſo creatore adorant creaturam? Numquid ſanctos Angelos quoque, qui, vt diuinæ litteræ teſtatum faciunt, Primogenitum in terrarum orbem inductũ adorare iuſſi fuerunt, vnà etiam nobiſcum erraſſe concedent? At quomodo, obſecro, Primogeniti nomen Vnigenito attribuere licebit, ſi vere incarnatus non fuit? Nam ſi verum eſt illud, Vt in multis fratribus; tum certe conuenienter primogenitus intelligitur, cum ad fraternitatem proculdubio noſtram deſcendit, cum homo noſtri ſimilis factus eſt, per omnia, ſolo peccato excepto, fratribus aſſimilatus. Nobis autem ad pietatem ſatis eſt vt cogitemus & intelligamus, carnem, quæ Dei omnia viuificantis peculiaris effecta eſt, viuificam ipſius Verbi virtutem & operationem obtinere; gloriamq. ineffabilem & inacceſſibilem conſecutam eſſe.

Rom. 1. d. 25.

Hebr. 1. b. 6.

Rom. 8. d. 29.

Hebr. 2. c.

Ceterum qui hoc modo ſentire propoſitum habent, eos & alias quoque calumnias in ſacras litteras afferre mirum non eſt, dum perſonę Vnigeniti, quas à Iudæis ſuſtinuit iniurias, & ipſam præterea carnis mortem quã pertulit, adimunt; easq. illi qui ex muliere, veluti alteri ſeorſum filio adſcribunt. Ipſis namque propoſitũ eſt, neſcio quo modo, per viam gradientibus quę ad pietatẽ recta non eſt, præcipitari in abruptũ inferni, & in inferni profundum, ſicut ſcriptum eſt. Sane quidem impatibilis & penitus impalpabilis eſt diuinitas. Neque enim eſt corporea, ſed vltra omnẽ creaturam viſibilem atque intelligibilem, & in incorporea & immaculata & intractabili & incomprehenſibili natura. Sed quia, cum vnigenitũ Dei Verbum corpus ex ſancta & Dei genitrice Virgine ſuſcepiſſet, ſuſceptumque, vt ſæpenumero iam monui, proprium ſibi feciſſet; ſemetipſum pro nobis Deo & Patri immaculatam hoſtiam

Ex Prouer. 9. & 16.

Epheſ. 5. a. 2.

εἰ τιμῶν ἀδικεῖται, καὶ κενοδοξίαν δοξάζων, πῶς οὐκ ἄμεινον ἐρεῖ τις εἶναι τὸ μηδὲ τιμᾶν αὐτὸν, μή τι μᾶλλον δόξαν τινὶ νέμειν; ἔμφυτον γὰρ αὐτοῖς ἰδίαις ὑπερηφανίαις, μή τι τιμήσας, μή τι δοξάσας τὸν, ὡς αὐτοί φασιν, οἰκειωθέντα αὐτῷ ἄνθρωπον. ἆρ' οὐ γέλωτος ἄξια παντὶ τῷ φανῆναι, καὶ ἀβελτηρίας ἔμπλεω τῆς ἐσχάτης, ἃ φρονεῖν ἐγνώκασι, καὶ θαρσοῦσι λαλεῖν; ἀλλ' ὅγε τῆς ἀληθείας λόγος οὐκ ἂν ὑποπτεύσαί τι κεκενῶσθαι πώποτε, μὴ οὐχὶ πλήρεις ὄν κατ' ἰδίαν φύσιν. οὐδ' ἂν νοοῖτο πεπηρῶσθαί τι, μὴ οὐχὶ ὅλῃ πάντως ὑψοῦσθαι, καὶ ἀνωτάτω κείμενον, εἶτα καταφοιτῆσαι εἰς ὅπερ οὐκ ἦν· τὸν δέ γε δούλου λαβόντα μορφὴν, εἰσεπᾶν που πάντως περὶ αὐτῆς ἔχοντα τὸ κατὰ φύσιν ἐλεύθερον· καὶ τὸν γενόμενον ἄνθρωπον, οὐκ οἶδεν ὄντα τοῦτο πρὶν γενέσθαι. τῆς τίνων αἰτίας, καὶ θεοπνεύστου γραφῆς, κένωσιν ὀνομαζούσης, καὶ δούλου μορφὴν, καὶ μέν τι καὶ ἄνθρωπότητα, καὶ τὸν πάντα ἐθελουσίως ὑπομένοντα λεγούσης τὸν ἐκ θεοῦ πατρὸς λόγον εἶναι, τὰ θεομισέστατα αὐτοὶ πρὸς τὸ ἑαυτῶν τῆς οὕτω πεφυρμένης εἰκονομίας τὸ ἀνύχνες, ἄνθρωπον πεποιῆσθαι λέγοντες· ἵνα μηδὲν ἔτι διαφέρωσι χριστιανοὶ τῶν τῇ κτίσει λελατρευκότων παρὰ τὸν κτίσαντα; ἢ τάχα που παλαιῆσθαι δώσουσι μεθ' ἡμῶν καὶ αὐτοὺς τοὺς ἁγίους ἀγγέλους· οὓς δὴ προσπτύσσεσθαι φησὶ τὸ χάραγμα τὸ ἱερὸν προσκυνῆσαι τὸν πρωτότοκον, εἰσαχθέντα εἰς τὴν οἰκουμένην; τὸ δέ γε πρωτότοκος ὄνομα πῶς αὖ ἁρμόσαιμεν μὴ ἐναν θρωπήσαντι τῷ μονογενεῖ; εἰ γὰρ ἔστιν ἀληθὲς τὸ, ὡς ἂν πολλοῖς ἀδελφοῖς, ἄρα εἰκότως νοεῖται πρωτότοκος, ὅτι κατέβη πρὸς ἀδελφότητα, δηλονότι τὴν πρὸς ἡμᾶς, ὅτι καθ' ἡμᾶς γέγονεν ἄνθρωπος, ὁμοιωθεὶς κατὰ πάντα, χωρὶς ἁμαρτίας. ἀποχρῆ δὲ πρὸς εὐσέβειαν ἡμῖν τὸ λογίζεσθαι, καὶ νοεῖν, ὅτι θεοῦ γνησίαν σάρκα ζωοτοκοῦσαν τὰ πάντα, τὴν ζωοποιὸν αὐτοῦ δυνάμιν, καὶ ἐνέργειαν ἔχει· καταπλαγῆναι δὲ καὶ δόξαι ἄρρητον, καὶ ἀπερόσβλητον. ἀπήχθεσθαι δὲ οὐδεν τοῖς, οὐχὶ τοῦτο φρονεῖν ἐγνώκασι, καὶ ἑπέρχεσθαι τοῖς ἱεροῖς δόγμασιν ἐπάρατον συκοφαντίαν, ἀποφέρουσι μὲν ἐκ προσώπου τοῦ μονογενοῦς, ἃς ὑπομεμένηκεν ὑπὸ τῶν ἰουδαίων παροινίας, ἐξ αὐτὸν ὅπη τούτοις τὸν κατὰ σάρκα θάνατον, ἀποτίνουσι δὲ ὥσπερ ἐγὼ κατ' ἰδίαν ἑτέρῳ τῷ ἐκ γυναικός. δοκεῖ γὰρ αὐτοῖς, οὐκ οἶδ' ὅπως, ἀφ' τῆς εἰς δυσέβειαν οὐκ ἀγνοίας ὁδοῦ πρὸς πίστιν ὀρθοῦ κατανεῦσαι, καὶ εἰς ἁδὲ συνθήκας, καὶ τὸ γεγραμμένον. ἔστι μὲν γὰρ ὁμολογουμένως ἀπλοῦς τὸ θεῖον, καὶ ἀσύνθετον παντελῶς· ὅτι μὴ καὶ σῶμά ἐστιν, ἀλλ' ἐπέκεινα πάσης κτίσεως ὁρατῆς τε, καὶ νοητῆς, καὶ ἐν αἰσθητῷ, καὶ ἀχράντῳ, καὶ ἀψαύστῳ, καὶ ἀπεριοδεύτῳ φύσει. ἐπεὶ δὲ ὁ μονογενὴς τοῦ θεοῦ λόγος, σῶμα λαβὼν ἐκ τῆς ἁγίας, καὶ θεοτόκου παρθένου, καὶ, ὡς ἔφην ἤδη πλειστάκις, ἴδιον αὐτὸ ποιησάμενος, ἵνα ὑπὲρ ἡμῶν προσενέγκῃ εἰς ὁσμὴν εὐωδίας τῷ θεῷ καὶ πατρί.

A

B

C

D

E

ᵛ πτωτικῶς

ˣ ἁμάσαιμεν

ˣ τοὺς γε τοιούτους ἐγνωκότας,

πικῶς, ὡς ἄμωμον ἱερεῖον, πύτῃ τι καὶ ὑποφαίνειν
λέγειν πρὸς ἡμῶν τὰ εἰς τὴν σάρκα αὐτοῦ γεγενόσθαι.
οὐ γὰρ ἴδιόν ἐστι τὸ σῶμα, πύτῳ ἂν εἰκότως προσχρέ-
φοιτο καὶ τὰ αὐτοῦ πάντα, δίχα μόνης ἁμαρτίας.
σὺκοῦν ἐπιδήπερ ἐνανθρωπήσας ἓν ὁ θεῖος λόγος,
μεμένηκε μὲν ἀπαθὴς θεϊκῶς, οἰκειούμενος δ' ἀναγ-
καίως τὰ τῆς ἑαυτοῦ σαρκὸς, παθητὰ λέγειν τὰ κατ'
σάρκα, καί τι τοῦ παθητὰ ἀπιέναι ὢν, καθὸ νοεῖ-
ται θεός. Διαβάσεις οὖν δόκησις ἀποφέρει τῆς ἀλη-
θείας αὐτοὺς, σὺκ ἐνορῶντας, ὅτι παρῆκται μὲν τὸ
ἀπαθὲς αὐτῷ, καθὸ ὑπάρχει, καὶ ἔστι θεὸς, προσ-
χρᾶται δὲ καὶ τὸ παθητὰ ὑπὲρ ἡμῶν κατ' σάρκα,
καθὸ θεὸς ὢν φύσει, γέγονε σὰρξ, ἤτοι τέλειος ἄν-
θρωπος. τίς γὰρ ἓν ὁ λέγων πρὸς τὸν ἐν οὐρανοῖς πα-
τέρα, καὶ θεόν· θυσίαν, καὶ προσφορὰν σὺκ ἠθέλη-
σας, σῶμα δὲ κατηρτίσω μοι· ὁλοκαυτώματα, καὶ
περὶ ἁμαρτίας, σὺκ ηὐδόκησας· τότε εἶπον, ἰδοὺ ἥκω
τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου; ὁ γὰρ ἔχων σώματος,
ὡς θεὸς, ἑαυτῷ τὸ σῶμα κατηρτισθαι φησιν, ἵνα
τοῦτο ὑπὲρ ἡμῶν προσενέγκας, τῷ ἰδίῳ μώλωπι
πάντας ἡμᾶς θεραπεύσῃ, κατ' τὸν τοῦ προφήτου
φωνήν. πῶς δὲ καὶ ἵνα ὑπὲρ πάντων ἀποθάνῃ, ὁ
πάντων ἀναίτιος, εἰ ἁπλῶς τινος ἀνθρώπου νοεῖται
τὸ πάθος; εἰ δὲ πέπονθεν ἀνθρωποπρεπῶς, ὡς τὰ τῆς
ἑαυτοῦ σαρκὸς οἰκειούμενος παθήματα, τότε δὴ, τότε
φαμὲν, καὶ μάλα εἰκότως, ὡς τῆς ἀπάντων ζωῆς
ἀναίτιος ὁ ἐκ θεοῦ νοεῖται κατ' σάρκα θανάτου· οὐχ ὡς
ἐκ θεοῦ ὄντος τῶν καθ' ἡμᾶς, εἰ καὶ γέγονε καθ' ἡμᾶς·
ἀλλ' ὅτι θεὸς ὢν φύσει, ἀνθρωπός τε, κατ' ἐνανθρώ-
πησιν, κατ' τὴν τῶν πατέρων ὁμολογίαν. εἰ δὲ ἀπο-
φέρουσί τινες τοῦ μονογενοῦς, ὡς ἀκαλλὲς, καὶ ἀνάρ-
μοστον, καὶ ἀπρεπὲς αὐτῷ, τὸ κατ' σάρκα πάθος, ἀναι-
ρείτωσαν ὁμοίως αὐτοῦ καὶ τὴν ἐκ τῆς ἁγίας παρθέ-
νου κατ' σάρκα γέννησιν. εἰ γὰρ ἔστι τῶν ἀπρεπῶν αὐ-
τῷ τὸ σαρκὶ λέγεσθαι παθητὸν, πῶς οὐ καὶ γε τοῦτο
τὸ πρῶτον, τυπτέσθαι, ἡ κατ' σάρκα γέννησις, ἢ, καὶ
ἀπλούστερον εἰπεῖν, ὁ τῆς ἐνανθρωπήσεως τρόπος;
εἴχετο δὴ οὖν τὸ χριστιανῶν μυστήριον· καὶ μεμα-
ταίωται λοιπὸν ἡ τῆς σωτηρίας ἐλπίς. Ἀλλὰ γὰρ
πῶς, φησὶ, πάθοι ἂν ὁ παθητὸν σὺκ ἐκ φύσεως; ἀπαθὴς
μὲν οὖν, ὡς ἔφην, ὁμολογουμένως κατ' ἰδίαν φύ-
σιν ὁ ἐκ θεοῦ λόγος· λέγεται δ' οὖν σαρκὶ τῇ ἰδίᾳ
παθητὸν, κατ' τὰς γραφάς· ἓν γὰρ αὐτὸς ἐν τῷ πά-
σχοντι σώματι. καὶ πιστώσεταί σε γράφων ὁ Πέτρος
οὕτω αὐτός· ὃς τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν ἐν τῷ
σώματι αὐτοῦ ἐπὶ τὸ ξύλον. σὺκοῦν ἀπαθὴς μὲν ὁ
λόγος, καθὸ φύσει νοεῖται θεός· αὐτός γε μὴν νοεῖ-
ται κατ' οἰκείωσιν οἰκονομικὴν τὰ τῆς σαρκὸς αὐτοῦ
παθήματα. ἐπεὶ, τίνα τρόπον ὁ ἀναίτιος πάσης κτίσεως,
ὁ δι' οὗ γεγόνασιν ἅπαντα, θάνοι τι, καὶ ἐξουσίᾳ, θάνοι τι, καὶ
κυριότητος, ἐν ᾧ τὰ πάντα συνέστηκε, πρωτότοκος ἐκ νεκρῶν,

A στiam in odorem ſuauitatis obtulit: fit ea de cauſa, vt ea omnia quæ in eius carnem facta ſunt, etiam ipſum ſuſtinuiſſe dicamus. Nam cuius eſt corpus proprium, iure illi etiam omnia quæ ſunt corporis, ſolo excepto peccato, tribuuntur. Igitur quoniam Deus Verbum poſteaquam homo factus eſt, manſit quidem ſecundū naturam diuinam impatibilis, ea tamen quæ carnis erant, neceſſario veluti propria ſibi fecit: ideo quæ ſuæ carnis erant pertuliſſe dicitur, etiam ſi ſecundum diuinam naturam nulli penitus paſſioni eſſet obnoxius. Vnde falſa pietatis perſuaſio à veritate eos abducit. Non enim animaduertunt,
B impatibilitatem quidem illi manſiſſe quatenus erat ab initio & eſt Deus; ſed tamen quod ſecundum carnem pro nobis pertulit, illi adſcribitur, quatenus Deus natura exiſtens, factus eſt caro, hoc eſt, perfectus homo. Nam quis, quæſo, erat, qui ad Patrem qui eſt in cęlis, ac Deum loquebatur, dicens: Sacrificium & oblationem noluiſti, *Hebr.10.a.* corpus autem aptaſti mihi; holocautomata & *5.ex Pſal.* pro peccato noluiſti. tunc dixi, Ecce venio, vt *39.*
C faciam Deus voluntatem tuam. Qui enim corporis expers erat vt Deus, corpus ſibi aptatum fatetur, vt eo pro nobis oblato, ſuo nos omnes li- *Eſai.53.a.* uore, iuxta Prophetæ vocem, ſanaret. Quo pacto etiam vnus pro omnibus mortuus eſt, qui iu- *2.Cor.5.c.* ſtum pro omnibus pretium exolueret, ſi illa paſ- *14.* ſio puri cuiuſpiam hominis fuiſſe putatur? Quòd ſi ſecundum humanam naturam eſt paſſus, vt qui ſuę carnis paſſiones ſibi proprias fecit, ſibiq. vindicauit; tunc demum vnius mortem ſecundum carnem, iuſtum pro omnium hominum vita pretium fuiſſe rectiſſime aſſerimus: non quòd mors illa vnius vulgaris hominis noſtri ſimilis fuerit, etiam ſi noſtri ſimilis factus ſit; ſed quòd cum per naturam Deus eſſet, incarnatus homoq. factus ſit, ſecundum ſanctorum Patrum confeſſionem. Quòd ſi ſunt qui ob id paſſionem
D ſecūdum carnem Vnigenito adimunt, quòd turpis, incongrua, indecensq. videatur; adimant ipſi pari ratione & ipſam quoque ſecundum carnem ex Virgine natiuitatem. Nam ſi illi turpe eſt quòd carne paſſus eſſe dicitur; quomodo non ante hoc turpis erit illa ſecundum carnem natiuitas, quæ paſſionem antecedit; aut, vt ſemel dicam, ipſius humanationis modus? Perijt itaque hac ratione vniuerſum Chriſtianorum myſterium; &, quod hinc conſequitur, totius ſalutis noſtræ ſpes inanis redditur.

Sed dixeris: Quomodo pati id poteſt, quod nulli paſſioni eſt obnoxium? Illud igitur ex Deo
E Verbum proculdubio, vt iam dictum eſt, ſecundum propriam naturam nullatenus eſt patibile: dicitur tamen ſecundum Scripturas propria carne paſſum, quoniam erat in patiente corpore. Quod beatus Petrus confirmat, hunc in modum de illo ſcribens: Qui peccata noſtra pertulit *1.Petri.2.* in corpore ſuo ſuper lignum. Quocirca licet Verbum, cū vt Deus ſecundum naturā conſideratur, ſit impatibile; ſecundum diſpenſatoriam tamen appropriationem, paſſiones carni competentes

ipſius propriæ cenſentur. Alioqui quomodo ille primogenitus omnis creaturæ, ille per quem facti *Coloſſ.1.c.* ſunt Principatus & Poteſtates, Throni & Dominationes, & in quo conſiſtunt omnia, factus eſt primo- *15.*

genitus ex mortuis,& primitiæ dormientium, ſi
Deus Verbum corpus,quod pati natum erat,ſibi
proprium non fecit? Quemadmodum autem
Deus ex muliere ſecundum carnem ortus, no-
ſtram ſibi humanitus natiuitatem appropria-
uit, quamuis propriam ex Patre natiuitatem ha
beret: ita idem etiam carne dicitur pati ſecun-
dum nos, & humanitus, etiamſi vt Deus in-
telligitur, nulla patibilitas in illum ex natura
conueniat. Ad hunc namque modum Chriſtus
agnoſcitur: ad hunc modum etiam cum Patre
conſidet; non vt homo per Dei Verbi inhabita-
tionem honoratus;ſed vt vere Filius etiam tum,
quum homo eſt factus. Siquidem præeminentiæ
dignitas,quę eſſentialiter illi ineſt,integra ei ſem
per permanſit,etiamſi diſpenſatorie in ſerui for
ma apparuerit. Quare, vt inquit,licet noſtræ na-
turæ particeps fuerit vt homo, cum hoc ipſo ta-
men ſupra omnem creaturam erat vt Deus.

Ceterum audiui quemdam, qui cum reditus
illius in cælum cauſam exponeret,dicebat abijſſe
illum in locum tutum, nulliq. violentiæ expoſi-
tum; tum ea rurſum dignitate & prærogatiua
potitum vt cum Patre conſidèret,vbi,ait,naturæ
noſtræ aduerſarius propius ad ipſum accedere,
inſidijsq. eumdem rurſus impetere non poteſt.
Ergo cælum factũ eſt illi pro munimine;& receſ-
ſus ille à nobis,de quo gloriamur,non aſſumptio
fuit,ſed potius fuga? Timebat ſcilicet fortaſſis,
ne malignus ille alterũ ei laqueum inijceret; ac
niſi aſcendiſſet, etiam poſt reſurrectionem eiuſ-
dem inſidijs pateret. Quis,obſecro,ab huiuſmo-
di ſordibus quàmlongiſſime non abſcedat? Quis
adeo turpia verborum portenta non auerſetur;
& ijs qui huiuſmodi nugas tenere,aut docere au-
dent, non multam ſalutem dicat? Apage cum
ſceleratiſſima iſta ſordidiſſimaq. ſententia, qua
nihil anilius, nihil ſtultius excogitari poterat.
Rem enim tantam ad eam ineptiam redigunt, vt
nihil eſſe turpius poſſit. Etenim cum Chriſtus
noſtræ conditionis diſpenſationem conſummaſ-
ſet, ſatanamq. protriuiſſet, & omnem eius vim
fregiſſet, ac mortis imperium deſtruxiſſet, nouã
viuentemq. nobis viam ad cælum inſtaurauit,
in cælos aſcendens, vt vultui Dei & Patris, ſicut
ſcriptum eſt,pro nobis appareat:conſidetq. cum
ipſo etiam cum carne,non iam vt homo ſeorſum
conſideratus, neque vt alius filius ab ipſius Ver-
bo diuerſus,neque vt qui ipſum Verbum inhabi-
tatorem habeat; ſed vt vere Filius vnus & ſolus
etiam tum, quum factus eſt homo. Conſidet
itaque tamquam Deus cum Deo, & Dominus cũ
Domino,& Filius verus cum Patre vero, hoc ip-
ſum obtinens ex natura, licet cum carne conſi-
deretur.

Ac fuerat fortaſſe non magnæ difficultatis fu-
ſius adhuc iſtorũ ſtultitię barathrum demonſtra-
re: verum nugis vſque adeo friuolis ineptisque,
pluribus velle repugnare, haud aliud fere eſſet,
quàm cũ eas ineptias fundentibus ſimul inſanire.
Illa nihilominus ceteris quæ dicta ſunt,nõ inuti-
liter adiecero, per quæ illi populũ Domini, ſicut
ſcriptum eſt,perterrefacere,rectosq. corde, hoc
eſt, eos qui in ſimplicitate animi vitam tradu-
cunt,

2.Cor. 15. 6.21.

Bſ.Quare licet noſtræ n.p.f.v.h,cũ hoc ipſo tamen ſecundum naturam ſupra omnem creaturam &c.

Hebr.9. c. 24.

Num. 22.

ϛ νεκρῶν, καὶ ἀπαρχὴ γέγονε τῶν κεκοιμημένων, οὐ μὴ
τὸ παθητὸν πφυκὼς, ἴδιον ἐποιήσατο σῶμα, ϑεὸς ὢν ὁ
λόγος; ὥσπερ οὖν γέγονε κατ' σάρκα ἐκ γυναικὸς, τὴν
καθ' ἡμᾶς ἀνθρωπίνως διοικήσιν οἰκειούμενος, καί
τι χώρησιν ἰδίαν ἔχων τὴν ἐκ πατρὸς, οὕτω καὶ περὶ
λέγεται παθητὸν καθ' ἡμᾶς τι, καὶ ἀνθρωπίνως,
καίτοι φύσει κρεῖττον αὐτοῦ τὸ ἀπαθῶς ἔχειν, καθὸ μὴ φύσει
νοεῖται ϑεός. οὕτω γὰρ νοεῖται χριστὸς· οὕτως ἐπὶ καὶ
συνάφειαν τῷ πατρί· οὐχ ὡς ἄνθρωπος τῇ ἐνοικήσει τοῦ ἔχει,
ϑεοῦ λόγου τετιμημένος, ἀλλ' ὡς υἱὸς ἀληθῶς, καὶ ἐπὶ
γέγονεν ἄνθρωπος. τετήρηται γὰρ αὐτῷ τῆς οὐσιωδῶς
B ἐνυπαρχούσης ὑπεροχῆς τὸ ἀξίωμα, καὶ εἰ πέφηνεν
οἰκονομικῶς ἐν δούλου μορφῇ. σὺν, καθά φησιν, ἴσον, καὶ
αὐτοῖς, εἰ καὶ κοινωνὸς τῆς ἡμετέρας Φύσεως ἐστὶν, καθὸ ἄνθ-
ϑρωπος, ἀλλ' ἐστὶν μὴ πάντων καὶ ὑπὲρ πάντα τὰ κτί-
σματα, ὡς ϑεός. Ἐπυϑόμην δέ τινος τῶν εἰς ἀγρούς αὐτὸν
δι' τὴν αἰτίαν ἐξηγημένην, εἰς χωρίον αὐτὸν ἀσα-
Φοιτῆσαι λέγειν, ἀσφαλές τι, καὶ ἄουλον, ἠξιωμένον
καὶ τῆς πρὸς τὸν πατέρα συνοδίας· ἵνα, φησὶν, ὁ ἐ-
χθρὸς τῆς ἡμετέρας Φύσεως μὴ δυνάμενος ἐπιϑήσασϑαι
αὐτῷ πάλιν ἀναβαλέσθαι. Φροῦδον οὖν, οἶμαι,
γέγονεν ὁ ἀγαϑὸς αὐτῷ, καὶ Φυγὴ μᾶλλον, οὐκ ἀπά-
λειψις ἡ δεσποτικὴ ἀφ' ἡμῶν γέγονεν, ἀφ' ἧς ἐκ καυ-
χώμεϑα; εἰδέναι δὲ, καὶ τὸ εἰκὸς, μὴ ἄρα πως δόλιον
ἔσχεν αὐτῷ συμπαίζειν παγίδα ὁ πονηρὸς, ἐκ εἰ μὴ γέγο-
νεν ἀνελϑεῖν, ἐπιβαλόμενος ἂν, ὡς ἔοικε, καὶ μὴ τὴν ἀνά
ϛασιν. τίς τ' τοιούτων ἐμέτων οὐκ ἀποφοιτήσαι μα-
κρὰν; ἢ τίς τῆς οὕτως αἰσχρᾶς περιτολμίας οὐκ ἀπα-
ναίσητος, πολλὰ χαίρειν αὐτοῖς τοῖς τὰ τοιαῦτα
τολμῶσι φρονεῖν, ἢ λέγειν; ἄπαγε τῆς οὕτω μυσαρο-
πάτης, καὶ χαμαιπετοῦς ἐννοίας. ἐδέησε δ' οἶμαι τούτων
χρεοπεπίστερον, ἢ ἀμαϑέστερον. ἦκε γὰρ ὡς τοῦτο κυ-
δαιμόνιος ἐννοιῶν τὸ χρῆμα αὐτοῖς, ὡς ἐδέησεν εἶναι τὸ
D ἄριστον. ἀποπεφάνεις γὰρ ὁ χριστὸς τὴν καθ' ἡμᾶς οἰ-
κονομίαν, καὶ πατὴρ τὸν σωτῆρα, καὶ πάσων αὐτοῦ τὴν
ϑεϊκὴν κατάστασιν, κατακλύσας δ' καὶ αὐτοῦ τοῦ
ϑανάτου τὸ κέρας, ἀνεκαίνισεν ἡμῖν ὁδὸν πρόσφα-
τον, καὶ ζῶσαν, ἀναφοιτήσας εἰς τὸν οὐρανὸν, καὶ ἐμφα-
νισθεὶς ὑπὲρ ἡμῶν τῷ προσώπῳ τοῦ ϑεοῦ, καὶ πατρὸς,
καθὰ γέγραπται· συνοδεύσαι δ' αὐτῷ καὶ μὴ σαρκὸς,
ἐκ εἰκῆ ἀνθρώπως ἰδιαζόντως νοήμενος, καὶ ἕτερος μὲν ὢν
τὸν αὐτὸ λόγον, οὐδὲ εἰς ἔνοιαν ἔχων αὐτὸν, ἀλλ' εἰς υἱὸς
ἀληθῶς, εἷς τε, καὶ μόνος ὑπάρχων, καὶ ὅτι γέγονεν
E ἄνθρωπος. συνοδεύει τοίνυν, εἰς ϑεὸς, ϑεῷ, καὶ κύριος
κυρίῳ, καὶ υἱὸς πατρὶ τῷ κατ' ἀλήϑειαν, φύσει πρὸ
ὑπάρχων, κἂν νοεῖτο μὴ σαρκός. Καὶ ἰδοὺ μὲν ἴσως
ἐκ χαλεπὸν, διὰ μακρῶν ἐπὶ λόγων τῆς ἐμῆς σ-
μαϑίας καταδεῖξαι τὸ βάϑος τοῦ· τὸ δὲ τῆς οὕτω
ψυχροῖς ἀνεπλέχϑαι διὰ πλειόνων ἔτι, πάχα καὶ σοὶ
μαθήσεσϑαι ἐστὶ τῆς ἐκείνα περιλαμπόσης. ἀρκοῦντα-
νεγκεῖν δ' τῆς εἰρημένοις, ἀναγκαῖον οἶμαί που, τὰ δὲ
ὧν οἷον δ' καταϑοῦν δυνάμεις τὸν συναγωγὸν κυρίῳ,
καὶ τὸ γεγραμμένον, ἐκ καταπεξάλλειν ἐν σπορμίῳ
τοὺς δίχῃς τῇ καρδίᾳ ἔστιν, τοὺς ἐν ἁπλότητι γνώ-
μης

μης Δ/αβίοτῶ ἠρημένους, καὶ τῆς πίστεως τὴν παράδοσιν, καθάπερ τινὰ παρακαταθήκην, λαβόντας εἰς ἀκριβῶ, ἀγίαν, καὶ ἀπαράβατον τηροῦντας αὐτήν. οἱ δὲ τὰ δεινοὶ πρὸς ἀπάτην, καὶ ἑτεροίων ἀρήμασι, πολυπλόκοις ἐξυφασμένοις, τῆς τῶν ἀληθῶν διοκομίζοντες θήρας τοὺς ἀμαθεστέρους, οἱ πρὸς τῶν ἑτέρων αἱρετικῶν κακίας ἀπομιμούμενοι, προπίνουσιν ἀμαθῶς, οὐ δὴ κἀκείνοις ἧδος, τὸν ἑτεροῦντες τὸ γεγραμμένον· οὐαὶ οἱ πατίζοντες τὸν πλησιονοίκιον αὐτοῦ προπίνοντες. οἱ μὲν γὰρ τῆς Ἀρείου δυσσεβείας ὑπερασπισταὶ τὸν μονογενῆ τοῦ θεοῦ λόγον ἑτερούσιον εἶναί φασι, καὶ ἐν δευτέρᾳ τάξει τοῦ γεννήσαντος, κτίσμα, καὶ γενητὸν εἶναι διατείνονται, καὶ τῇ κτίσει συναριθμεῖν τὸν, δι' οὗ τὰ πάντα, ἐξ οὗ τὰ πάντα, εἴπερ τὴν σαρκὸς οἰκονομίας τοῦ μονογενοῦς πολυπραγμονοῦντες τὸ μυστήριον, κακουργοῦσι τὴν ἀληθείας τὴν δύναμιν· καὶ τῆς Ἀπολιναρίου δόξης τὸ ἐγκλήμασι προσπαρέχουσιν αὐτοῖ, ἄνουν μὲν λαβεῖν τὸν θεοῦ λόγον διϊσχυρίζονται, ἐμψυχωμένῳ γε μὴν νοερῶς ἥκιστά γε εἶναι δὲ μᾶλλον αὐτὸν αὐτὴ νοῦ, καὶ ψυχῆς ἐν τῷ σώματι. παρευρέσεται δ', ὡς ἔφην, τρόπον ἁρπάζοντες ἀλίσκονται. ἵνα γὰρ τὰς ἀνθρωπίνας τοῦ κυρίου φωνὰς μὴ οἰκονομικῶς εἰρῆσθαι νομίζωμεν, καὶ κατά γε τὸ πρέπον τῇ ἀνθρωπότητι μέτρον, ἐπεὶ δὴ γέγονεν ἄνθρωπος, ἀποκλείσωσι τῆς σαρκὸς τὸν νοερόν τι, καὶ ἔνοικον αὐτῇ ψυχήν, οὕτως αὐτὸν ἐνυβρίζουσι, καὶ ἐν μείοσιν εἶναί φασιν ἀσεβῶς δὲ πάντως, τὸ κατ' αὐτοὺς συκοφαντίας τὰς ἀφορμὰς ἐκ τῶν ἱερῶν γραμμάτων ἀνοσίως ἁρπάζοντες. ἀλλ' ἰδοὺ δὴ καὶ νῦν τὸ ἐκείνων ἀμαθίας οἱ ζηλωταὶ κατηφόντων πικροὶ τοῖς Νεστορίου κενοφωνίας οὐ προσιεμένων, καὶ τὴν ὀρθὴν, καὶ ἀμώμητον ἐκπολιορκοῦσι πίστιν, συρφετὸν εἰκαίων διαναιρούντες ἐννοιῶν. φασὶ μὲν γὰρ, τὸν θεοσέβειον Παῦλον εἰπεῖν περὶ τοῦ σωτῆρος Χριστοῦ· ὅτι κενώσεν ἑαυτὸν, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος· ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ· διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. καὶ μὴν καὶ ἑτέρωθί που φησὶν· ὅτι θεὸς ἦν ἐν Χριστῷ, κόσμον ἑαυτῷ καταλλάσσων. καὶ πάλιν· ἐν ᾧ κατοίκησε πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. ἁρμόζονται δὲ καὶ τῆς τοῦ Πέτρου φωνῆς, ποτὲ μὲν λέγοντος· Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὃν ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ, καὶ δυνάμει· ὃς διῆλθεν εὐεργετῶν, καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου· ὅτι θεὸς ἦν μετ' αὐτοῦ. καὶ πάλιν· τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπερεἰδὼν ὁ θεὸς, τανῦν παραγγέλλει τοῖς ἀνθρώποις, πάντας πανταχοῦ μετανοεῖν, καθότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ, ᾧ ὥρισε, πίστιν παράσχων πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. τοῦτο παράληψις, καὶ τὸ καθ' ἕτερον τρόπον

A cunt, & Fidei traditionem veluti quoddam depositum in mente conditum retinent, sanctamq. ac incorruptam eamdem cõseruant, veluti in obscuro sagittare se posse existimant. Itaque acres illi impostores, & qui sententiarum commentis multipliciter contextis, rudiores à veritate inuestiganda abducunt, aliorumq. hæreticorum malitiam æmulati, stulte proponunt, quæ illi solent; parum id quod scriptum est reputantes: Væ illis qui proximo suo turbidam subuersionem propinant. Enimuero Arianæ impietatis propugnatores vnigenitum Dei Verbum alterius essentiæ esse dicunt, & post ipsum generantem secundo loco constituunt, necnon creatum & conditum esse contendunt, & illum, per quem omnia, & in quo omnia, in creaturarum ordinem redigunt. Deinde dum Vnigeniti in carne dispensationis mysterium curiose inquirunt, per summam fraudem vim veritatis corrumpunt: cumq. præterea Apollinarij opinionis crimine laborent, Dei Verbum carnem quidem sumpsisse asserunt, sed intelligente anima minime præditam fuisse. Ipsum enim Verbum mentis & animæ vices in assumpto corpore explere; idque, vt dixi, per summam fraudem facere deprehenduntur: quandoquidem ne voces illas Domini nostri, quæ in humanam naturam conueniunt, dispensatoria quadam ratione dictas arbitremur, & ex mensura quæ humanitati conuenit posteaquam factus est homo, furtim adimunt carni animam intelligentem & in carne habitantem: qua fraude illum deijciunt, Patreq. secundum essentiam inferiorem esse aiunt: & suæ huius aduersus eum calumniæ firmamenta ex sacris litteris impie colligunt. Sed ecce nunc quoque illorum stultitiæ æmulatores acerbi nos adoriuntur, qui Nestorij profanas vocum nouitates non admittimus, & rectam inculpatamq. Fidem aggere structo obsident, ac inanium sententiarum quisquilias in vnum conglomerant. Aiunt enim beatum Paulum de Christo omnium saluatore dixisse: Exinaniuit semetipsum, formam serui accipiens, in similitudinem hominum factus, & habitu inuentus vt homo: humiliauit semetipsum, factus obediens vsque ad mortem, mortem autem crucis: propter quod & Deus exaltauit illum, & dedit illi nomen quod est super omne nomen. & alio rursum loco: Deus erat in Christo, mundum reconcilians sibi. & iterum: Quia in ipso inhabitat omnis plenitudo diuinitatis corporaliter. Suam quoque sententiam Petri vocibus accommodant, qui nunc quidem dicit: IESVM à Nazareth, quomodo eum vnxit Deus Spiritu sancto & virtute, qui pertransiuit benefaciendo, & sanando omnes oppressos à diabolo, quoniam Deus erat cum eo. & rursum: Et tempora quidem huius ignorantiæ despiciens Deus, nunc annuntiat hominibus, vt omnes vbique pœnitentiam agant, eo quòd statuit diem, in quo iudicaturus est orbem in æquitate, in viro in quo statuit, fidem præbens omnibus, suscitans eum à mortuis. Hæc proponentes, & quæ alio modo secun-

Psal. 10. a.
Habac. 2. c. 15.
Rom. 11. f.
Coloss. 1. a.
Philip. 2. b. 7.
2. Cor. 5. c. 19.
Coloss. 2. b. 9.
Act. 10. d. 38.
Act. 17. d. 30.

secundum humanitatem dicta sunt, ex prauis sen
Ilaciet. tentijs * acerbo sermone contexto statim inter-
rogant, cui nam Deus & Pater nomen dedit, quod est super omne nomen? Numquid proprio Verbo? At quo pacto non admodum absurda res est, inquiunt? Erat enim illud semper Deus, ex ipso secundum naturam genitum. Id ipsum autem esse nomen illud, quod est super omne nomen, recte accipitur. Deo namque secundum naturam quid sublimius cogitari potest? Rursum, quem vnxit Spiritu sancto? aut cum quo namerat Deus? Multa præterea alia huiusce modi coaceruantes, confundunt admodum simpliciorum animos, multumq. conturbant. Sed vbique
Iude.d.19 diuidere, (sunt enim animales, spiritum non habentes) & vnum Christum & Filium & Dominum in duos filios distinguere, ex suis ipsorum argumentis deprehendentur. Simulant enim vnum se Christum & Filium confiteri, vnamq. ipsius personam esse dicunt: sed rursus cum in duas hypostases distinguant inuicem disiunctas atque diuersas, mysterij doctrinam prorsus peruertunt. Aiunt enim, illum ex muliere, seu illam formam serui, seorsum & per se nomen illud, quod est super omne nomen, accepisse, sanctiq. Spiritus vnctionem suscepisse, & Deum, hoc est, Dei Patris Verbum semper apud se manentem habere: ac sermones summam dementiam redolentes palam eructant. Cum enim, iuxta
Matth.11 d.14. Saluatoris vocem, mali sint, bona loqui non possunt. Nam is qui inuisibilem ineffabilemq. ex Deo Patre natiuitatem obtinet, erat proculdubio & est semper Deus & Dominus: posteaquam vero secundum carnem ex muliere natus est, sed admirabili modo, & supra nos, nimirum sancti
Luc.1.d. Spiritus illapsu, diuinæq. virtutis obumbratione, ortum quidem sicuti nos sortitus, (sic namque semetipsum exinaniuisse & humiliasse, nec non factus obediens vsque ad mortem & crucem dicitur) ea ratione, & quidem merito, nomen
Philip.2.b quod est super omne nomen, accepisse perhibetur; omneq. genu cælestium, terrestrium & infernorum ipsi incuruatur; & omnis lingua confitebitur, quòd Dominus Iesvs Christus, in gloriam Dei Patris. Neque enim ratione prædita creatura Deum esse illum qui homo factus erat, nesciebat. Nam quamuis no-
Hebr.2.b. stra susceperit, perindeq. ac nos carni & sanguini communicauerit, Deus tamen esse non desijt; neque hoc ipsum quod erat, abiecit. manfit enim adorandus, in gloriam Dei Patris. Nam ei gloria est, proprium habere Filium, cum ipso vnà regnantem atque adorandum, etiamsi is propter mundi salutem dispensatorie factus sit homo.

Quando ergo cum à sanctis Angelis, tum à nobis quoque qui in terra versamur, carnem iam indutus natura & veritate Deus esse creditus est, tunc illud nomen quoque, quod est super omne nomen, accepisse recte intelligitur: non quasi id velut auctarij loco consequutus fuerit; (quomodo enim id quod erat & est & semper erit, tamquam non habens accipiat?) sed quòd Deus & Pater mentes omnium illustrarit, & incarnatum

A τῶν ἀνθρωποπρεπῶς εἰρημένα, * πρωτεπόντων ἄθλιος, * πρωτεπόντων ἐκ μοχθηρῶν ἐννοιῶν πικροὺς * αἰσχρολογίας λόγους· τίνι δέδωκεν ὁ θεὸς, καὶ πατὴρ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα; ἆρα τῷ ἰδίῳ λόγῳ; καὶ πῶς οὐκ ἀπίθανον νομισθῇ τὸ χρῆμα; φασὶν· ἦν γὰρ ἀεὶ θεὸς, ἐξ αὐτοῦ τε φύσιν γεγεννημένος· ὄνομα δὲ τοῦτο τὸ ὑπὲρ πᾶν ὄνομα νοεῖτ' αὖ εἰκότως. τί γὰρ ἐπίκεινα τοῦ τε φύσιν θεοῦ; τίνα δὲ καὶ κέχρεικεν ἀγίῳ πνεύματι; ἢ μὴ τίνος ἦν ὁ θεός; ἀποστρέφονται δὲ τούτοις τὰ ἴσα, ἀμηχανῶσι λίαν, & θορύβῳ * περιπλέκουσι τῶν ἀκεραιοτέρων τὸν νοῦν· διαιρίζοντες δὲ πανσυχεί, B ψυχικοί εἰσι γάρ, πνεῦμα μὴ ἔχοντες, καὶ * διπλοῦντες εἰς υἱοὺς δύο τὸν ἕνα Χριστὸν, καὶ υἱὸν, καὶ κύριον, ἐξ αὐτῶν ἀλίσκονται τῶν ἰδίων ἐγχειρημάτων. ἕνα μὲν γὰρ Χριστὸν, καὶ υἱὸν, ὁμολογεῖν ὑποπλάττονται, ἐν αὐτῷ δὲ πρόσωπα αὖθις φασὶ· διαιροῦντες δὲ πάλιν εἰς ὑποστάσεις δύο κεχωρισμένας π, & διαφεστώσας ἀλλήλων, εἰς ἄπαν τὸ τοῦ μυστηρίου * καθαίρουσι λόγον. φασὶ μὲν γὰρ δεῖν τὸ ἐκ γυναικὸς, ἤτοι τὸν τοῦ δούλου μορφὴν, ἰδίᾳ π, καὶ κατὰ * περιδύνουσι, διαμένοντα δὲ τὸ ὑπὲρ πᾶν ὄνομα λαβεῖν, ὑπομένειν δὲ, καὶ τὸν χρίσαντα ἅγιον πνεῦμα, & τὸ ἔχειν αὐτὸν πρόσθεν τὸν υἱὸν, τοῦτ' ἔστι, τὸν ἐκ θεοῦ πατρὸς λόγον· ἀβελτηρίας δὲ τὰ πάντων ἐσχάτης ἐξόζοντες ἐναργῶς ἐρεύγονται λόγους. πονηροὶ γὰρ ὄντες, ἀγαθὰ λαλεῖν οὐκ ἀν δύναιντο, καὶ τὸν τοῦ σωτῆρος φωνῶ. λέγω μὲν γὰρ ὁμολογουμένως, καὶ ἔστιν αὐτὸς θεὸς, καὶ κύριος, ὁ τὸν ἐκ θεοῦ πατρὸς γέννησιν ἄπαθῆ π, & διαῤῥηγνὺς ἔχων· ἐπειδὴ δὲ γέγονεν ἐκ γυναικὸς κατὰ σάρκα, & δι' ἡμᾶς δὲ ἡμᾶς, καὶ τὸν ἡμᾶς, ἐν οἰκονομικῇ πεύματος ἀγίου, καὶ οἰκονομικῷ δυνάμεως θεοῦ, τὸν γοῦν καθ' ἡμᾶς διάπτυξιν ὑπομένειν· ὅτου γὰρ ἑαυτὸν κενοῦσθαι λέγεται, ταπεινῶσαί π, καὶ ἐν ὑπακοῇ γενέσθαι τῇ D μέχρι θανάτου, & σαφῶς τοῦτο τοι, καὶ μάλα αὐτὸς λέγεται, λαβεῖν τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· καὶ αὐτῷ κάμψαι πᾶν γόνυ, ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· & πᾶσα γλῶσσα ἐξομολογήσῃται, ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρός. οὐ γὰρ ἠγνόησεν ἡ λογικὴ * φύσις· ὅτι θεὸς ἦν ὁ ἐνανθρωπήσας· εἰ γὰρ καὶ γέγονεν ἐν ταῖς καθ' ἡμᾶς, καὶ συγκοινωνήσας ἡμῖν μετέσχηκεν αἵματος, καὶ σαρκὸς, ἀλλ' οὐκ ἐκ διαπτύξεως τοῦ εἶναι θεὸς· οὐδὲ διέβλαψεν ἑαυτὸν * τὸ εἶναι, ὁ ἦν· μεμένηκε γὰρ * τὸ E συγκαταβαίνων, εἰς δόξαν θεοῦ πατρός· δόξα γὰρ αὐτῷ, συμβασιλεύοντι, καὶ συμπροσκυνούμενον ἑαυτῷ τὸν ἴδιον ἔχειν υἱόν· εἰ καὶ γέγονεν ἀνθρωπικῶς ἄνθρωπος· ἵνα σώσῃ τοὺς ὑπ' ἐρανόν. Οὕτως, ὅτι θεός π τῶν ἁγίων ἀγγέλων, καὶ ἡμῶν τῶν ἐπὶ τῆς γῆς, ἐπεδήμησε καὶ μὴ σαρκὸς, ὡς ὢν θεὸς φύσει π, καὶ ἀληθῶς, τότε τὸ ὑπὲρ πᾶν ὄνομα κτᾶται λαβὼν, οὐκ ἐν προσθήκης μοίρᾳ τὸ χρῆμα κερδαίνων αὐτός· ὁ γὰρ ἦν π, καὶ ἔστι, καὶ ἔσται ἀεὶ, πῶς ἂν ὡς οὐκ ἔχων λάβοι; ἀλλαμψάντος δὲ μᾶλλον τῆς ἁπάντων διανοίας θεοῦ, & πατρὸς, καὶ τὸν

τὸν παρειλήφοτα λόγον, ὅτι θεὸς κατὰ φύσιν ἐστὶν, ἀγνοεῖσθαι μὴ συγχωρήσαντες. οὐδεὶς γὰρ, φησὶ, δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν. γέγονε δὴ καὶ ἡ χρῖσις αὐτοῦ περὶ τὸ ἀνθρώπινον· ἅγιος γὰρ ὢν κατὰ φύσιν, καθάπερ ἀμέλει καὶ ὁ πατὴρ, καὶ ὁ ἐξ αὐτοῦ· γνωσθεὶς ὡς μονογενὴς, κεχρίσθαι λέγεται καθ' ἡμᾶς, ἤγουν ἡγιάσθαι φαμὲν τοῦ πατρὸς, καθὸ πέφηνεν ἄνθρωπος. γράφει γοῦν ὁ παντοφὸς Παῦλος περί τε αὐτοῦ, καὶ ἡμῶν· ὅ, τε γὰρ ἁγιάζων, καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ὃ οὐκ ἐπαισχύνεται, ἀδελφοὺς αὐτοὺς καλεῖν, λέγων· ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου. σὺν αὐτῷ κατὰ φύσιν ἅγιος ὢν ὁ μονογενὴς, ἁγιάζων τὸν κτίσαντα, ὅτι κεχρημάτικεν ἡμῶν ἀδελφὸς, πῶς καὶ μεθ' ἡμῶν ἀνθρώπινος κεχρίσθαι λέγεται, τὸ τῇ ἀνθρωπίνῃ πρέπον τι, ἐξ ἴσης. σὺν ἀπαρχὴν μέτρον, λέγω τὴν οἰκονομίαν. οὕτω γὰρ καὶ φησὶν ὁ θεὸς τὸν θεσπέσιον Βαπτιστὴν· ὅτι πρέπον ἡμῖν ἐστι πληρῶσαι πᾶσαν δικαιοσύνην. εἰ δὲ λέγοιτο ἐκ θεοῦ εἶναι μετ' αὐτοῦ, πῶς ἀγνοήσουσι οἱ δηλονὸτι σοφισταὶ, ὅτι σώζεται ἀεὶ φυσικῶς ὁ πατὴρ τῷ υἱῷ, αὐτός τε ὢν ἐν αὐτῷ, καὶ ἔχων αὐτὸν ἐν αὐτῷ; ἢ ἀλλοιοῦσθαι λέγοιτο ἂν χρῖσθαι· τοσοῦτον χρόνον μεθ' ὑμῶν εἰμὶ, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; ἔφη δὲ καὶ ἐπέρωθι, τοῖς ἁγίοις αὐτοῦ μαθηταῖς προσλαλῶν· ἔρχεται ὥρα, καὶ ἐλήλυθεν, ἵνα σκορπισθῆτε, ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μου μετ' ἐμοῦ ἐστιν. οὐ γὰρ τι, καθὼ νομίζουσιν οἱ τῶν ἀλλοτρίων ἐμέτων ἀσυνέτως ἐμπιπλάμενοι, θεὸς ὢν ὁ λόγος, ὡς ἕτερος ὢν υἱὸς, μεθ' ἑτέρου γέγονεν υἱοῦ, τοῦ ἀναληφθέντος ἀνθρώπου· τομὴ γὰρ πάντῃ, καὶ διαίρεσις, ἰῶν δυάδα συνομίζεσθαι· ἀλλ' ἓν ὁ θεὸς, καὶ πατὴρ μὲν τοῦ υἱοῦ· τυπτόμενος, μὲν τοῦ σαρκωθέντος τε, καὶ ἐνανθρωπήσαντος τοῦ θεοῦ λόγου· ἀχώριστος γὰρ ὁ πατὴρ τοῦ υἱοῦ. Εἰ δὴ μέλλει κρίνειν τὴν οἰκουμένην ὁ θεὸς ἐν ἀνδρὶ, ᾧ ὥρισεν, οὐκ ἂν οἴοιτό τις εὖ φρονῶν, ὅτι τὸν μονογενῆ φησι τὸ χρίσμα τὸ ἱερὸν, ὡς ἐν ἀνδρὶ, τουτέστι κατὰ μέτρησιν ἡμῖν, τῷ ἐκ γυναικὸς, δικάσοντα τὴν ὑπ' οὐρανόν. ἐκεῖνο δὴ μᾶλλον ἀσυγκρίτως ἀσφαλέστερον ἀσφαλούμεθα, τὸ χριθῆναι νοεῖν, ὅπερ ἔφη Χριστός· οὐδὲ γὰρ ὁ πατὴρ κρίνει τινὰ· ἀλλὰ πᾶσαν τὴν κρίσιν δέδωκε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. ὁ δὲ τοι θεὸς λόγος γενόμενος ἄνθρωπος, καὶ πλείοσιν ἐν ἀνδράσιν, ἤγουν, τοῦτο μεθ' ἡμῶν ἐνομάσθω, ἁθέμιτον ἴσως κριτὴς, ὡς θεὸς, ἐκ κύριος, ἐξ ὧν ὑὸς, ἐνόντος αὐτῷ καὶ τοῦ ἓν εἶναι τῷ θεῷ, καὶ πατρὸς. ἔχει γὰρ ὡς ἴδιον, ἐν ἑαυτῷ τὸ γινώσκεσθαι ἐξ αὐτοῦ δι' ἑαυτοῦ. ὥσπερ δέ ἐστιν ἓν ὁ θεὸς, ἐξ οὗ τὰ πάντα, οὕτω καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα. παραδήλωσι γὰρ ἁθέμιτον εἶναι τὸ ἀκαλλὲς καὶ τὸ ὀρθῶς εἰρημένον ἀλλοῖς ἐκ μακαρίου Παύλου φωνῆς.

tum illud Verbum esse secundum naturã Deum ignorari non permiserit. Nemo, inquit, venire potest ad me, nisi Pater qui misit me, traxerit illũ. Simili modo & ipsa quoque eius vnctio circa humanam naturam fuit. Nam cum Vnigenitus, qui ex Patre gignitur, secundum naturam sanctus esset non secus ac Pater, secundum nos vnctus, hoc est, à Patre sanctificatus dicitur, quatenus nimirum homo apparuit. Qua de re sapientissimus Paulus de illo ac de nobis ita scribit: Qui enim sanctificat, & qui sanctificãtur, ex vno omnes. propter quam causam non confunditur fratres eos vocare, dicens: Annuntiabo nomen tuum fratribus meis. Ergo cum Vnigenitus secundum naturam suam sanctus sit, ipsamq. creaturam sanctificet; attamen cum frater noster est factus, tunc secundum humanam naturam nobiscum quoque vnctus dicitur, vtpote mensuram humanæ naturæ conuenientem & consentaneam propter dispensationem nequaquam aspernatus. Ita enim beatum Ioannẽ Baptistam profecto alloquitur: Quoniam decet nos implere omnem iustitiam. Quòd si Deus cum ipso quoque esse dicatur; quomodo acuti illi sophistæ non intelligunt, Patrem naturaliter semper esse cum Filio, cum & ipse in illo sit, & illũ in seipso habeat? An non meminerunt quid Christus dicat: Tanto tempore vobiscum sum, & non cognouisti me, Philippe? qui vidit me, vidit & Patrem. Ego & Pater vnum sumus. Non credis quia ego in Patre, & Pater in me est? Et alibi rursum discipulos alloquens ait: Venit hora, & iam venit, vt dispergamini vnusquisque in propria, & me solum relinquatis: & tamen non sum solus, quoniam Pater meus mecum est. Non enim, vt ij persuasum habent qui alieno vomitu insipienter replentur, Verbũ quod Deus erat, tamquã alter filius cum altero filio, nempe cũ assumpto homine fuit, (id enim nihil aliud quàm sectio est atque diuisio, filiorum dualitatem inducens) sed erat Deus & Pater cum Filio, hoc est, cum incarnato inhumanatoq. Deo Verbo. Pater namque à Filio separari nequaquam potest.

Iam etsi Deus iudicaturus sit orbem terrarum in viro, quem statuit; nemo tamen prudens sacram Scripturam affirmare existimet, vnigenitum Dei tamquam in viro seorsim considerato filio, illo inquam ex muliere, terrarum orbem iudicaturum esse: quin immo id pium esse asserimus, si illud intellexerimus quod Christus dixit: Pater, inquit, non iudicat quemquam, sed omne iudicium dedit Filio, vt omnes honorificent Filium, sicut honorificant Patrem. Etenim Deus Verbum homo factus, & inter homines numeratus, hoc est, ita nobiscũ appellatus, nihilominus iudex erit tamquam Deus & Dominus, & tamquam vnus Filius, quippe cum sic quoque Deus & Pater in ipso sit. Habet namque, vt modo aiebam, Patrem in se manentem, & ipse vicissim in Patre inest. Quemadmodum autem vnus est Deus & Pater, ex quo omnia; ita quoque vnus est Dominus IESVS Christus, per quem omnia. Quin & illud etiam quod recte beati Pauli voce pronuntiatum est, in deteriorem sensum detorquent.

Ioan.6.e. 44.

Hebr.2.b. 11.

Psal.21.d.

Matth.3. c.15.

Ioan.14.b. 9.

Ioan.10. d.30.

Ioan.14.b. 10.

Ioan.16. d.32.

Act.17.d. 31.

Ioan.5.e. 22.

Ioan.14.b.

1.Cor.8.a. 6.

quent. Ille enim dicit, & quidem recte: Deus erat in Christo, mundum sibi reconcilians. Isti vero vni Christo & Filio crassam quamdam sectionem inferentes, Deum Verbum prorsus diuellunt, & tamquam in alio quodam Christo seorsim considerato ipsum esse asserunt, ita vt iam in homine habitasse verius, quàm carnem sumpsisse intelligatur. Sed vos alloquor viri sapientes, ipse diuinarum litterarum scopus hæc ita se habere non permittit. Confunditis enim lectionem; sententiarumq. vim ad ea distorquetis, quæ non decet; cum tamen omnem intellectum in obsequium Christi nos captiuare oporteat, sicuti scriptum est. Erat enim Deus in ipso, mundum sibi in Christo reconcilians. Christo namque reconciliati, Deo quoque & Patri reconciliamur: quandoquidem Deus Verbũ, quod ex Patre ortum est, quantũ ad essentiæ identitatem spectat, non est ab eo diuersum, cum etiam si factum sit homo, nulla tamen ex parte lædatur, quo minus sit secundum naturam Filius. id enim etiam carne assumpta permansit. Quòd autem reconciliationẽ in Christo habuerimus, quòdq. ipse sit pax nostra, quis audeat negare? Ipse est enim ostium, & via: & in ipso omnis diuinitatis plenitudo habitauit corporaliter.

2.Cor.5.v. 19.

2.Cor.10. v.5.

2.Cor.5.v. 19.

Ephes.2.v. 14. Ioan.10. & 14. Coloss.2.b. 9.

Sed rursum ille acer ad contemplandũ, & vehemens ad calumniandum, aures arrigit, ac dicit: Si alius est qui inhabitat, & alius similiter ille, in quo inhabitare perhibetur; qua igitur ratione fieri potest, vt hypostases non diuidamus, seorsumq. & per se vtramque subsistere non dicamus? Deinde vbi iam tandem, dic mihi, vna persona erit? Nam vnam dumtaxat personam se statuere fingunt. Sed duabus hypostasibus per se & seorsum positis, omnino duæ quoque personæ erunt. Verum ingrediuntur vt legislatores, quod sibi videtur, quasi etiam rectum sit, omnino ratum habentes. Nam secernendo hypostases, inquiunt, vnimus personam. Atqui quomodo id non est incredibile, & stultũ, & impossibile? Nam quod ad contemplationem ac rationem attinet, vt dixi, quiuis facile intelligit, carnem alterius esse substantiæ à Verbo, quod ipsi coniunctum est. Sed quia diuinæ scripturæ vnum Filium, vnum Dominum, & vnum Christum nobis tradiderũt, & ita quoque, & non aliter habet Fidei traditio; ideo nos Dei Patris Verbum indissociabili vnione cum sua carne anima intelligente prædita coniungentes, vnum tantum Christum & Filium esse confitemur. Et quemadmodum vnus tantum est Christus & Filius; ita vnam quoque tantum personam ipsius asserimus; sacram san-

Luc.1.v.2 ctamq. Fidei prædicationem, eosq. qui ab initio viderunt, ipsiusq. Verbi ministri extiterunt, vbique secuti. Qui autem quiddam ab hoc diuersum sapere consueuerunt, ineptorumq. syllogismorum commentis ad ea deflectunt, ad quæ non oportebat; eos à nostra communione reijciemus, dicentes: Ambulate in lumine ignis vestri, & in flamma quam succendistis. Verum enimuero quoniam audio stolidos quosdam circumcursare, ac dictitare, peruersam Nestorij doctrinam apud omnes pijssimos Orientis Episcopos obti-

Esai.50. b.11.

A φωνῆς. ὁ μὲν γὰρ ἔφη, καὶ μάλα ὀρθῶς· ἦν θεὸς ἐν Χριστῷ, κόσμον καταλλάσσων ἑαυτῷ· οἱ δὲ πάλιν παχεῖαί τινα τῷ ἑνὶ Χριστῷ, καὶ υἱῷ, τὸν πρὸ τῶν αἰώνων ἀποφέροντες, ἀποδιίστασιν εἰς ἄκρον τὸν θεῖον λόγον· καὶ ὡς ἑτέρῳ τινὶ νοουμένῳ Χριστῷ κατοικεῖσθαι αὐτὸν φασιν· ἵνα μὴ μᾶλλον συμπεπλασμένης, ἀλλ' ἐνοικήσει ἀνθρώπῳ νοῆται. ἀλλ' ὅ γε τῶν ἱερῶν γραμμάτων σκοπὸς οὐχ οὕτω πως ἔχειν ἐφίησιν, ὦ σοφοί. συγχεῖτε γὰρ τῇ ἀναγνώσει, τῇ τῶν ἐννοιῶν δυνάμει ἐφ' ἃ μὴ προσῆκεν ἀποκομίζοντες· καίτοι θέσιν, ἡμᾶς αἰχμαλωτίζειν παῦ νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καθὰ γέγραπται. ἓν γὰρ ἦν ἐν αὐτῷ, τὸν κόσμον καταλλάσσων ἐν Χριστῷ· καταλλαττόμενοι γὰρ τῷ Χριστῷ, τῷ υἱῷ θεοῦ, καὶ πατρὶ σπεύδομεν καταλλαγάς· ὅτι μὴ ἕτερος παρ' αὐτὸν, κατά γε τὸ ἐν ὑσίᾳ ταυτὸν, ὁ ἐξ αὐτοῦ θεὸς λόγος, ἀδιαιρέτως ὤδιν, ὡς γε τὸ εἶναι κατὰ φύσιν υἱὸς, καὶ οἱ γέγονεν ἄνθρωπος· ἓν γὰρ τοῦτο καὶ μὴ σαρκός. ὅτι δὲ τὴν καταλλαγὴν ἐσχήκαμεν ἐν Χριστῷ, καὶ αὐτός ἐστιν ἡ εἰρήνη ἡμῶν, τίς ὁ μὴ φάσκων πλημμῦν; αὐτός γὰρ ἐστιν ἡ θύρα, καὶ ἡ ὁδὸς, ᾗ ἐν αὐτῷ κατῴκηκε πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. Ἀλλ' ὀρθὸν μοι πάλιν ἴσχει τὸ οὖς ὁ πικρὸς εἰς θηωρίας, καὶ δεινὸς εἰς συνφαντίας· καὶ δή φησιν· εἰ ἕτερος ὁ κατοικῶν, ἕτερος δὲ ὁμοίως ὁ ἐν ᾧ κατοικῆσαι λέγεται, πῶς οὐκ ἀναγκαῖον διαιρεῖσθαι τὰς ὑποστάσεις, καὶ ὑφεστάναι λέγειν καθ' μέρος ἑκατέραν; εἶπε ὅπως ποτὲ λοιπὸν τὸ ἓν πρόσωπον; εἰπέ μοι. εἷς γὰρ πρόσωπον τοῦ Χριστοῦ προσποιοῦμαι λέγειν, δύο δὲ ὑποστάσεων ἰδίᾳ τινὰ, καὶ καθ' μέρος, καιμένων, ἑαυτοῖς πλὴν πάντως καὶ πρόσωπα δύο. ἀλλ' εἰσβαίνουσιν, ὡς νομοθέται, τὸ αὐτοῖς δοκοῦν, ὡς ὀρθῶς ἔχον, πάντῃ τε, καὶ πάντως κρατύνοντες. διαιροῦντες γὰρ, φασι, τὰς ὑποστάσεις, ἑνοῦμεν τὸ πρόσωπον. καὶ πῶς οὐκ ἀπόθεσιν τοῦτο, καὶ ἀμαθὲς, καὶ ἀμήχανον; θηωρίαν μὲν γὰρ, ὡς ἔφην, ἐπιρρύσιον οὖσαν τῇ σαρκὶ τὴν ἐνοῦσαν τῷ λόγῳ καταδοῦσι τῆς ὧν. ἑνοῦσθαι δὲ υἱὸν ἕνα, καὶ Χριστὸν, καὶ κύριον, οἱ θεόπνευστοι λέγουσι γραφαὶ, καὶ τῆς πίστεως ἡ ὁμολογία οὕτως ἔχει, καὶ οὐχ ἑτέρως, συνειληγμένης ἡμᾶς εἰς ἀδιάτμητον ἕνωσιν ἐψυχωμένῃ νοερῶς τῇ σαρκὶ τὸν ἐκ θεοῦ πατρὸς λόγον, ἕνα Χριστὸν, καὶ υἱὸν, ὁμολογοῦμεν ὑπάρχειν. ὡς δὲ ἐνὸς ὄντος τοῦ υἱοῦ, ἓν αὐτὸ φαμὲν εἶναι πρόσωπον, ἑπόμενοι πανταχῇ τῇ θείᾳ τε, καὶ ἱερῷ κηρύγματι, ἐκ τῆς ἀπ' ἀρχῆς αὐτόπαις, καὶ ὑπηρέτης γνωρίσασι λόγου. τὸν δ' ἑτερόν τι τοῦτο φρονεῖν εὐωθοῦντες, καὶ συλλογισμῶν ἀσυστάτων διερμήνευσιν, ἐφ' ἃ μὴ προσῆκεν, ἐκπεσόντες, δοκοῦντες πιμπλάμεθα τῶν πρὸς ἑαυτοὺς κοινωνίας, λέγοντες πρεσβεύεσθαι τῷ Φωτὶ τοῦ πυρὸς ὑμῶν, καὶ τῇ φλογὶ, ᾗ ἐξεκαύσατε. ἐπεὶ δὲ μανθάνω, τ' ἀσυστάτων τινὰς πρόσωπα λέγειν· ὡς κακοδοξίαν τοῦτο τῆς κατὰ τὴν ἱσαν ἅπασι θεοσεβείας ὑπάρχειν ἡ Νεστορίου κακο-

[1] ἐν Χριστῷ

[2] ἐνοικήσει

[3] ἐπιρρύσιον

[4] δοκοῦντες

Ecclesiastes 3:1 To every thing there is a season, and a time to every purpose under the heaven: 2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; 3 A time to kill, and a time to heal; a time to break down, and a time to build up; 4 A time to weep, and a time to laugh; a time to mourn, and a time to dance; 5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; 6 A time to get, and a time to lose; a time to keep, and a time to cast away; 7 A time to rend, and a time to sew; a time to keep silence, and a time to speak; 8 A time to love, and a time to hate; a time to war, and a time to peace. 9 What profit hath he that worketh in that wherein he laboureth? 10 I have seen the travail, which God hath given to the sons of men to be exercised in it. 11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. 12 I know that there is no good in them, but for a man to rejoice, and to do good in his life. 13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. 14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. 15 That which hath been now; and that which is to be hath already been; and God requireth that which is past. 16 And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. 17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. 18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. 19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. 20 All go unto one place; all are of the dust, and all turn to dust again. 21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? 22 Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

Ecclesiastes 4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. 2 Wherefore I praised the dead which are already dead more than the living which are yet alive. 3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. 4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. 5 The fool folded his hands together, and eateth his own flesh. 6 Better is a handful with quietness, than both the hands full with travail and vexation of spirit. 7 Then I returned, and I saw vanity under the sun. 8 There is one alone, and there is not a second; yea, he has neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. 9 Two are better than one; because they have a good reward for their labour. 10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. 11 Again, if two lie together, then they have heat: but how can one be warm alone? 12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. 13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished. 14 For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. 15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead. 16 There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Ecclesiastes 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. 2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. 3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. 4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. 5 Better is it that thou should not vow, than that thou should vow and not pay. 6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? 7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God. 8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. 9 Moreover the profit of the earth is for all: the king himself is served by the field. 10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. 11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? 12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. 13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. 14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. 15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. 16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? 17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. 18 Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. 19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. 20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

Ecclesiastes 6:1 There is an evil which I have seen under the sun, and it is common among men: 2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. 3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. 4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. 5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. 6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? 7 All the labour of man is for his mouth, and yet the appetite is not filled. 8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? 9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. 10 That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. 11 Seeing there be many things that increase vanity, what is man the better? 12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Ecclesiastes 7:1 A good name is better than precious ointment; and the day of death than the day of one's birth. 2 It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. 3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. 4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. 5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools. 6 For as the crackling of thorns under a pot, so is the laughter of the fool: this is also vanity. 7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart. 8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. 9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. 10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this. 11 Wisdom is good with an inheritance: and by it there is profit to them that see the sun. 12 For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. 13 Consider the work of God: for who can make that straight, which he hath made crooked? 14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. 15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. 16 Be not righteous over much; neither make thyself over wise: why should thou destroy thyself? 17 Be not over much wicked, neither be thou foolish: why should thou die before thy time? 18 It is good that thou should take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all. 19 Wisdom strengtheneth the wise more than ten mighty men which are in the city. 20 For there is not a just man upon earth, that doeth good, and sinneth not. 21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: 22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. 23 All this have I proved by wisdom: I said, I will be wise; but it was far from me. 24 That which is far off, and exceeding deep, who can find it out? 25 I turned about, and my heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: 26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. 27 Behold, this have I found, saith the preacher, counting one by one, to find out the account: 28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. 29 Only, lo, this have I found, that God hath made man upright; but they have sought out many inventions.

Ecclesiastes 8:1 Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. 2 I counsel thee to keep the king's commandment, and that in regard of the oath of God. 3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. 4 Where the word of a king is, there is power: and who may say unto him, What doest thou? 5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. 6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him. 7 For he knoweth not that which shall be: for who can tell him when it shall be? 8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. 9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. 10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city: this is also vanity. 11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. 12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: 13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God. 14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this is also vanity. 15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun. 16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (also there is that neither day nor night seeth sleep with his eyes:) 17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it.

Ecclesiastes 9:1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. 2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. 3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. 4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. 5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. 7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. 8 Let thy garments be always white; and let thy head lack no ointment. 9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. 10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. 11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. 12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. 13 This wisdom have I seen also under the sun, and it seemed great unto me: 14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. 16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. 17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools. 18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

Ecclesiastes 10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. 2 A wise man's heart is at his right hand; but a fool's heart at his left. 3 Even also when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. 4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences. 5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: 6 Folly is set in great dignity, and the rich sit in low place. 7 I have seen servants upon horses, and princes walking as servants upon the earth. 8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. 9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby. 10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. 11 Surely the serpent will bite without enchantment; and a babbler is no better. 12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. 13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. 14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? 15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. 16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! 17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! 18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. 19 A feast is made for laughter, and wine maketh merry: but money answereth all things. 20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Ecclesiastes 11:1 Cast thy bread upon the waters: for thou shalt find it after many days. 2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. 3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. 4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. 5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. 6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. 7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: 8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. 9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. 10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

Ecclesiastes 12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; 2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: 3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, 4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; 5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: 6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. 7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. 8 Vanity of vanities, saith the preacher; all is vanity. 9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. 10 The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. 11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. 12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. 13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Domino congregarat, quia sic credendum est, ipse præsedit; quandoquidem probetur nec spiritu nec corpore defuisse. Adfuit palmæ, qui contentioni non defuit: iuuit animorum vota nostrorum, qui videret Symbolo primum inter Apostolos tradito derogari: non passus est nefandum caput gaudere solatijs, nec turbari diu siuit lutulento gurgite fontis illius perspicui puritatem. Ad nos reuersi sunt fratres, ad nos inquam, qui morbum communi studio persequentes, animarum curauimus sanitatem. Non se exuli vestro sanctus frater noster Ioannes addiderat; non eius est blasphema prædicatione deceptus. nam quantum rerum exitus docet, suspendit suam sententiam, non negauit. Nam quid in inuentorem malorum posset aliud iudicare, nisi quod probatur ipse per sacerdotes suos, cuius agebatur causa, sentire? Statuerat hoc nimirum de nostrorum desertore castrorũ, quod à ducibus Fidei [f] suaderet perfidia iudicari. Numquam se à nostro numero separasset, in quẽ potuit & reuerti. Exulta frater charissime, & ad nos recollectis fratribus victor exulta. Quærebat Ecclesia quos recepit. Nam si neminem perire volumus de pusillis, quanto magis gaudendum nobis est sanitate rectorum? Legimus vna ouis quantum gaudij reportata præstiterit: & idcirco intelligendum est quid laudis habeat tantos reuocasse pastores. Greges aspiciuntur in singulis; nec vnius hic causa tractatur, quotiens agitur de sanitate [f] multorum. Lætamur hic nihil egisse nos præcoquum, quando fructu nostræ sententiæ gratulamur. Sustinuimus fratres, certi eos non spinas, sed vuas esse [f] facturos. In euidenti est nostrorum vindemia gaudiorum, quæ sanctam Synodum largitate gratulationis impleuit. Vineam suam custos ille curauit, quem ad custodiendam domum Israël nec dormitare, nec obdormire Dauid propheta testatur: infœcundum illud Christo nostro, nec afferens fructum, suscepit flamma sarmentum. Sed vt hoc videmus conuenire damnato, ita de reuersis ad nos fratribus conuenit dicere, quia non potuit à diabolo eradicari plantatio, quam plantauerat Pater. Illum ergo sibi ignis æternus, hos possessoris æterni vinea vindicauit, in tantum vt Antiochenæ ecclesiæ sacerdotem vocari à sanctitate tua iam nunc venerabilem virum & domnum gaudeamus. Et merito vocatur domnus, qui communem Dominum recognouit, qui incarnationis eius mysterium voce catholica nobiscum confitetur. Bene nobis breuiter tua fraternitas quæ sunt super eodem negotio gesta narrauit: sed mirati non sumus, quòd à dissentientibus in te compositam legimus [f] dejectionis iniuriam. Nouimus frequenter patere calumnijs veritatem, nec tamen vmquam posse falsitate superari. votiuæ sunt semper molestiæ Fidem prædicanti. his namque cum beatitudine copiosa merces paratur in cælo, quibus propter iustitiam, maledictiones, persecutiones, & omne malum præcipitur sustinere. Passus es falsitatem, vt victricem faceres veritatem: & ideo nunc insultandum est falsitati, quia nullus perire potuit veritati. Expectamus igitur memorati fratris nostri Ioannis clericos, & optamus venire. scimus ei & pro honore & pro labore tuo dare responsum. Non est, sicut fratri & coëpiscopo nostro Maximiano sæpe iam scripsimus, etiam ipse redeuntibus difficilis aperire ianuam: vt vere, nisi perditionis filius, nemo sit perditus; sitq. ei maior causa lugendi, quòd meruit solus excludi. Hæc ad veneration[em] tuam fraternitas mecum sancta scribit, probans tuos in omnibus & confirmans labores; qui tamen graues aut amari esse non potuerunt, quia huic impensi sunt, cuius onus leue, & iugum suaue portamus. Datum xv. kal. Octobr. Theodosio xiiij. & Maximo Conss.

Ioan. 17. b. 12.

Matth. 11

XYSTVS EPISCOPVS, IOANNI *Episcopo Antiocheno.*

Reformatur qui Beati Ioannis, qui habetur 7. 43. XLII.

SI Ecclesiastici corporis gloriam, si eius integritatem dilectio tua considerare dignetur; profecto lætitiæ nostræ non quæret interpretem. Ipsæ namque res euidentissime loquuntur, mærorem nostrum repentino sancti fratris nostri Cyrilli sermone in gaudium esse conuersum. Tantam hanc ergo sollicitudinem nostram nos euasisse delectat, postquam reo nostræ Fidei tua fuit [f] sanctitas plenitudo. Nunc vere se exulem, nunc se sentit eiectum. Abundant ei in deserto spinæ, quia deest vua quam colligat. Hos habet fructus, qui erga vineam Domini [f] nostri noluit exercere culturam. Credo ad dilectionem tuam rerum cursus & ordo peruenerit, qualiter ei voluimus nostra admonitione succurrere. Retinuimus in præceps euntem, qui erat blasphemiarum pondere in profunda mergendus. Si negotij qualitatem iusta lance pensemus, nulli non videbitur Nestorius sero [f] damnatus. Hic fuerit debitus sermo præteritus. Fruamur nunc præsentibus bonis, nec diu hæreamus in tristibus, quibus Dominus gaudere cõcessit. Audiuit vniuersa fraternitas, quæ ad natalis mei connenerat diem, qualiter bono humani generis, Apostolicæ Sedis me præside, *. . . excedant licet meritum meum, & extra me hæc esse cognoscam: exordium tamen tui sermonis gratus accipio, quia non est tibi controuersia perferenda, qui Christum Dominum nostrum bono humani generis, ita vt natus est, confiteris: subsequenter Ecclesiæ addis luciferum, & vbique lucentem: sed & nunc vos, immo omnes qui lucis illius signũ fronte gestamus, luciferos confitemur. Sint ergo omnes Fidem prędicantes Domini sacerdotes luciferi, & vbique lucentes: sit & Nestorius ille lucifer, de quo scriptum est: Cecidit lucifer, qui mane oriebatur. cecidit, sed superbiens cecidit, sed elisus, cum ascendere disponit in cælum, & ponere super cæli sidera sedem suam, & promittit Altissimo similem se futurum. Ille ad similitudinem se aptabat Altissimi: iste in suam similitudinem vocabat Altissimum. hominem namque natum eum tantummodo prædicabat, auferens incarnationis mysterium, & illud euacuans, immo illud impugnans, quo secundum Symbolum

Isai. 14. b.

Fides

Fides & ſalus noſtra ſubſiſtit. Non eſt certandi A
iam tempus hoſte proſtrato: tranſeundum nobis ab his eſt quæ bella mouerunt. importunum eſt victoriæ tempore adhuc de prælijs diſputare. Quæ hic euidentior rerum fides, quæ ratio maior poteſt eſſe, quàm palma? Fruamur auctore
Pſal.132. Domino, bono atque iucundo, quia in vnum fratres rurſus cœpimus habitare. Hæc ſanctitatem tuam volumus prædicare, quæ ſcribis. Expertus es negotij præſentis euentu, quid ſit ſentire nobiſcum. Beatus Petrus Apoſtolus in ſucceſſoribus ſuis, quod accepit, hoc tradidit. Quis ab eius ſe velit ſeparare doctrina, quem ipſe inter Apoſtolos primum Magiſter edocuit? Non hunc B
audit⁹ per alterum, non ſermo lectus inſtruxit. doctus eſt cum alijs ore Doctoris: non ſcripturæ, non ſcriptorum paſſus eſt quæſtionem. abſolutam & ſimplicem fidem, & quæ controuerſiam non haberet, accepit; quam vtique meditari ſemper, & in qua manere debemus; vt ſenſu puro ſequentes Apoſtolos, inter Apoſtolicos eſſe mereamur. Non parum nobis oneris, non parum
Ephes.5.d. laboris incumbit, vt Eccleſiæ Domini macula deſit & ruga. Quàm ſuper hoc eſſe ſolliciti nos debeamus, clementiſſimorum & Chriſtianiſſimorum Regum cura teſtatur. Aſpice frater chariſſime, cęleſti negotio quàm ſe vigilãter im- C
penderint. Cogitationum ferias neſciuerunt: nec dignati ſunt terrena curare, niſi cæleſtibus paruiſſent. Quoties Apoſtolicam Sedem, quoties diuerſos fratres eorum ſermo commouit? Impenderunt ſe eius negotio, qui ſe eorum numquam negauit Imperio. Sciunt ſe illi fœnerare ſollicitudinem ſuam, qui eam cum grandi reddat vſura. De qua re nos conuenit gloriari, quia cæleſtem regem videmus fœderatos reges habere terrarum. Intelligunt, ſicut ait Dauid, & eru-
Pſal.2.b. diti ſunt qui iudicant terram; quando, ſicut dicit
Pſal.148.b. alibi, ipſi & omnes populi laudant nomen Domini. † Ergo quia, ſicut dicit Apoſtolus, Fides vna
Epheſ.4.a. eſt, * & vincentes obtinuit, dicenda credamus, &
Cæat hunc locum Vincent. Lirin. aduerſ. hæreſ. in fin. tenenda dicamus. Nihil vltra liceat nouitati, quia nihil adijci conuenit vetuſtati. Dilucida
‖ quæ cui debeat obe. & perſpicua maiorum credulitas, nulla cœni permixtione turbetur. Habet probatum nobis virum fratrem & coëpiſcopum noſtrum Maximianum Conſtantinopolitanæ eccleſiæ ſacerdotem, diuino illic iudicio conſecratum; vt ægritudinis morbum, quem aſtutiæ venena ‖ ſolius in-
* ſopitis ſuderant, ſuperet ſimplicitatis dulcedo ſuccedẽs: qui non illic aliud quàm credimus poterit prædicare, niſi quod à deceſſoribus meis nobiſcum poſitus frequenter audiuit. Datum xv. kal. Octobris, Theodoſio xiiij. & Maximo Conss.

ΚΥΡΙΛΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ Αλιξανδρείας Εἰς τὸ ἅγιον σύμβολον.

Τοῖς ἀγαπητοῖς, Ἐ πνευματικοῖς, Ἀναστασίῳ, Ἀλιξάνδρῳ, Μαρτινιανῷ, Ἰωάννῃ, Παρηγορίῳ πρεσβυτέρῳ, καὶ Μαξίμῳ Διακόνῳ, Ἐ λοιποῖς ὀρθοδόξοις πατράσι μοναχῶν, καὶ τοῖς σὺν ὑμῖν τὸν μονήρη βίον ἀσκοῦσι, Ἐ ἐν πίστει θεοῦ ἱδρυμένοις, Κύριλλος ἐν κυρίῳ χαίρειν. D

CYRILLI ARCHIEPISCOPI Alexandrini in ſanctum Symbolum.

Dilectis & amantiſſimis Anaſtaſio, Alexandro, Martiniano, Ioanni, Paregorio Presbytero, & Maximo Diacono, ceteriſq. orthodoxæ Fidei patribus Monachorum, & vobiſcum monaſticam vitam agentibus, ac in fide Dei ſolidatis, Cyrillus in Domino ſalutem.

ΤΟ φιλομαθὲς, καὶ φιλόπονον, τῆς ὑμετέρας ἀγάπης καὶ νῦν ἐμπρέπειν ἐπαινέσαι ἔχω, Ἐ ἄξιον εἶναί φημι παντὸς λόγου. τὸ γὰρ τὰ θεῖα ἐφίεσθαι μαθήματα, καὶ τῆς τῶν ἱερῶν δογμάτων ὀρθότητος μετασπουδάζειν φιλεῖν, πῶς οὐκ ἂν ὑπερφυᾶ τις; καὶ γὰρ ἔστι ζωῆς τῆς ἀπεράντου, καὶ μακαρίας, τὸ χρῆμα ἀπόξενον· Ἐ οὐκ ἄμισθος ἡ ἐν τούτοις σπουδή. Φησὶ γάρ που πρὸς τὸν ἐν ἁγίοις πατέρα, καὶ θεὸν, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός· αὕτη δέ ἐστιν ἡ αἰώνιος ζωή· ἵνα γινώσκωσί σε τὸν μόνον E
ἀληθινὸν θεὸν, καὶ ὃν ἀπέστειλας, Ἰησοῦν Χριστόν. ὀρθὴ γὰρ πίστις, Ἐ ἀκαπόπτωτος, σεμνόμεν ἔχουσι τὸν ἐξ ἔργων ἀγαθῶν φαιδρότητα, πάντως ἡμᾶς ἐμπιπλῶσιν ἀγαθοῦ, καὶ ἀμφιεσπῆ λαχόντας τὸν δόξαν ἀποφαίνει. πρὸς ἓξιν δὲ λαμπρότης, εἰ ἀμειροῖεν φαίνοιτο δογμάτων ὀρθῶν, καὶ ἀλλοβλήτου πίστεως, ὀνήσει ἂν, ὡς γε οἶμαι, κατ' ἰδίαν τρόπον τὸν τοῦ ἀνθρώπου ψυχήν. ὥσπερ γὰρ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν, οὕτως εἶναί φαμεν ἀληθῆς καὶ τὴν ἔμπαλιν. Ἐπὶ τοῦτῳ πανανάλαμπτον πῖς τῆς ἀζωΐας αὐχήματος καὶ τὸ ἀμώμητον ἐν πίστει· ἄρτοι γὰρ οὕτως

STudium ac diligentiam veſtræ charitatis nunc quoque haud mediocriter commendare poſſum, & maximifaciendam eſſe dico. Etenim diuinas doctrinas deſiderare, & vt ſacrorum dogmatum rectitudinem aſſequamini, omnem operam impendere, quis non valde admiretur? Hæc enim res vitam ſine termino ac beatam conciliat, neque irremuneratum erit ijs in rebus impenſum ſtudium. Dicit enim ad cæleſtem Patrem & Deum Dominus noſter Iesvs Chriſtus: Hæc eſt autem vita æterna, vt cogno- *Ioan.17.* ſcant te ſolum verum Deum, & quem miſiſti *a.3.* Iesvm Chriſtum. Recta ſane & irreprehenſibilis Fides, quam fulgor ex bonis operibus comitatur, omni bono nos implet, & præclaram nactos gloriam oſtendit. At operum fulgor, ſi expers videatur eſſe rectorum dogmatum, inculpatæq. Fidei, humanæ animæ nullo modo, vt arbitror, vtilis fuerit. Nam ſicut fides abſque *Iacob.2.c.* operibus mortua eſt; ita quod è contrario conuertitur, verum eſt. Igitur ſimul fulgeat cum honeſtæ vitæ gloria etiam integritas Fidei. Ita enim

enim erimus perfecti, iuxta ſapientiſſimi Moyſis
Deut.18. c.13. legem: Perfectus enim, inquit, eris corã Domino Deo tuo. Qui vero ex ſtultitia contempſerunt rectam habere Fidem, quamuis honeſta vita ſe ornent, comparantur quodammodo viris ingenua quidem faciei forma, oculis vero errantibus ac diſtortis: atque adeo competit in eos, quod à Domino per Hieremiæ vocẽ ad Hieruſalem Iudæorũ matrem dictum eſt: Ecce non ſunt oculi tui recti, neque cor tuum bonũ. Oportet igitur, vt ante alia ſanam in vobis mentẽ poſſideatis, & ſanctæ Scripturæ memores ſitis alloquentis & dicentis:
Hiere.22. c.17.
Prouer.4. c.25. Oculi tui recta videant. Viſus autem rectus oculorum intus abſconditorum eſt, poſſe ſermones, qualeſcumque de Deo fiant, pro eo atque conceſſum eſt, videre ſubtiliter & exacte. Videmus enim in ſpeculo & ænigmate, & cognoſcimus ex
1.Cor.13. c.12.
Iob.12.d. 22. parte: ſed qui ex tenebris profunda reuelat, lumen veritatis infundit his, qui ipſius cognitionem rectam capere volunt. Oportet igitur, vt coram Deo procumbentes dicamus: Illumina
Pſal.12.b. oculos meos, ne vmquam obdormiam in morte. quandoquidem à rectitudine ſacrorum dogmatum excidere nihil aliud eſt, quàm manifeſte in morte obdormire: à qua rectitudine excidimus, quando ſcripturas diuinitus inſpiratas non ſequimur; ſed vel præſumptis minime laudatis opinionibus, vel ſtudio & propenſione in eos qui circa Fidem non recte incedunt, mentis noſtræ momenta inclinare, & noſtras in primis animas lædere conuincimur. Aſſentiendum igitur ijs eſt qui rectam Fidem ad ſacrarum prædicationum ſententiam diligenter examinant, quas & per Spiritum ſanctum tradiderunt nobis, qui ab
Luc.1.a. initio ipſi viderunt, & miniſtri fuerunt ſermonis: quorum veſtigia ſequi ſtuduerunt etiam celeberrimi Patres noſtri, qui venerabile & vniuerſale Fidei definierunt Symbolum, in Nicæa olim congregati: cum quibus ſane & ipſe Chriſtus
Matth.18 c.20. confedit, qui dixit: Vbi fuerint duo vel tres in nomine meo congregati, illic ſum in medio eorum. Nam quòd Chriſtus præſederit inuiſibiliter ſanctæ & magnæ illi Synodo, quomodo licet ambigere? Baſis etenim quædam & fundamentum firmum & inconcuſſum per vniuerſum orbem imponebatur, immo vero iaciebatur, illa nimirum ſinceræ ac irreprehenſibilis Fidei confeſſio. Quod ſi ita eſt, quo pacto aberat Chriſtus, cum ipſe ſit, iuxta ſapientiſſimi Pauli vocẽ,
1.Cor.3.b. 11. fundamentum? Fundamentum enim aliud, inquit, nemo poteſt ponere, præter id quod poſitum eſt, quod eſt Chriſtus IESVS. Quapropter expoſitam ab illis & determinatam Fidem probe ſeruarunt etiam hi, qui ſecuti ſunt eos, ſancti Patres, populorumq. paſtores, & Eccleſiarum luminaria, ac ſolertiſſimi myſteriorum doctores. Nihil autem omnino prætermiſſum vel contemptum ex his, quæ ſint ad vtilitatem afferendam neceſſaria, viderit quis in Patrum confeſſionibus, hoc eſt, expoſitionibus quas de recta & minime

A οὕτως ἐσόμεθα, καὶ τὸν ἅγιον παύλου Μωϋσέως νόμον· τέλειος γὰρ ἔσῃ, φησὶν, ἐναντι κυρίου. οἱ δὲ περὶ πίστιν ἔχειν ὀρθὴν ἐξ ἀμαθίας ὀλιγωρήσαντες, εἶτα τῆς εὐσεβείας τὸν ἑαυτῶν εὐπρεπισμὸν βίον, ἰσοκαλόπως ἀνδράσιν, εὐφυᾶ μὲν λαχόσι παρὰ φύσιν τὸν χαρακτῆρα, πεπλανημένην δὲ, καὶ διαστρόφων τῶν ὀμμάτων τὴν βολήν· ὥστε καὶ πρέπειν αὐτοῖς τὸ διὰ φωνῆς Ιερεμίου πρὸς τὴν τῶν ἰουδαίων μητέρα, φημὶ δὴ τὴν Ιερουσαλὴμ, εἰρημένον πρὸς ἅγιον θεόν· οὐκ εἰσὶν οἱ ὀφθαλμοί σου ὀρθοὶ, καὶ ἡ καρδία σου καλή. χρὴ τοίνυν, ὑμᾶς ὑγιᾶ καὶ περὶ γε τῶν ἄλλων
B ἔχειν ἐν ἑαυτοῖς τὸν νοῦν, καὶ διαμεμνῆσθαι χαράγματος ἱεροῦ, προφωνοῦντος, καὶ λέγοντος· οἱ ὀφθαλμοί σου ὀρθὴ βλεπέτωσαν. ὀρθὴ δὲ βλέψις ὁμμάτων τῶν ἔσω κεκρυμμένων τὸ ἰσχυρὸν, καὶ ἀπεξεσμένως περιαθρῶν διωκάθη, καὶ γε τὸ ἐγκωμιοῦν, τοὺς, εἴπερ αὖ γλοιντο, περὶ θεοῦ λόγους. βλέπομεν γὰρ ἐν τοῦτο πρέπον ἐσόπτρῳ, καὶ αἰνίγματι· καὶ γινώσκομεν ἐκ μέρους. ὅ γε μὴν ἐκ σκότους διαπαλύσαι βαθὺ, τὸ τῆς ἀληθείας εἰπεῖν φῶς τοῖς ἐθέλουσιν ὀρθῶς τὸν περὶ αὐτοῦ γνῶσιν ἑλεῖν. χρὴ τοιγαροῦν, ἡμᾶς θεῷ προσπίπτειν, λέγοντας· φώτισον τοὺς ὀφθαλμούς μου, μήποτε ὑπνώσω εἰς θάνατον· τὸ γὰρ τῆς ὀρθότητος τῶν
C ἱερῶν δογμάτων διαπολιοῦσθαι εἴη ἂν ἕτερον ὕδωρ, πλὴν ὅτι σαφῶς τὸ ὑπνοῦν εἰς θάνατον. ἐκπίπτομεν δὴ τῆς ὀρθότητος, ὅτι μὴ τῆς θεοπνεύστοις ἐπόμεθα γραφαῖς, ἀλλ' ἢ παραλήψεσιν οὐκ ἐπιστρεπτοῖς, ἢ καὶ παρόπλισιν τὴν πρός γε τινας οὐκ ὀρθοδοξοῦντας περὶ τὴν πίστιν, τὴς τῆς ἑαυτῶν διανοίας δοτοῦντες ῥοπὰς, καὶ πρό γε τῶν ἄλλων τὰς ἑαυτῶν ψυχὰς ἀδικοῦντες ἀλισκόμεθα. πιστὸν δὴ οὖν τῆς τ' ὀρθότητος ἐπιμελητὰς πρὸς τὸ τοῖς ἱεροῖς κηρύγμασι δοκοῦν· ἃ καὶ διὰ πνεύματος ἁγίου παρέδοσαν
D ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται, καὶ ὑπηρέται γενόμενοι τοῦ λόγου· ὧν τοῖς ἴχνεσιν ἀκολουθῆσαι ἐσπούδασαν ἅ οἱ πανεύφημοι πατέρες ἡμῶν, οἱ τὸ σπέρμα τε, καὶ οἰκουμενικὸν, τῆς πίστεως ἀρεσάμενοι σύμβολον, ἐν τῇ Νικαέων συναγηγερμένοι κατ' καιρούς· οἷς δὴ καὶ αὐτὸς σύνεδρος ἦν ὁ Χριστός· ἔφη γὰρ· ὅπου ἂν δύο, ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν. ὅπου γὰρ σύνεδρος ἦν ἀσφαλὴς τῆς ἁγίας, καὶ μεγάλης ἐκείνης συνόδου ὁ Χριστὸς, πῶς ἔστιν ἀμφιβάλλειν; κρηπὶς οἵα τις, καὶ θεμέλιος ἀρραγὴς, καὶ ἀκλόνητος τῆς ἁγίας πίστεως ἡ ὁμολογία. εἶπε γὰρ ὁ Χριστὸς, εἴπερ ἦν αὐτὸς ὁ θεμέλιος, κατὰ τὸν τοῦ
E θεσπεσίου Παύλου φωνήν; θεμέλιον γὰρ ἄλλον, φησὶν, οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον· ὅς ἐστιν Ἰησοῦς ὁ Χριστός. τὸν τοίνυν ἐκτεθέντα παρ' ἐκείνων, καὶ ὁμολογηθέντα πίστιν πεπερίκασιν ἀδιαβλήτως καὶ οἱ μετ' αὐτοὺς γεγονότες ἅγιοι πατέρες, καὶ πιμένες λαῶν, καὶ φωστῆρες ἐκκλησιῶν, καὶ διηκριβωκότες μυστηριωταί. ἐλλελοιπὸς δὲ ὅλως οὐδὲν, ἧκεν παρεωραμένον τῶν ἀναγκαίων εἰς ὕπνον καταῦσαι τις ἂν ἐκ τῆς τῶν πατέρων ὁμολογίας, ἧκεν ἐκθέσεσιν· ἃς πεπίστωται περὶ τῆς ὀρθῆς, καὶ ἀκαπηλεύτου πίστεως.

πίστεως, ἀς ἔλεγχον μὲν, καὶ ἀναιρεσιν αἱρέσεως ἀ- A
πάσης, καὶ δυσσεβοῦς ἀσυρφημίας, εἰς βεβαίωσιν
δὲ, καὶ ἀσφάλειαν τῆς ὀρθοδόξου περὶ τὴν πίστιν·
οἷς ὁ λαμπρὸς ἀνέτειλεν ἑωσφόρος, καὶ διήγασεν ἡ
ἡμέρα, καθὼς γεγραφε, καὶ τὸ τῆς ἀληθείας ἐνέπρε
φῶς ἡ διὰ τοῦ ἁγίου βαπτίσματος χάρις. Επειδὴ γὰρ
γέγραφεν ὑμῶν ἡ ὁσιότης, ὡς παρεκτρέχει τινες
ἐφ' ἃ μὴ πρέπει τὸ ἐν τῷ συμβόλῳ, τῶν ἐν αὐτῷ
ῥημάτων τὴν δύναμιν ἢ οὐ συνιέντες ὀρθῶς, ἢ καὶ
ἐκ τοῦ περισπειλεῖσθαι τῇ τῶν γεγραφότων εἰς ἀ-
δόκιμον διαφερόμενοι νοῦν, εἶπα χρῆναι, κἀμὲ τὰ
περὶ τούτων αὐτῶν πρὸς ὑμᾶς διαλαβεῖν λόγους, καὶ B
διασαφῆσαι ὅπως τὴν τοῦ ἐκθέσεως δύναμιν, ὅσον
οἷόν τε, ἁπερ εἰς νοῦν ἥκει τὸν ἐμὸν, ἐκθησομαι δὴν αὐ-
τῶν. ἐψόμεθα δὲ πανταχοῦ τῇ τῶν ἁγίων πατέ-
ρων ὁμολογίᾳ τε, καὶ δόξῃ, ὀρθῶς, καὶ ἀπερισπα-
στως, βασανίζοντες τὰ παρ' αὐτῶν εἰρημένα. ἤδη μὲν
γὰρ καὶ ἡ ἁγία σύνοδος, ἡ κατ' ἐμὲ, Φημὶ, τῶν Εφεσίων
συναλεγμένη κατὰ βούλησιν θεοῦ, τῆς Νεσσορίου κακο-
δοξίας ὁσίως, καὶ ἀκριβῶς, κατεγνωσθαι τὸν ψῆφον,
καὶ τὰς τῶν ἑτέρων καινοφωνίας, εἴπερ αὖ ἡ γνώμη
μετ' αὐτὸν, ἢ καὶ πρὸ αὐτοῦ γεγένηται, τὰ ἴσα φρονοῦν- C
τας αὐτῷ, καὶ εἰπεῖν, ἢ γράψαι τολμήσαντας, συγκα-
τακρῖναι ἑαυτῷ, τὸν ἴσον αὐτοῖς ἔπαθον ἔπαθον. ἐγὼ
δὲ ἐν ἀκολουθον, ἑνὸς ἄνδρὸς ἕνεκα τῆς οὕτω βεβήλους
καινοφωνίας κατηγορουμένης, μὴ καθ' ἑνὸς μᾶλλον
ἐλθεῖν, ἀλλ', ἵν' οὕτως εἴπω, κατὰ πάσης αὐτῶν τῆς αἱρέ-
σεως, ἥτις τῆς συνῳδίας· ἧς πεπίλωται κατὰ τῶν δι
σεβῶν τῆς ἐκκλησίας δογμάτων, δύο περισβέσον-
τας υἱοὺς, καὶ διαμερίσαντας τὸν ἀμέριστον, ἐ ἀνθρω- D
πολατρείας ἔγκλημα κατηγάφοντας ὑμῶν τε, κ
γῆς. περικωπεῖ δὲ μεθ' ἡμῶν ἡ τῶν ἅπω πατέρων
ἁγία πληθὺς τὸν ἕνα κύριον Ιησοῦν Χριστὸν. ὑπὲρ
δὲ τοῦ μὴ ἀγνοεῖσθαι πῶς ποτε τοῦ συμβόλου τὴν
δύναμιν, ὃ καὶ ἐν αὐτῇ τῇ ἁγίᾳ τοῦ θεοῦ ἐκ-
κλησίᾳ καὶ κατηχεῖται, καὶ κεκήρυκται, πατέρων ἁγίων
δόξαι, ἤγουν ἐκθέσεις, ἐνέπεσε τοῖς αὐτόθι πεπραγ-
μένοις ὑπομνήμασιν· ἵν' εἰδεῖεν οἱ ἐντυγχάνοντες
αὐτοῖς, ποῦ πρέπει νοεῖσθαι τρόπον τῶν ἁγίων πα-
τέρων τὴν ἔκθεσιν, ἥτις τὸ ἀκραιφνὲς τῆς ὀρθῆς πί-
στεως σύμβολον. εἴμοι δὲ τὴν ἀκρίβειαν ὑμῶν ἐ ἐντυ-
χεῖν τῷ βιβλίῳ· ᾧ περὶ τούτων αὐτὸν συγγεγρά-
φαμεν. αὐτὸ δὲ καὶ τοῦτο, ὡς ἔφην, δεῖ λέξεως αὐ-
τῆς ἀκριβῶς τὸ σύμβολον, παραθέσθαι σοὶ θεοῦ E
πρός γε τὸ δεῖν ἕκαστα τῶν ἐν αὐτῷ κειμένων διερ-
μηνευθῆναι σαφῶς. γεγραφότα γὰρ οἶδα τὸν παναοί-
διμον Πέτρον· ἕτοιμοι αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ
αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν οὔσης ἐλπίδος.

Πιστεύομεν εἰς ἕνα θεὸν, πατέρα παντοκράτορα,
πάντων ὁρατῶν τε, καὶ ἀοράτων ποιητὴν· ἐ εἰς ἕνα
κύριον Ιησοῦν Χριστὸν, τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ
τοῦ πατρὸς, τὸν μονογενῆ· τουτέστιν ἐκ τῆς οὐσίας αὐτοῦ·

nime adulterata Fide ediderunt ad coarguendas & subuertendas vniuersas hæreses, impiasq. blasphemias, & ad eos solidandos atque confirmandos, qui in Fide recte incedunt, & quibus fulgidus ortus est lucifer, diesque, vt Scripturæ dicunt, illuxit, sanctiq. baptismatis gratia veritatis lumen immittit. 2. Petr. 1. d. 19.

Quoniam autem vestra pietas scripsit, quòd nonnulli quæ in Symbolo continentur eò detorquent quò non oportet, verborum Symboli vim vel non intelligentes recte, vel etiam ex eo quòd quorumdam scriptis dediti sunt, in sensum reprobum delati, itaq. opus esse vt ego quoque de his ipsis rebus vobis disseram, & expositionis vim perspicue interpreter; censui, ea quæ nunc animo occurrunt, cursim dicenda. Sequentes autem in omnibus sanctorum Patrum confessionem & sententiam, recte & animo nusquam inclinato quæ ab illis dicta sunt examinabimus. Iam enim & sancta Synodus, illa inquã in Epheso iuxta voluntatem Dei congregata, cum aduersus Nestorij peruersam opinionem sententiam tulit & sanctã & accuratam, simul quoque pari sententia & pœna condemnauit aliorum vocum nouitates, quotquot vel post illum forent, vel ante illum fuerunt, qui eadem cum illo saperent, dicereq. vel scribere auderent. Etenim consentaneum erat, condemnato semel ob tam profanas vocũ nouitates viro, vt non vnus dumtaxat feriretur, sed, vt sic dicam, vniuersa illorum hæresis atque calumnia, quam contra pia Ecclesiæ dogmata fingunt, dum prædicant duos filios, & impartibilem diuidunt, cælumq. ac terram hominis colendi crimine denotant. Vnum enim Dominum Iesvm Christum & superiorum spirituum sancta multitudo nobiscum adorat. Ne autem à quibusdam ignoretur vis Symboli, quod in omnibus Ecclesijs Dei auctoritatem obtinet & prædicatum est, sanctorum Patrum sententias, hoc est, expositiones in commentarios illic factos retuli; vt scirent hi qui eas legunt, quomodo sanctorum Patrum expositionem, hoc est, sincerum rectæ Fidei Symbolum intelligi conueniat. Opinor autem & vestram charitatem in eum libellũ incidisse, quem de his rebus conscripsimus. Ipso nunc quoque, vt dixi, ad verbum proposito Symbolo, illico Dei ope ad singula quæ in eo traduntur, perspicue interpretanda conuertar. Scio enim beatissimum Petrum scripsisse: Parati semper ad satisfactionem omni poscenti vos rationem de ea, quæ in vobis est, spe. 1. Petr. 3. 6. 15.

Credimus in vnum Deum, Patrem omnipotentem, omnium visibilium & inuisibilium factorem. Et in vnum Dominum Iesvm Christum, Filium Dei natum ex Patre vnigenitum, hoc est, ex eius substantia; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, consubstantialem Patri; per quem omnia facta sunt & quæ in cælo & quæ in terra. Qui propter nos homines & propter nostram salutem Symbolum Nicænum.

lutem descendit, & incarnatus est, & homo factus, passus est: & resurrexit tertia die, & ascendit in cælos; & venturus est iudicare viuos & mortuos. Et in Spiritum sanctum. Eos autem qui dicunt: Erat aliquando, quando non erat; &, antequam nasceretur non erat; & quòd factus est ex non existentibus, aut ex alia substantia vel essentia; aut qui Filium Dei mutabilem vel conuertibilem esse dicunt; hos anathematizat catholica & Apostolica Ecclesia.

Credere se dixerunt in vnum Deum, vt fuditus quodammodo ipsorum Gentilium opiniones euerterent: qui cum se dicerent esse sapientes, stulti facti sunt: & mutauerunt gloriam incorruptibilis Dei, in similitudinẽ imaginis corruptibilis hominis, & volatilium, & quadrupedum, & reptilium. Coluerunt autem & creaturam potius quàm creatorem, elementisq. mundi huius seruierunt, multos & innumerabiles esse deos existimantes. Igitur ad subuertendum errorem, qui multos deos tradit, vnum Deum nominant, vt sacris litteris omnino consentiant, & veritatis speciem vniuersis qui in toto mundo sunt, indicent. Hoc ipsum & sapientissimus Moyses fecit, cum apertissime dixit: Audi Israël, Dominus Deus tuus, Dominus vnus est. Et idem ipse profecto omnium natiuitatis auctor ac dominus inquit: Non erunt tibi dij alij præter me. Præterea & per vocem sanctorum Prophetarum: Ego Dominus primus, & ego post hac; & non est extra me. Optime igitur celeberrimi Patres, cum Fidei fundamentum hoc ipsum iacerent, nempe sentiendum & asserendum esse quòd vnus & solus sit natura vereq. Deus, dixerunt credere se in vnum Deũ. Eumdem & agnominauerunt Patrem omnipotentem, vt cum Patre simul etiam Filij significatio inferretur, per quem est Pater, simul subsistentis, & semper coëxistentis. Neque enim in tempore factus est Pater, sed quod est, semper fuit, hoc est Pater, vltra omne existens quod factum est, & summa celsitudine sublimis. Nam esse omnium potentem ac dominum, illustrem adeo & incomparabilem ei dat gloriam. Ab ipso autem condita esse dicunt omnia quæ in cælis & quæ in terris, vt hinc quoque nullam ei cum aliqua creatura naturæ cognationem esse cognoscatur. Incomparabile enim discrimen est factoris & facturæ, ingeniti & geniti, naturæq. sub iugo ac seruitute positæ, & illius quę dominij dignitate decoratur, & diuinã, omniq: mundo excelsiorem gloriam sortita est.

Porro cum Filij mentionem fecissent, ne viderentur nomen commune ipsi attribuere, quod forte & nobis quoque accõmodari posset, (vocati enim sumus & nos filij) prudentissime adijciunt ea, per quæ videre licet dignitatem naturalis gloriæ, quæ in ipso est, supra omnem creaturam. Genitum enim, & non factum esse dicunt. in eo quòd non est factus, intelligentes, eum secundum essentiam in creaturarum ordine minime censeri, sed extitisse illum affirmantes ex ipsa Dei & Patris essentia, sine tempore, & incomprehensibiliter.

Rom. 1. c. 22.

Deut. 6. a. 4.

Exod. 20. a. 3.

Esai. 44. a. 6.

A πρέπων καταλήγοντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα, παθόντα· καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς οὐρανούς· ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. τοὺς δὲ λέγοντας· ἦν ποτε, ὅτε οὐκ ἦν· καὶ πρὶν γεννηθῆναι, οὐκ ἦν· καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως, ἢ οὐσίας φάσκοντας εἶναι, ἢ τρεπτὸν, ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τούτους ἀναθεματίζει ἡ ἀποστολικὴ, καὶ καθολικὴ ἐκκλησία.

Πιστεῦσαι ἔφασαν εἰς ἕνα θεὸν, ἐκ βάθρων ὥσπερ εἰκὸν καθελόντες τὰς ἐθνικὰς δόξας· εἰ φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν, καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, τετραπόδων, καὶ ἑρπετῶν· ἐσεβάσθησαν δὲ καὶ τὴν κτίσιν παρὰ τὸν κτίσαντα· καὶ τῆς τοῦ κόσμου στοιχεῖα δεδιδαχέναι, πολλοὺς, καὶ ἀναριθμήτους εἶναι τοὺς θεούς. σπουδῇ εἰς ἀναίρεσιν τῆς πολυθέου πλάνης ἕνα θεὸν ὀνομάζειν, ἐμφυτον πᾶσι παρὰ τοῦ τῆς ἱερᾶς γράμμασι, καὶ τῆς ἀληθείας τὸ κάλλος πᾶσι διὰ πάσης τῆς ὑφ' ἥλιον καταστάσεως. τοῦτο καὶ ὁ παιδαγωγὸς ἡμῶν Μωϋσῆς, σαφέστατα λέγων· ἄκουε, Ισραὴλ. κύριος ὁ θεός σου κύριος εἷς ἐστι. καὶ αὐτὸς δέ μου φησὶν ὁ τῶν ὅλων χορηγὸς, καὶ δεσπότης· οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ. καὶ μὴν καὶ διὰ φωνῆς τῶν ἁγίων προφητῶν· ἐγὼ κύριος πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ οὐκ ἔστι πάρεξ ἐμοῦ. ἄρτι δὴ οὖν οἱ παιδαγώγιμοι πίστεως κεκτῆσθαι τῇ πίστει καταβαλλόμενοι τὸ χρῆναι φρονεῖν, ἓν λέγειν, ὡς εἷς, καὶ μόνος ἐστὶ φύσει, καὶ ἀληθείᾳ θεὸς, πεφύκασιν ἕνα θεόν. προσονομάζουσι δὲ αὐτὸν καὶ πατέρα παντοκράτορα· ἵνα συνεισφέρῃ τῷ πατρὶ δήλωσις υἱοῦ, ὃν ἔστι πατὴρ, συνυφεστῶσά τι, καὶ συνυπάρχουσα ἀεί· ἀεὶ γὰρ γέγονε τοῦ χρόνου πατήρ· ἀλλ' ὃ ἐστιν, ἀεί, τοῦτο, πατήρ, πατέρα ὑπάρχων ἐπέκεινα χρόνου, καὶ ὑπερτάτης ὑψώματι. τὸ γὰρ τοι κρατεῖν, καὶ κυριεύειν τῶν ὅλων, λαμπρῶς οὕτω, καὶ ἀπροσβλήτως αὐτῷ προσήκειν τῇ δόξῃ. περὶ αὐτοῦ δέ φασι διδαχθῆναι τὰ πάντα, τά τε ἐν τοῖς οὐρανοῖς, καὶ τὰ ὑπὲρ τῆς γῆς· ἵνα καὶ τοῦτο τὸ ἀσυμφυὲς αὐτοῦ πρὸς πᾶσαν κτίσιν νοοῖτο· ἀσύγκριτος γὰρ ἡ διαφορὰ πατρὸς, καὶ ποιήματος, ἀγεννήτου, καὶ γεννητοῦ, φύσεώς τε, τῆς ὑπὸ ζυγὸν, καὶ δουλείας, καὶ τῆς τοῖς δεσποτικοῖς ἀξιώμασιν ἐξωκειωμένης, ὑποπεπτωκότος τε, καὶ ὑπερτέρου λαχούσης τὴν δόξαν. τοιαῦτα μὲν διδαχθέντες· ἵνα μὴ δοκῶμεν ἔνοχα καινὰ προστιθέναι αὐτοῖς, ὅσα καὶ ἡμῶν ἴσως πίστεως καὶ ἐφ' ἡμῶν αὐτοῖς· κεκλήμεθα γὰρ καὶ ἡμεῖς υἱοὶ, τοιαῦτα προστιθέντες τὰ, ἐξ ὧν ἐστιν ἰδεῖν τῆς ἐνούσης αὐτῷ φαιδρότητος φυσικῆς τὸ ὑπὲρ κτίσιν ἀξίωμα. γεγένηται γὰρ, καὶ οὐ πεπηδῆσθαι φασιν, ἀπαύγασμα μὲν οὐσιωδῶς τῆς πατρὸς, διὰ τὸ μὴ πεπηδῆσθαι, τοιοῦτος αὐτὸν ἐκφαίνων· φωνὰς δὲ μᾶλλον διϊχνευζόμενοι τῆς οὐσίας τοῦ θεοῦ, καὶ πατρὸς, ἀχρόνους τε, καὶ ἀπεριγράπτους·

B

C

D

E

* ἀπαυγάσματος

ἐν ἀρχῇ. εἶτα τῆς αὐξήσεως τὸ γνήσιον· αὐθεντικώτερον δὲ καὶ τοῦτο ἐρεῖσθω, ἵνα τὸ χρήσιμον εὖ μάλα καταμηνύοντες, ὃν ἔφασαν ἐκ θεοῦ γεγεννῆσθαι τὸν υἱόν· ἔνθα γὰρ ὅλως γνήσιος ἀληθὴς, ἐκεῖ που πάντως ἕπεται καὶ τὸ ἀχώριστον εἶναι, καὶ λέγειν, οὐκ ἀλλότριον τῆς οὐσίας τοῦ πέμψαντος τὸ πεφυκέναι, ἀλλ' ἴδιον αὐτῆς· ὅτι καὶ ἐξ αὐτῆς, καὶ τὸν αὐτῇ πρέποντά τε, καὶ ἑαυτῷ λόγον. ἀ γὰρ κατὰ σῶμα πέφυκε τὸ ἀσώματον οὕτω δὲ μᾶλλον, ὡς φῶς ἐκ φωτὸς, ἵνα ἐν τῷ ἀπαστράψαντι φωτὶ τὸ ἀπαυγασθὲν ἔνθεν νοεῖτο φῶς, καὶ ἐξ αὐτοῦ κατὰ πρόοδον ἀπόρρητόν τε, καὶ ἄφραστον, καὶ ἐν αὐτῷ καθ' ἕνωσιν, καὶ ταυτότητα φυσικήν. οὕτω γὰρ εἶναί φαμεν ἐν μὲν τῷ πατρὶ τὸν υἱὸν, ἐν δὲ τῷ υἱῷ τὸν πατέρα· ἑτερόφυὲς γὰρ ὁ υἱὸς ἐν ἰδίᾳ φύσει τε, καὶ δόξῃ, τὸν ἑαυτοῦ γεννήσας. καὶ μοῦ ἔφη σαφῶς πρὸς ἕνα τῶν ἁγίων μαθητῶν· φίλιππος δὲ οὗτος ἦν· ἀ πάρεσις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; ὁ ἑωρακώς ἐμὲ, ἑώρακε τὸν πατέρα· ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. ὁμοούσιος ὁ υἱὸς τῷ πατρί. ταύτῃ τοι καὶ θεὸς ἀληθινὸς ἐκ θεοῦ ἀληθινοῦ γεγεννῆσθαι πεπίστευται. καὶ τὸ μὲν τῆς γεννήσεως ὄνομα τεθεῖσθαι ἐρήσομεν καὶ ὅτι τῶν κτισμάτων, κἀμοὶ γε, φημὶ, τὸ, υἱοὺς ἐγέννησα, καὶ ὕψωσα, φέρε τῶν ἐξ αἵματος Ισραὴλ εἰρημένον θεοῦ θεῦ· ἀλλ' ἐν χάριτος τάξει τῷ τοιούτῳ κλῆσιν ἀποκερδαίνει τὸ ποιηθέν. ὅτι δέ γε τοῦ κατὰ φύσιν υἱοῦ καταχρηστικῶς μὲν τῶν πιστῶν οὐδὲν, ἀληθῶς δὲ πάντα· καὶ διὰ τοῦτο μόνος ἐκ πάντων, ἐγώ εἰμι, φησὶ, ἡ ἀλήθεια. ὥστε κἂν γένηταί, κἂν ὑποπτεύῃ τις ἐπ' αὐτῷ λέγειν, ψεύδεσθαι αὐτὸν ἀδαμῶς· αὐτὸς γὰρ ἐστιν ἡ ἀλήθεια. ἀσφαλίζονται τοίνυν τὰς ἡμετέρας ψυχὰς οἱ παμμάκαρες μυσταγωγοὶ, πατέρα, καὶ υἱὸν παντελοῦς, καὶ γένεσιν ὀνομάζοντες· καὶ θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, καὶ φῶς ἐκ φωτὸς ἀπαστράψαι λέγοντες· ἵνα καὶ τὸ ἀσώματον, καὶ τὸ ἀπλοῦν ἡ γέννησις ἔχῃ, καὶ τὸ ἐξ αὐτοῦ γε, καὶ ἐν αὐτῷ, καὶ ἑκάτερος ὑπάρχων ἰδιοπροσώπως νοῆται. πατὴρ μὲν ἐστιν ὁ πατὴρ, καὶ οὐχ υἱός· καὶ υἱὸς ὁ πεφὼς, καὶ οὐ πατήρ· ἦ ἐν ταυτότητι φύσεως ἴδιον ἑκατέρῳ τὸ εἶναι, ὅ ἐστιν. Ἁπάντων δὲ πιστῶν ὁρατῶν τε, καὶ ἀοράτων δοξοφήνασιν τὸν πατέρα, δι' υἱοῦ τὰ πάντα διεδημιουργῆσθαί φασιν, ἀ τὸ μεῖον ἐν δόξῃ, καθά πέρ τινα κλῆρον αὐτῷ πρέποντα, προσνεμηκότες, πολλοῦ γε καὶ δεῖ· πού γὰρ ὅλως ἐστὶ τὸ ἐλαττοῦν, ἢ ἔμαθεν τὸ μεῖζον, ὁρᾷν ἐν ταυτότητι τῆς οὐσίας; ἀλλ' ὡς τοῦ θεοῦ, καὶ πατρὸς, ἀ πνοὴν ἑτέρως ἐργάζεσθαί τε, καὶ εἰς τὸ εἶναι καλεῖν, πλὴν ὅτι δι' υἱοῦ ἐν πνεύματι, ὡς Δαβὶδ δυνάμεως, καὶ σοφίας, τῆς ἑαυτοῦ. μέχρι γὰρ ὅτου τῷ λόγῳ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν· καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν. καὶ μὴν ὁ πάνσοφος Ἰωάννης, ἐν ἀρχῇ ἦν ὁ λόγος, εἶπών, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος, προσπλέκει ἀναγκαίως· πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδέν. Ὁμοούσιον τοίνυν, ἰσοκλεᾶ τε, καὶ ἰσουργὸν τῷ πατρὶ τὸν

biliter. Erat enim Verbum in principio. Posteà vero, vt sincerum esse partum significanter exprimerent, (dicatur enim id quoque, quia sic oportet, humano more) ipsum Filium, Deum dixerunt de Deo natum. Vbi enim omnino vera natiuitas, illic omnino sequitur vt intelligendum & dicendum sit, id ipsum quod genitum est, ab eius, qui genuit, substantia non esse alienum, sed eius proprium, quia & ex ipsa est, iuxta rationem ipsi conuenientem atque congruentem. Incorporeum enim non vt corpus nascetur, sed magis sicut lumen ex lumine; vt in coruscante lumine inde respiendens lumen intelligatur, & ex illo esse secundum ineffabilem & indicibilem processionem, & in ipso secundum vnionem & identitatem naturalem. Sic enim esse dicimus in Patre quidem Filium, in Filio autem Patrem. Nam Filius in propria natura & gloria Patrem suum describit. Proinde aperte dicit ad vnum sanctorum discipulorum; Philippus is erat: Non credis quòd ego in Patre, & Pater in me est? Qui vidit me, vidit & Patrem. Ego & Pater vnum sumus. Igitur consubstantialis est Filius Patri. Proinde hac ratione Deus verus ex Deo vero natus esse creditur. Et generationis quidem nomen etiam in creaturis positum inueniemus, iuxta id quod de his qui erāt ex sanguine Israël, à Deo dictum est: Filios genui & exaltaui. Sed appellationem hanc gratiæ loco creatura consequitur ac lucratur. At de naturali Filio nihil tale per abusionem dictum est, sed omnia vere; & propter hoc solus ex omnibus dicit: Ego sum veritas. Quapropter siue generationem, siue filiationem de ipso quis dicat, nequaquā mentietur. ipse enim est veritas. Itaque muniunt animas nostras celeberrimi illi sacri Doctores, Patrem & Filiū vbique ac generationem nominantes, & Deum verum ex Deo vero, lumenq. ex lumine effulsisse dicentes, vt illa generatio & incorporea sit, & simplex, & notionem ex ipso procedentis, & in ipso manentis habeat, & vterque existere in propria persona intelligatur. Pater enim est Pater, & non Filius; & Filius est ille natus, & non Pater; & in identitate naturæ proprium est vtriusque id esse quod est.

Ceterum cum omnium tam visibilium quàm inuisibilium Patrem esse factorem pronuntiassent, per Filium omnia facta esse dicunt; non vt minorem gloriam, quasi sortem quamdam ipsi conuenientem tribuerent; minime quidem: vbi enim omnino minus, vel etiam maius in identitate substantiæ videri potest? sed quòd Deo & Patri natura sit insitum, non alio modo aliquid operari & vocare vt sit, quàm per Filium in Spiritu, tamquā per virtutem ac sapientiam suam. Scriptum est enim: Verbo Domini cæli firmati sunt, & spiritu oris eius omnis virtus eorum. Ad hæc sapientissimus Ioannes cum dixisset: In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum; adiecit necessario: Omnia per ipsum facta sunt, & sine ipso factum est nihil.

Igitur postquam demonstrarunt consubstantia-

Ioan.1.a.
Ioan.14.b
Ioan.10.
d.30.
Esai.2.a.
Psal.32.a.
Ioan.1.a.
Ioan.14.
a.6.

tialem, eiuſdemq. gloriæ & eiuſdem in operando efficaciæ cum Patre Filium; opportune commemorant ipſum hominem factum, & illius cum carne diſpenſationis ſacramentum declarant, rectiſſime ſtatuentes, hanc fore abſolutiſſimam Fidei traditionem. Non enim in ipſum credentibus ſatis eſt ſolum, id perſuaſum habere ac ſentire, quòd Deus de Deo Patre ſit natus, & illi conſubſtantialis, & character ſubſtantiæ eius ſit: ſed etiam neceſſarium eſt ad hæc ſcire, quòd propter ſalutem ac vitam omnium demiſerit ſe ad exinanitionem, ſumpta ſerui forma, & proceſſerit homo natus ſecundum carnem ex muliere. propter hoc dicunt: Qui propter nos homines & propter noſtram ſalutem deſcendit, incarnatus, & homo factus eſt. Vide quàm debita diſpoſitione, & quàm conuenienti ordine ſermo illorum progreditur. Deſcendiſſe enim dixerunt, vt per hoc ſuper omnia Dominum intelligamus eſſe & natura & gloria; eumdemq. rurſus propter nos homines deſcendiſſe, vt volens inquam noſtram ſimilitudinem ſubiret, & cum carne mundo affulgeret. Scriptum eſt enim in libro Pſalmorum: Deus manifeſte veniet, Deus noſter, & non ſilebit. Intelligi autem poterit deſcenſus, ſi quis vóluerit, etiam alio modo, nempe ex cælo & ſuperne, vel etiam ab ipſo Patre. Solet enim ſancta ſcriptura etiam illa quæ intelligentiam ſuperant, verbis quæ nobis congruunt, ſignificare. vnde cum ſanctos diſcipulos ſuos alloqueretur dixit: Exiui à Patre, & veni in mundum: iterum relinquo mundum, & vado ad Patrem. Et iterum: Vos de deorſum eſtis, ego de ſupernis ſum. Adhæc præterea: Ego à Patre exiui, & veni. Scribit etiam ſanctus Ioannes: Qui deſurſum venit, ſupra omnes eſt. Nam cum in ſumma celſitudine eſſet, & cum Patre ſuo ſecundum ſubſtantiam ſuper omnia, vtpote identitate vnius cum ipſo naturæ clarus; non rapinam arbitratus eſt ſe eſſe æqualem Deo, ſed ſeipſum exinaniuit, formam ſerui accipiens, in ſimilitudinem hominum factus, & habitu inuentus vt homo, humiliauit ſeipſum. Enimuero quoniam Verbum, quod Deus erat, quamuis noſtram carnem induiſſet, manſit tamen ſic quoque Deus; propterea ſacratiſſimus Paulus Deum in ſimilitudinem hominum factum eſſe dicit, & habitu inuentum vt hominem. Erat enim, vt dixi, Deus in noſtra ſpecie: non quia, ſicut hæreticis quibuſdam ſentire placuit, inanimatam carnem ſumpſit, ſed anima intelligente præditam. Ipſum igitur ex ſubſtantia Patris progreſſum Verbum & Filium vnigenitum, illum Deum verum de Deo vero, lumen de lumine, ipſum per quem omnia facta ſunt, deſcendiſſe dixerunt Patres, incarnatumq. eſſe & hominem factum, hoc eſt, ſubijſſe generationem ſecundum carnem ex muliere, & proceſſiſſe in ſpecie ſimili nobis. hoc enim eſt hominem eſſe factum.

Vnus eſt igitur Dominus IESVS Chriſtus, ipſum vnigenitum Dei Patris Verbum, homo factum;

Heb. 2. a.

Pſal. 49. a. 3.

Ioan. 16. d. 28.

Ioan. 8. c. 23.

Ioan. 8. e. 42.

Ioan. 3. d. 31.

Philip. 2. b

ἡὸν δοπαδεδειχότες, ἀμαμίμνλωπ χρησίμως τῆς ἐναυθρωπήσεως αὐτοῦ· ἢ τῆς μὴ σαρκὸς οἰκονομίας ἀμφοτέρωσδσι τὸ μυστήριον, πλειστοπρεπῶς ἐκθέσθαι, καὶ ἀποφαδικῶς ἀμὲ τύτου τῆς πίστεως τὰν παράδοσιν, ἐν μάλα διεγνωκότες. ἐ γὰ τι μόνον δοπρχει τοῖς πιστεύσιν εἰς αὐτὸν τὸ ἀμφεῖσθαι, καὶ φρονεῖν, ὡς ἡὸς ἐκ ἡοῦ γεγέννηται τοῦ πατρὸς, ὁμοούσιός τε αὐτῷ, καὶ χαρακτὴρ ὑπάρχων τῆς ὑποστάσεως αὐτοῦ· ἀλλὰ καὶ ἀναγκαῖον, εἰδέναι πρὸς τύτοις, ὡς τῶν ἁπάντων ἕνεκα ζωοποιίας, καὶ ζωῆς, καθεῖς ἑαυτὸν εἰς κένωσιν, ἔλαβε δούλε μορφὴν, καὶ προῆλθεν ἄνθρωπος, γεννητὸς κατὰ σάρκα ἐκ γυναικός. ἀμὸ τοῦτό φασι· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ ἀμὲ τὴν ἡμετέραν σωτηρίαν, κατελθόντα, σαρκωθέντα, ἐναυθρωπήσαντα. ἄνθρωπος δέ, ὅπως ἐν τόπῳ τῷ δέοντι, καὶ ἐν τάξει τῇ πρεπωδεστάτῃ προέσιν ὁ λόγος αὐτῆς. κατελθεῖν γὰ ἔφασαν· ἵνα ἀμὲ τύτου τὸν ὑπὲρ πάντων κύριον ἐννοῶμεν φύσιν τε, καὶ δόξαν, καὶ πάλιν τοῦτον καταφρονήσαντα δι' ἡμᾶς, εἰς τὸ ἐθελῆσαι, φημὶ, τὴν πρὸς ἡμᾶς ὁμοίωσιν ἐπλησθῆναι, ἐ διαλάμψαι τῷ κόσμῳ μὴ σαρκός. γέγραπται γὰ ἐν βίβλῳ ψαλμῶν· ὁ ἡὸς ἡμῶν φανερῶς ἥξει, ὁ ἡὸς ἡμῶν, καὶ ὐ σιωπήσεται. νοησεῖε δ' ἄν, εἴ πε εἴποιτό τις, ἢ καθ' ἕτερον τρόπον ἡ κάθοδος· οἷον, ἐξ ὐρανοῦ, καὶ ἄνωθεν, ἢ καὶ ἀπ' αὐτοῦ τοῦ πατρός. φανερᾶς γὰ τῆς καθ' ἡμᾶς καὶ τὰ ὑπὲρ νοῦν καταδηλουμένης, ἕνος τῆς ἱερᾶς γράμματος. καὶ γοῦν ἔφη, τοῖς ἁγίοις προσδιαλεγόμενος μαθηταῖς· ἐξῆλθον ἀπὸ τοῦ πατρὸς, ἐ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα. ἐ πάλιν· ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί. ἔτι τε πρὸς τύτοις· ἐγὼ ἐκ τοῦ πατρὸς ἐξῆλθον, καὶ ἥκω. γράφει δὲ καὶ ὁ θεσπέσιος Ἰωάννης· ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστί. καί τι γὰ ὑπάρχων ἐν ὑπερτάταις ὑπεροχαῖς, καὶ ἐπάνω πάντων ἀσιωπήτως μὲ τοῦ ἰδίου πατρὸς, ἅτε δὴ καὶ ἐν ταυτότητι φύσεως τῆς πρὸς αὐτὸν ἐνφαινόμενος, ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα ἡεῷ· ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλε λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς, ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτόν. ἐπειδὴ γὰ, ἡὸς ὢν ὁ λόγος, τὸν ἡμῶν ἡμπέσχετο σάρκα, μεμένηκε δὲ καὶ οὕτω ἡεὸς, πάντη τι ἡεὸν ὁ ἱερώτατος Παῦλος ἐν ὁμοιώματι ἀνθρώπων γενόμενα φησιν, ἀρεθῆναί τε, ὡς ἄνθρωπον, σχήματι. ἡεὸς γὰ ἦν, ὡς ἔφαμεν, ἐν ἀνθρώπῳ τῷ καθ' ἡμᾶς, καὶ σὺν ἀψύχου γε τὴν σάρκα λαβών, καθὰ φρονεῖν ἔδοξέ τισι τῶν αἱρετικῶν· ἐψυχωμένην δὲ μᾶλλον ψυχῇ νοερᾷ. αὐτὸν οὖν ἄρα τὸν ἐκ τῆς ἐσίας τοῦ πατρὸς προελθόντα λόγον, καὶ ἡὸν μονογενῆ, τὸν ἡεὸν ἀληθινὸν ἐκ ἡεοῦ ἀληθινοῦ, τὸ φῶς τὸ ἐκ τοῦ φωτὸς, τὸν δι' οὗ τὰ πάντα ἐγένετο, κατελθεῖν ἔφασαν οἱ πατέρες, σαρκωθῆναί τε, καὶ ἐναυθρωπῆσαι· τυτέστιν, ἀναμεῖναι γένεσιν τὴν κατὰ σάρκα ἐκ γυναικὸς, καὶ προελθεῖν ἐν ἀνθρώπῳ τῷ καθ' ἡμᾶς· ὅπερ δὴ τὸ ἐναυθρωπῆσαί ἐστιν. οὗς οὖν ἄρα πύριος Ἰησοῦς Χριστὸς, αὐτὸς ὁ μονογενὴς τοῦ πατρὸς λόγος, γενόμενος ἄνθρωπος, ἐκ παρ-

δὲ τοῦτο ἐβλήθη ὡς τὸ εἶναι, ὃ ἦν· διὸ μεμένηκε γὰρ καὶ ἐν ἀνθρωπότητι θεὸς, καὶ ἐν μορφῇ δούλου δεσπότης, καὶ ἐν κενώσει τῇ καθ' ἡμᾶς τὸ πλήρες ἔχων θεϊκῶς, καὶ ἐν ἀσθενείᾳ σαρκὸς τῶν δυνάμεων κύριος, καὶ ἐν τοῖς τῆς ἀνθρωπότητος μέτροις ἴδιον ἔχων τὸ ὑπὲρ πάσαν τὴν κτίσιν. ἃ μὲν γὰρ ἦν ἐν σαρκὸς, ἀναμφιβλήτως ἔχει· θεὸς γὰρ ἦν, καὶ υἱὸς ἀληθινὸς, μονογενὴς τε, καὶ φῶς, ζωὴ, καὶ δυνάμεις· ἃ δὲ οὐκ ἦν, διὰ τὴν οἰκονομίαν· ἴδια γὰρ ἐποιήσατο τὰ τῆς σαρκὸς· ἃ γὰρ ἦν ἐπ' αὐτῷ τινὰ, αὐτὰ δὲ μᾶλλον ἡ ἀφράστως, καὶ ἀνεξιχνίαστα σάρξ. οὕτω δὲ ὁ σοφὸς Ἰωάννης σάρκα φησὶ γεγενῆσθαι τὸν λόγον. γέγονε δὲ σὰρξ, οὐ κατὰ μετάβασιν, ἢ τροπὴν, ἢ ἀλλοίωσιν, εἰς τὴν τῆς σαρκὸς φύσιν μεταβαλών· οὔτε γὰρ ἔτρεψεν, ἢ συγχέασιν, ἢ τὴν θρυλουμένην ἔδέ τινα σωμάτωσιν ὑπομείνας· ἀμήχανον γὰρ· ἐπί τε ἦν καὶ ἔστι φύσιν ἀτρέπτως τε, καὶ ἀναλλοιώτως ἔχων· σάρκα δὲ μᾶλλον ἐψυχωμένην ψυχῇ νοερᾷ καθαρᾷ, καὶ ἀχράντου, σώματος λαβών, καὶ ἰδίαν αὐτὴν ποιησάμενος. ἔθος ἦ τῇ θεοπνεύστῳ γραφῇ, καὶ διὰ μόνης ἐνθ' ὅτι τῆς σαρκὸς ὅλον ἀνθρωπον ὑπονοεῖν. ἐκχεῶ γὰρ, φησὶν, ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα. εἰ γὰρ τι σαρξὶν οὐκ ἐψυχωμέναις ψυχῇ νοερᾷ ἐπήγγελτο, ἀνθρώποις δὲ μᾶλλον τοῖς σωζομένοις ἐκ ψυχῆς, καὶ σώματος. οὐκοῦν οὐκ ἀπαθεμιτὸν ὁ λόγος τοῦ εἶναι, ὃ ἦν, γέγονεν ἄνθρωπος, ἀλλὰ καὶ ἐν εἴδει τῷ καθ' ἡμᾶς πεφηνὼς, ἀπεμμένηκε λόγος· καὶ εἰ πρότερον ἄνθρωπος νοεῖται Χριστὸς, εἶθ' οὕτω προελθὼν εἰς τὸ εἶναι θεὸς· ἀλλὰ θεὸς ὢν ὁ λόγος, γέγονεν ἄνθρωπος· ἵνα ἐν τούτῳ νοῆται θεὸς ὑπάρχων ὁμοῦ, καὶ ἄνθρωπος ὁ αὐτός. οἵ γε μὴν αὐτὸν εἰς υἱοὺς μερίζοντες δύο, καὶ τολμῶντες λέγειν, ὅτι τὸν ἐκ σπέρματος τοῦ Δαυὶδ ἄνθρωπον ἑαυτῷ συνῆψεν ὁ θεὸς λόγος, καὶ μετέδωκεν αὐτῷ τῆς ἀξίας, καὶ τῆς τιμῆς, ἧς ἦν τῆς ὑπάτης ἀξιώματος, καὶ παρεσκεύασεν αὐτὸν ὑπομεῖναι σταυρὸν, ἀποθανεῖν, καὶ ἀναβιῶναι, καὶ ἀπελθεῖν εἰς τὸν οὐρανὸν, καὶ καθίσαι ἐν δεξιᾷ τοῦ πατρὸς· ἵνα προσκυνῆται ὡς θεὸς πάσης τῆς κτίσεως, ἀναφορὰν θεοῦ δεχόμενος τὰς τιμὰς, πρῶτον μὲν υἱοὺς ποιοῦσι δύο, εἶτα τοῦ μυστηρίου τὴν δύναμιν ἀπερίφραστον ἀμαθῶς. εἰ γὰρ ἐξ ἀνθρώπου θεὸς γέγονεν ὁ Χριστὸς, ὡς ἔφην, ἀλλὰ θεὸς ὢν ὁ λόγος, γέγονε σὰρξ· πυθέσθω, ἄνθρωπος. κενεὸν δὲ λέγετε, ὡς πρὸ τῆς κενώσεως τὸ πλήρες ἔχων ἐν ἰδίᾳ φύσει, καθὸ νοεῖται θεός. εἰ γὰρ ἐν τῷ κενὸς εἶναί τις εἰς τὸ πλήρες αὐξήθη· ἐταπείνωσε δὲ μᾶλλον ἑαυτὸν ἐξ ὑψωμάτων θείων, καὶ ἀρρήτου δόξης, εἰ πτωχὸς ὢν ἄνθρωπος, ὑψώθη δεδοξασμένος. ἔλαβε δὲ δούλου μορφὴν, ὡς ἐλεύθερος, καὶ οὐκ ἄλλος ὤν, εἰς τὸν τῆς ἐλευθερίας ἀντιπάθησε δόξαν. ἐν ὁμοιώματι ἀνθρώπων γέγονεν ὁ ἐν μορφῇ, καὶ ἰσότιμα δὲ πατρὸς, εἰ καὶ ἄνθρωπος ὢν, ἀλλ' ἐν ὁμοιώματι θεοῦ γεγενῆσθαι πεπλήρωκε μιμητάς. Τί οὖν στρέφουσι τῆς οἰκονομίας τοὺς λόγους,

A dum; non relinquens autem esse quod erat, mansit enim etiam in humanitate Deus, & in serui forma Dominus, & in exinanitione nostra plenitudinem habens diuinitatis, & in infirmitate carnis virtutum Dominus, & in mensuris humanitatis proprium habens, quod super omnem est creaturam. Etenim quæ is ante carnem erat, inamissibiliter habet, vt quod Deus erat, & Filius verus & vnigenitus, & lux, & vita, & virtus. Quæ vero non erat, ea propter dispensationem assumpsisse cernitur. Nam quæ carnis erant, sibi propria fecit. Non enim caro ipsi ineffabiliter & inenarrabiliter vnita, alterius cuiusB piam erat, sed ipsius eiusdem. Ita & sapiens Ioannes: Verbum, inquit, caro factum est. Factum *Ioan. 1. b.* autem est caro, non quòd secundum transitionē, vel conuersionem, vel commutationem, in carnis naturam transmutatum sit, neque quòd commixtionem, aut concretionem, aut illam quorumdam sermone decantatam consubstantiationem subierit, (id enim est impossibile, quoniam secundum naturam incommutabiliter & inconuertibiliter se habet) sed quòd ex virgineo & illibato corpore, carnem anima intelligente animatam assumpserit, & suam fecerit. Ceterum mos est Scripturæ diuinitus inspiratæ, à sola carne aliquando totum hominem significare:C Effundam enim, inquit, de Spiritu meo super om- *Ioel. 2. d.* nem carnem. Neque enim promisit Deus carni- *28.* bus anima intelligente non animatis se gratiam Spiritus immissurum, sed hominibus ex corpore & anima constitutis. Itaque Verbum non refugit esse quod erat cum factum est homo; sed in specie simili nobis apparens mansit Verbum. Neque prius homo intelligitur Christus, deinde sic progressus, ita vt esset Deus: sed Deus existens Verbum factum est homo, vt in eodem Deus simul & homo intelligatur idem. Qui autem ipsum in duos diuidunt filios, & audent dicere,D quòd ex semine Abraæ hominem sibi ipsi coniunxerit Deus, & communicarit illi dignitatem & honorem, ac filiationis excellentiam, & præparârit illum vt ferret crucem, moreretur & reuiuisceret, ac in cælum ascenderet, & ad dexteram sederet Patris, vt ab omni creatura adoretur, & honorem relatione ad Deum habita sortiatur; primum quidem duos filios prædicant, deinde sacramenti vim imperite retorquent. Non enim ex homine Deus factus est Christus, vt dixi; sed Deus existens Verbum factum est caro, hoc est homo. Exinanitus vero esse dicitur, eo quòd ante exinanitionem plenitudinem habuit E in propria natura, quatenus intelligitur Deus. Non enim ex eo quòd inanis esset, ad plenitudinem peruenit; sed magis ex diuina celsitudine & ineffabili gloria humiliauit semetipsum; non, humilis homo existens, gloria accepta exaltatus est. Serui præterea formam sumpsit, vt liber; non, cum seruus esset, ad libertatis gloriam ascendit. In similitudinem hominum factus est, qui in forma & æqualitate Patris erat; non, homo existens, secundum participationem consecutus est vt fieret in similitudinem Dei.

Quid igitur retorquent dispensationis sermones,

nes,

nes,& veritatem adulterant,contra omnes diuinitus inſpiratas ſcripturas inſurgentes,quę Deũ eſſe ſciunt etiã hominem factum Filium,vnumq. ipſum vbique nominant? Vnde & in libro creationis mundi ſcripſit Moyſes, quòd traiecit quidem diuinus Iacob trans torrentem Iaboc pueros ſuos,& manſit ſolus,luctatusq. eſt homo cum eo vſque mane. & vocauit Iacob nomen loci eius,Species Dei. Vidi enim,inquit,Deum facie ad faciem,& ſaluata eſt anima mea. Ortus eſt autem ei ſol quando tranſijt Species Dei:Iacob vero claudicabat femore ſuo. Nam Patriarchæ Deus portendebat, quòd homo futurus eſſet aliquando vnigenitum eius Verbum, & quòd obluctantem habiturus eſſet Iſraëlem, & quòd circa illum non eſſent recte inceſſuri, ſed claudicaturi quodammodo,ſicut ipſe inquit per pſallentis lyram: Filij alieni mentiti ſunt mihi, filij alieni inueterati ſunt, & claudicauerunt à ſemitis ſuis. Hoc enim opinor ſignificare, quòd Iacob femore ſuo claudicarit. Verumtamen illud conſidera,quòd cum homo luctatus ſit cum eo,vidiſſe ſe dicit Deum facie ad faciem, ipſumq. Speciem Dei vocat. Manſit enim Verbum Dei,etiam homo factum, in forma Patris, ſecundum ſpiritalem inquam imaginem, & ſecundum naturam omni ex parte incommutabilem. Proinde dicebat ad Philippum,characterem ſubſtantię Patris ſeipſum oſtendens etiam cum carne: Qui vidit me,vidit & Patrem. Quum autem quemdam cæcum à natiuitate,quem curauerat, inueniſſet in templo: Tu credis, inquit, in Filium Dei? Illo autem ad hoc dicente: Quis eſt Domine,vt credam in eum? Reſpondit dicens: Et vidiſti eum, & qui loquitur tecum, ille eſt. Vidit autem ipſum cæcus non nudum,vel ſine carne, ſed in ſpecie ſimili nobis; & credidit in eum quem vidit, non tamquam in filium cum altero filio coniunctum, ſed tamquam in vnum, qui natura & vere eſt,qui tamen non abſque carne ijs qui erant in terra adfulſiſſet.

Geneſ. 32. c.

Pſal.17.c. 46.

Ioan.14. b.9.

Ioan. 9.c. 35.

Porro beatus Moyſes in benedictionibus inquit: Date Leui manifeſtationem eius,& veritatem eius viro ſancto, quem tentauerunt tentatione, & ei conuiciati ſunt apud Aquam contradictionis. Qui dicit patri & matri, Non vidi te; & fratres ſuos non agnouit. Ordinauerat quidem vniuerſorum Deus ipſi Aaron, vt podèrem faceret varie contextum. habitus is erat ſoli ſummo ſacerdoti conueniens, ipſiq. attributus. In pectore autem ſummi ſacerdotis fuere lapides quidam pendentes numero duodecim, in quorũ medio diſpoſita erat Manifeſtatio & Veritas, duo item alij lapides. Ceterum per hos duodecim,Apoſtolorum chorus ænigmatice demonſtrabatur quaſi in orbem cingens Emmanuelem,qui eſt manifeſtatio & veritas. Manifeſtauit enim nobis veritatem,cultui illi qui in vmbris & figuris erat finẽ imponens. Quòd autem Pontifex factum ſit nobis vnigenitum Dei Verbum,quando & homo factum eſt,quomodo dubitari poteſt, cum diuinus Paulus in hunc modum

Deut.33. b.8.

Exod.28. a.6.

Sapien.18. d.24.

Ioan.14.a

A γους, καὶ ἀθετοῦσι τὴν ἀλήθειαν, ἅπασαις ἀντιστάμενοι ταῖς θεοπνεύστοις γραφαῖς, αἳ μὲν ὅτι γινώσκουσι καὶ ἄνθρωπον τὸν υἱὸν, ἕνα τὸ ὄνομάζουσι πανταχοῦ; καὶ γοῦν ἐν τῷ τῆς κοσμοποιΐας βιβλίῳ γέγραφεν ὁ Μωϋσῆς, ὡς διεβίβασε μὲν ὁ θεοπέσιος Ιακὼβ τὸν χειμάρρουν Ιαβὼκ τὰ παιδία αὐτοῦ, καὶ ἀπέμεινε μόνος· ἐπάλαιε δὲ μετ' αὐτοῦ ἄνθρωπος ἕως πρωΐ· καὶ ἐκάλεσεν Ιακὼβ τὸ ὄνομα τοῦ τόπου ἐκείνου, εἶδος θεοῦ· εἶδον γὰρ, φησι, θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή. ἀνέτειλε δὲ αὐτῷ ἥλιος, ἡνίκα παρῆλθε τὸ εἶδος τοῦ θεοῦ. B Ιακὼβ δὲ ἐπεσκάζε τῷ μηρῷ αὐτοῦ· προαναδείκνυ γὰρ τῷ πατριάρχῃ θεὸς, ὅτι ἐκ ἀνθρώπων καλῶς καὶ καιρούς ὁ μονογενὴς αὐτοῦ λόγος, καὶ αὐτίπαλον ἕξει τὸν Ισραὴλ· καὶ ὅτι οὐκ ἐν ὀρθοποδήσουσι· χωλαίνουσι δὲ ὡσανεί, καθά φησιν αὖθις διὰ τῆς τοῦ ψάλλοντος λύρας· υἱοὶ ἀλλότριοι ἐψεύσαντό μοι· υἱοὶ ἀλλότριοι ἐπαλαιώθησαν· καὶ ἐχώλανεν ἀπὸ τῶν τρίβων αὐτῶν. πυνθάνομαι γὰρ οἶμαι καταδηλοῦν τὸ ἐπισκάσαι τὸν Ιακὼβ τῷ μηρῷ αὐτοῦ. πλὴν ἐκεῖνο ἄθρει· ἀνθρώπου παλαίοντος πρὸς αὐτὸν, ἐπεφάνη, φησὶ, θεὸν πρόσωπον πρὸς πρόσωπον· καὶ εἶδος αὐτὸν ὀνομάζει θεοῦ. δοκιμεμύηκε γὰρ ὁ τοῦ θεοῦ λόγος, καὶ ἄνθρωπος γεγονὼς, ἐν μορφῇ τοῦ πατρὸς, ᾧ γε φημὶ τῷ νοητῷ εἰκόνα, καὶ τὸ ᾧ παντοπρεπῶς ἀπαραλλάκτως ἔχον. ᾧ γοῦν ἔφη πρὸς Φίλιππον, χαρακτῆρα τῆς ὑποστάσεως τοῦ πατρὸς ἑαυτὸν δοκοῦντα φαίνων, καὶ μὴ σαρκός· ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα. ἐπεδή δέ τινα τῶν ἐκ φύσεως πεφυκότων τυφλὸν, ἀφ' ὧν αὐτὸν ἐν τῷ ἱερῷ οὐ πεσόντες, ἴδασιν, εἰς τὸν υἱὸν ἅτε θεὸν εἰκόνα γε μὴν πρὸς ὃν λέγοντες· πίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; καὶ ἀπεκρίνατο, λέγων· καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστι. πῶς οὖν ὁ τυφλὸς, ἀγνοῶν, ἢ ἄπειρον αὐτὸν, ἀλλ' ἐν ὕδατι μᾶλλον τῷ καθ' ἡμᾶς· καὶ πιστεύει εἰς τὸν ἐσαρκωμένον, ἀχ ὡς υἱὸν ὑῷ συνημμένον ἑτέρῳ, ἀλλ' ὡς εἰς ἕνα τὸν φύσει, καὶ ἀληθῶς, ἀ δίχα σαρκὸς ὀφθαλμῶσι τοῖς ἀπὸ τῆς γῆς. Μωϋσῆς γε μὴν ὁ θεοπέσιος ἐν εὐλογίαις φησὶ· δότε Λευὶ τὴν δήλωσιν αὐτοῦ, καὶ τὴν ἀλήθειαν αὐτοῦ τῷ ἀνδρὶ τῷ ὁσίῳ· ὃν ἐξεπείρασαν ἐν πείρᾳ· ἐλοιδόρησαν αὐτὸν ἐφ' ὕδατος ἀντιλογίας. ὁ λέγων τῷ πατρὶ, καὶ τῇ μητρί· ἀχ ἑώρακά σε· καὶ τοὺς ἀδελφοὺς C αὐτοῦ οὐκ ἐπέγνω. προσπέπαχε μὲν γὰρ ὁ τῶν ὅλων θεὸς τὸν παῖδα ἡμῶν ἀρχιερέως ὁ μονογενὴς αὐτοῦ θεοῦ λόγος, ὅτι καὶ ἄνθρωπος γέγονε, πῶς ἐστιν ἀμφιβάλλειν, μεγαφόρως οἶδα καὶ θεοπρεπῶς

Ioan.14. b.9.

Ioan. 9.c. 35.

Deut.33. b.8.

Exod.28. a.6.

Sapien.18. d.24.

Ioan.14.a

σιόν Παῦλος· καταμάθετε τὸν ἀπόστολον, καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν· τὸ γὰρ τοι τῆς ἱερωσύνης ἀξίωμα τοῖς τῆς ἀνθρωπότητος μέτροις οὐκ ἀπρεπῶς νοοῖτ' ἂν εἰκότως, καὶ μᾶλλον μὲν, ἢ κατὰ τὸν τοῦ θεοῦ λόγου φύσιν τε, καὶ δόξαν, οὐκ ἀνάρμοστον δὲ τῇ μετὰ σαρκὸς οἰκονομίᾳ. γεγένηται γὰρ αὐτοῦ τὰ ἀνθρώπινα. δότε τοίνυν, φησὶ, τῷ Λευὶ, τυπικῶς, τῷ ἱερεῖ, τουτέστι δηλωτῆρι, καὶ τῷ ἀληθεῖ. τοῦτο γὰρ ἔφη Λευὶ, ἤγουν ἱερεῖ, διεσάφησεν ἀπὼν· τῷ ἀνδρὶ τῷ ὁσίῳ· ὃ γὰρ ἐποίησεν ἁμαρτίαν ὁ κύριος ἡμῶν Ἰησοῦς Χριστός. γράφει καὶ ὁ Παῦλος περὶ αὐτοῦ· τοιοῦτος ἡμῖν ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γιόμενος. πρότερον ἐξεπείρασαν αὐτὸν ἐν πειρασμῷ· ἐλοιδόρησαν αὐτὸν ἐφ' ὕδατος ἀντιλογίας. ἃ καὶ δεδόξακε πεπράγμασιν. ἄνθρωπον λέγων αὐτὸν, θεὸν ἀπέφηνεν ἄντικρυς· ὃν δὴ περιέχωσί τινες καὶ ἐξεπείρασαν ὁ Ἰσραὴλ, ὃν τις τῇ ἐρήμῳ, καὶ εἶδε τὰ ὕδατος ἀντιλογίας. καὶ πιστώσασθαι λέγων ὁ ψαλμῳδός· ἐλίρριξεν ἐν ἐρήμῳ πέτρας· καὶ ἐπότισεν αὐτοὺς, ὡς ἐν ἀβύσσῳ πολλῇ· καὶ ἐξήγαγεν ὕδωρ ἐκ πέτρας, καὶ κατήγαγεν ὡς ποταμοὺς ὕδατα. καὶ τί μὴ τοῦτο; ἢ ἐξεπείρασαν, φησὶν, αὐτὸν ἐν τῇ καρδίᾳ αὐτῶν· καὶ κατελάλησαν τοῦ θεοῦ· καὶ εἶπαν· μὴ δυνήσεται ὁ θεὸς, ἑτοιμάσαι τράπεζαν ἐν ἐρήμῳ, ὅτι ἐπάταξε πέτραν, καὶ ἐρύησαν ὕδατα, καὶ χείμαρροι κατακλύσθησαν; μὴ καὶ ἄρτον δυνήσεται δοῦναι, ἢ ἑτοιμάσαι τράπεζαν τῷ λαῷ αὐτοῦ; οὐκοῦν, ὅπως ἀλληλοιδόρηται ἡμῖν μαρτυρεῖ τῷ θεῷ· ὃν δὴ ἄνδρα φησὶν ὁ Μωϋσῆς· οὐκοῦν καὶ ὁ θεσπέσιος Παῦλος, γράφει· ἔπρεπεν γὰρ ἐκ πολυμανίας ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός. ὁπόσῳ οὖν ὁ λοιδορηθεὶς αὐτὸς, αὐτὸς ἦν ἐκεῖνος, ὃς οὔπω σαρκωμένος, ἐπεφάνη τοῖς ἐξ Ισραήλ. ὅτι γὰρ ἄλλος ἦν υἱὸς ὁ τοῦ σαρκὸς, ἄλλος δὲ πρὸ αὐτοῦ ὁ ἐκ σπέρματος τοῦ Δαυὶδ, καθὰ φαύλη πλημμοῦσί τινες, ἀλλ' εἷς τε, καὶ ὁ αὐτὸς, πρὸ μὲν τῆς σαρκώσεως γυμνὸς ἦν λόγος, μετὰ δὲ γε τὴν ἀπόρρητον τοῦ ἐκ τῆς ἁγίας παρθένου σεσαρκωμένου, καὶ ἐνανθρωπήσεως, καθὰ γεγράφασιν οἱ ἅγιοι, καὶ θεσπέσιοι πατέρες, σημεῖόν πού τι ἴδιον πεπληροφόρηκεν ὁ Μωϋσῆς. ὥσπερ γὰρ ἑρμήνευτὶ τινος, καὶ ἀναμαθεῖν ἐθέλοντες, τοῦτο γέγονεν αὐτοῦ ὁ λόγος αὐτῷ· ὃν δὴ καὶ ἐκπιπτόντα, καὶ λελοιδορημένον φησὶ πρὸς τῶν ἐξ Ισραὴλ, μονονουχὶ καὶ χεῖρα προτείνων, καταδείκνυσι τὸν Ἰησοῦν· καί φησιν· ὁ λέγων τῷ πατρὶ, καὶ τῇ μητρί· οὐχ ἑώρακά σε· καὶ τοὺς ἀδελφοὺς αὐτοῦ οὐκ ἐπίσταμαι. μεμνήμεθα γὰρ μητροφόνους εἶναι τῶν ἁγίων εὐαγγελιστῶν, ὡς διδάσκοντός που τοῦ Χριστοῦ, καὶ μυσταγωγοῦντός τινας, ἐπίστασαι ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ, εἶτα προσδραμόντος τινὸς τῶν μαθητῶν, καὶ λέγοντος· ἰδοὺ ἡ μήτηρ σου, καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες, ὑπολύσας τὸν χεῖρα αὐτοῦ ὅπὶ τοὺς μαθητὰς, εἶπε· μήτηρ μου, καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ, καὶ ποιοῦντες. ὃς δὲ καὶ πάσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς, οὗτος ἀδελφός μου, καὶ ἀδελφὴ, καὶ μήτηρ ἐστί. ὅπερ, οἶμαί ἐστιν,

A scribat: Considerate Apostolum & Pontificem confessionis nostræ IESVM, qui fidelis est ei qui fecit ipsum? Itaque sacerdotij dignitas humanitatis mensuris conuenire recte intelligitur; & minor quidem quàm vt Dei Verbi naturæ ac gloriæ competat, non tamen illi cum carne dispensationi indecens. humana enim eius fuerũt. Igitur date, inquit, Leui, hoc est sacerdoti, manifestationem & veritatem. Quali autem dicit Leui, seu sacerdoti, declarauit dicens, Viro sancto. Non enim fecit peccatum Dominus noster IESVS Christus. Vnde Paulus de eo scribit: Talis decebat vt esset nobis Pontifex, sanctus, innocens, impollutus, segregatus à peccatoribus, & excelsior cælis factus. Illum tentauerunt in tentatione, iurgati sunt contra eum apud Aquas contradictionis. O rem admirabilem. Virum dicens eum, statim Deum declarauit, quem exacerbauit & tentauit Israël & in eremo, & ad Aquam contradictionis: eiusq. rei fidem faciet Psaltes, dicens: Dirupit petram in eremo, & potauit eos velut in abysso multa: & eduxit aquam de petra, & deduxit quasi flumina aquas. Et quid post hoc? Et tentauerunt, inquit, eum in corde suo, & male locuti sunt de Deo, & dixerunt: Numquid poterit Deus præparare mensam in deserto, quoniam percussit petram, & fluxerunt aquæ, & torrentes inundauerunt? Numquid & panem poterit dare, aut parare mensam populo suo? Intelligis igitur quomodo iurgati fuerint aduersus Deum miracula facientem, quem sane etiam virum dicit Moyses. Nam & diuinus Paulus sic intelligens scribit: Bibebant enim ex spiritali sequente petra: petra autem erat Christus. Vir igitur, contra quem iurgabantur, ipse erat ille, qui nondum incarnatus tentabatur ab Israëlitis. Non enim alium fuisse Filium ante carnem, alium vero ab ipso diuersum ex semine Dauid, sicut audent quidam dicere; sed vnum & eumdem, ante incarnationem quidem nudum adhuc Verbum, post partum autem ex sancta Virgine incarnatum & hominem factum, sicut scripserunt sancti illi ac diuini Patres, alio quoque signo comprobauit Moyses. Nam quasi interrogaret quispiam, & discere cuperet, de quo nam viro mentionem fecisset, quem sane & tentatum fuisse & obiurgatum ab Israëlitis diceret, tantum non intento digito IESVM demonstrat, & inquit: Qui dicit patri & matri, Non vidi te; & fratres suos non agnouit. Meminimus autem vnum sanctorum Euangelistarum scripsisse, quòd docente aliquando & quosdam erudiente Christo, adstiterunt mater eius & fratres; deinde accurrente quodam ex discipulis, & dicente: Ecce mater tua & fratres tui stant foris, volentes te videre; extensa manu sua in discipulos suos dixit: Mater mea & fratres mei hi sunt, qui verbum Dei audiunt & faciunt. Qui enim fecerit voluntatem Patris mei qui in cælis est, hic frater meus, & soror, & mater est. Hoc, opinor, est id, quod

Hebr. 3. a.

Deut. 33. b

1. Petr. 2. c. 22.

Hebr. 7. d. 26.

Num. 20. b. 13.

Psal. 77. b. 15.

Ibid. c. 18.

Deut. 33. b. 8.

1. Cor. 10. c. 4.

Ioan. 1. a.

Deut. 33. b. 9.

Luc. 8. c. 19

Matth. 12. f. 50.

ἔστιν, ὅπερ

Deut.33. b.9. quod Moyſes dixit: Qui dicit patri & matri, Non vidi te; & fratres ſuos non agnouit. Præterea ſapientiſſimus quoque Daniel in ſpecie noſtræ ſimili ſe vidiſſe dicit vnigenitum Dei Verbum. Vidiſſe enim ſe dixit antiquum dierum ſedentem ſuper thronum, & decies millies centena millia aſſiſtentium, & millia millium miniſtrantium. & quibuſdam interpoſitis hæc addit: Videbam ego in viſione noctis, & ecce cum nubibus cæli quaſi filius hominis veniens, & vſque ad antiquum dierum peruenit: & coram ipſo adductus eſt, & ei datus honor & regnum; & omnes tribus & linguæ ſeruient ei. Ecce iam iterum manifeſte & euidenter vidit Emmanuelem aſcendentem ad eum, qui in cælis eſt, Patrem & Deum. Nubes enim ſuſcepit eum, quem præterea non hominem ſimpliciter, ſed tamquam filium hominis dicit. Deus enim erat Verbum in noſtra ſimilitudine factum. In hunc modum etiam ſapientiſſimus Paulus intelligens, in ſimilitudine hominum ipſum factum eſſe dicit; inuentum autem vt hominem habitu, & in ſimilitudine carnis peccati viſum his qui erant ſuper terram. Si autem homo fuiſſet, ob copulationem cum Deo tamquam Deus honoratus, dixiſſet Propheta, quaſi Deum, vel quaſi filium Dei, eum qui cum nubibus venit, ſe vidiſſe: ſed hoc non dicit, illud vero potius dicit, Sicut filium hominis. Nouit ergo ipſum Filium Deum eſſe, & hominem factum, hoc eſt, in ſimilitudine hominum factum, iuxta Pauli vocem. Verumtamen, quamuis in carne apparuerit, vſque ad antiquum dierum peruenit, hoc eſt, ad æterni Patris aſcendit thronum. Et ipſi datus eſt honor & regnum; & omnes tribus & linguæ ſeruient ei. Id nimirum erat illud ab ipſo dictum: Pater, clarifica me claritate, quam habui antequam mundus eſſet, apud te. Quòd autem incarnatum Dei Verbum conſideat & æqualis gloriæ ſit cum Deo & Patre etiam cum carne, tamquam vnus exiſtens Filius etiam quando factum eſt homo, manifeſtat ſapientiſſimus Paulus, ſcribens: Talem habemus Pontificem, qui ſedet in dextera throni magnitudinis in excelſis. Præterea & ipſe Dominus noſter IESVS Chriſtus, interrogantibus ipſum Iudæis, num ipſe eſſet vere Chriſtus: Si dixero vobis, inquit, non credetis: & ſi interrogauero, non reſpondebitis. Amodo erit Filius hominis ſedens à dextris virtutis Dei. Igitur etiam incarnatum Filium in diuinitatis ſolio ſanctorum Prophetarum chorus contemplatus eſt. Videamus autem & noui Teſtamenti præcones, totius orbis doctores, quibus ipſe Chriſtus dicebat: Non vos eſtis qui loquimini, ſed ſpiritus Patris veſtri qui loquitur in vobis. Inueniemus igitur dicentem diuinum Baptiſtam: Poſt me venit vir, qui ante me factus eſt, quia prior me erat. Atqui quomodo qui poſt ipſum ibat, prior ipſo fuit? nam Chriſtum certe ſecundum tempus carnis Ioanne poſteriorem fuiſſe, quomodo non ſit omnibus manifeſtum? Quid igitur ad hæc dicere quiſquam pote-

Daniel.7. b.9.

Ibid.b.13.

Act.1.b.

Philip.2.b.

Rom.8.a. 3.

Dan.7.

Philip.2.b.

Daniel.7. b.

Ioan.17. a.5.

Hebr.8.a.

Luc.22.g. 67.

Matth.10 c.20.

Ioan.1.d. 30.

Ἔσπερ ἔφη Μωϋσῆς· ὁ λέγων τῷ πατρὶ, Ἐ τῇ μητρί· οὐχ ἑώρακά σε· Ἐ τοὺς ἀδελφοὺς αὐτὸ οὐκ ἐπίσω. καὶ μὲν δὴ καὶ ὁ πάνσοφος Δανιὴλ, ἐν εἰδὼς τῷ καθ' ἡμᾶς πυθέσθαι, φησὶ, τὸν μονογενῆ Ἐ θεὸν λόγον. ἑώρα μὲν γὰρ ἔφη παλαιὸν ἡμερῶν, καθήμενον ἐπὶ θρόνου, μυρίας τε μυριάδας τῶν ὑφεστώτων, καὶ χιλίας χιλιάδας τῶν λειτουργῶν· καὶ δι' μέσου τινὰ περιῆσαν, ἅπερ πάντες ἐπῄσθησαν ἑωρακέναι γὰρ ἐν ὁράματι τῆς νυκτὸς, καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος, καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἐφθασεν, καὶ ἐνώπιον αὐτοῦ προσηνέχθη, καὶ αὐτῷ ἐδόθη ἡ τιμὴ, καὶ ἡ βασιλεία· Ἐ πᾶσαι αἱ φυλαὶ, Ἐ γλῶσσαι αὐτῷ δουλεύσουσιν. ἰδοὺ δὴ πάλιν σαφῶς τι, καὶ ἐναργῶς ἀναβαίνοντα πρὸς τὸν ἐν οὐρανοῖς πατέρα, καὶ θεὸν, πυθόμενον τὸν Ἐμμανουήλ. προφέλη γὰρ ὑπέλαβεν αὐτὸν· οὐ δὴ Ἐ τὸν ἄνθρωπον ἁπλῶς, ἀλλ' ὡς υἱὸν ἀνθρώπου φησί. θεὸς γὰρ ἦν ἐν ὁμοιώσει τῇ πρὸς ἡμᾶς γεγενημένος ὁ λόγος. οὕτω πανοῦς Ἐ ὁ πανσόφος Παῦλος ἐν ὁμοιώματι ἀνθρώπων γενόμενον φησὶν αὐτὸν, ἀνεῦρηται δὲ ὡς ἄνθρωπον ἐν σχήματι, Ἐ ἐν ὁμοιώματι σαρκὸς ἁμαρτίας ὀφθὲν τοῖς ἐπὶ τῆς γῆς. εἰ δὲ ἄνθρωπος ἦν, συναφείᾳ τῇ πρὸς τὸν θεὸν, ὡς θεὸς, τιμώμενος, ἔφη δ' ἂν ὁ προφήτης, ὡς θεὸν, ἢ ὡς υἱὸν θεοῦ, πυθόμενον τὸν μὴ τῶν νεφελῶν ἐρχόμενον. ἀλλ' οὐ τοῦτό φησιν, ἐκεῖνα δ' μᾶλλον τὸ, ὡς υἱὸν ἀνθρώπου. εἶδεν ἄρα θεὸν ὄντα, καὶ συνανθρωπήσαντα, τὸν υἱὸν, ἤγουν ἐν ὁμοιώματι ἀνθρώπων γενόμενον, Ἐ τῷ τοῦ Παύλου φωνῷ. πάλιν δὲ ἐν σαρκὶ πφηνὼς, ἕως Ἐ παλαιοῦ τῶν ἡμερῶν ἔφθασε· τουτέστιν, ἕως τὸν τοῦ ἀϊδίου πατρὸς ἀναπεφοίτηκε θρόνον· Ἐ αὐτῷ ἐδόθη ἡ τιμὴ, καὶ ἡ βασιλεία· καὶ πᾶσαι αἱ φυλαὶ, καὶ γλῶσσαι αὐτῷ δουλεύουσιν. Ἐ τοῦτο δὴ τὸ ἀρημένον παρ' αὐτοῦ· πατὴρ δόξασόν με τῇ δόξῃ, ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι σύνθρονον. ὅτι δὲ σαρκωθεὶς ὁ τοῦ θεοῦ λόγος, σωτὴρός ἐστι, καὶ ἰσχυρὸς, τῷ θεῷ, καὶ πατρὶ, Ἐ μὴ σαρκὸς, ὡς ἐξ ὑπαρχῆς υἱὸς καὶ ὅτι γέγονεν ἄνθρωπος, σαφηνεῖ χαρᾶν ὁ παύσοφος Παῦλος· τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλοσύνης ἐν τοῖς ὑψηλοῖς. καὶ μὲν δὴ Ἐ αὐτὸς ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, ἐρομένων αὐτὸν τῶν Ἰουδαίων, εἰ σὺ εἶ αὐτὸς ἀληθῶς ὁ Χριστὸς, εἰπὸν ἡμῖν, οὐ μὴ πιστεύσητε· Ἐ ἐὰν ἐπερωτήσω, οὐ μὴ ἀποκριθῆτε. ἀλλὰ τοῦτο μὲν οὐκ ἔστιν ὁ ὡς τοῦ ἀνθρώπου ἐκ δεξιῶν τῆς δυνάμεως Ἐ θεοῦ. σὺ δὲ ἐν τοῖς τῆς θεότητος θρόνοις Ἐ συνανθρωπήσαντα τὸν ἡμῖν ὁ τῶν ἁγίων προφητῶν ἐθεάτο χορός. ἴδωμεν δὲ Ἐ τοὺς τῆς νέας διαθήκης κήρυκας, τοὺς τελείου μυσταγωγοὺς, οἷς αὐτὸς ἔφη ὁ Χριστὸς· οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα Ἐ πατρὸς ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν. ζητήσωμεν τοίνυν λέγοντα τὸν θεοπάτορα Βαπτιστὴν· ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. εἶτα πῶς ὁ μετ' αὐτὸν ἰὼν, πρῶτος αὐτοῦ ἦν; ὅτι δὲ ὑστερίζει κατὰ τὴν τῆς σαρκὸς χρόνον Ἰωάννης ὁ Χριστὸς, πῶς οὐχ ἅπασιν ἐναργές; τί οὖν φαίη τις ἂν ἄλλως

ἔλυσεν ἡμῖν αὐτὸς ὁ σωτὴρ τὸ ζητούμενον. ἔφη γὰρ, ἰουδαίοις διαλεγόμενος· ἀμὴν, ἀμὴν, λέγω ὑμῖν· πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμί. ἦν μὲν γὰρ καὶ πρὸ Ἀβραὰμ γενικῶς, νοεῖται δὲ μετ' αὐτὸν, καθὸ πέφηνεν ἀνθρωπος. εἶπε τοῦ θεοῦ, καὶ πατρὸς, βοῶντος ἀναφανδὸν· τὴν δόξαν μου ἑτέρῳ οὐ δώσω· γνήσιος γὰρ ἕτερος παρ' αὐτὸν οὐδεὶς, ἔφη πρὸς ἡμᾶς ὁ Χριστός· ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγίων ἀγγέλων. ὁπόταν δὲ ἀνθρώπου προσδοκωμένου, καταβαίνειν ἐξ οὐρανῶν, γράφει πάλιν ὁ πάνσοφος Παῦλος· ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις· ἵνα ἀρνησάμενοι τὴν ἀσέβειαν, καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως, καὶ δικαίως, καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. ἔφη δὲ κἀ ἑτέρωθι, περὶ τῶν ἐξ αἱρέσεως Ἰσραὴλ τοὺς λόγους ποιούμενος· ὅτι αὐτῶν αἱ ἐπαγγελίαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ ἐξ αὐτῶν τὸ κατὰ σάρκα Χριστὸς, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. Οὕτω κατ' ἴχνος ἰόντες ἀπροσκλινῶς τὸ τῶν πατέρων ὁμολογίας, αὐτὸν φαμὲν τὸν ἐκ τοῦ θεοῦ πατρὸς λόγον γνησίως γεγεννῆσθαι υἱὸν μονογενῆ, σαρκωθῆναί τε, καὶ ἐνανθρωπῆσαι, παθεῖν, ἀποθανεῖν, ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ. ἀπαθὴς μὲν γὰρ ὁμολογουμένως, τό γε ἦκον εἰς ἰδίαν φύσιν, ὁ τοῦ θεοῦ λόγος· καὶ οὐδεὶς οὕτως ἐμβρόντητος· ὡς νομίσαι δυνασθῆναι πάθους ἄνευ δεκτικὸν τὴν ὑπὲρ πάντα φύσιν. ἐπειδὴ δὲ γέγονεν ἄνθρωπος, ἰδίαν ποιησάμενος σάρκα τὴν ἐκ τῆς ἁγίας παρθένου, ταύτῃ τοι τοῖς τῆς οἰκονομίας ἑπόμενοι λόγοις, σαρκὶ τῇ ἰδίᾳ παθεῖν ἀνθρωπίνως διαβεβαιούμεθα τὸ ἐπικείμενα τοῦ παθεῖν, ὡς ἴδιον. εἰ γὰρ θεὸς ὑπάρχων, γέγονεν ἄνθρωπος, διὸ καὶ φοιτήσας δὲ ἐν ἀνθρώποις τοῦ εἶναι θεὸς, εἰ γέγονε τῆς κτίσεως μέρος, καὶ μεμένηκεν ὑπὲρ τὴν κτίσιν· εἰ νομοθέτης ὢν, ὡς θεὸς, γέγονεν ὑπὸ νόμον, καὶ νομοθέτης ὢν ἔτι· καὶ δεσπότης ὢν θεϊκῶς, ἀλλὰ μορφὴν ὑπέδυ, ἐξ οὐκ ἐπιβλητὸν ἔχει τὸ τῆς δεσποτείας ἀξίωμα· εἰ μονογενὴς ὑπάρχων, γέγονε πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, καὶ ἐστι μονογενὴς, εἰ τὸ εὐδόκησεν, εἰ σαρκὶ παθὼν ἀνθρωπίνως, ἀπαθὴς καὶ οὕτω νοεῖται θεϊκῶς; καὶ γοῦν ὁ πάνσοφος Παῦλος, τὸν ἐν μορφῇ, ᾗ ἰσότητι τοῦ θεοῦ, ἐκ πατρὸς ὑπάρχοντα λόγον, τὸν αὐτὸν ὑπήκοον γενέσθαι, φησὶ, καὶ μέχρι θανάτου, θανάτου δὲ σταυροῦ. ἐν ἑτέραις δὲ τῶν ἰδίων ἐπιστολῶν πρὸς αὐτὸ φησιν· ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τῷ οὐρανῷ, καὶ τὰ ἐπὶ τῆς γῆς· καὶ αὐτός ἐστι πρὸ πάντων· καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. καὶ αὐτὸν δεδόσθαι φησὶ κεφαλὴν τῇ ἐκκλησίᾳ, γενέσθαι δὲ καὶ ἀπαρχὴν τῶν κεκοιμημένων, καὶ πρωτότοκον τῶν νεκρῶν. καί τι ζωὴ, καὶ ζωοποιὸς ὁ ἐκ θεοῦ πατρός ἐστι λόγος, ἆπα δὴ καὶ ἐκ ζωῆς αἰωνίου φύσις, τοῦ γεννήσαντος αὐτόν· ἆπα πῶς γέγονεν πρωτότοκος ἐκ νεκρῶν, καὶ ἀπαρχὴ τῶν κεκοιμημένων; ἐπειδὴ

poterit? Soluit nobis ipſe Saluator quod quæritur. Dicebat enim, Iudæos alloquens: Priuſquam Abraam fieret, ego ſum. Nam erat quidem & ante Abraam ſecundum diuinitatem: intelligitur autem poſt ipſum, ſecundum quod homo apparuit. Deinde Deo & Patre clamante manifeſte: Gloriam meam alteri non dabo: (Deus enim alius præter ipſum nullus eſt) dixit nobis Chriſtus: Cum venerit Filius hominis in gloria Patris ſui cum Angelis ſanctis. Præterea cum expectemus Filium hominis de cælis deſcenſurum, ſcribit iterum ſapientiſſimus Paulus: Apparuit enim gratia Dei ſalutaris omnibus hominibus, vt abnegantes impietatem & ſæcularia deſideria, ſobrie & iuſte & pie viuamus in hoc ſæculo, expectantes beatam ſpem & aduentum gloriæ magni Dei & ſaluatoris noſtri IESV Chriſti. Dixit etiam alibi, loquens de ijs qui è ſanguine ſunt Iſraël, quòd ipſorum ſint promiſſiones, & legiſlatio, & teſtamentum, & ex ipſis ſecundum carnem Chriſtus, qui eſt ſuper omnia Deus benedictus in ſæcula, Amen.

Igitur confeſſionis Patrum veſtigia ſequentes, & non deflectentes, ipſum dicimus Verbum ex Deo Patre natum vnigenitum Filium, incarnatum eſſe & hominem factum, paſſum, mortuũ, tertia die reſurrexiſſe ex mortuis. nam citra controuerſiam impaſſibile eſt, quantum ad ſuam naturam attinet, illud Verbum Dei; & nullus tam attonitus eſt, qui putare poſſit, naturam quæ eſt ſuper omnia, paſſionis eſſe capacem. Sed quia factus eſt homo, & carnem ex ſancta Virgine ſumptam, propriam fecit; propterea, vt diſpenſationis rationem ſequamur, in carne propria paſſum eſſe ex humanitate aſſerimus eum, qui extra omnem paſſionem eſt, vtpote Deus. Nam ſi Deus exiſtens factus eſt homo, & minime deſtitit eſſe Deus; ſi factus eſt creaturæ portio, & manſit tamen ſupra creaturam; ſi legiſlator exiſtens, vtpote Deus, factus eſt ſub lege, & erat adhuc legiſlator; ſi item cum Dominus eſſet ex diuinitate, ſerui formã induit, & inſeparabilem obtinet dominij dignitatem; ſi vnigenitus exiſtens, factus eſt primogenitus in multis fratribus, & eſt etiam vnigenitus; cur miramur, ſi carne paſſus ex humanitate, impaſſibilis etiam ſic intelligitur ex diuinitate? Itaque ſapientiſſimus Paulus Verbum, quod in forma & æqualitate Dei & Patris erat, idem ipſum ſubditum factum eſſe dicit, & vſque ad mortem, mortem autem crucis. In alia autem epiſtola ſua de eodem dicit: Qui eſt imago Dei inuiſibilis, primogenitus omnis creaturæ: quia in ipſo condita ſunt omnia, quæ in cælo & quæ in terra; & ipſe eſt ante omnia, & omnia in ipſo conſtant: & ipſum datum eſſe ait caput Eccleſiæ, factumq. eſſe primitias dormientium, & primogenitum ex mortuis. Atqui vita & viuificans eſt illud ex Deo Patre Verbum, vtpote ex vita natũ, ex eo nempe qui genuit eum. Quod ſi ita eſt, quomodo factum eſt primogenitus ex mortuis, & primitiæ dormientium? Nimirum

Ioan. 8. f. 58.
Eſai. 42. b.
Eſai. 43. a.
Marc. 8. e. 38.
Tit. 2. c. 11
Rom. 9. a. 4.
Galat. 4. a
Rom. 8. d. 29.
Philip. 2. b
Coloſſ. 1. c. 15.
1. Cor. 15. c. 21.
Coloſſ. 1. a. 18.

mirum quia posteaquam mortis susceptionem
Hebr.2.b.9. carnem propriam fecit, gratia Dei, sicut dicit sapientissimus Paulus, pro omnibus gustauit mortem per carnem, quæ mortem pati potuit, non ipsum amittens quominus esset vita. Itaque etiam si dicatur carne passum esse, non natura Deitatis suscipiet passionem, sed, vt iam dixi, propria carne, quæ passiones capit. Vnde & beatus Esaias, illum carne passum agnoscens Deum
Esai.53.b.7. esse humanatum, de illo dixit: Sicut ouis ad occisionem ductus est, & sicut agnus innocens coram tondente se, sine voce, sic non aperuit os suum. In humilitate ipsius iudicium eius sublatum est: & generationem eius quis enarrabit? quia tollitur de terra vita eius. Atqui si aliquis fuisset homo, & qui seorsim intelligeretur filius, sed coniunctus Deo, sicut dicunt impiorum dogmatum auctores; quomodo iam difficile inuenietur, qui generationem eius enarrare possit? Factus enim est ex semine Iessæ & Dauid. Dei autem Verbi generationem, siue generationis modum, quis dicere poterit? Tollitur enim à terra vita eius, hoc est existentia. Posuit enim pro existentia vitam. In sublime autem tollitur & superfertur, eminetq. omnibus qui sunt in terra. nam humanæ menti neque comprehensibilis est, neque prorsus accessibilis, illa ineffabilis naturæ ratio. Quin etiam illud iam dictis
Ephes.4.a.5. adijciam: Vnus Dominus, vna Fides, vnum Baptisma; sicut dicit sacratissimus Paulus. Itaque cum vnus sit Dominus, & vna Fides, & vnum Baptisma; quis ille est Dominus, & in quem credidimus, & baptizati sumus? Atqui maxime cõuenire dixerit forte quispiã illi ex Deo Patre Verbo tum dominationẽ, tum fidem à nobis præstitam, in ipso etiam peragi salutare baptisma. sic
Matth.28.c.19. enim sanctis Apostolis præcepit, dicens: Euntes docete omnes gentes, baptizantes eos in nomine Patris & Filij & Spiritus sancti. Ceterum diuinus Paulus dominationis gloriam, & Fidei confessionem, & sancti Baptismi virtutem perspicuã
Rom.10.b.6. facit, dicens: Ne dixeris in corde tuo, Quis ascendet in cælum? hoc est Christum deducere. aut, Quis descendet in abyssum? hoc est Christum ex mortuis reducere. Sed quid dicit Scriptura?
Deut.30.b.14. Prope est verbum in ore tuo, & in corde tuo. Quòd si dixeris, Dominus Iesvs, & credideris in corde tuo quòd Deus ipsum excitauit ex
Rom.6.a.3 mortuis, saluus eris. Scribit etiam iterum: Nescitis quòd quicumque baptizati sumus in Christum Iesvm, in mortem eius baptizati sumus? Ecce iam manifeste tum dominationis, tum Fidei confessionem, ipsamq. sancti baptismatis gratiam in eum sapientissime restringit, qui passus est mortem, & resurrexit à mortuis. Num igitur in duos credimus filios? num Verbo, quod ex Deo Patre effulsit, prætermisso, ei qui passus est, tamquam alteri filio ab eo diuerso, dominationis gloriam, & ipsius quoque Fidei cõfessionem, & cæleste baptisma attribuemus? Atqui quomodo

A διὰ τὸν τοῦ θανάτου ὑπενεγκόντα, ἰδίαν ἐποιήσατο σάρκα, χάριτι θεοῦ, καθὰ φησὶν ὁ πάνσοφος Παῦλος, ἵνα ὑπὲρ παντὸς γεύσηται θανάτου τῷ παθητὸν αὐτὸν δυναμένῃ σαρκὶ, ἐκ δόκησιν αὐτὸν τὸ εἶναι ζωήν. εἰκοτῶς κἂν εἰ λέγοιτο σαρκὶ παθεῖν, ἀ φύσει θεότητος εἰσδέξεται τὸ παθεῖν, ἀλλ', ὡς ἔφην ἄρτιος, ἰδίᾳ σαρκὶ τῇ τοῦ παθητοῦ δεκτικῇ. ἓ γοῦν ὁ μακάριος θεοφόρος Ησαΐας, ἐνανθρωπήσαντα θεὸν, τὸν σαρκὶ παθόντα, γινώσκων, ἔφη που περὶ αὐτοῦ· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἄκακος ἐναντίον τοῦ κείροντος αὐτὸν, ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα B αὐτοῦ· ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. καίτοι, εἴπερ τις ἦν ἀνθρωπος, ἐξ ἰδιαζόντως νοούμενος υἱὸς, συνημμένος δὲ θεῷ, καθά φασιν οἱ τῶν αἱρετικῶν δογμάτων εἰσηγηταὶ, πῶς ἂν δυσεύρετος ὁ τὴν γενεὰν αὐτοῦ διηγήσασθαι δυνάμενος; γέγονε γὰρ ἐκ σπέρματος Ισραὴλ, καὶ Δαυὶδ. τὴν δέ γε τοῦ θεοῦ λόγου γένησιν, ἤτοι τὸν τῆς γενήσεως τρόπον, τίς ὁ φάναι δυνάμενος; αἴρεται γὰρ ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ· τυτέστιν, ἡ ὕπαρξις· τίθησι γὰρ αὐτὴ τῆς ὑπάρξεως τὴν ζωήν. ὑψοῦ δὲ αἴρεται, καὶ ὑπεραίρεται πάντων ὅλως τῶν ἀπὸ τῆς γῆς· ἀπερινόητος γὰρ, καὶ ἀπρόσβλητος παντελῶς τῇ ἀνθρώπου διανοίᾳ ὁ περὶ τῆς ἀῤῥήτου φύσεως λόγος. προσοπτέον οὖν τοῖς εἰρημένοις καὶ τόδε. εἷς κύριος, μία πίστις, ἓν βάπτισμα, καθὰ φησὶν ὁ ἱεροφάντης Παῦλος. ἑνὸς οὖν ὄντος κυρίου, πίστεώς τε μιᾶς, καὶ ἑνὸς βαπτίσματος, τίς ὁ κύριος, ᾧ εἰς τίνα πεπιστεύκαμέν τε, ᾧ βεβαπτίσμεθα; ἀλλ' ἴσως περὶ μὲν ὅτι μάλιστα, φαίη τις ἄν, τῷ ἐκ θεοῦ πατρὸς ὄντι λόγῳ τῷ τε κυριότητα, καὶ τὸν πίστιν τὸν εἰς ἡμᾶς, ἐπ' αὐτῷ δὲ τελεῖσθαι καὶ τὸ σωτήριον βάπτισμα. οὕτω γὰρ που τοῖς ἁγίοις ἀποστόλοις ἐνετείλατο, λέγων· πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα D τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. ὅτε μὲν θαυμάσιος Παῦλος τὸν τῆς κυριότητος δέξασθαι, καὶ τῆς πίστεως τὸν ὁμολογῆσαι, καὶ τὸν τοῦ ἁγίου βαπτίσματος δυνάμιν ἐμφανῆ καθίστησι, λέγων· μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται εἰς τὸν οὐρανόν; τυτέστι, Χριστὸν καταγαγεῖν· ἢ, τίς καταβήσεται εἰς τὸν ἄβυσσον; τυτέστι, Χριστὸν ἀναγαγεῖν ἐκ νεκρῶν. ἀλλὰ τί λέγει ἡ γραφή; ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· ὅτι ἐὰν εἴπῃς κύριος E Ιησοῦς, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, σωθήσῃ. γράφει γοῦν πάλιν· οἶδα, ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ιησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; ἰδοὺ δὴ σαφῶς πεῖσιν ἐπέχειν τῆς τε κυριότητος, καὶ τῆς πίστεως τὴν ὁμολογίαν, καὶ αὐτὴν δὴ τὴν τοῦ ἁγίου βαπτίσματος χάριν, εἰς τὸν παθόντα τὸν θάνατον, καὶ ἐγηγερμένον ἐκ νεκρῶν. ἆρα οὖν εἰς ἡμᾶς πεζοὺς δύο; ἆρα τὸν ἐκ θεοῦ πατρὸς ἀπηρτισμένον ὑφεστῶτα λόγον, ὡς ἡμῖν παρ' αὐτὸν ἕτερον, τῷ παθόντι περαιώσομεν τὴν τῆς κυριότητος δόξαν, καὶ αὐτῆς δὴ τῆς πίστεως τὴν ὁμολογίαν, καὶ τὸ σύφυιον βάπτισμα; ἆπο πῶς οὐκ εὐ-

θεῖς,

ῆς, μᾶλλον δὲ καὶ ἀναμφιλόγως δυσσεβὴς, τὸ οὕτω φρονεῖν, ἢ λέγειν; τί οὖν ἐροῦμεν; εἷς κύριος ἀληθῶς, μία τε πίστις, καὶ ἓν βάπτισμα. καὶ γὰρ ἔστιν εἷς υἱὸς, ὁ κύριος, οὐκ ἄνθρωπον ἐξ' ὁμοφύλου λαβὼν ὁ λόγος, ὁ μέτοχον αὐτὸν ἀποφήνας τῶν ἰδίων ἀξιωμάτων, καὶ μαθητὴς ἱότητός τε, ὁ κυριότητος αὐτῷ, καθά φασι, καὶ γεγράφασι, ληρωδῶντές τινες· ἀλλ' αὐτὸς ἐνανθρωπήσας, καὶ σαρκωθεὶς ὁ ἐκ θεοῦ λόγος, τὸ φῶς τὸ ἐκ φωτός. εἰς τὸν τούτου θάνατον βεβαπτίσμεθα, παθόντος μὲν ἀνθρωπίνως αὐτοῦ ἰδίᾳ σαρκὶ, μεμενηκότος δὲ ἀπαθοῦς θείως, καὶ ζῶντος ἀεί. ζωὴ γὰρ ἐστιν ἐκ ζωῆς τοῦ θεοῦ, ὁ πατρός. οὕτω νενίκηται θάνατος, διαπεδῆσαι τολμήσας τῷ σώματι τῆς ζωῆς. καταργεῖται δὲ οὕτω καὶ ἐν ἡμῖν ἡ φθορά· καὶ αὐτοῦ τοῦ θανάτου τὸ κράτος ἀσθενεῖ. καὶ μὲν ἔφη Χριστός· ἀμὴν, ἀμὴν, λέγω ὑμῖν· ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ζωοποιὸν ἐμοὶ ἄρα τὸ ἅγιον σῶμα, καὶ αἷμα τοῦ Χριστοῦ. σῶμα γὰρ, ὡς ἔφην, ἐστὶν, οὐκ ἀνθρώπου τινὸς μετέχου ζωῆς, ἴδιον δὲ μᾶλλον τῆς κατὰ φύσιν ζωῆς, δῆλον ὅτι, ὅτι τοῦ μονογενοῦς. τοῦτο φρονεῖ μεθ' ἡμῶν ὁ φιλόχριστος τῶν ἁγίων πατέρων χορὸς, καὶ αὐτὸς ὁ νυνὶ τὴν τῆς ἁγίας Κωνσταντινουπολιτῶν ἐκκλησίας καταστολισμένος θρόνον, ὁσιώτατος, καὶ θεοσεβέστατος ἀδελφὸς, καὶ συνεπίσκοπος Πρόκλος. γέγραφε γὰρ κἀκεῖνος πρὸς τοὺς τῶν ἑῴων θεοφιλεστάτους ἐπισκόπους αὐτοῦ λέξεσιν ὧδε· καὶ σαρκοῦται μὲν ἀτρέπτως ὁ ἀπαθὴς· πάσχει δὲ ἐν κατὰ σάρκα ὁ ἄναρχος· ὑπόκειται δὲ τῇ κατὰ τὸ σῶμα ἡλικίᾳ ὁ φύσει τέλειος· καὶ παθῶν αἴτιον ὁ παθῶν αἴτιος, οὐκ ὢν ἐφ' ᾧ ἦν, ὑπομένων τὰς ὕβρεις, ἀλλ' ᾧ γέγονε, καταδεξάμενος τὰ τοῦ σώματος πάθη. ἐλέγχεται τοίνυν τῶν ἑτέρως ἢ ταῦτα φρονούντων, ἢ γεγράφότων, ἡ κακοπιστία, πανταχοῦ νοσοῦσα τὸ βέβηλον, καὶ τὸ τῆς ἀληθείας ἀπᾴδον δόγμασι. διαπεράναντες δὲ τὸν περὶ Χριστοῦ λόγον οἱ τρισμακάριοι πατέρες, τὸ ἁγίου πνεύματος ἐμνημόνευσαν. πιστεῦσαι γὰρ ἔφασαν εἰς αὐτὸ, καθάπερ εἰς τὸν πατέρα, καὶ τὸν υἱόν· ὁμοούσιον γὰρ ἐστιν αὐτοῖς· καὶ προχεῖται μὲν, ἤγουν ἐκπορεύεται, καθάπερ ἐκ τῆς πηγῆς τοῦ θεοῦ, καὶ πατρὸς, χορηγεῖται δὲ τῇ κτίσει διὰ τοῦ υἱοῦ. ἐνεφύσησε γοῦν τοῖς ἁγίοις ἀποστόλοις, λέγων· λάβετε πνεῦμα ἅγιον. ἐκ θεοῦ ἐκ θεοῦ τὸ πνεῦμά ἐστι, καὶ οὐκ ἀλλότριον τῆς αὐτοπάτωρ πασῶν οὐσίας· ἀλλ' ἐξ αὐτῆς τε, καὶ ἐν αὐτῇ, καὶ ἴδιον αὐτῆς. Αὕτη μὲν οὖν τῶν ἁγίων πατέρων ἡ ὀρθοτάτη, καὶ ἀπλανεστάτη πίστις, ἥτις τῆς πίστεως ἡ ὁμολογία. ἀλλ' ὡς ὁ Παῦλός φησιν, ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης Χριστοῦ. ἀφέντες γοῦν τὸ ὀρθὸν τῆς ἀληθείας ἴσασι λύκοι, ἅπτονται καὶ πετρῶν, μὴ νοοῦντες, μήτε ἃ λέγουσι, μήτε περὶ ὧν διαβεβαιοῦνται. πεῖσαντες γὰρ τὰ τῆς ὑπάτης ὀφθαλμὸς εἰς μόνον τὸν ἐκ θεοῦ πατρὸς

modo non ſit ſtolidum, immo vero etiam indubitanter impium, ſic ſapere vel dicere? Quid igitur dicemus? Vnus Dominus vere, vnaq. Fides, & vnum Baptiſma. Etenim vnus eſt Filius & Dominus, non Verbum quod hominem ſecundum copulationem ſuſceperit, & participem illum ſuarum dignitatum effecerit, & filiationem ac dominationem illi communicauerit, ſicut dicunt & ſcripſerunt quidam delirantes; ſed ipſum ex Deo Verbum, illud lumen de lumine, incarnatum & homo factum. In huius mortem baptizati ſumus, qui paſſus quidem ipſe eſt ſecundum humanitatem in propria carne; manſit autem impaſſibilis ſecundum Deitatem, & viuit ſemper. Vita enim eſt ex vita, ex Deo nempe & Patre. Sic victa eſt mors, quæ in vitale corpus inſilire auſa eſt: ſic etiam in nobis corruptio deſtruitur, & infirmatur mortis ipſius imperium. Proinde dicebat Chriſtus: Amen, amen dico vobis, niſi manducaueritis carnem Filij hominis, & biberitis eius ſanguinem, non habebitis vitam in vobis ipſis. Viuifica igitur ſunt ſanctum corpus & ſanguis Chriſti. Corpus enim, ſicut dixi, eſt non hominis cuiuſdam qui vitæ ſit particeps; immo vero proprium illius eſt ſecundum naturã vitæ, ipſius nimirum Vnigeniti. Hæc ſentit nobiſcum amantiſſimus Chriſti ſanctorum Patrum chorus, & ipſe, qui nunc ſanctæ Conſtantinopolitanæ eccleſiæ thronum exornat, religioſiſſimus & pientiſſimus frater & coëpiſcopus Proclus. Scripſit enim & ipſe ad Orientales pijſſimos Epiſcopos in hæc verba: Et incarnatur abſque conuerſione is qui ſpeciei eſt expers; naſcitur autem ſecundum carnem qui principio caret; proficit vero per illam ſecundum corpus ætatem, qui natura perfectiſſimus eſt; & paſſiones ſuſtinet, qui paſſionibus eſt ſuperior; non in eo quod erat, ſuſtinens contumelias, ſed in eo quod factus eſt, ſuſcipiens corporis paſſiones.] Coarguitur igitur vbique perfidia hominum, qui ab his diuerſa vel ſapiunt, vel ſcripſerunt, quòd vbique profana impuritate laboret, & à veritatis dogmatibus diſſonet.

Poſtquam autem beatiſſimi Patres ſermonem de Chriſto abſoluerunt, Spiritus ſancti mentionem faciunt. Credere namque ſe in illum dixerunt, ſimili modo videlicet vt in Patrem & Filiũ. Eſt enim ipſis conſubſtantialis; & profunditur quidem, ſeu procedit, ſicut à fonte Deo & Patre; tribuitur autem creaturæ per Filium. Vnde inſufflauit in ſanctos Apoſtolos, dicens: Accipite Spiritum ſanctum. Igitur ex Deo; & Deus Spiritus eſt, & non alienus ab omnium ſuprema ſubſtantia; ſed ex ipſa, & in ipſa, & proprius eius.

Hæc eſt igitur ſanctorum Patrum rectiſſima, & ab omni errore aliena Fides, ſiue Fidei confeſſio. Verum, vt Paulus dicit: Deus ſæculi huius excæcauit mentes infidelium, vt non fulgeat eis illuminatio Euangelij gloriæ Chriſti. Itaque nonnulli relicta veritatis via ruunt in ſaxa, non intelligentes neque quæ dicunt, neque de quibus affirmant. Redigentes enim filiationis gloriam in

Ephes. 4. a.

Ioan. 6. f. 28.

Luc. 2. f.

2. Cor. 4. a. 4.

1. Tim. 1. b. 7.

in ſolum Verbum ex Deo Patre natum; quaſi filium alium, illum qui extitit ex ſemine Ieſſæ & Dauid, copulatum ei dicunt, participemq. eſſe filiationis ac diuinæ gloriæ, & inhabitationis Verbi ipſius, & ab ipſo habuiſſe omnia, proprium vero omnino nihil. De iſtiuſmodi, vt opinor, ſcri-
Iud. v. 4. pſerũt Saluatoris diſcipuli: Subintroierunt enim quidam homines, qui olim præſcripti ſunt in hoc iudicium, impij, Dei noſtri gratiam transferentes in luxuriam, & ſolum dominatorem & Dominum noſtrum IESVM Chriſtum negantes. IESVS autem Chriſtus merito nominatur ipſum Verbum, quod in humana forma apparuit. Nam interrogãtibus aduerſarij reſpondeant, qui præ multa inſipientia iuxta Neſtorij & Theodori cõmenta & ſapere & eloqui non verentur: Eũ qui natus eſt ex ſancta Virgine, nõ admittitis eſſe Deũ,
¶ ſolum & Filium verum Dei & Patris; illiq. ¶ ſoli tribuitis paſſiones, & ſubmouetis ipſum à Deo Verbo, ne Deus dicatur eſſe paſſibilis? Hæ enim ſunt confictæ illorum diligentiæ adinuentiones, & futiles cogitationes. Igitur nec appelletur Chriſtus, ſiue vnctus, ſpecialiter & ſeorſim illud ex Deo Patre Verbum. Quemadmodum enim alienum ab eo eſt pati quando extra carnem intelligitur; ſic & vnctio incongrua quædam res & aliena ab
Act. 10. v. 38. eo eſt. IESVM enim à Nazareth vnxit Deus Spiritu ſancto: ex ſe autem perfectum eſt omnibus modis Verbum Dei, & opus non habuit vnctione, quæ per Spiritum ſanctum datur. Igitur negate diſpenſationem, auertite Vnigenitum à ſua erga mundum charitate, ne nominetur Chriſtus à vobis. An non indignum ipſi, quòd in noſtris menſuris factus eſt? Igitur quia & hoc indignum eſt eo, nemo confiteatur quòd factus ſit
Matth. 22 d. 29. homo; vt ipſis quoque dicat Chriſtus: Erratis, neque ſcientes ſcripturas, neque virtutem Dei. Igitur eos qui ſic ſentire ſtatuerunt, tamquã hoſtes veritatis habentes, fugiamus ipſorum perni
¶ vaniloquentiam, cioſam ¶ vocum nouitatem; ſequamur autem ſanctorum Patrum ſententiam, & ſanctorum Apoſtolorum Euangeliſtarumq. traditionem. Verbum enim homo factum, ipſum erat quod in illis
2. Cor. 13. v. 3. loquebatur. Per quod & cum quo, Deo & Patri honor, gloria, imperium cum ſancto Spiritu nũc & ſemper, & in ſæcula ſæculorum. Amen.

A πατρὸς φωνὴν λόγον, ὡς ἕτερον ἕτερον, τὸν ἐκ σπέρματος Δαυὶδ, καὶ Ἰσραὴλ, συνῆφθαι φασὶν αὐτῷ, καὶ μετέχειν ἀξίας, καὶ ἁγίας διοπτεύειν, καὶ τῆς οἰκειότητος αὐτοῦ τοῦ λόγου, καὶ πάντα μᾶλλον ἐσχηκέναι παρ' αὐτοῦ, ἴδιον δὲ οὐδὲν παντελῶς εἶναι. ταῦτα τῶν τοιούτων, ὡς γε εἰκάσαι, μεγαλόφωνοι τοῦ σωτῆρος οἱ μαθηταί· παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ καὶ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν εἰς θεὸν χάριν μεταλλάττοντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην, καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. Ἰησοῦς δὲ Χριστὸς ὀνομάζοιτο ἂν εἰκότως ὁ ἐν ἀν-
B θρώπου μορφῇ πεφηνὼς ὁ λόγος. ἐπεὶ φεύγετωσαν ἑρμένειαι οἱ δι' ἐναντίας, οἱ τὰ Νεστορίου, καὶ Θεοδώρου φρονεῖν, καὶ λαλεῖν, ἐκ πολλῆς ἄγαν ἀσεβείας ἐκπυρούμενοι· ἐκβάλλετω τοῦ εἶναι θεὸν, καὶ ὁμοῦ τὸν ἀληθινὸν τοῦ θεοῦ, καὶ πατρὸς, τὸν ἐκ τῆς ἁγίας παρθένου, τὸ παθὸν αὐτῷ συνειμένοντες ¶ μόνῳ, καὶ δοκοῦντες αὐτὸν τοῦ θεοῦ λόγου· ἵνα μὴ θεὸς λέγοιτο παθητός; πῶτα γὰρ τῆς ἑαυτῶν ἐξηλακεβέσας τὰ ῥήματα, καὶ ἡ τῶν ἐνοικῶν χυδαιότης. οὐκοῦν μὴ ὀνομαζέσθω Χριστὸς ἰδικῶς, καὶ κατ' μόνας ὁ ἐκ θεοῦ πατρὸς λόγος. ὥσπερ γὰρ ἐστιν ἀπροικὸς αὐτῷ τὸ παθῶν, ὅταν ἔξω νοεῖτο σαρκὸς, οὕτω καὶ ἡ χρῖσις ἀπάρμοσόν τι χρῆμα, καὶ ἀλλότριον αὐτοῦ. Ἰησοῦ γὰρ τὸν ἀπὸ Ναζαρὲτ ἔχρισεν ὁ θεὸς πνεύματι ἁγίῳ· αὐτοπλὴς δὲ πάντως ὁ ἐκ θεοῦ λόγος· καὶ οὐκ αὐ ἐδεήθη χρίσεως τῆς διὰ τοῦ ἁγίου πνεύματος. οὐκοῦν δεννήσασθε τὴν οἰκονομίαν· ἀποκόψατε τὸν μονογλῶτ τῆς εἰς τὸν κόσμον ἀγάπης· μὴ ὀνομαζέσθω Χριστὸς παρ' ὑμῶν. ἢ ἄρμοσον αὐτῷ τὸ ἐκ πίστεως καθ' ἡμᾶς χρῖσμα μέτρους; οὐκοῦν, ἐπειδήπερ ἐστὶ τοῦτο ἐσπουδακὸς αὐτῷ, ὁμολογείτω μηδεὶς, ὅτι γέγονεν ἄνθρωπος·
D ἵνα καὶ αὐτοῖς εἴπῃ Χριστὸς· πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ θεοῦ. οὐκοῦν, ὡς τῆς ἀληθείας ἐχθροὺς, τοὺς ὧδε φρονεῖν ἠρημένους ἡγούμενοι, φύγωμεν αὐτῶν τὰς ὀλεθρίας ¶ καινοφωνίας· καὶ ἐπωμεθα μᾶλλον τῆς δόξης τῶν ἁγίων πατέρων, καὶ τῇ ὡδηγημένῃ τῶν ἁγίων ἀποστόλων, καὶ εὐαγγελιστῶν· αὐτὸς γὰρ ἦν ἐν αὐτοῖς ὁ λαλῶν, ὁ ἐκ θεοῦ πατρὸς λόγος· δι' οὗ, καὶ μεθ' οὗ τῷ θεῷ, καὶ πατρὶ ἡμῶν, δόξα, κράτος σὺν ἁγίῳ πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

¶ μόνῳ.

¶ καινοφωνίας.

EIVSDEM CYRILLI EPIſcopi Alexandrini, ad Ioannem Antiochenum Epiſcopum, & Synodum ibidem congregatam.

ΕΤΟΥ ΑΥΤΟΥ ΚΥΡΙΛΛΟΥ ΕΠΙσκόπου Ἀλεξανδρείας, πρὸς Ἰωάννην ἐπίσκοπον Ἀντιοχείας, καὶ τὴν συναχθεῖσαν ἐκεῖ σύνοδον.

XLIIII. NOn conquieſcit draco ille deſertor, vere infeſta Deoq. aduerſa beſtia, nec vmquam à ſua improbitate deſiſtit; ſed inceſſabilem illam inuidentiam contra ſanctas Eccleſias in ſe ipſo conceptam parturiens, effrenatas impio-
1. Tim. 4. v. 2. rum profanorumq. hominum cauteriatam conſcientiam habentium linguas contra veritatis dog-

Ὅτι ἠρέμησεν ὁ δράκων, ὁ δυσσεβὴς, τὸ πολέμιον ἀληθῶς, καὶ θεομάχον θηρίον· εὐπρεπῶς κατέληξε πάντα τῆς ἑαυτοῦ αὐτῷ δυσσεβείας ¶ ἀκαταπαυστον ὂν τὸν φθόνον τὸν κατὰ τῶν ἁγίων ἐκκλησιῶν ὠδῖνων ἐν ἑαυτῷ, γλώσσας ἀκρατεῖς νῦν

¶ ἀκαταπαύστου

αἱρέσεων, καὶ βιβλίων αἱρετικῶν, κεκαυτηριασμένων ἐχόντων τὴν συνείδησιν, ἀντανασπῶν τὰ ἑλμινθικὰ τῆς

τῆς ἀληθείας δόγμασιν. ἀλλ' ἦλω παντελῶς, ἐ A
νίκησεν, ἄπρακτον αὐτοῦ τὴν σπουδὴν, καὶ τῶν ἐγ-
χειρημάτων τὸν δυσμενῆ ἀποφαίνοντος ἅπαντων
ἡμῶν σωτῆρος Χριστοῦ. πλεῖστοι μὲν οὖν οἱ πρὸ ἡμῶν,
τοῖς ἁγίοις ἡμῶν πατράσι μεμαχημένοι, καὶ κατ' αὐ-
τοῦ ἀῤῥήτου δόξης τὸ τῆς ἑαυτῶν ἀθυροστομίας ἔπαλξε κι-
νήσαντες, ἀλλ' ἠλέγχοντο θρασεῖς ὄντες, ἐ ἀμαθεῖς,
καὶ κενολογωτέρους μᾶλλον, ἢ τοῦ ἐγνωκότας τι κατ'
ἀλήθειαν τῶν, ὅσα ἐστὶν ἐξ αὐτῆς τῆς ἀληθείας μαρ-
τυρούμενα, ὡς ἔστιν ὀρθὰ, καὶ ἀμώμητα, καὶ πολ-
λῆς ἀπείρως ἐκτόπου. ἐπειδὴ δὲ καὶ πρὸς ἐκείνοις ὁ
δυσεβείας ἀπείρως ἔρρεπτο, καὶ διδάσκαλος, ἦλθεν B
ἡμῖν τὰς Νεστορίου καινοφωνίας, ἰδοὺ δὴ σύμπαντες
ἀφ' ἑνὸς τοῦ θεοῦ χάριν, ἐ τὴν δοθεῖσαν ἡμῖν παρ'
αὐτοῦ σύνεσιν, μιᾷ γλώττῃ τὸν ἀπρεπῆ τοῦτον ἀναθεμα-
τίζομεν, τὸν ὑπὲρ τῶν πατέρων ἐκπλαπῶντες
ζῆλον, καὶ κατασφιζόμενοι τῶν ἐχθρῶν τοῦ σταυροῦ
τοῦ Χριστοῦ, καὶ τὴν ἀληθῆ περιβάλλοντες πίστιν, καὶ
διδάσκοντες ἐκκλησίας, μὴ τῆς ἐκείνου δυσεβεί-
ας πειρᾶσθαι μᾶλλον, δύο λέγοντος Χριστοὺς,
καὶ υἱοὺς, ἕνα μὲν φύσει, καὶ ἀληθῆ, τὸν ἐκ θεοῦ πα-
τρὸς λόγον, ἕτερον δὲ θέσει, καὶ χάριτι, τὸν ἐκ σπέρ-
ματος τοῦ Δαυὶδ· ἀλλὰ κατὰ τὴν αὖθις καταβᾶ-
σαν εἰς ἡμᾶς, ἀπραγμόνη, ἐ εὐπάλαιστον πίστιν, ἕνα
υἱὸν, καὶ κύριον Ἰησοῦν Χριστὸν, τὸν ἐκ θεοῦ πατρὸς λό-
γον· ἐνανθρωπήσαντα, καὶ σταυρωθέντα, κατὰ τὴν τῶ
ἁγίων πατέρων ὁμολογίαν· ὥστε τὸν αὐτὸν εἶναί τε, ἐ
λέγεσθαι ἐκ θεοῦ πατρὸς θείκως, ὡς λόγον αὐτὸ, καὶ
ἐκ τῆς οὐσίας αὐτοῦ προελθόντα φυσικῶς, καὶ ἐκ
σπέρματος Δαυὶδ κατὰ σάρκα, ἤγουν ἐκ τῆς ἁγίας,
καὶ θεοτόκου Μαρίας. ἑ γὰρ ἕτερον, καὶ ἕτερον, ὡς ἔφθω,
παρέδοσαν οἱ ἀπ' ἀρχῆς αὐτόπται, καὶ ὑπηρέται γενό-
μενοι τοῦ λόγου· ἀλλὰ ἕνα, καὶ τὸν αὐτὸν υἱόν τε ὁμοῦ
καὶ ἄνθρωπον, μονογενῆ, πρωτότοκον· ἵνα τὸ μὲν ἔχοι
θείκως, τὸ δὲ ἀνθρωπίνως· ὅτι γέγονεν ἐν πολλοῖς ἀ-
δελφοῖς, τὸν πρὸς ἡμᾶς ὁμοίωσιν ὑποδὺς, καὶ ὢν
ἄνθρωπον ἄλλον παραίψας ἑαυτῷ, καθὰ φρονεῖν ἔ-
δοξέ τισιν, ἀλλ' αὐτοχρημα γενόμενος ἄνθρωπος, καὶ
τὸν δοκησὶν τοῦ εἶναι ὁλῶ. θεὸς γὰρ ὢν φύσει, ἐ ἀπα-
θὴς, διὰ τοῦτο περὶ τῆς ἰδίας πάσχει εἰκόνος· οὐ γὰρ τὸ
ἕτερόν τινος σῶμα δέδωκεν ὑπὲρ ἡμῶν· ἀλλ' αὐτὸς
ἑαυτὸν ὁ μονογενὴς τοῦ θεοῦ λόγος, γενόμενος ἄνθρω-
πος, ὡς ἁμωμον ἱερεῖον προσενέγκασθαι τῷ θεῷ, καὶ πα-
τρί. διὸ καὶ ἀναγκαῖον, λαμπρὰν ἡμᾶς ἤδη τούτοις
ἄγειν ἑορτὴν, παντὶ βεβλημένης ἥλου τὸν τῆς Νεσ-
τορίου καινοδοξίας καὶ φωνῆς ἀπείρως πρόσωπον, εἰ
τῆς ἐκείνου συμβαίνει ψευδηγορίας. κεχώρηκε
γὰρ κατ' πάντων, τῶν πίστιν φρονούντων ἐκείνῳ, ἤγουν
ἐ πεφρονηκότων πώποτε, τὰ δοκοῦντα ἡμᾶς τι, καὶ
τὸν ὁσότητα ὑμῶν, εἰπεῖν· ὅτι ἀναθεματίζομεν τοὺς
υἱοὺς λέγοντας δύο, καὶ δύο Χριστούς· εἷς γὰρ, ὡς ἔφθω,
κηρύττει πρός τε ἡμῶν αὐτῶν, ἐ ὑμῶν, Χριστὸς, καὶ υἱὸς
καὶ κύριος, ὁ μονογενὴς τοῦ θεοῦ λόγος, ἐν ὁμοιώμα-
τι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς, ὡς ἄνθρωπος, καὶ τὸν τοῦ σωφρόνου Παύλου φωνὴν.

dogmata ausus est excitare. Verum Christo omnium nostrum Saluatore improbitatem illius violentumq. conatum irritum reddente, deprehensus vbique ac victus est. Plurimi itaque ante nos extiterunt, qui sanctos Patres nostros impugnarunt, bellumq. contra ineffabilem Christi gloriam effrænato ore mouerunt: sed deprehensi sunt temerarij & indocti, & vaniloqui magis, quàm aliquid eorum revera nosse, quibus ab ipsa veritate testimonium perhibetur quòd recta sint & integra, & ab omni calumnia longissime remota. Postea vero quàm præter eos ille omnis impietatis inuentor ac doctor, Nestorij vocum nouitates nobis excitauit; ecce iam per Dei gratiam, datamq. nobis ab illo intelligentiam, omnes vno ore illum apostataram anathematizamus, glorioſum Patrum nostrorum zelum imitati, viriliterq. contra inimicos crucis Christi nos gerentes, ac veram Fidem colentes, atque in Ecclesijs docentes, non assentiendum esse illius blasphemijs, duos dicentis Christos, & filios; vnum quidem naturalem & verum, nempe illud ex Deo Patre Verbum; alterum vero adoptione & gratia, illum videlicet ex semine Dauid: sed secundum sinceram irreprehensibilemq. Fidem, C quæ iam inde ab initio ad nos descendit, vnum dumtaxat Filium & Dominum IESVM Christum, ipsum nimirum incarnatum & hominem factum Dei Patris Verbum, iuxta sanctorum Patrum confessionem: ita vt vnus idemq. sit & dicatur qui diuinitus ex Deo Patre, vtpote Verbum illius, & ex eius substantia naturaliter procedit, & qui ex semine Dauid secundum carnem, hoc est, ex sancta & Dei genitrice virgine Maria ortus est. Non enim alium atque alium, vt dixi, tradiderunt nobis qui ab initio ipsi viderunt, ac *Luc. 1.a.* ministri fuerunt sermonis: sed vnum & eumdem Deum simul & hominem, vnigenitum ac primogenitum; vt illud quidem habeat vt Deus, istud D vero vt homo. Factus est enim inter multos fra- *Rom. 8.d.* tres, ad nostram similitudinem sese demittens, non alium hominem, vt quibusdam visum est, sibi adiungens, sed idem ipse revera factus homo, & id quod erat, esse non desinens. Nam cum ex natura Deus & impatibilis esset, ideo in propria carne voluntarie passus est. Neque enim alterius cuiuspiam corpus pro nobis dedit; sed ipsum vnigenitum Dei Verbum homo factum, vt immaculatam victimam se Deo & Patri obtulit. Proinde æquum fuit hilariter his de causis festum diem agere, eiecta iam simul cum peruersa Nestorij opinione, omni alia à quocumque emissa voce, quæ cum illius mendacijs conueniret. Procedit enim aduersus omnes, qui pariter cum illo sentiunt, vel etiam aliquando senserunt, quod & nos & sanctitas vestra absolute diximus, anathematizare nos eos, qui duos filios vel duos Christos dicunt. Vnus enim, sicut dixi, cùm à nobis, tum etiam à vobis prædicatur Christus & Filius & Dominus, illud vnigenitum Dei Verbum in similitudine hominum factum, & habitu, secun- *Philip. 2.b* dum sapientissimi Pauli vocem, vt homo inuentum.

tum. Quòd autem Christi carnem anima intelligente animatam esse dicamus, id sæpenumero iam ante demonstratum est. Et in epistola ad Armenios, cum sermonem veritatis recte tractaret, diserte prædicauit sanctissimus & religiosissimus frater noster & coëpiscopus Proclus, vir pius, & ad certamen aduersus eos, qui quæ recta sunt peruertunt, exercitatus, & ex veritatis assertione victoriam reportare assuetus. Infames autem opiniones, Diodori inquam, ac Theodori, & aliorum quorumdam, quos non laudare satius erat, ne quid grauius dicam, propterea quod plenis quodammodo velis aduersus Christi gloriam ferantur, nemo, obsecro, sanctis orthodoxisq. Patribus nostris, Athanasio inquam, Basilio, Gregorio, Theophilo, & reliquis tribuat, ne quo pacto res hæc nonnullis scandali fiat occasio, existimantibus revera ita sensisse ac docuisse viros totius rectæ Fidei custodes, quiq. contra peruersas opiniones non modo Nestorij, sed etiã aliorum, qui idem quod Nestorius ante ipsum sensérant, & litteris mandarant, oppositos libros reliquerunt. Optamus autem vt omnes res suas agant, neque turbas Ecclesijs excitent, iam per Christi gratiam, & doctorum vbique terrarum vigilantiam sedatas; neque vel sibi ipsis, vel alijs negotia denuo facessant. Ceterum qui cum Nestorio aliquando senserunt, nunc vero ex animo resipiscentes, à nugis illius discedunt, mutataq. voluntate rectam integramq. Fidem complecti proponunt; eos placide suscipere oportet, nec cuiquam illorum, præteritorum culpa conuicium facere; ne qua ratione ex ea re occasio nonnullis præbeatur, vt cunctantius ad meliora festinent. Si enim eos qui corporalibus morbis tenentur, ab illis liberari cupimus, ijsq. congratulamur vbi id contigerit; quomodo non magis gaudebimus, si is qui seductus fuerat, conuertatur, & cum cõscientia bona ad veræ cognitionis
Luc.15.b. lucem accurrat? Nam quòd ipsi quoque Angeli festa super huiusmodi rebus celebrare soleant, nihil ambigit sanctitas vestra, vt quæ ista docere & in omnibus Ecclesijs exponere soleat, & Saluatoris nostri verba non ignoret. Illud tamen vos tamquam fratres & magisterij socios obsecramus, vt clericis vestris præcipiatis, ne alia loquantur, præsertim in Ecclesijs, præter ea quæ vera ac probata, & bene habere iudicata sunt: sed potius vt rectę Fidei confessionẽ sequantur, maxime vero ne facile ad sermones de eiusmodi rebus prosiliant. Quòd si qua necessitas coegerit, eo quòd aliqui in mysterijs Fidei instruẽdi sint; nullo modo de Fide sermonẽ à rectitudine Fidei deflectere sinant. Quia vero omnes turbarũ occasiones per sanctitatis vestræ vigilantiã præcidendæ sunt, propterea quę in rem fore censebamus, hæc perscripsimus. Si quibus ergo clericis vel monachis à nonnullis obijciatur, quòd cùm Ecclesiæ cõmunicauerint, cũ impio Nestorio hucusque sentiant: his in Ecclesijs potius audientia proponatur, & apud vos, qui illas regitis; eorumq.

A ὅτι ἓν τῷ τοῦ κυρίου σώματι ἐψυχωμένῳ φαμὲν ψυχῇ νοερᾷ, ἐδείκνυτο πολλαχοῦ καὶ πρότερον ἐν τῇ πρὸς Ἀρμενίους ἐπιστολῇ, τὸν τῆς ἀληθείας λόγον ὀρθοτομῶν, διευθύνων ὀρθῶς ὁ ἱερὸς πατὴρ, καὶ θεοσεβέστατος ἀδελφὸς ἡμῶν, καὶ συνεπίσκοπος Πρόκλος, ἀνὴρ εὐσεβὴς, καὶ τῆς τοῦ ὀρθοῦ διδασκαλίας ἀκριβῶς ἐπιμεμελημένως· ὅτε καὶ νικᾶν ἔθος αὐτῷ πρεσβεύοντι τὴν ἀλήθειαν. Διαβεβλημένας δὲ δόξας, Διοδώρου τε φημὶ, καὶ Θεοδώρου, ἢ καὶ ἑτέρων τινῶν· οὓς ἴσως ἄμεινον σὺν ἐπαίνῳ· ἵνα μή τι λέγοιμι φορτικὸν, διὰ τὸ ἅπασιν ὡσανεὶ ἴσοις κατανεχθῆναι τὸ δέξῃ χεῖρον, μηδεὶς ὑπονοήσειεν, ὦ θεοφιλέστατοι, τοῖς ἁγίοις, καὶ ὀρθοδόξοις ἡμῶν πατράσιν, Ἀθανασίῳ τε φημὶ, καὶ Βασιλείῳ, Γρηγορίῳ τε, καὶ Θεοφίλῳ, καὶ τοῖς λοιποῖς· μὴ ἄρα πως σπανδάλου πρόφασιν τὸ χεῖρον ἤδη ποτὲ ποιεῖν, οἰηθεῖσι τῇ ἀληθείᾳ οὕτω φρονεῖσθαι, καὶ διδάσκειν, τοὺς ἁπάσης ὀρθότητος διημελημένους· καὶ ἀπὸ τῆς Νεστορίου μόνης καταδεξίας αὐτομολούσας ἀφέντας βίβλους, ἀλλὰ καὶ τῆς τῶν ἑτέρων, οἳ τὰ Νεστορίου πρὸ αὐτοῦ πεφρονήκασί τι, καὶ γεγράφασιν. Εὐχόμεθα δὴ, πάντας ἰδιοποιεῖν, καὶ μή τι ψηφίζεσθαι τῆς ἐκκλησίας ἐλαττον, τοὺς ἤδη καταρεμψαμένους χάριτι τοῦ Χριστοῦ, καὶ διὰ τῆς ψήφου τῆς ἀπανταχοῦ μυσταγωγῶν, μή τι μᾶλλον αἰσχαλύνειν ἑαυτοὺς, ἢ ἑτέρους, πράγματος. χρὴ δὴ, καὶ τοὺς τὰ Νεστορίου πεφρονηκότας πάντα, μετανοοῦντας καὶ ἀλήθειαν, ἐκ διαφορᾶς μὲν τῶν ἐκεῖσε φλυαριῶν, μεθερμιζομένους δὲ πρὸς τὸ τῆς ἐθελουσίου τῶν ἀμώμητον ἐλπίδος πίστιν, δεκτοὺς εἶναι, καὶ μὴ ὀνειδίζεσθαι τῶν παρωχημένων ἕνεκα· μή ἄρα πως ἔλαττον προφασίσονται τοῖς εἰς τὰ ἀμείνω μεταβολῆς ἐπιχαίροντα τόδε. εἰ γὰρ τοὺς ὄντας ἐν ἀρρωστίαις σωματικαῖς, ἀπαλλάττεσθαι πάντων ἀνθρώπων ἀγόμεθα, καὶ συνηδόμεθα τούτου συμβαίνοντι αὐτοῖς, πῶς οὐ πολὺ μᾶλλον ἡδέσθη τις ἂν, ὀρθοτόμου τοῦ πεπλανημένου, καὶ τοῖς τῆς ἀληθοῦς γνώσεως μὴ πεπειθόσιν ἀγαθῆς ἄπτοντος φῶς; ὅτι γὰρ τῶν ὀρθῶν τούτοις ἑορτῶν ἄγειν ἔθος καὶ τοῖς ἀγγέλοις, οἶδεν ὑμῶν ἡ ὁσιότης, τοῦτο διδάσκομεν, ἐν ἀπάσαις ταῖς ἐκκλησίαις ἐξηχουμένη, καὶ τὰς τοῦ σωτῆρος ἡμῶν ἐκ ἀγγέλων φωνάς. ἐκεῖνο μέντοι συγκαλοῦμεν, ὡς ἀδελφοὺς, καὶ συνδιάκονας, παρεγγυῆσαι τοῖς κληρικοῖς, μὴ ἕτερα λαλεῖν, ἐν ἐκκλησίαις μάλιστα, ἢ τὰ ὀρθῶς, καὶ δεδοκιμασμένα, καὶ εὖ ἔχοντα δέξασθαι· ἔπεσθαι δὲ μᾶλλον τῇ τῆς ὀρθῆς πίστεως ὁμολογίᾳ· καὶ μάλιστα μὲν μὴ ὑπάρχειν τοῖς ἐξ αὐτῶν λόγοις· εἰ δὲ δή που τις ἀνάγκη γένοιτο, διά τι τὸ χρῆναι μυσταγωγεῖσθαί τινας, μηδαμοῦ παρεκτείνεσθαι τῆς ὀρθότητος ἔξω τὸν ὅρον τῆς πίστεως λόγον. ἐπεὶ δὲ τὰς τῶν ψευδῶν ἀφορμὰς διαπείρασθαι χρὴ διὰ τῆς ψήφου τῆς ὑμῶν ὁσιότητος, ὅπερ ἐσομένοις εἶναι παλαὶ, τότε ἐγεγράφαμεν. αὐτὰ γοῦν ταῦτα ἢ κλητικὰ, ἢ μεταστατικὰ, ἀγκαλῶ τῳ σοφῷ τινων, οἷς κοινωνήσαντες μὲν τῇ ἐκκλησίᾳ, φρονοῦντες δὲ καὶ εἰς δεῦρο τὰ τοῦ δυσσεβοῦς Νεστορίου, πειθέσθω τούτοις ἀκροάσεις ἐν ταῖς ἐκκλησίαις μᾶλλον, καὶ παρ' ὑμῖν τοῖς ἰδίοις αὐτῶν.

τας, καὶ ζήτησις ἀκριβὴς τῶν λεχθέντων. εἰκὸς γὰρ, τοὺς ἐγκαλεῖν ἐθέλοντας, ὡς οὐδενὸς ἀνεχομένου τοὺς περὶ αὐτῶν [a] προσιέσθαι λόγους, τοῖς ἔξω δικαστηρίοις παρεγοχλεῖν. πολλῷ δὲ ἄμεινον, καὶ δικαιότερον, τὰς ἐκκλησιαστικὰς ζητήσεις ἐν ταῖς ἐκκλησίαις κινεῖσθαι, καὶ τυποῦσθαι, καὶ μὴ παρ' ἑτέροις τισίν· οἷς οὐδ' [b] ἀνάρμοστος παντελῶς ἡ [c] περὶ τούτου διαιτησις." πρόσπεμψον τοίνυν [d] καὶ ἀδελφότητα. ὑμᾶς ἡ παρ' ἡμῶν ἐν κυρίῳ προσαγορεύει.

[a] προσιέσθαι
[b] ἀνοικεία
[c] περὶ τούτων διαιτησις
[d] ἡμῶν

A rumq. dicta accurate examinentur. Nam verisimile est, eos qui tales accusare volunt, quasi nemo sermones illorum admittere sustineat, apud extera tribunalia tumultuari. Est autem multo melius, multoq. iustius, Ecclesiasticas quæstiones in Ecclesijs agitari ac definiri, quàm apud alios externos, quibus etiam huiusmodi causarum [a] tractatio prorsus non conuenit. Salutate fraternitatem, quæ apud vos est. Quæ nobiscum est, in Domino vos salutat.

[a] alienam

ΑΝΤΙΓΡΑΦΟΝ ΘΕΙΟΥ ΝΟΜΟΥ κατὰ Νεσορίου.

EXEMPLVM SACRAE Legis contra Nestorium.

ΤΟ τῇ ἁγιωτάτῃ θρησκείᾳ παρ' ἡμῶν ὀφειλόμενον σέβας, τοὺς περὶ τὸ θεῖον ἀσεβῶς ἐσχηκότας, δίκαιός τε ἀξίως κολάζεσθαι, καὶ [a] ὀνόματι τῇ αὐτῶν φαυλότητι [b] πρέποντι προσαγορεύεσθαι βέλτιον, ὡς ἂν ἐνταῦθα τοῖς βλασφήμοις, αἰώνιον [c] ὑπομένοντες [d] ἄμοιρίαν τῶν ἁμαρτημάτων· καὶ μή τι ζῶντες ἄμοιρίας, μή τι θανόντες ἀτιμίας ἐκτὸς ὑπάρχειν. Νεσορίου τοίνυν τοῦ τῆς πεφημισμένης διδασκαλίας ἡγεμόνος καταπεφρόνηκε, λείπεται τοὺς ὁμογνώμονας αὐτοῦ, καὶ τῆς ἀσεβείας κοινωνοὺς, ὀνόματι [e] προσλαβεῖν καταγνωσθέντι· ἵνα μὴ τῇ τῶν χριστιανῶν ἐπιχρώμενοι προσηγορίᾳ, τούτῳ ὀνόματι κοσμοῖντο, ὧν [f] δόγματος δυσσεβοῦντες ἐξέστησαν. Διὸ πάντα νομοθετοῦμεν, τοὺς ἁπανταχοῦ τῆς Νεσορίου ἀθεμίτου δόξης κοινωνοὺς, Σιμωνιανοὺς ὀνομάζεσθαι· προσήκει γὰρ τοὺς ἐν τῇ τοῦ θείου [g] διαφορᾷ τὸ ἐκείνου μιμουμένους δυσσέβημα, τῷ αὐτῷ ἐκείνῳ κληροῦσθαι προσηγορίῳ. ὃν τρόπον Ἀρειανοὶ νόμῳ τοῦ τῆς θείας λήξεως Κωνσταντίνου, Πορφυριανοὶ, Διὰ τὸ ὅμοιον τῆς ἀσεβείας, ἐκ Πορφυρίου προσαγορεύονται· ὃς τὴν ἀληθῆ θρησκείαν ἐπιχειρήσας τῇ τοῦ λόγου δυνάμει καταγωνίσασθαι, βίβλους ἑαυτοῦ, ἃς [h] παιδείους ὑπομνήματα καταλέλοιπε. Καὶ μηδένα τολμᾶν, τὰς αὐτοῦ Νεσορίου τοῦ ἀθεμίτου τι, καὶ ἱερούλλου, ἀσεβεῖς βίβλους σῴζειν τῆς διαγωγῆς τῶν ὀρθοδόξων θρησκείας, καὶ κατ' αὐτῶν δογμάτων τῆς ἐν Ἐφέσῳ τῶν ἁγιωτάτων ἀγίας συνόδου, κατέχειν, ἢ ἀναγινώσκειν, ἢ μεταχειρίζειν· ἃς δεῖ πανδήμῳ πάσῃ ζητήσαντας, δημοσίᾳ ἐμπιπράσθαι. τούτῳ γὰρ τῷ τρόπῳ πᾶσα ἀσεβείας ῥιζόθεν ἐκκοπήσεται, τὸ ἀπλοῦν, καὶ ἀκέραιον πλῆθος, ἁδόλῳ πλάνης σπέρμα εὑρεῖν οὐ δυνήσεται, μηδὲ μεμήμηλεν τῶν οὕτως ἀποπλυμένων αὐθρώπων ἐν οἱᾳδήποτε τῆς θρησκείας διαλέξει ἑτέρᾳ, ἢ τῷ Σίμωνος ὀνόματι, προσεῖναι, ἢ οἰκίαν αὐτῶν, ἢ ἀγρὸν, ἢ προάστιον, ἢ ὁντινοῦν ἄλλον τόπον, ἁπλῶς ἅπαντα, λελῆσθαι, ἢ φανερῶς ὑπάρχειν. πᾶς γὰρ τοιούτους ὁρίζομεν πάσης παντὸς ἀδείας στερίσκεσθαι· προδήλως ὄντος ἅπασιν, ὡς ὁ παραβαίνων τι τῶν νόμων τούτων, καὶ Νεσόριον μιμούμενος, δημεύσει τῶν ὑπαρχόντων ζημιωθήσεται. ἡ μεγίστη τοίνυν, καὶ θεοφανὴς σου ἐξουσία, τοῦτο τῷ ἡμῶν τῷ Διγνίτζῳ

[a] ὀνόματι
[b] πρέποντι
[c] ὑπομένοντες
[d] ἀμοιρίαν
[e] προσλαβεῖν
[f] δόγματος
[g] διαφορᾷ
[h] παιδείους

C Vltus ac veneratio, quam sanctissimæ religioni iure debemus, postulat, vt illos qui impie erga diuinum numen affecti sunt, meritis pœnis subijciamus, & nomine quod prauitati eorum conueniat, eiusmodi appellemus; vt hac infamia notati, æternam errorum suorum [a] pœnam sustineant; & neque dum viuunt supplicio, neque post mortem dedecore vmquam careant. Cum ergo Nestorius portentosæ doctrinæ inuentor damnationis sententiam iam exceperit, superest vt opinionis illius socios, impietatisq. cõsortes damnato nomine [b] comprehendamus; ne Christianorum appellatione abusi, eorum decorentur vocabulo, à quorum dogmate sua impietate defciuerunt. Quamobrẽ hac lege sancimus, quotquot vbicumque execrandæ opinionis Nestorij sequaces extiterint, eos Simonianorum nomine appellandos esse. Aequum est enim, vt qui auersi à Deo impietatem Simonis æmulantur, eamdem cum illo appellationem sortiantur. Quo etiã modo Ariani sanctione beatæ memoriæ Constantini, vocati sunt Porphyriani, quòd eamdem cum Porphyrio impietatẽ imbibissent. Hic enim sermonis vi & efficacia veram religionem expugnare conatus, libros sibi potius, quàm eruditionis commentaria reliquit.

Decernimus præterea, ne quis impios nefarij sacrilegiq. Nestorij libros, quos de sacra orthodoxorum religione & aduersus dogmata Episcoporum, qui in sacra Ephesina Synodo conuenerunt, edidit, in posterum habeat, aut legat, aut transcribat: quos etiam omni studio ac diligentia vndecumque conquisitos publice cõcremari volumus. Hac enim ratione fiet, vt omni impietate radicitus excisa, simplex multitudo, quæ dolis haud difficulter capi solet, nullam errandi occasionem deinceps inueniat. Nullam præterea hominum adeo perditorum in vlla de religione disputatione, nisi sub Simonianorum nomine, mentionem fieri; nullamq. domum, aut agrum, aut suburbanum, aut alium quemcumque locum conuentus causa occulte aut manifeste eisdem concedi. Decernimus enim huiusmodi homines omni conuentus habendi facultate priuatos esse: cum neminem omnino lateat, quòd quicumque nostram hanc legem transgressus fuerit, & Nestorium imitatus, omnium bonorum amissione mulctabitur. Summa proinde illustrisq. auctoritas tua curet, vt nostra hæc sanctio om-

[a] ignominiam
[b] ignominiæ

nibus prouincias incolentibus, edictis ex more propositis, nota fiat. Hanc autem legem Romano simul & Græco sermone edidimus, quò omnes illam perspicue intelligere queant.

A εἰς γνῶσιν ἁπάντων τῶν τὰς ἐπαρχίας οἰκούντων, ἀμοτάγμασι σωφρόνως, ἐλθεῖν εὐθυδρομεῖσθαι. τὸ νόμον ὃν ἅμα τῇ τε Ῥωμαίων, τῇ τε ἑλλήνων γλώττῃ, ὡς πᾶσι σαφῆ, καὶ γνώριμον εἶναι. *Ῥωμαΐδι*

EDICTVM PRAEFECTORum de Nestorij libris non legendis.

Flauius Anthemius Isidorus, Flauius Bassus, Flauius Simplicius Reginus, Praefecti edicunt.

ΔΙΑΤΑΓΜΑ ΤΩΝ ΕΠΑΡΧΩΝ, * ὡς μὴ, ἀναγινώσκεσθαι τὰ Νεστορίου. *ὡς τὰ μὴ

Φλάβιος Ἀνθέμιος Ἰσίδωρος, Φλάβιος Βασσος, καὶ Φλάβιος Σιμπλίκιος Ρηγῖνος, οἱ ἔπαρχοι λέγουσι.

XLVI. NIhil Imperatoribus nostris æque gratum est ac iuge, quàm per omnia pietatem colere: nec immerito. Nam si de sanctitate in rebus gerendis tenenda assidue curam habere non refugiunt, ita vt quotidie, vt sic dicamus, noctes diesq. curis continuent: quomodo non magis in causa pietatis ac religionis summo cum studio id seruandum censeant? Cum itaque religio quædam absurda, temeritatisq. & vesaniæ plena oritura videretur, immo vero non oritura esset, sed etiam "speciem sibi quamdam auctoritatis vindicasset; pro sua prouidentia, sine vlla perturbatione, summa cum tranquillitate, quod illis insitum est semper, & per omnia consuetum, eiusmodi correctionem fieri præceperunt, vt auctores quidem sceleris debita pœna castigarent, ceteris vero ita prospicerent, vt nihil læsi, sed sola "admonitione, si paruerint, in melius reformati, nihil ex ijs quæ potiuntur amittant, sed illam perfectam, & quod caput est, æternam, & quæ post hanc vitam permanet, possessione pietatis, si statim resipuerint, firmiter seruent. Quoniã vero humana natura errore semel correpta, callidisq. sermonibus, & deterioribus cogitationibus irretita, difficile vt sanioribus cõsilijs acquiescat, induci solet, ac propterea metu maiore opus est, grauioriq. animaduersione: ideo ijs qui Fidei dogmata adulterant, in posterum vt quiescant indicunt, & in melius consilia mutent, & vt neque ipsi in aliquem locum conueniant, neque alijs vllum ad se pertinentem locum, stadiũ impietatis efficiant, seu in vrbe sit ille, seu remotus, seu vrbi proximus; & vt prorsus eiusmodi conuentibus nulla pars terræ pateat. Ceteris vero, qui insanis Nestorij commentis addicti sunt, & pro erroris "viatico libros illius apud se habent, misereri quàm punire malentes, denuntiant, vt eiusmodi libros igni tradant, penitusq. aboleant, ne tanti erroris monumenta ‖ in repub. volutentur, verę Fidei impedimentum afferant: sed nec vllos quoque alios describant; in quos ne ab initio quidem incidisse longe sanctius erat; neque eiusmodi libros legant, à quibus quod existit damnum, totius summæ interitum ac iacturam habet. Nam quid anima, quid Fide pretiosius? quorum vtrumque per huiusmodi lectionem læditur: & dum animæ præcipuam partem obcæcat, vt ad deteriora labatur occasionem præbet. Ceterum ne, si qui sint, lateant,

B Ὅτδὲν οὕτω φίλον τοῖς κρατοῦσιν, ὡς τὸ ἀεὶ πάντων εὐσεβεῖν· εἰ δὲ μὴ "εἰ τῆς ἐν τῇς πράξει ἀκινήτως θεμελιῶδες, καθ' ἑκάστων, ὡς εἰπεῖν, σὺν ἀκριβείᾳ" δικαιότητος, τίνι ποτὲ καὶ ἡμᾶς πάντας δεῖ φρονεῖν, πόσῳ μᾶλλον ἐπ' αὐτῆς τῆς εὐσεβείας, καὶ τῆς θρησκείας, ἢ μὴ" ἀνεδὴς ἁπάσης θεοφυλακεῖσθαι ἐγνώκασι; μεθ' ὧν γὰρ ἀσεφύτευταί τινος θεολόγου, καὶ αἱρέσεως, καὶ τόλμης ἀναμέσου θρησκείας, μᾶλλον δὲ ὑπὲρ μελλούσης, ἀλλὰ καὶ ἤδη ἐνεστώσης αὐθεντίας ἐπιζητούσης, τῇ οἰκείᾳ "σωθυμίᾳ, ἀεὶ ἐνεστῶσα ἐφεκτικῆς, μὴ πάσης μελλούσης· ὅπερ ἴδιόν ἐστιν αὐτῆς ἐστι καὶ, τῷ ἀεὶ πάντων Φίλον, τὴν τοιαύτην διόρθωσιν ἡμέρᾳ "διπτύξε, τοὺς μὲν ἀρχηγέτας τῆς θεομισοῦς αἱρέσεως τοῖς καθήκουσι σωφρονίσασα, τῶν δὲ λοιπῶν ἀσφαλείας ποιησάμενοι· ὅπως αὐ βλαπτόμενοι μηδὲν, "ὠφελείᾳ δὲ μόνῃ δὴ τῷ βέλτιον πᾶσιν ἡμῖν μεταρυθμιζόμενοι, μηδὲν τῶν ὑπαρχόντων ἀποκινήσωσιν, τὸ δὲ πλέον, "ἀεὶ ὅπερ αὖπον, καὶ αἰώνιον, ἐ μὴ" ἀσπάσιον βίωσιν ἐκ τῆς ἀρχῆς κτῆμα, τὴν τῆς εὐσεβείας, ἀβλαβῶς διαγόντες, βεβαίως φυλάξωσιν. ἀλλ' ἐπειδὴ τ' ἀνθρώπινον, "ὀλισθῆσαι πᾶσι, καὶ σκληρὸν ἀκροᾶσθαι δολεροῖς τε λόγοις, καὶ χείροσι λογισμοῖς, δυνατῆς, καὶ δεῖ πρὸς τοῦτο καὶ φόβου πλεοῦ, ἐ βαρυτέρου θεσπίσαι, τοὺς μὲν "θεοκαράτους τὰ τῆς πίστεως δόγματα, πρὸς πάθοιεν ἀνακάζειν τι τοῦ λαιποῦ, καὶ μεταβουλεύσασθαι κάλλιον, ἐ μή τι αὐτοὺς εἴς τινα πόνον πεσεῖναι, μή τι ἑτέροις εὐδὲν εὐσεβείας ἀποδεικνύειν τῶν αὐτοῖς διαφερόντων χωρεῖν. ἢ "ἐκ ἄσει ὄν, ἢ ἀπρισμένον, ἢ πλησιάζον πόλει, "ἢ ἀπλῶς ἄβατον εἶναι πᾶσιν αὐτοῦ πᾶσαν τὴν γῆν. τοὺς δέ γε τῆς "φρενοβλαβείας, ἐ συζῆσαι Νεστορίῳ ἠξιωμένους, καὶ ἐφόδια τῆς πλάνης αὐτοῦ βίβλους ἐχοντας αὐτοῦ, οἰκτίρεσθαι μᾶλλον, ἢ μεμφόμενοι, προσαγγέλλειν, ἐπᾶναι τε περὶ θεοῦ δόξαν, καὶ ἀφανίζειν· ὅπως αὖ μὴ μεμένοντα πᾶσιν πλάνης ἐν τῇ πολιτείᾳ "καλινδούμενα, ἐμπόδια τῇ ἀληθῆ χριστιανῶν πίστει· μή τι γράφειν μὲ ἐπεσεῖν, εἰς μηδὲ τὴν δεχλὴν ἐμπεσεῖν, διαγεύσεσθαι· μηδὲ ἐντυγχάνωσι τοῖς τοιούτοις, ἀφ' ὧν ἡ ζημία τοῦ παντὸς τὴν ἀπώλειαν ἔχει. τί γὰρ ψυχῆς, καὶ πίστεως πρεσβύτερον; ἃ τὰ τοιαῦτα τῶν διαγνωσμάτων βλάπτει, ἢ τὸ κάλλιον τῆς ψυχῆς σφάλλεται, πρὸς τὸ χεῖρον ἐπίγειον θεοσκυθίζει. καὶ ἵνα" μηδὲ λάθωσιν, εἴ τινες εἰσὶν, ἢ ὁπωσοῦν τινα ἔχοντες

Ῥωμαϊκῇ

"fallacism

"speciem

"admonitione,

"viatico

‖ in repub.

"ὠφελείᾳ, "ἀεὶ ὅπερ αὖπον, καὶ αἰώνιον, ἐ μὴ" ἀσπάσιον βίωσιν

"ὀλισθῆσαι

"θεοκαράτους

"ἐκ ἄσει ὄν, ἢ ἀπρισμένον, ἢ πλησιάζον πόλει, "ἢ ἀπλῶς ἄβατον εἶναι πᾶσιν αὐτοῦ πᾶσαν τὴν γῆν.

"φρενοβλαβείας, ἐ συζῆσαι

"καλινδούμενα,

τῆς πόσφορον, ἐπομιμήσκειν τοῦ αὐξήσαντος τῆς A
*λῶ δραματουργίας αὐτῆς, ἵνα ἀναμνήσει ἄγοντες, * ὧν
κάλλιον ἐπιλελῆσθαι λήθῃ, Σιμωνιανοὺς μὲν αὐ-
τοὺς προσαγορεύειν καλεῖσθαι, βαρυτάτης δὲ ἀπει-
λῆς, εἰ παραβαίεν, εἰς τὸ μέλλον σωφρονίζοντες. ὡς
δ' ἂν γνοίητε τὴν φιλανθρωπίαν, τὴν εὐσέβειαν τῶν προστα-
χθέντων, τὴν πρόνοιαν, διὰ πάντων τῆς ὑπηκόοις νόμοις, τῶν εὐσεβεστάτων ἡμῶν βασιλέων, τὸ
*μόνων ἀποδιδόντων τῷ κρείττονι διὰ πίστεως ἀμοι-
βὴν, τὴν ἀξίαν τῶν εἰς αὐτούς τι, καὶ τὴν οἰκουμένην
ἅπασαν καταβλησθεῖσαν εὐεργεσιῶν, τοῦδε ἡμῶν τοῦ
προσχάραξαντος, καὶ τὸ εἰκὸς, τὸν τοῦ θείου φωτὸς γέ- B
μοντα νόμον προλάμπειν προστάξαμεν· ᾧ πειθόμε-
νοι, ἡμερίους ἑαυτοὺς ἐλευθέρους καταστήσετε· καὶ εἰς
τὸ μέλλον ὑπὲρ μόνους τοῦ παντὸς αἰῶνος εὐσεβεῖν μα-
θόντες ἀθανάτοις εὐεργεσίαις προσομιλήσετε, τοσού-
των ὠφεληθέντες ὅσα τι βασιλεὺς νομοθετῶν, θεσπί
ζοντος εὐσεβοῦντι πέφυκεν ὠφελεῖν.

teant, neve si propria appellatione vocentur, ipsius tragœdiæ auctoris admoneant, & ea ad memoriam reuocent, quæ satius erat obliuioni tradere; Simonianorum nomine illos vocandos esse decreuerunt; grauissime in illos, si transgressi fuerint in posterum, animaduersuri. Denique, ne edicti huius benignitatem pietatemq. ignoretis, & vt Regum nostrorum pijssimorum prouidentiam intelligatis, qua per omnia subditis suis consulunt, ac soli dignam pro beneficijs cum in se, tum in terrarum orbem collatis per Fidē, vicissitudinem omnipotenti Deo reddunt: nostro huic publico scripto, vt moris est, legem diuino lumine plenam prælucere iussimus. cui obsequentes, vos ipsos à pœnis immunes redderis, pietatiq. assueti in omne futuri sæculi spatium immortalibus bonis potiemini; tanta assecuti commoda, quanta Imperator legis huius lator, & Deus præterea pie cultus tribuere solet.

ΙΣΟΝ ΘΕΙΟΥ ΘΕΣΠΙΣΜΑΤΟΣ

τοῦ Δυσεβεστάτου βασιλέως Θεοδοσίου, κ) Πορφυρίου, Ⓒ Νεστοριανῶν, Ⓔ κ) Εἰρηναίου, C
τοῦ Τυρίων ἐπισκόπου.

EXEMPLVM SACRAE LEgis pijssimi Imperatoris Theodosij, aduersus Porphyrium, ac Nestorianos, & aduersus Irenæum Tyriorum Episcopum.

XLVII.

ΠΡέπειν ἡγούμεθα τῇ ἡμετέρᾳ βασιλείᾳ, τοὺς ὑπηκόους τοὺς ἡμετέρους περὶ τῆς εὐσεβείας ὑπομιμνήσκειν. οὕτω γὰρ καὶ πλείονα κτήσασθαι τὴν τοῦ θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εὐμένειαν, δυνατὸν εἶναι νομίζομεν, ὅταν ἐξ ἡμῶν τὰ κατ' ἀνάγκην αὐτῷ ἀρέσκειν παρεσκευάζωμεν, καὶ τοὺς ἡμῶν ὑποκειμένους εἰς τοῦτο παρορμήσωμεν. διατάζομεν τοίνυν, ὅσα πάντα, ὅσα Πορφύριος, ὑπὸ τῆς ἑαυτοῦ μανίας ἐλαυνόμενος, κ) τῆς εὐσεβοῦς θρησκείας τῶν χριστιανῶν συνέγραψε, παρ' οἱῳδήποτε εὑρεθήσεται, πυρὶ παραδίδοσθαι· πάντα γὰρ τὰ κινοῦντα σοὺς ὀργὴν τὸν θεὸν συγγράμματα, κ) τὰς ψυχὰς ἀδικοῦντα, * οὐδὲ εἰς ἀκοὰς ἀνθρώπων ἐλθεῖν βουλόμεθα. ἔτι διατάζομεν, ὅστε τοὺς ζηλωτὰς τῆς ἁγίας Νικαέων * δόξης, ἢ τῇ ἁγιωτάτῃ αὐτοῦ διδασκαλίᾳ ἀκολουθοῦντας, εἰ μὲν ἐπίσκοποι εἶεν, ἢ κληρικοὶ, τῶν ἁγίων ἐκκλησιῶν ἐκβάλλεσθαι, εἰ δὲ λαϊκοὶ, ἀναθεματίζεσθαι, κ) τὰ ἤδη νομοθετηθέντα ὑπὸ τῆς ἡμετέρας θείοτητος· ἐξεῖναι ἐκάστῳ τῶν βουλομένων ὀρθοδόξων, τῶν ἐμμένειν τῇ εὐσεβεῖ ἡμῶν * γνώμῃ, ἐλέγχειν Φόβῳ, κ) βλάβης, δημοσιεύειν αὐτούς, καὶ ἐλέγχειν. ἐπειδὴ δέ τινες ἦλθον εἰς τὰς εὐσεβεῖς, καὶ θείοτητος ἡμῶν ἀκοὰς, ὡς τινες διδασκαλίας τινὰς συνέγραψαν, κ) ἐξέθεντο, ἀμφιβόλους, καὶ οὐκ ἀκριβῶς συμφωνούσας τῇ ἐκτεθείσῃ ὀρθοδόξῳ πίστει περὶ τὰ ἁγία συνόδου τῶν συνελθόντων ἐν Νικαίᾳ, Ⓒ ἐν Ἐφέσῳ ἁγίων πατέρων, καὶ Κυρίλλου τοῦ τῆς εὐσεβοῦς μνήμης, ὃς γενόμενος τῆς Ἀλεξανδρέων μεγαλοπόλεως ἐπισκόπου, κελεύομεν, τὰ μὲν γενόμενα πάλαι συγγράμματα, ἢ καὶ πρὸ τούτου, ἢ κ) νῦν, ἐμπί-

Regiam nostram Maiestatem decere arbitramur, vt subditos nostros de pietate admoneamus. Hac enim ratione futurum speramus, vt maiorem quoque Dei & Saluatoris nostri IESV Christi fauorem & beneuolentiam nobis conciliemus, ‖ & nos ipsi pro viribus illi placere studeamus, & nostro subiectos Imperio ad hoc ipsum incitemus. Decernimus igitur, vt quæcumque Porphyrius propria impulsus vesania contra piam Christianorum religionem conscripsit, apud quemcumque inuenta fuerint, igni tradantur: siquidem omnia illa scripta, quæ diuinam iram prouocant, & animas lædunt, ea ne ad aures quidem hominum peruenire volumus. Decernimus etiam, vt quicumque impiam Nestorij "opinionem æmulantur, vel nefariam eius- ‖ Eadem
dem doctrinā sectantur, ‖ quidem Episcopi, aut Clerici fuerint, ex sacris Ecclesijs expellantur; sin vero laici, anathematizentur, prout iā quoque à sacra Maiestate nostra lege cautū est. Omnibus præterea orthodoxis volentibus, ijs dumtaxat qui piam hanc nostram "admonitionē se- ‖ Sanctionem
quuntur, potestatem facimus, vt huiusmodi homines citra vllam formidinem vllumve damnū publice diuulgent atque redarguant. Quoniam vero ad pias ac sacras nostras aures peruenit, à nonnullis doctrinas quasdam conscriptas & editas fuisse ambiguas, & non admodum consentientes cum orthodoxa Fide exposita à sancta Synodo sanctorum Patrum Nicææ & Ephesi congregatorum, & à piæ memoriæ Cyrillo magnæ Alexandrinorum vrbis quondam Episcopo: mandamus vt huiusce modi scripta, siue ante hac, siue hoc quoque tempore composita fuerint, combu-

burantur, ac prorsus aboleantur, vt nullo modo cuiquam ad legendum suppetere possint: illis nihilominus qui eiusmodi scripta aut libros apud se habere ac legere ausi fuerint, extremum supplicium formidantibus. In posterum vero nemini licere volumus, præter Fidem, vt diximus, Nicæ & Ephesi expositam, quidquam dicere vel docere. Qui vero sacrosanctum hoc nostrum decretum violauerint, non dubitent eamdem se pœnam incursuros, quæ in lege contra impiam Nestorij fidem lata continetur. Vt autem omnes experimento discant, quantopere Maiestas nostra impiæ Nestorij fidei æmulos detestetur, statuimus vt Irenæus, qui hac de causa nostram indignationem olim incurrit, & postea, nescio quomodo, post secundas nuptias, sicuti accepimus, contra Apostolicos canones Tyriorum vrbis Episcopus creatus est, à sancta quidem Tyriorum ecclesia expellatur, priuatus autem in patrio tantum solo degat, habitu & nomine sacerdotis prorsus exutus. Magnificentia itaque tua nostræ pietatis propositum sequens curet hæc obseruari, & ad finem perduci.

1.Tim.3.

πεσεῖν, καὶ πλείῳ ἀφανισμῷ παραδεδῆναι· ὥστε μή τι ἂν ἀναγνῶσιν τινος ἐλθεῖν· τῶν τὰ τοιαῦτα συγγράμματα, ἢ βιβλία, ἔχειν, καὶ ἀναγινώσκειν ἀνεχομένων, τὴν ἐσχάτην ζημίαν ὑφορωμένων. Ἐᾶν δὲ λοιπὸν, μηδενὶ ἐξεῖναι, παρὰ τὴν ἐκτεθεῖσαν πίστιν, καθάπερ προεῖπαμεν, ἐν τῇ Νικαίᾳ, καὶ ἐν Ἐφέσῳ, λέγειν τι, ἢ διδάσκειν· δηλαδὴ τῶν παραβαινόντων τοῦτο ἡμῶν τὸ θεῖον διάταγμα, τῇ ἐγκειμένῃ ζημίᾳ τῷ ἀκεραιοφρονήτῳ καὶ τῆς ὀρθοτάτης πίστεως Νεστορίου νόμῳ, ὑποβαλλομένων. ὥστε ἅπαντας τῇ πείρᾳ μαθεῖν, ὡς ἡ ἡμετέρα θεότης διορίζεται τοὺς ζηλοῦντας τὴν ἀσεβῆ Νεστορίου πίστιν, διατίζομεν, Εἰρωναῖον, τὸν πάλαι μὲν τῆς αἰτίας ταύτης παρ' ἡμῶν ἀπαναπτήσαντα, καὶ μὴ τοῦτο, ὅπερ ἴσμεν ὅπως, μὴ δύο γάμους, ὡς μεμαθήκαμεν, παραδεξάμενον, τοὺς δεσποτικοὺς κανόνας, τῆς Τυρίων πόλεως μητρόπολιν διώκειν, ἐν Τύρῳ μὲν ἁγίας ἐκκλησίας ἐκβληθῆναι, ἐν δὲ τῇ αὐτοῦ μόνῃ πατρίδι μόνῃ μὲν ἡσυχάζοντα, πανηλῶς δὲ σχήματος καὶ ὀνόματος ἱερέως ἐστερημένον. πάντα γοῦν ἡ σὰ μεγαλοπρέπεια, ἀκωλύτως ἔσται τῷ σκοπῷ τῆς ἡμετέρας εὐσεβείας, περιφυλάξαι, καὶ πέρατι παραδοῦναι πρεπόντι. *a* ἡσυχάζοντα μητρόπολιν,

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EDICTVM PROPOSITVM à Præfectis cum sacra Pragmatica, aduersus Porphyrium, & Nestorium, & Irenæum.

XLVIII PIissimus Imperator noster cum probe nouerit, legum ac reipublicæ firmitatem orthodoxam religionem esse, suo edicto omne semen impietatis abstulit; eos quidem qui ea laborant, moderata castigatione sanans; viam vero bene viuendi omnibus indicans. Qualia ergo aduersus libros Porphyrij, quos ille contra sanctam Christianorum religionem composuerat, necnon contra illos, qui nefariam Nestorij doctrinam conscripserunt, decreuerit; & quòd nullũ de religione dogma vim vllam habere debeat, nisi quod à reuerendissimis pijssimisq. Episcopis, qui quondam in ciuitate Nicæa, & postea in Ephesina cum venerandæ memoriæ Cyrillo conuenerunt, probatum est; præterea de depositione Irenęi, qui fuit Tyriorum ciuitatis Episcopus; ex superiori sanctione Græco sermone declarata omnes cognoscetis, vt nemo harum rerum ignorationem prætexat. Decet proinde omnes summa cum diligentia hæc obseruare, atque indignationem Regijs litteris insertam ante oculos habere.

Lecta sunt hæc in Ecclesia monachorum in desertis degentium, die xxiij. Pharmuthi, indictione prima, anno Diocletiani CLXIIII.

Apud Romanos est xxiij. Aprilis.

ΔΙΑΤΑΓΜΑ, ΠΡΟΤΕΘΕΝ ΠΑΡΑ τῶν ἐπάρχων, μετὰ τοῦ θείου πραγματικοῦ, κατὰ Πορφυρίου, καὶ Νεστορίου, καὶ Εἰρωναίου.

ΚΑὶ νόμων, καὶ αὐτῆς τῆς πολιτείας σύστασιν εἶναι τὴν ὀρθόδοξον θρησκείαν, καλῶς δοκιμάσας, ὁ θεότατος ἡμῶν αὐτοκράτωρ, διὰ ἰδίου διατάσματος πᾶν εἰσβείας σπέρμα· ἰώμενος μὲν διὰ σωφρονισμοῦ συμμέτρου τοὺς ταύτην νοσοῦντας· ὁδὸν δὲ ζωῆς πᾶσιν ὑποδεικνύς. οἷα τοίνυν κατὰ τὰ βιβλία Πορφυρίου, τῶν κατὰ τῆς ἁγίας τῶν χριστιανῶν θρησκείας συγγραφέντων, καὶ τὰ παρὰ τῶν ἀθεμίτους Νεστορίου διδασκαλίας συγγραψαμένων, διατάττεται· καὶ ὡς οὐδὲν δόγμα περὶ τὰ θρησκείας δεῖ κεκτῆσθαι, εἰ μὴ τὸ δοκιμασθὲν παρὰ τῶν συνελθόντων ἁγιωτάτων πάλαι ποτὲ ἐν Νικαίᾳ, καὶ μὴ πᾶσιν ἄρα κυρίλλῳ, τῷ τῆς εὐσεβοῦς μνήμης, κατὰ τοὺς ἐφεσίων πάλιν ὕστερον μετὰ τὴν καθαιρέσεως Εἰρωναίου, καὶ μετέπειτα τῆς Τυρίων πόλεως ἀποστόλου, ἅπασιν ἔσται δῆλα ἐκ τῶν παλαιῶν διατάσματος, δηλονότι ἰλλυρίδι φωνῇ· ὥστε μηδένα πάντων ἄγνοιαν προφασίζεσθαι. προσήκει τοίνυν, ἅπαντας μὴ πάσης ἀσεβείας πόρρω παραφυλάξαι, καὶ ὀφθαλμῶν ἔχοντας τὸν τῷ θείῳ γράμματι προσκείμενον ἀγωνάκτησιν.

Ἀναγνώσθη ἐν τῇ ἐκκλησίᾳ τῶν μοναζόντων ἐν τοῖς ἐρημικοῖς φαρμουθὶ κγ'. ἰνδικτιῶνος α' ἔτους διοκλητιανοῦ ρξδ'.

Finis actorum sancti Concilij Ephesini primi.

Sequens Constitutio habetur Graece & Latine in Cod. Theod. lib. ix. tit. 45. sed brevior, & in multis varians: cuj. prefixus est hic titulus: Impp. Theodosius & Valentinianus AA. Antiocho P. P. & in Graeco: Ἀντιόχῳ μεγαλοπρεπεστάτῳ ἐπάρχῳ καὶ ὑπάτῳ. In fine autem: Dat. x. Kal. April. Constantinopoli, Antiocho V.C. & Basso Coss. Quamuis vero ad Concilium Ephesinum nullo modo pertineat; tamen quia in fine Graecorum exemplarium eiusdem Concilij reperitur cum ipso coniuncta, & digna est quae ab omnibus legatur, quam praetermittere noluimus, sed ex mss. codd. fideliter hic excudendam curauimus.

ΒΑΣΙΛΙΚΟΣ ΝΟΜΟΣ ΠΕΡΙ τῶν προσφυγόντων ἐπὶ ἐκκλησίᾳ.

EDICTVM REGIVM DE his qui ad Ecclesiam confugiunt.

Ἀρχαία τις καὶ ἀπὸ τῶν καιρῶν τῆς παλαίας συνήθεια, ἐ νόμε φυσικὴ διάταξις, ὁ εὐσεβείας αἰεί τις φιλόπτηκε, ὥστε τὰς ἱερὰς θρησκείας τῶν δημοσίων διοικήσεων, καὶ τῶν ἀνθρωπίνων χρήσεων, ἐν παντὶ χρόνῳ, καὶ ἔθνει, διορίζεσθαι· καὶ πῶς, ἀ μόνον ἐν τῷ ἀκροτάτῳ τ πραγμάτων, ἀλλ' ὥσπερ ἔν τινι δεῖ γῆς ὑψώματι, ἀνατίθεσθαι, καὶ ὅπως παραζεύγνυσθαι μόνοις καθαροῖς, καὶ ὁσίοις, θεμις. ἐντεῦθεν κἀκεῖνο συμβαίνει, τὸ πάντων φυσικῶς τῇς διανοίας ἐγκεῖσθαι, μηδενὶ τρόπῳ δύνασθαι τὸ τῷ θεῷ ἀφιερωθέντα μιαίνεσθαι, μή τι καὶ τῆς θείας δυνάμεως τῶν ἀνθρώπων ὕβρει χωρεῖν. πῶς γὰρ οἷόν τε μολύνεσθαι, ἅπερ ἀεὶ καθαρὰ εἶναι ἀνάγκη; ἢ πῶς οἷόν τε ῥυπᾶσθαι, ἅπερ ἅπαξ ἁγιασθέντα, τοῦ τοιαῦτα εἶναι ἀ παύεται; ὅθεν, εἰ καὶ πεπίσμεθα, ὅτου τῶν ἐναγχος ἀθεμίτως ἐκ τῆς βαρβαρικῆς μανίας καὶ τῶν θεῖα τολμηθέντων θυσιαστηρίων, μή τι μολυνεῖσθαι τὸ καθαρὸν, μή τι κεχρᾶνθαι, ὅπερ εἶναι πέφυκεν ἅγιον· ὅμως, ἐπειδὴ γέγονεν, ὅπερ ἐδαμῶς ἠλπίσθη γενέσθαι, καὶ μέχρι τῆς ἀσεβείας ἡ τῶν μυσαρῶν ἐφῆκεν τόλμα, ὥστε μὴ τοῖς ἀνοσίοις χεῶν δοκεῖν βέβηλα εἶναι πάντα, ἅπερ θείας τυγχάνει, μή τι ἐν τοῖς ἁγιασθεῖσι, καὶ ἀφιερωθεῖσι τόποις, ἐξῇ πάντα, ἅπερ ἐδὲ ἐν ἄλλοις χώροις ἀδίκως αὐτεπάγγελτον γίνεσθαι, καὶ ὑπὲρ τοῦ τῶν θρησκείαν καὶ τῇ τῆς ἀσεβείας ἀδιαφυλακῇ αὐθάδων ἀδιαμένειν, πᾶσαν ὕβριν τῆς θείου παντοκράτορος ἐκκλησίας, τῶν τε θεῶν τῶν τολμώντων, καὶ αὐτῶν ἐγχειρουμένων, ἀπείργομεν. καὶ γὰρ εἰ ἐθνικῆς ἀρχαιότητος ἡ θρησκεία, παλαιὰ, καὶ θεὸς τὸ δοκοῦν, οὕτω τῆς οἰκείας δεισιδαιμονίας ἐξῆσαι τῶν ἀθεμίτων, ὥστε τοὺς βωμοὺς μὴ πᾶσιν, ἀλλὰ δέ τισι διατεταγμένοις τῶν ἱερέων, τούς τε ναοὺς, ὥσπερ καὶ ἐπὶ τῆς γῆς ὑψηλοτέρους, ἐν τοῖς ἀκροπόλεσι, καὶ τοῖς ὀχυρωτέροις τῶν πόλεων ἀναζητεῖν τόποις, τά τε κατασκευασθέντα εἴδωλα προσκυνεῖν, καὶ μὴ ἐν ἁπάσῃ μεγίστῃ ἔχειν μαιότητος, ὅσῳ μᾶλλον ἡμᾶς προσήκει τῶν θρησκείων μὴ πάσης φυλάττειν ἀθεμιτότητος· ὅτε οὐ θεὸς μὴ τῆς ἀληθοῦς θρησκείας, οὐρανοὺς μὴ ἀπολιπὼν, καταβέβηκε, καὶ ὥσπερ τινὲς μεταξὺ θεῶν τε καὶ ἀνθρώπων αὐτεπάγγελτος γενόμενος, ἄνθρωπος θεὸν εἰς γῆν ὑπεδέξατο, καὶ θεὸς εἰς οὐρανοὺς ἀνήγαγε ἄνθρωπον; ὅτε δέγε τῶν ἄλλων καὶ τούτῳ μᾶλιστα ἐξιλεούμενοι θεὸν οἱ τῶν τῆς ἄνεσις ἐξουσίας πραγμάτων ἐπιλημμένοι, τῷ σωτηρίας, ζωῆς τε, ἐ ἀμεριμνίας φροντίζει ἀνθρώπων· ἅπερ καὶ τὸ ἡμῶν ἔμφυτον ἐδαμῶς θᾶττον τῷ ἑτέρῳ δίκτα τῆς ἐκατέρου βλάβης σωάπτομεν· ὥστε μή τι τοῖς ἐκκλησιαστικοῖς οἴκοις, ἢ τοῖς ἁγίοις θυσιαστηρίοις, ἐκ τῆς πολλῆς τῶν

Vetus iam inde à paganismi temporibus consuetudo, naturalisq. legis sanctio pietatis causa obtinuit, vt apud omnes nationes, publicæ administrationes, humanæq. functiones à religione sacrisq. cæremonijs semper secernerentur; sacraq. non solum in summo rerum fastigio, sed veluti in quodam posito in terris cælo collocarentur, quò accedere solis puris sanctisq. fas esset. Hinc & illud quoque consequitur, vt omnium mentibus natura insitum sit, nullo modo quæ Deo dedicata sunt pollui posse, neque hominum insolentiam aduersus vim diuinam progredi. Quo enim pacto fieri queat, vt ea polluantur, quæ semper munda esse necesse est? Aut qua ratione ea poterunt contaminari, quæ semel sanctificata, numquam talia esse desinunt? Quapropter licet pro certo habeamus, ab ijs quæ paulo ante barbarica vesania contra diuinum altare nefarie perpetrare ausa est, neque quod mundum erat pollui, neque quod natura sanctũ contaminari potuisse: tamen quia id factum est, quod nullo modo futurũ sperabamus, & vsque ad religionem illa sceleratorũ hominum peruenit audacia; ne vel impijs profana esse videantur ea quæ diuina sunt, neque in sacratis Deoq. dicatis locis liceat ea facere, quę ne in alijs quidem passim impune fieri permittendum est; & vt religio peruigili etiam pietatis custodia illæsa castaq. permaneat; omnẽ violentiam, quæ vel per audaciam, vel præter voluntatem inferatur, ab omnipotentis Dei Ecclesia arcemus. Etenim si veterum Paganorum religio, quæ error erat, & cui quod libitum fuisset Deus erat, adeo superstitionis suæ obseruans fuit, vt altaria non quibusuis, sed certis sacerdotibus dumtaxat committeret, & fana sua perinde ac si ipsius quoque terrę situ extollerentur, in arcibus ac munitioribus vrbium locis dicaret, atque idola fabrefacta adoraret, maximaq. cum veneratione ac vanitate coleret: quanto magis par est, vt nos religionem nostram omni cum obseruantia custodiamus, ad quos Deus ipse cum vero religionis cultu, cælum non deserens, descendit, & tamquam cessione quadam inter Deum & homines facta, homo Deum in terram suscepit, hominemq. Deus in cælum sustulit? Ante alia autem hac re illi Deum placant, penes quos rerum summa est, cum scilicet salutis & vitæ ac securitatis hominum curam habent: quæ, vt nostra natura fert, nullo modo alterum cum altero sine alterius detrimento coniungimus, vt nec Ecclesiasticis ædibus sacrisq. altaribus

προσ-

a quoniam
a τῶν θρησκειῶν
b διαμένειν
b τῇ τῆ ἐκκλησίᾳ,
c ἀφιερωθέντα
c φυλάττειν
d ὅτε δέγε τῶν ἄλλων καὶ τούτῳ μᾶλιστα ἐξιλεούμενοι
e μηδέ τι τοῖς
a iniquè

bus ex nimia confugientium desperatione vel
temeritate, audacia vel insania, iniuria aliqua, præterquam deceat, inferatur; & vnicus extremusq. miserorum portus patentiore aperto sinu huiusce modi confugientes excipiat. Nemini qui maris fluctus & scopulos declinat, conuenit terræ adimere tranquillitatem: bellum, inquem steterit acies, aduersus cum sese dedentem minas deponit. Asylum olim defendit varijs criminibus obstrictos, legum aspernans auctoritatem: maiores etiam nostri, ne aliquo modo timore perculsis humanitas denegata videretur, in nostris quoque statuis aram salutis constituerunt; ita vt si qui vel extrema imaginum nostrarum vestigia forte contigerint, hi ab omnibus minis aduersæ fortunæ liberati ac securi gaudent. Iam ‖ statuæ complexus propter regiam maiestatem tantum præsidij miseris conciliat: quantum opis illis debet esse paratum, qui salutis causa ad sacrosancta altaria confugiunt?

Pateant proinde trepidis magni Dei tẽpla; supplices fugientes communis suscipia ara; nec vlla veluti superior comminatio diuinum auxilium, quod omnibus ex æquo sese offert, ab eius ædibus audeat propulsare. Qualis enim naufragorum in suis calamitatibus misericordia reliqua erit, si littus præcludas, & fontẽ siti laborantibus perturbes? aut quæ nam humanis calamitatibus medicina supererit, si calamitosis Deus ipse denegetur? Nostris igitur temporibus non solum templi sacrosancta altaria, & quadratum populi oratorium murorum ambitu circumseptum, confugientium securitati conferre sancimus: sed quidquid præterea inde est loci vsque ad Ecclesiæ fores extremas, per quas preces facturi primum ingrediuntur, hoc totum confugientibus misericordiæ aram esse definimus & constituimus. Itaque medium templi spatium in prædicto loco positum, perfugium esse decreuimus: atque etiam reliqua omnia loca primis sanctæ Ecclesiæ foribus post publica per circuitum cohærentia, siue domus, aut hortuli, siue atria, aut balnea, aut etiam porticus sint, ingressos profugos volumus vt perinde ac intimum templum ius custodiendi habeant. Quamuis autem, si religionis atque pietatis ratio spectetur, quæ exiguo loco distant, non parua obseruantiæ ratione disiuncta sint; tamen vt securitatem confugientibus latius extendamus, & formidantibus auxilium porrigamus, omnem supradictum ambitum sine vllo discrimine portum esse quietis iubemus, ac neminem ad eos expellendos, sacrilegas manus inijcere; ne forte ille ipse qui id ausus fuerit, se in calamitates incidisse videns, auxiliũ expetens confugiat. Hoc autem spatium adeo latum, vrgente formidine, secure degendi, immo vero exspatiandi clementer concessimus; ita tamen, vt nemini confugientium in Dei templo aut apud sacras aras manere, aut cibum sumere,

Misericordia.

Templi

‖ propitiam

‖ quod prædicto modo circumsepta esse definimus.

aut

A τοῦ προσφυγόντων ἀπογνῶσιν τινα, ἢ ἀθυμίας, τοῦ * δυσλογ
πτοίας τινός, ἢ καταφρονήσεως, πάλιν, ἢ μανίας, ὕ-
βριν ἤ τι τοιοῦτον γνώσεως τινὰ, ἢ τὸν τῶν ἀθλίων τινὰ,
ἢ ἀβοηθήτων * μόνον ἔχατόν γε λιμένα ἀνυπόπτοις * ἔσχατον λιμένα ἀνυπόπτοις
τοῖς πεπτωκόσιν ἐπιδέξασθαι κέλευσε. κλίνας * τὸν * ὄρθ
τὸν κλύδωνα τῆς θαλάττης, ἢ τοὺς σκοπέλους * ἐκ- * ἐκκλινόν
κλίνοντα τοῦ φεύγειν τὴν τῆς ἀφαιρεῖσθαι γαλήνην.
πόλεμος καθ' οὗ πανοῦργη * ἀσφάλεια, τὴν κατὰ τοῦ * ἀσφάλ
* προσφύγοντος ἀπάλυσιν δεσπόζουσαν. τὸ αὔσυλον πα- ξειν τῶν προσφυ
ταιρήσασι τῶν ἀμαρτάνειν ἐπέχον ἐγκλήμασι, γόντων ἐπι
τὴν τῶν νόμων παρωθούμενον * αὐθεντίαν. ἢ ὥστε μη- πόνως. * εἶναι
δαμοῦ πῆς διλαβεμένοις αἱρεθῆναι φιλανθρω-
πίαν, βωμὸν σωτηρίας καὶ ἐν τοῖς ἡμετέροις ἀφι-
δρύμασιν ἡ δεχαμένη αἰσθήσεται· καὶ οἱ τὸ ἴχνη τῶν
ἡμετέρων χαρακτήρων καταλαμβάνοντες, τῶν
ἀπάλων τῆς σωτηρίας τύχης ἐλλιθηρωθήσονται, καὶ ἀ-
μεμπτοποιοῦντες, μεγήσασι. * τοιγαροῦν τῆς * ποιοῦν
ἀφῆς τοῦ ἱδρύματος διὰ τὸ βασιλικὸν σέβας τῆς
δεομένοις ὑπηκοΐαν διδούσης, πόσῳ χρὴ τοῖς ἐκ
τοῦ ἀμαρτάνειν ἀπαλλαττομένοις ἀσυλίαν παρέχειν
βοήθειαν; * ἀνεῴχθησαν γοῦν τοῖς δεδιόσιν οἱ ναοὶ * ἀνέῳχθη
τοῦ μεγάλου θεοῦ, καὶ τοὺς προσφύγοντας ἱκέτας ὁ
κοινὸς ὑποδεχέσθω βωμός· καὶ τὴν θείαν βοήθειαν,
τὴν κοινῇ προσκομιζομένην ἅπασιν, ἐκ τῶν τοίνυν
οἴκων μηδεμία ὡς ὑστερίσει διωχθήτω ἀπάλη.
πῶς γὰρ τοῖς συμφοραῖς οἰκτοις ὑπολειφθήσεται ἐν
τοῖς ναυαγοῦσιν, εἰ τὸν αἰγιαλὸν ἀποκλείσεις, καὶ τὴν
πηγὴν τοῖς διψῶσι θολώσεις; ἢ πῶς τοῖς ἀνθρωπί-
ναις προσκεῖσαι συμφοραῖς ἡμερωτία, ἐὰν αὐτοῖς ὁ θεὸς
δρησθῆναι; ὅτι γὰρ τῶν ἡμετέρων καιρῶν οὐ μόνον τὰ
θεῖα θυσιαστήρια, καὶ τὸ ἀκρώτηριον τοῦ * λαοῦ, τὸ * ναοῦ,
πρὸ τῶν ἀγώνων τοῖχων προβολὴ τυγχάνοντα, εἰς ἀσφά- τὸ πρόθυρον
λειαν σωτηρίου τῶν προσφυγόντων, θεσπίζομεν, τοῦ τοίχου
ἀλλ' εἴ τι ἐν περαιτέρω τύπου τυγχάνει, ἄχρι τῶν πυλῶν προβολή
τῶν θυρῶν τῆς ἐκκλησίας· ὧν τοῖς εὐξαμένοις προση-
μένοις πρώτην ὑπιβαίνειν συμβαίνει, * ἐλέῳ βωμὸν * ἴλεω
τοῖς προσφύγουσιν εἶναι προστάττομεν. ὥστε μετα-
ξὺ δὲ ναοῦ * ἐν τῷ προειρημένῳ τόπῳ προσφυγὲς διε- * ἐν τῷ προ
γράψαμεν, καὶ τῶν * πρώτων μὴ τοὺς δημοσίους τό- ειρημένῳ τόπῳ
πους τῆς ἁγίας ἐκκλησίας θυρῶν τὰ προκείμενα, προσφύγε
εἴ τι ἐν οἰκίαις, ἢ ἐν κήποις, εἴ τι ἐν αὐλαῖς, ἢ λυτροῖς, χωρήσαμεν
ἢ καὶ ἐν στοαῖς τυγχάνει, τοὺς εἰσδυομένους προσφυ- * πρώτου
γὰς καθ' ὁμοιότητα τοῦ ἐνδοτέρου ναοῦ φυλάττειν.
καὶ εἰ καὶ τὰ μάλιστα θρησκείας τι, καὶ διλαβείας
λόγῳ τὰ μικρῷ * λόγον διεστῶτα τῷ τόπῳ, ἀ μικρῷ * ἀλλήλων ἢ, ἀλλήλοις
τῷ τῆς εὐσεβείας * τόπῳ διώρισται· ὅμως ὑπὲρ * ἱερατόπου
τοῦ τὴν ἀμεμπτοποιὰν πλατύνας τοῖς προσφύγουσι,
καὶ τοῖς διλαβεμένοις βοήθειαν ἐκτείνας, πᾶσαν τὴν
προδηλωμένην περίοδον ἀδιάκριτον εἶναι λιμένα
τῆς ἡσυχίας προστάττομεν· καὶ μηδένα εἰς τὸ ἐξω-
θεῖσθαι * τύπους ἱεροσύλους ὑπιβαίνειν χρεὼν· μὴ * τύπους ἱερο
συλίας

B

C

D

E

aut

που γε ὁ τοῦτο πλημμῶν, ἐν συμφοραῖς ἑαυτὸν ἰδὼν, καὶ αὐτὸς ἑξαιτῶν βοήθειαν καταφύγῃ. τὸ δὲ τοιοῦτον τῶν
ἁμαρτημάτων πλάτος, ἐν καιρῷ δ' φόβου, εἰς ἄδειαν δ' ἁμάρτη, μᾶλλον δὲ τοῦ θείου σεβασμοῦ, φιλανθρώπως συ-
εἰσχωρήσαμεν· ἵνα μήτινι τ' * προσπεφυγότων ἐν τῷ δ' θείῳ ναῷ, ἢ ἐν τοῖς ἁγίοις θυσιαστηρίοις μένειν, ἢ ἐσθίειν, * προσφυ
γόντα
ἢ κα-

ἢ καθεύδειν, ἢ πεννυχίζειν ἐξῇ· ὅπου τὸν μὲν κληρικῶν τὴν θρησκείας χάριν κωλύοντων, καὶ τὸν προσφύγοντα τὴν ἀσεβείας ἕνεκα φυλαττόντων· ἵνα μή τι οἱ προσφεύγοντες, ὡς βεβήλῳ χρώμῃ, προσφεύγειν δοκῶσιν, * τῇ θρησκείᾳ καταμιγνύντες τὰς οἰκείας χρείας· μή τι οἱ τὰ οὕτως αἰσχρὰ διωκόμενοι τοῦ ἱεροῦ ἀπείργειν οἴκου, δόξωσι τῷ ἀσεβεῖν, ἧς ἐστοφῆ) τυγχάνουσι, καταβλάπτειν. προκειμένου δὲ τοῦ ἁπάντως προσκροῦσαι, αἱρετώτερον, τοὺς κληρικοὺς τὰς ἀνθρωπίνας, καὶ φυσικὰς, τῶν ἁγίων θυσιαστηρίων ἀπωθουμένους ὕβρεις, θεοῖς μᾶλλον, ἢ ἀσεβεῖς νομίζεσθαι, καὶ θεῷ ἀνθρώπου, ἢ θεῷ θεὸν ἁμαρτάνειν· ὁπότε τούτου πεφύκοτος τοῦ νόμου, μή τι ἀπανθρωπίας τις ἐπόπτοια δικαίως ἐπὶ φθάσειεν εἰς τοὺς κληρικούς· ἐπεὶ δὴ πολλὴ τοῦ τι φόβου, καὶ τῆς ἀμεταμελείας, τῶν προσφευγόντων πρόνοια γίγνεται. καὶ γὰρ καὶ τῇ ἀνθρωπίνῃ * φύσει τι, καὶ ἀνάγκη ῥυπωθῆναι τὸν τοῦ θεοῦ ναὸν, καὶ τὸ θεῖον μυσήριον τῇ ἐμφυτεύσει ἀσθενείᾳ καταμιγνυσθαι, τὰ θεῖα ὑπὸ βεβήλων χραίνεσθαι, τὰ ἱερὰ ὑπὸ τῶν ἀθρῶν μολύνεσθαι, μὴ βουλόμενοι, δ' αἰτῶν βοηθῆσαι τοῖς προσφεύγουσιν οὐκ ἀπεκλείσαμεν· ἀλλὰ πρόπυλα καὶ πλατυτέροις διαφράγμασι, μικροτέροις τε χωρήμασιν ἀσφαλισθῆναι * τύποις ἐψηφισάμεθα· τοῦ πρέποντος τῇ τε θεότητι, καὶ τῇ ἀνθρωπότητι φυλαχθέντος. Οὔτε γὰρ ἐν σιδήρῳ, ἢ ἐν ἑτέρῳ εἴδει * ἀμυντηρίαν τοὺς προσφεύγοντας ἁπλῶς ἔχειν, ἢ ἐπιφέρεσθαι ἐντὸς τῆς ἁγίας ἐκκλησίας, προσπαίομεν· πῶπω δὲ μόνον ἐν τῶν θείων ναῶν τε, καὶ θυσιαστηρίων, ὡς τὰ λοιπὰ, * διαιτῶν, κωλύοντες, ἀλλὰ καὶ τῶν οἰκημάτων, καὶ * ἐλῶν, ἔτι κήπου, καὶ λειτοῦ, καὶ αὐλῶν, καὶ στοῶν· ἅπερ καὶ τὸν προειρημένον λόγον ἐπιστοιχίζειν τῶν προσφευγόντων ἐδηλώσαμεν. οὔτε γὰρ ἔριδος, τοῖς ἀγωνιστικοῖς ναοῖς, ἢ τοῖς ἐκκλησιαστικοῖς τόποις, καὶ παρεμφύσαι, διχονοίας, ἢ πολέμων ὕλας ὑπενεγκεῖν. ἀρκείτω τοῖς προσφεύγουσιν ἡ τοῦ θεοῦ βοήθεια· ᾧ καὶ τὰ ὅπλα, καὶ οἱ νόμοι, καὶ ἡ βασιλέως ἐπιστάτευται. καὶ γὰρ ἡμεῖς, οὓς ἀεὶ τῷ δικαίῳ τῆς ἡγεμονίας παρεισχίζει τὰ ὅπλα, καὶ οὓς ὁ πρὸ ἡμῶν δίκαια δορυφόρων εἶναι, τῷ τοῦ θεοῦ ναῷ προσιόντες, ἔξω τὰ ὅπλα καταλιμπάνομεν, δοτηρίαν ἀποθέμενοι τὸ διάδημα· καὶ * τῇ τῆς βασιλείας ἐλαττώσει εἰκόνι μᾶλλον ἡμῖν τὸ τῆς βασιλείας σέβας ἐπαγγέλλεται. τοῦ ἁγιωτάτου δὲ θυσιαστηρίου διὰ μόνων τῶν ἀμφιῶν προσφορὰν ἐφαπτόμεθα· καὶ εἰς τὸν τῶν θείων * κύκλων παρεισχωρήσαντες ἑπόμενοι τῇ στολῇ ἐπεκβαίνομεν· καὶ οὐδὲν ἐκ τῆς ἀγχιστρόφου * ῥᾳθυμίας ἑαυτοῖς ἀποτίθεμεν. ἔξεστι, τοὺς διὰ ὅπλων τῷ ἁγίῳ οἴκῳ τοῦ θεοῦ, καὶ εἰς τὸ ἱερώτατον θυσιαστήριον ἐν αἰφνιδίῳ ἔθνει, ἢ * ἐκ πόντου τὸν πάλιν προσφεύγοντας, ἐστῶσιν ἐν τῷ ναῷ, ἢ καὶ ἐν τῷ θυσιαστηρίῳ, καὶ * ἐπ' αὐτοῖς μεταλαμβάνειν, ἐκτός τινος ὕβρεως ἀφ' ἧς τοὺς κληρικοὺς προσήκει κωλύεσθαι. καὶ οὕτω πεῖσαι πιστεύσαι χρὴ πρὸς αὐτοὺς, ὥστε μὴ δοκεῖν, ὕβριν εἶναι τοῦ κωλύοντος, ἀλλὰ δι' αἰτίαν τῆς θρησκείας ἀπαιτεῖν τὸ γινόμενον. τῆς ἀγιωσύνης, καὶ τῆς καθαρότητος τοῦ τόπου τοὺς

* τῆς θρησκείας τὰς οἰκείας καταμιγνύντες τὰς οἰκείας χρείας· ἢ μίγνασι,

* τύποις

* ἀμυντηρίαν

* διαιτῶν,

* ἐλῶν,

* ἐπ' αὐτοῖς μεταλαμβάνειν

A aut dormire, aut etiam pernoctare liceat; idq. nō modo Clericis propter religionem fieri prohibentibus, sed ipsis quoque confugientibus facere pietatis causa detrectantibus: ne & qui confugiunt, dum vsus proprios sacris rebus admiscent, impuro animo confugere videantur; & qui huiusmodi turpitudinem à sacris ædibus arcere possunt, pietatem, cui deseruiunt, violare videantur. Ceterum si quando vsu veniat, vt alterutrum omnino offendendum sit; satius est, clericos amolientes à sacris altaribus eas iniurias, quæ ab humana conditione & à natura oriuntur, audaces potius quàm impios haberi, B ac in hominem potius quàm in Deum peccare: quandoquidem hac posita lege, nulla inhumanitatis suspicio clericos iure attigerit; cum timori ac securitati confugientium sit valde prospectum. Nam etsi Dei templum humana naturaliq. necessitate fœdari, & sacrosancta mysteria infami infirmitate misceri, ac diuina à profanis contaminari, sacra denique ab impuris inquinari nequaquam patimur; non tamen confugientibus, quominus opem implorarent, præsidij ostium præclusimus; sed amplioribus quoque longioribusq. spatijs illorum securitati consulendum existimauimus, & quod diuinitati, & C quod humanitati debetur, sollicite religioseq. obseruantes.

Ferrea autem, vel alterius generis arma ad defensionem comparata, ne confugientes habeant, neve intra sanctam Ecclesiam inferant, omnino prohibemus. Hęc namque, vt reliqua omnia eiusmodi, non modo à sacris templis & aris abesse volumus, sed à reliquis quoque omnibus Ecclesiasticis habitationibus, mansionibus, hortis, balneis, atrijs, ac porticibus, quæ præsidio esse fugientibus superiori sermone declarauimus. Etenim fas non est, sanctissimis templis, alijsve Ecclesiæ locis ex nimia sollicitudine, discordiæ ac D bellorum materiam inferre. Sufficiat profugis istis Dei auxilium, cui & arma & leges & ipsa etiã regia Maiestas subiecta est. Nam & nos, qui semper iure Imperij armis circumdamur, quosq. sine armatis stipatoribus esse non conuenit, Dei templum ingressuri, foris arma relinquimus, & ipsum etiam diadema deponimus; & quò submissioris Imperij speciem præferimus, eo magis Imperij nobis maiestas promittitur. Ad sacra quoque altaria munerum tãtum offerendorum causa accedimus: & cum circumseptum sacrorum adytum ingressi sumus, statim egredimur; nec E quidquam ex propinqua diuinitate nobis arrogamus. Quam ob rem qui sine armis ad sanctum Dei templum, vel ad sanctum altare, in quacumque illi gente, vel in hac ciuitate confugerint, in templo dormire, aut etiam in altari, vel in ipsis locis cibum sumere, citra vllam iniuriam à Clericis prohiberi debent. Et ita res hæc ergà eos gerenda est, vt non à prohibente iniuria inferri, sed religionis ratio rem quæ geritur, exigere videatur. Proinde illos pauentes, de sanctita-

τοὺς

ſtitate ac puritate loci commoneant; religioni cum humanis neceſſitatibus nihil commune eſſe doceant: interualla intra ſepta Eccleſiaſtica, ad ipſorum tranquillitatem ſecuritatemq. conſtituta ſingillatim commonſtrent: capitale ſupplicium contra temere irruentes ſtatutum indicét: intelligant religionem humanis ſordibus, naturalisq. neceſſitatis iniuria contaminandam aut profanandam non eſſe ei, qui per eam ipſam religionem tueri ſe ab iniuria velit. Quòd ſi quiſpiam nihil his omnibus annuerit, aut aſſenſus fuerit, tum demum religio manſuetudini anteferatur, & ex diuinis locis ad ea quæ ſuperius dicta ſunt, eum propulſet audacia. Qui enim in magno metu eſt, periculũ effugiet, nec propterea ſacra religio humanarũ neceſſitatum admixtione contaminabitur. Porro ſi qui diuinam opem expetentes, ſanctiſſima Dei templa cum armis ingredientur, aut cum apparatu qui naturæ & gentiũ iure à religione arcetur, non modo illa inferre ſacratis locis, verum etiam confligere conabuntur (quod vt adiuuentur, vel audiantur, vel quia ſæuitiã videant, tolerandũ eſſet) pleniſſima ſeueritatis iuſſione & horrendis comminationibus præcipue ne id faciant admonebis. Nã qualẽ ille ſpem in religione collocat, qui in religionis contumeliam armis accinctus ingreditur?

Quòd ſi quiſquam furijs actus aliquod iſtorum noſtrorum decretorum in quocumque Eccleſiaſtico loco violauerit, ſiue id fiat extra templum, ſiue intra templum, ſiue etiam circa templum; iubemus vt confeſtim Epiſcopi auctoritate à ſolis Clericis arma deponere compellatur, & ſeuerius etiam pro ſua ſalute, ſpe illi data atque fiducia, quòd religione ac pietate ſecurius munietur, quàm armorũ præſidio. Quòd ſi legis noſtræ auctoritate, voceq. Eccleſiaſtica commonefacti in veſania ſua perſeuerent, neque arma, quę præter fas, non ſalutis, ſed tyrannidis & ſacrilegij audacia ceperant, reliquerint; ſciant, quòd tot tantisq. denuntiationibus ac præceptis placata religione, & à noſtra ſerenitate, & ab Epiſcopis excuſatione facti Deo reddita, pro ſui ſceleris ratione etiam per armatorum ingredientium vim abſtrahentur, & omnium calamitatum generi ſubijcientur, & ea pie aduerſus eos geren tur, quæ geri æquum eſt, pro eo quòd grauia & tragica ſcelera admiſerint. Quid enim ex his quæ nuper ſumma cum audacia aduerſus religionem ac diuinitatem patrata ſunt ab ijs, quibus cum admodum clementer actum eſt, non metuendum ſit nobis ac formidandum, ita vt omnem inſaniæ viam atque occaſionem adimamus, ne, quod primum in exemplum tragica perpetrauit inſania, idem quoque denuo (quod abſit) ſacrilego more admittatur? Sed neque abſque ſententia ac iuſſione Epiſcopi, vel etiam noſtra, & iudicum qui in hac vrbe, aut etiam eorum qui in quouis alio loco ſunt, armatum ho-

τοὺς ἁλισκομένους ὑποκειμένοις ἐπιτιμησάτωσαν· καὶ μηδὲν τῆς θρησκείας μετὰ τῶν ἀνθρωπίνων χρείαν εἶναι κοινὸν διδασκέτωσαν. τὰ ἱερὰ, τὰ ἐν τοῖς ἐκκλησιαστικοῖς περιβόλοις, τῇ αὐτῶν ἀσφαλείᾳ, ἡσυχίᾳ τε καὶ εὐφημίᾳ, κατὰ μέρος διοικείτωσαν, * ὑμωρίαν περαλικὴν κατὰ τῶν τοιούτων ἁλόντων αὐτοῖς ὠφέλιμον. γοήτων τούτων, ὡς οὐ χρὴ, τὴν θρησκείαν τοῖς ἀνθρωπίνοις ῥύποις μιαίνειν, ἢ τῇ ὕβρει τῆς φυσικῆς ἀνάγκης χραίνειν, τὸν ἀφ' ἧς τῆς αὐτῆς θρησκείας ἀσύβεστον εἶναι βουλόμενον. εἰ τούτοις πᾶσι τοῖς μὴ * ὀπτοῖσι, μήτε πίστει, προτιμάσθω τῆς περιούσης ἡ θρησκεία, καὶ ἐκ τῶν ἱερῶν εἰς τοὺς προλεχθέντας τόπους ἀνακτάσθω ἡ θεσπότης. ἔστω γὰρ καὶ ὁ σφόδρα φοβηθεὶς ἐκτὸς κινδύνου, καὶ οὔπω ἡ θρησκεία τῷ τῶν ἀνθρωπίνων χρήσεων ἐπιμιξίᾳ μεμολυσμένη. τοὺς δὲ βοήθειαν ἐκπετοῦντας ἐκ μιξέσεων θεοῦ, καὶ μεθ' ὅπλων εἰσιόντας εἰς τοὺς ἁγιωτάτους ναοὺς, ἢ καὶ ἐκδιασθῆναι, ἢ τῆς φυσικῆς, καὶ ἐθνικῆς νομίμου, τῆς θρησκείας ἀπείργεσθαι, μὴ μόνον ἀπαφέρειν τῇ πώτης ἀκμῇ, ἀλλὰ γὰρ καὶ σωτὰ πᾶν ἐπιχειρήσαντας, ὅπερ * βοηθηθῆναι, ἢ ἀκουσθῆναι, ἢ * ἀχριότητι ἰδεῖν, φορητὸν, πληρεστάτῳ αὐτῆς ἐπιτάγματι, καὶ φοβερᾶς ἁπλᾶς, σεσημασμένους μὲν * τούτου μὴ πιεῖν παραινέσεις. πόσον γὰρ ἐλπίδα ἐν τῇ θρησκείᾳ ἐπιθῆσθαι, ὃς ἐφ' ὕβρει πώτης ὅπλα ἀφεικέμενος εἴληφεν; Εἰ δέ τινα μανία * τυφλώττουσα παροξύνῃ, τῶν ἡμετέρων ἀφειδεῖν τι θαυσιομάτων, ἐν οἱῳδήποτε τόπῳ τῆς ἐκκλησίας, ἢ ἐντὸς θυρῶν, ἢ ἐπὶ τὸν ναὸν, ἢ καὶ ἐκτὸς τούτου τυγχάνοντα, ἀδίκημα φέρειν τὸ ὅπλα αὐθεντίᾳ θ' ὑπατείου ἀφ' ἑνὸς μόνων τῶν κληρικῶν, καὶ αὐτερέπεια ὑπὲρ τῆς αὐτῶν σωτηρίας, δεσπόζῃ καταναγκάζεσθαι ἀφεῖσθαι· διδομένης αὐτοῖς ἐλπίδος, ἐ * θαρσοῦς, ὡς τῇ θρησκείᾳ μᾶλλον, ἢ τῇ τῶν ὅπλων ἀπειρουσίᾳ, ὀχυρωθησομένῃ. εἰ δὲ τῇ τοῦ ἡμετέρου νόμου αὐθεντίᾳ, καὶ τῇ ἐκκλησιαστικῇ φωνῇ ὑπομισθέντες, τῷ τόνῳ τῆς οἰκείας ἀγωγῆς * ἐμμένωσι, καὶ ὅπλα * ἐμμένοντα μὴ δεσθέωσαν, ἅπερ ἀφεῖσθαι τὸ θεμιτὸν, ἢ * σωτηρίας * σωτερίᾳ χάριν, ἀλλὰ τυφλοῦσθαι, καὶ ἱεροσυλίας θεσπότῃ ἕνεκα ἐκτεθείκασι, γινωσκέτωσαν, ὡς διὰ τούτων, καὶ τηλικούτων * ἀδικημάτων, ἐξόμενοι θείας τῆς * ἀσφαλθρησκείας, ἀφεῖσθαι τῆς ἡμετέρας χαλεπότητος, καὶ λάου τῶν δεσπόσων, ἧς τῆς δεσπολογίας ἀφῆσαι εἰκὸς πλάσμα, καὶ παρ' ἑκόντων ἐκχωρουμένων δοκαθήσονται· ἐ πάσης τῆς συμφορᾶς ὑποβληθήσονται· δίκαιόν τι τοῦτο εἰς αὐτοὺς ψηφίσασθαι, ἅπερ χρὴ ψηφίσθαι ὑπὲρ ὧν καλεῖται, καὶ τραγῳδίας ἄξια ἐξαμαρτάνειν αὐτούς. τί γὰρ ἐκ τῶν πλημμελούντων ἀναγκαῖος καὶ τῆς θρησκείας, ἐ τῆς ψήφου, ἀδικημάτων ἐλεεμένων ἀλλαβεῖν, ἢ ὑποπίδειν ἡμᾶς, καὶ ἀφ' οὗτο πᾶσιν εἶδος, ἀφορμήν τε δοκιμῆσαι μανίας ἐ προφάσει; ἵνα μὴ, ὅπερ ἐξ ὑποδείγματος * ἡ τραγικὴ μανία πρώτως ἐξήμαρτε, τὸ αὐτὸ καὶ αὖθις, ὅπερ ἀπίη, ἱεροσυλίας τρόπῳ τολμηθῇ. ἀλλ' οὔτε δίκαι γνώμης, ἢ κιλάδιστος ἔστ' ἀνθρώπου, ἢ καὶ * ὑμῶν τῶν δικαστῶν, τῶν κατ' οἰκίαν τὴν πόλιν, ἢ ἐποιοῦσθαι τυγχανόντων, τὸν ἀπλισμένον ὅπλων

A

B

C

D

‖ exercitus

‖ à miſerrimis hominibus, non

‖ vestra,

ml.

* ὑμωρίαν περαλικὴν: "ὑμωρία, ἡ διδασκόντων παιδεία

* ὀπτοῖσι: "ὄπτος, ὁ ἀκριβὴς, ἢ ἀκριβῶς ἐπιστάμενος

* τυφλώττουσα: "τυφλότης

* ἐμμένοντα: "ἐμμένω

* σωτηρίας: "σωτηρία

* ἀδικημάτων: "ἀδίκημα

* ἡ τραγικὴ μανία πρώτως ἐξήμαρτε: "ἡμαρτε πρώτη κατὰ τῶν θεῶν

Forum corrumpunt.

ΓΕΛΑΣΙΟΥ ΤΟΥ ΚΥΖΙΚΗΝΟΥ

ΣΥΝΤΑΓΜΑ

[illegible]

GELASII CYZICENI

COMMENTARIVS

ACTORVM CONCILII

NICAENI.

ADMONITIO AD LECTOREM.

PENE consilium fuerat, hanc Synodi Nicanæ historiam, quæ alioqui suo loco inter cetera eiusdem Synodi collectanea reponi debuisset, penitus omittere: quòd etsi in Vrbe non deerant variæ eius exemplaria, vt Vaticanum, ex quo magnam Nicæni Concilij sui partem excerpsit Alfonsus Pisanus, & Sfortianum, quod olim fuit Bessarionis Cardinalis, atque alia in alijs bibliothecis; omnia tamen auctoris nomine carebant, & incerti auctoris opus in lucem dare non placebat. Illud quoque accedebat, quòd non pauca in hac historia legantur, quæ meliorum scriptorum sententijs cum repugnent, illam falsitatis coarguere videantur. Initio enim operis auctor affirmat, Arianos Concilij Nicæni tempore non solum contra Filium Dei, sed etiam contra Spiritum sanctum blasphemasse; & in libro secundo introducit disputationes de diuinitate Spiritus sancti in eodem Concilio cum philosophis habitas. At id repugnare videtur verbis Epiphanij hæresi lxxiij. quæ est Pneumatomachorum, qui in fine sic ait: Non fuit tunc (id est, tempore Nicæni Concilij) de Spiritu sancto quæstio. Item verbis S. Basilij in epist. lxxviij. quæ Fidei Nicænæ confessionem continet: Spiritus sancti ratio, inquit, in transcursu posita est, nulla diligentia digna indicata, propterea quòd non dum mota esset hæc quæstio, sed sententia de ipso in animis credentium nullas adhuc insidias sustinuisset. Præterea idem historiæ huius auctor lib. secundo, cap. primo Eusebium Cæsariensem ab Arianismi suspicione diligenter purgare nititur, cum tamen S. Athanasius librum integrum scripserit de decretis Nicænæ Synodi aduersus Eusebium Cæsariensem Arianum: & S. Hieronymus lib. secundo Apologiæ aduersus Rufinum, eundem Eusebium modo non catholicum, modo Arianum, aliquando etiam principem Arianorum nominauerit. Denique (vt alia leuiora sileantur) hic ipse auctor lib. ij. cap. xxxij. scribit Synodum Nicænam prohibere voluisse, ne Episcopi, Presbyteri, Diaconi & Subdiaconi cum vxoribus, quas antea cum laici essent, duxissent, consuetudinem habere possent: obsistente autem Paphnutio, nihil de hac re decretum fuisse, & vnius cuiusque arbitrio relictum, si ab eis abstinere vellent. Sed hoc esse manifestum figmentum, à veritate prorsus alienum, facile deprehenditur ex S. Epiphanio, qui paulo post celebratum Nicænum Concilium scribens, disertis verbis affirmauit hæresi lix. quæ est Catharorum, sacris Canonibus aduersari quòd Episcopus, Presbyter aut Diaconus ex vxore liberos gignat. Sanctus etiam Ambrosius & S. Hieronymus Epiphanij æquales, ille in lib. primo de Officijs cap. vlt. iste in libro aduersus Vigilantium, scribunt non licere in Occidente neque in Oriente ad sacrum ministerium assumi nisi virgines, aut continentes, aut qui, si vxores habeant, mariti esse desistant. Quod idem in Concilijs paulo post Nicænum celebratis, vt in Arelatensi secundo can. ij, & in secundo Carthaginiensi, can. ij. confirmatum legimus. Quid? quòd in ipsa Nicæna Synodo extat canon iij. quo cauetur, ne vlli Episcopo, vel Presbytero, vel Diacono liceat feminam aliquam domi retinere, præter matrem, sororem, vel amitam: quo canone satis aperte excluditur vxor, quæ primo loco nominanda fuerat, si vera essent quæ in hoc libro dicuntur. Sed nimirum auctor non in Actis Concilij hanc historiam reperit, sed à Socrate lib. i. cap. viij. vel à Sozomeno lib. i. c. 22. qui primi eam tradiderunt, desumptam, in hac sua collectione inseruit. Quemadmodum autem nonnulla in ea legimus à Concilio Nicæno aliena, si veteribus Patribus credimus, sic etiam contra multa desunt, quæ ex eorundem Patrum sententia in Actis eiusdem extare deberent. Testantur enim S. Athanasius in oratione prima aduersus Arianos, & Theodoretus lib. primo hist. cap. viij. Arij scripta, & epistolam Eusebij Nicomediensis lecta fuisse in Synodo Nicæna. Testatur quoque Iulius Pontifex Romanus in epist. quæ extat apud Athanasium in apologia secunda, in Concilio Nicæno examinata fuisse acta Synodi Alexandrinæ. At horum omnium in hac historia nulla mentio habetur. Nihilominus tamen, cum ex Photij testimonio, cuius Bibliotheca paulo ante in lucem prodijt, satis constet huius operis auctorem fuisse Gelasium Cyzicenum, & eius etiam nomine Græce & Latine iam editum sit, atque in eo nonnulla habeantur, quæ multis rebus vsui esse possunt, ac præterea veteres scriptores (quorum verba mox subijcientur) illius mentionem faciant tanquam Actorum Concilij Nicæni: ne à quopiam fortasse desideretur, ad calcem huius Tomi adijciendum censuimus.

Vete-

Veterum aliquot Scriptorum de his libris & eorum auctore teſtimonia.

Φωτίου πατριάρχου ΚΠ. ἐν Βιβλιοθήκῃ.

Photius Patriarcha CP. in Bibliotheca.

Κεφ. ιε'. Ἀναγνώσθη καὶ πρακτικὸν τῆς πρώτης συνόδου ἐν τρισὶ τόμοις. Γελασίου δὲ ἔφερε τὸ βιβλίον ἐπιγεγραφώς· ὃ μᾶλλον ὑπάρχον πρακτικὸν, ἢ ἱστορικόν. Ἁπλοῦς δὲ καὶ παιδὸς τὸν φόρον. πολλά γε λεπτομερῶς διέξεισι τὰ ἐν τῇ συνόδῳ.

CAP. XV. Lecta ſunt primæ Synodi Acta, tribus comprehenſa libris. Gelaſij titulum opus præfert. nec tam Acta ſunt, quàm hiſtoria. Sermo ſimplex & humilis. ceterum minima quæque in Synodo geſta narrat.

Κεφ. κδ'. Ἀναγνώσθη βιβλίον, ὡς ἐν ἱστορίας τύπῳ, τὰ κατὰ τὴν ἐν Νικαίᾳ σύνοδον πραχθέντα. τέμνει δὲ τοῦτο βιβλία τρία. λέγω δὲ, τὸν μὲν Ὅσιον τὸν Κορδύβης, καὶ Βίτωνα καὶ Βικέντιον Ρωμαίων ἱερέας, ἐκ προσώπου Σιλβέστρου τοῦ Ῥώμης πάπα· Εὐστάθιον δὲ τὸν Ἀντιοχείας, αὐτὸν ἐκεῖνον· Ἀλέξανδρον δὲ, ὃς δὴ πρεσβυτέρου ἀξίωμα εἶχεν, ὡς πρόσωπον αὐτοῦ τοῦ Κωνσταντινουπόλεως Μητροφάνους πάπα· ἐκείνου γὰρ ἐκκλίνοντα βαθυτάτῳ γήρᾳ. ἐν ἄλλῳ μέν τι ἔχοντι τὰ αὐτὰ, Γελασίου τοῦ ἐπισκόπου Καισαρείας τῆς Παλαιστίνης, εὗρον τὸ βιβλίον ἐπιγεγραφόμενον. ἐν ἀπέχειν δὲ οὕτω· Τὰ κατὰ τὴν ἁγίαν καὶ μεγάλην ἐν οἰκουμενικῷ τῶν ἐπισκόπων συναθροισθεῖσαν σύνοδον ἐκ πασῶν, ὡς ἔπος εἰπεῖν, τῶν τοῦ Ῥωμαίων κόσμου ἐπαρχιῶν, ἐν Περσίδος. Φησὶ δὲ αὐτὸν ὁ συγγραφεὺς οὗτος ἐπὶ Βασιλίσκου, ὃς ἐκβαλὼν Ζήνωνα ἐτυράννησεν, ἀκμάζειν.

Legimus hiſtoriæ forma res in Nicæna Synodo geſtas. liber autem diuiſus eſt in tres partes. Refert auctor *Hoſium Cordubæ Epiſcopum, & Bitonem atque Vincentium Romanos ſacerdotes Silueſtri Romani Pontificis Legatos adfuiſſe. Euſtathium autem Antiochenum Patriarcham per ſe ipſum: Alexandrum vero presbyterum, Metrophanis Conſtantinopolitani Legatum, neque enim hic ætate confectus adeſſe poterat. In alio tamen exemplari, quo eadem prorſus continebantur, hunc titulum libro inſcriptum reperi: Gelaſij Cæſareæ Palæſtinæ Epiſcopi. Operis autem ipſius principium eiuſmodi eſt: Quæ in prima & magna & vniuerſali Epiſcoporum Synodo ex omnibus, vt ſic dicam, Romani orbis prouincijs, ipſaq. adeo Perſide congregata, &c. Affirmat hic ſcriptor *ſe ſub Baſiliſco, qui Zenone pulſo tyrannidem occupauit, vixiſſe. CAP. LXXXVIII. *Lib.2.c.5. *in Præfat.

Νικήτας Χωνιάτης ἐν πανοπλίᾳ δογματικῇ.

Nicetas Choniates de orthodoxa Fide lib. v. cap. vi.

Εὐσέβιος δὲ ὁ Παμφίλου ἐν τῷ τρίτῳ λόγῳ τῶν εἰς τὸν βασιλέα Κωνσταντῖνον ἀπῖναι φησὶ τὸν Κωνσταντινουπόλεως Ἀλεξάνδρου· ἐκ δηλοῖ δὲ καὶ τὸ τούτου ὄνομα· αὐτὰρ αὐτοῦ δὲ πάπα πρεσβυτέρους. τὰ δέ γε πρακτικὰ τῆς συνόδου ἀμφοτέρων μὲν εἶναι Κωνσταντινουπόλεως ἐπίσκοπον, Ἀλεξάνδρου δὲ βαθὺ γήρᾳ μὴ συνεδρεύσαι τῇ συνόδῳ. ἀλλὰ πληρῶσαι ἐκείνου τὸν Ἀλέξανδρον· ὃς πρεσβύτερος ὢν ἐν τοῖς συνοδικοῖς τὰ τε πρὸς τὰ τῆς ἐκκλησίας μέρη διαπρεπῆ γράμματα.

Euſebius Pamphili libro iij. de vita Conſtantini Imperatoris, Conſtantinopolitanum quidem Pontificem à Synodo Nicæna abfuiſſe ſcribit propter ſenium: at nomen eius ſupprimit: cuius loco Presbyteri quidam comparuerint, At vero ex *Synodi Actis conſtat Metrophanem Conſtantinopoleos id temporis Epiſcopum fuiſſe, qui decrepitam ob ætatem in Synodo conſidere non potuerit: cuius tamen vicem Alexander ſuppleuerit Presbyter, cuius miniſterio ſynodicæ litteræ in Europam tranſmittebantur. *Lib.2.c.5.

Ἰωάννης ὁ Κυπαρισσιώτης Δεκάδος γ'. κεφ. δ'.

Ioannes Cyparißiota Decadis iij. cap. iiij.

Ἐν τῇ ἁγίᾳ πρώτῃ ἐκουμενικῇ συνόδῳ, λόγος ἐστὶ δὴ Εὐσεβίου τῶν πατέρων ἀποκρίσεως πρὸς τὸν Φιλόσοφον, φασὶ. χρὴ τοίνυν σαφῶς, ὅτι οὗτός ἐστιν ὁ κύριος, ὁ κτίσας τὸν λογικὸν σοφίαν, εἰς ἀρχὴν ὁδῶν αὐτοῦ, διὰ ἡτοίμασε τῷ κατ' εἰκόνα αὐθρώπῳ αὐτοῦ.

In prima & œcumenica Synodo, ex reſponſione Patrum ad Philoſophum, quam Euſebius reddidit. * Aduertendum, inquiunt, eſt hunc eſſe Dominum, qui ſapientiam ratiocinantem creauit principium viarum ſuarum; quam præparauit homini ad imaginem ſuam à ſe creato. *Lib.2.c.18

Ὁ αὐτὸς Δεκάδος ι'. κεφ. ϛ'.

Idem Decadis x. cap. ij.

Ἀπὸ τοῦ πρὸς Φαίδωνα τὸν Φιλόσοφον Διαλέξεως, ἐκ τῆς πρώτης συνόδου. ἡ μὲν καθολικὴ πίστις μίαν μόνην οἶδε θεότητα· καὶ τούτου πρεσβεύει, πατρὸς, υἱοῦ, καὶ ἁγίου πνεύματος· παρ' ἣν ἡ λογισθήσεται ἑτέρα.

Ex diſputatione contra Phædonem philoſophum, quæ eſt in prima Synodo. * Fides, inquit, catholica vnam ſolam diuinitatem nouit, & hanc colit, Patris, Filij, & Spiritus ſancti. præter hanc non reputabitur altera. *Lib.2.c.22

COncilium *Nicænum ſub Papa Silueſtro celebratum fuiſſe, &* [a] *Latina ſubſcriptiones Canonum, & omnium veterum, qui de ea reſcripſerunt, monumenta vel affirmant, vel ſignificant, vno excepto* [b] *Sozomeni depravato loco, quem Caſſiodorus hiſtoriæ Tripartitæ concinnator, & alij recentiores ſecuti ſunt. Inde orta eſt de tempore Concilij Nicæni ingens apud poſteros controuerſia; alijs calculum ſubſcriptionum Latinarum & auctoritatem Euſebij, Hieronymi, Socratis, Theodoriti & Gelaſij Cyziceni, qui omnes illud vel diſerte vel tacite ad Silueſtri ætatem referunt, proponentibus: alijs Sozomenum, qui contra omnium vel maiorum vel æqualium ſuorum fidem, ipſum ad Iulij Pontificatum mendoſe deprimit, opponentibus.* [c] *Photius vt vtranque partem conciliet, & Sozomenum cum Gelaſio Cyziceno in concordiam reducat, ſub Silueſtro inceptum, ſub Iulio abſolutum ſtatuit. Hæretici noſtri ſæculi (quorum in omnibus ſtudium eſt officere Romanæ Eccleſiæ, quæ vt antiquiorem, ita ſaniorem ſententiam tuetur) Sozomeni corruptum locum abripiunt, & ſub Iulio celebratum fuiſſe importune contendunt. Quod falſo fundamento niti, mendumq. manifeſtum in Sozomeni ſcriptione eſſe, vel ex marginali annotatione quæ in textum irrepſerit, vel ex voce* πολιὸς, *ideſt ſenex, canus, venerandus, quæ vitio ſcribæ in* Ἰούλιος *euaſerit, ſic ex Sozomeno ipſo demonſtratur.*

Primum, cauſa quam prætexit Sozomenus, cur Concilio Nicæno non interfuerit Romanus Pontifex, decrepitam ſcilicet ſenectutem, ■ Iulium cadere nullo modo poteſt, qui iuxta Socratem & Sozomenum ipſum, vſque ad triginta fere annos poſt Concilium Nicænum ætatem produxit. Tradit enim [d] *Socrates, atque ex ipſo* [e] *Sozomenus, Conſtantium poſt tyrannos Magnentium, Siluanum & Gallum cæſos, Sirmio Romam ad triumphandum profectum; ac eodem tempore Concilium in Italia conuocaſſe; dumq. ad illud Epiſcopi iter pararent, Iulium Epiſcopum Romanum è viuis exceſſiſſe. Magnentius autem cæſus fuit, iuxta* [f] *Sozomenum, ſub ſexto Conſulatu Conſtantij & ſecundo Galli, qui annus à Concilio Nicæno xxviij. numeratur: Gallus vero iuxta eumdem* [g] *Sozomenum, ſub ſeptimo Conſulatu Conſtantij, & tertio ſui ipſius, qui annus eſt xxix. à Concilio: & Siluanus, teſte* [h] *Ammiano Marcellino, poſt Gallum. Qui ergo fieri potuit, vt qui Eccleſiam Romanam ſecundum Sozomenum, trigeſimo fere poſt Concilium Nicænum anno regebat, ob grauiorem ætatem Concilio Nicæno adeſſe nequiuerit? Præterea, Iulij Pontificatum fuiſſe viginti quinque annorum, ſcribit* [i] *Sozomenus, idq. etiam mendoſe, in x. verſo, vt conſtat ex* [k] *Socrate, vnde Sozomenus illa omnia fere de verbo ad verbum expreſſit, qui ſolos quindecim annos Iulio tribuit. Sed concedamus Iulium annis viginti quinque Eccleſiam rexiſſe: quomodo potuit qui viginti quinque annis in Sede vixit, & obijt trigeſimo fere poſt Concilium Nicænum anno, tempore Concilij Nicæni Pontificatum tenuiſſe? Adde* [l] *Sozomeni* ἐπιχλῶ, *qui in prolegomenis Concilij Nicæni, vt exordium hiſtoriæ ſuæ temporis nota ſignaret, ſic prælocutus eſt: Criſpo & Conſtantino Cæſaribus Conſulibus, Romanæ Eccleſiæ antiſtes fuit Silueſter. Fuiſſe autem tum Conſulatum Criſpi & Conſtantini tertium, idem* [m] *Sozomenus ita in præfatione operis ſui atteſtatur: Sum vero hiſtoriam exorſus à Criſpo & Conſtantino Cæſaribus iam tertium Coss. Atqui tertius Conſulatus Criſpi & Conſtantini, qui annus Chriſti ccclxxxiij. fuit, immediatè præceſſit Conſulatum Paulini & Iuliani, id eſt, annum Chriſti ccclxxv. ſub quo celebrata eſt Synodus Nicæna, auctore* [n] *Socrate, &* [o] *Sozomeno ipſo, qui exitum Concilij in principium vicennalium Conſtantini incidiſſe affirmat. quomodo ergo dici poteſt, Legatos Eccleſiæ Romanæ in Synodo Nicæna miſſos fuiſſe à Iulio, quos ob locorum interualla multo ante Concilium deſtinatos oportuit, cum finis Conſulatus Criſpi & Conſtantini, vix quatuor menſibus Concilium Nicænum menſe* [p] *Maio anni ſequentis celebratū, anteuerterit, & Marcus Romanus Pontifex, eodem Sozomeno, vt mox videbitur, teſte, inter Silueſtrum & Iulium medius intereeſſerit? Accedit etiam querela Iulij (vt* [q] *Sozomenus ipſe refert) apud Epiſcopos Orientales, quòd eum ad Synodum Antiochenam non vocaſſent. Hoc autem vt ſtare poteſt cum excuſatione ſenectutis, ob quam non adfuit Concilio Nicæno, quod ſedecim annis Antiocheno illo antiquius fuit? Immo quare Iulio ſenectutis cauſam prætexuit Sozomenus, cur à Concilio Nicæno abfuerit, non autem eam multo magis attulit cur ad Concilium Sardicenſe, quod duobus & viginti annis poſterius Nicæno fuit, non profectus ſit, ſed tantum per Legatos ei interfuerit? Sed quid argumentis opus eſt, cum extet apud Sozomenum ipſum locus expreſſus, qui vno ictu hanc difficultatem euacuat, diſertisq. verbis profitetur, Iulium longo poſt Concilium Nicænum interuallo, & circa tempora conciliabuli Antiocheni aduerſus Euſtathium (qui in Concilio Nicæno Epiſcopus Antiochenus fuerat) celebrati, in Pontificem Romanum electum fuiſſe, atque ideo nunquam Sozomeno in mentem venire potuiſſe, vt Concilium Nicænum ſub Iulio collocaret? Ipſe enim Sozomenus, qui lib. i. cap. xvj. aſſerit Romanum Pontificem ob pondus ætatis Concilio Nicæno non adfuiſſe, quiq. vltimo capite eiuſdem primi libri vniuerſam Concilij Nicæni hiſtoriam omnino abſoluit, præfixa frontiſecundi libri hac clauſula, Hactenus finem habuere quæ in Nicæa geſta ſunt: ac deinde toto ſecundo libro ad ■ deſcendit narranda, quæ ſub reliquo Conſtantini imperio contigerunt: is, inquam, ipſe Sozomenus, poſtquam rebus Concilij Nicæni finem poſuit, per integra priora ſecundi libri ſeptemdecim capita percurrit ea quæ inter Concilium Nicænum, & Antiochenum in cauſa Euſtathij celebratum, interceſſerunt; & demum xviij. capite, Antiocheni concilij celebrationem, Euſtathij abdicationem, & Euphronij ſubrogationem deſcripſit: tandem deueniens ad xix. libri ſecundi caput, affirmat ſub id tempus, Silueſtro mortuo, ac in eius locum ad breue ſpatium, id eſt, ſecundum* [r] *Hieronymum, menſes octo, ſuffecto Marco, Iulium in Sedem Romanam euectum fuiſſe. verba eius ſunt:* [s] *Per id tempus cum Marcus poſt Silueſtrum ad exiguum tempus Epiſcopatum Romanum geſſiſſet, Iulius in illam ſedem ſucceſſit: in ſedem autem Hieroſolymitanam poſt Macarium, Maximus. Hæc non aduertiſſe Bedam & ceteros Latinos ſcriptores, qui Caſſiodori veſtigijs inſtiterunt, minor culpa eſt. non enim extabat penes eos integrum Sozomeni exemplar, vbi hic locus habetur, ſed tantum teſſerulæ quædam in illo hiſtoriæ Tripartitæ vermiculato opere inſertæ. At nouos iſtos cenſores & integro Sozomeni exemplari fretos, & adeo oculatos, vt ſibi nihil non videre videantur, quis excuſare poterit? Sed de his hactenus.*

[a] Euſeb: in Chro. vbi pro a. male ſcriptum a Hieron. in Chron. Socra. lib. 1. c. 27. Theodo. hiſt. Eccl. lib. 1. c. 8. Gelaſ. Cyzic. lib. 1.
[b] Sozom. hiſto. Eccl. lib. 2. c. 16.
[c] Phot. epiſt. ad Michael Bulg.
[d] Socr. hiſt. Eccl. lib. 2. c. 17.
[e] Sozom. hiſto. Eccl. lib. 4. c. 7.
[f] Sozom. ibidem c. 6.
[g] Sozom. ibidem.
[h] Amm. Marcell. lib. 15.
[i] Sozom. ibidem c. 7.
[k] Socr. ibid.
[l] Sozom. lib. 1. c. 1.
[m] Sozom. in præfat.
[n] Socr. lib. 1. c. 9.
[o] Sozom. lib. 1. c. 15.
[p] Socr. lib. 1. c. 9.
[q] Sozom. lib. 3. c. 9.
[r] Hieron. in Chron.
[s] Sozom. lib. 3. c. 15.

ΓΕΛΑΣΙΟΥ ΤΟΥ ΚΥΖΙΚΗΝΟΥ

ΣΥΝΤΑΓΜΑ ΤΩΝ ΚΑΤΑ ΤΗΝ ΕΝ ΝΙΚΑΙΑ, ἁγίαν σύνοδον πεφχθέντων.

GELASII CYZICENI COMMENTARIVS

ACTORVM NICAENI CONCILII.

Α κ̄ τῆ ἁγίαν, καὶ μεγάλην, καὶ οἰκουμενικὴν τῶν ἀποστόλων συναθροισθεῖσαν σύνοδον ἐν τῆ Νικαέων, ἐκ πασῶν, ὡς ἔπος εἰπεῖν, τῶν τε Ρωμαίων κόσμου ἐπαρχιῶν, καὶ Περσίδος, ἐκ τε τῆς τοῦ θεοῦ χάριτος, καὶ θεοσεβοῦς καὶ θεοφιλοῦς καὶ εὐσεβοῦς βασιλέως Κωνσταντίνου τοῦ ἡμετέρου, κατὰ τῆς ἀποστολικῆς καθολικῆς ἐκ ὀρθοδόξου πίστεως, κ̄ τῶν μοχθηρῶν κ̄ ἀσεβῶν δογμάτων τοῦ θεομάχου Ἀρείου, πάντα τὰ ἐν ἐκείνῃ τῇ ἐναρέτῳ καὶ ἁγίᾳ συνόδῳ λεχθέντα τε καὶ πραχθέντα καὶ διαπεπραγμένα, πάλαι τε καὶ πρόπαλαι ἀναγνοὺς, ἐν ἐν τῇ πατρῴᾳ οἰκίᾳ διάγων, εὑρηκὼς αὐτὰ ἐν βίβλῳ ἀρχαιοπρεπῆ ἐγγεγραμμένα ἐν μεμβράναις ἅπαντα ἀσφαλείᾳ ἐχούσαις, γενομένης μὲν τοῦ θείου καὶ ἀοιδίμου Δαλματίου, τοῦ ἀρχιεπισκόπου γενομένου τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας τῆς τῶν Κυζικηνῶν λαμπρᾶς μητροπόλεως, προελθούσης δὲ εἰς τὸν τοῦ παρ' ἡμετέρου οἴκου διατόπον, λέγω δὴ τὸν κ̄ σάρκα πατέρα ἐμὸν, τῆς αὐτῆς ἁγιωτάτης ἐκκλησίας πρεσβυτερίου ἠξιωμένον· ἤ τινι ἱερᾷ βίβλῳ ἐντυχὼν, καὶ σχολὴν πολλὴν ἐν αὐτῇ ποιησάμενος, ὅτι μνήμης μὲν φέρειν πάντα οὐχ οἷός τ' ἦμην· οὐδὲ γὰρ αὖ τις ἀνθρώπων τὸ ἄφατον ἐκεῖνο πέλαγος τῶν ἐν αὐτῇ ἐγκειμένων ὅτι μνήμης λόγῳ σώματος φέρειν δυνατὸν εἴη· πλεῖστά τι ὅσα ἐπεμνημόνευσα, πάντα τῶν ἡμετέρων ἁγίων πατέρων καὶ ὁσιωτάτων τῆς τοῦ ὑγιαίνοντος λόγου διδασκαλίας, αὐτῶν δόγματα, πρός τε τοὺς Ἀρειομανίτας αὐτοὺς αὐτοῦσις, καὶ τοὺς κ̄ τῆς ἐκείνων βλασφημίας ἐγγράφους ἐλέγχους, ἐς ἐβλασφήμησαν οἱ μιαροὶ Ἀρειομανῖται κ̄ ὁ υἱὸς τοῦ θεοῦ, ἀ μὲν δὲ ἀλλαὶ καὶ κ̄ τοῦ ἁγίου πνεύματος, πρός τε τῶν μιαρῶν Ἀρείου τῶν Φιλοσόφων πρὸς τοὺς ὀρθοδόξους αὐτιρρήσεις, πρός τε τῶν ἡμετέρων πρὸς ἐκείνους λόγῳ γραφικῶν διδαγμάτων κ̄ τῶν αὐτῶν ἀφισμάτων ἐναργεῖς ἀπολύσεις, πρός τε τῆς ἀπάρχου ἐ ἀεὶ τῷ θεῷ καὶ περὶ παντὸς παρεχούσης τοῦ θεοῦ αὐτοῦ καὶ τοῦ ἁγίου πνεύματος προσωπείου μιᾶς θεότητος, πρός τε τῆς αὐτοῦ τοῦ υἱοῦ τοῦ θεοῦ λόγου ἐπ' ἐσχάτων, τῆς ἡμετέρας ἕνεκα σωτηρίας, ἐκ τῆς θεοτόκου παρθένου Μαρίας ἀπορρήτου σαρκώσεως, καὶ τῶν τῆς ἐκκλησίας ἀποστολικῶν ἀμυντικῶν, πάσας ἀπλῶς τὰς ὑπὲρ τοιούτου μεγαλομυστίου πραγματείας ἐνεχούσας ἐν τῇ προρρηθείσῃ ἱερᾷ βίβλῳ· πρό γε πάντων τὰς τοῦ πιστοτάτου βασιλέως Κωνσταντίνου, τοῦ ἐν τῇ συνόδῳ συνεδρεύσαντος, θείας καὶ ἀληθῶς ἀποστολικὰς ἐντολάς. ἤθελον εἰς τοσοῦτον τοῖς τῇ βίβλῳ ἐκείνῃ τῇ ἱερᾷ πρεσβυτερίου,

Q Vam in ſancta, magna & vniuerſali Epiſcoporum Synodo ex omnibus, vt ſic dicam, Romani orbis prouincijs, & ex Perſide, Dei gratia & pij ac Deo chari Imperatoris noſtri Conſtantini edicto, Niceæ congregata, pro Apoſtolica & orthodoxa Fide, contra peruerſa & impia impij illius Arij dogmata: omnia, inquam, quæ in præclara illa & ſancta Synodo dicta, facta, & conſtituta fuerant, iampridem, cùm adhuc in paterna domo vitam degerem, legi, cùm illa inueniſſem in antiquiſſimo libro, in membranis plane integris deſcripta, qui fuit diuini & celebris Dalmatij, in illuſtri Cyzicenorum metropoli ſanctæ atque catholicæ Eccleſiæ Archiepiſcopi; quiq. tandem ad familiæ noſtræ dominum deuenit, parrem dico meum ſecundum carnem, dignum habitum qui in ordinem presbyterorum eiuſdem Eccleſiæ cooptaretur. In quem ſacrum librum cum incidiſſem, multumq. in eo poſuiſſem ſtudij, nec potuiſſem memoria omnia retinere, (nemo enim hominum immenſum illud mare omnium quæ in eo recondebantur, memoriter in ore habere poterit) plurima annotaui ſanctorum noſtrorum Patrum, ac ſanæ doctrinæ Epiſcoporum dogmata, quæq. ijdem aduerſus Ariomanitas obiecerunt: & ſcriptas redargutiones aduerſus illorum blaſphemiam, qua ſceleſti non ſolum contra Filium Dei, ſed etiam contra Spiritum ſanctum blaſphemabant: & mercenariorum Arij philoſophorum aduerſus Epiſcopos contradictiones, & noſtrorum aduerſus illorum ſophiſmata per expreſſam doctrinam firmas & apertas ſolutiones: & de vna illa diuinitate Filij ipſius & Spiritus ſancti, quæ ante ſæcula extitit, quæq. principium non habet, ſed ſemper cum Deo & Patre ſubſiſtit: & de eiuſdem Filij, Dei Verbi, in nouiſſimis temporibus pro ſalute noſtra ex Deipara virgine Maria ineffabili incarnatione: & omnem omnino tractationem illic habitam de Apoſtolicis Eccleſiæ conſtitutionibus, quæ in diuino illo libro erat, hiſtorica fide retuli, ſed omnium maxime fideliſſimi Imperatoris Conſtantini, qui in Synodo conſederat, diuinas & vere Apoſtolicas ſententias. Ijs quæ in ſacro illo libro continebantur, ita

bus ex nimia confugientium desperatione vel confidentia, contemptu vel temeritate, audacia vel insania, iniuria aliqua, praeterquam deceat, inferatur; & vnicus extremusq. miserorum, opeq. destitutorum portus parentiore aperto sinu huiuscemodi confugientes excipiat. Nemini qui maris fluctus & scopulos declinat, conuenit terrae adimere tranquillitatem: bellum, inquem steterit acies, aduersus cum sese dedentem criminas deponit. Asylum olim defendit varijs criminibus obstrictos, legum aspernans auctoritatem: maiores etiam nostri, ne aliquo modo timore perculsis humanitas denegata videretur, in nostris quoque staruis aram salutis constituerunt; ita vt si qui vel extrema imaginum nostrarum vestigia forte contigerint, hi ab omnibus minis aduersae fortunae liberati ac securi gaudent. Iam ſi statuae complexus propter regiam maiestatem tantum praesidij miseris conciliat: quantum opis illis debet esse paratum, qui salutis causa ad sacrosancta altaria confugiunt?

Pateant proinde trepidis magni Dei tepla; supplices fugientes communis suscipia ara; nec vlla veluti superior comminatio diuinum auxilium, quod omnibus ex aequo sese offert, ab eius aedibus audeat propulsare. Qualis enim naufragorum in suis calamitatibus misericordia reliqua erit, ſi littus praecludas, & fontē siti laborantibus perturbes? aut quae nam humanis calamitatibus medicina supererit, ſi calamitosis Deus ipse denegetur? Nostris igitur temporibus non solum sacrosancta altaria, & quadratum populi oratorium murorum ambitu circumseptum, confugientium securitati conferre sancimus: sed quidquid praeterea inde est loci vsque ad Ecclesiae fores extremas, per quas preces facturi primum ingrediuntur, hoc totum confugientibus misericordiae aram esse definimus & constituimus. Itaque medium templi spatium in praedicto loco positum, perfugium esse decreuimus: atque etiam reliqua omnia loca primis sanctae Ecclesiae foribus post publica per circuitum cohaerentia, siue domus, aut hortuli, siue atria, aut balnea, aut etiam porticus sint, ingressos profugos volumus vt perinde ac intimum templum ius custodiendi habeant. Quamuis autem, si religionis atque pietatis ratio spectetur, quae exiguo loco distant, non parua obseruantiae ratione disiuncta sint; tamen vt securitatem confugientibus latius extendamus, & formidantibus auxilium porrigamus, omnem supradictum ambitum sine vllo discrimine portum esse quietis iubemus, ac neminem ad eos expellendos, sacrilegas manus inijcere; ne forte ille ipse qui id ausus fuerit, se in calamitates incidisse videns, auxiliū expetens confugiat. Hoc autem spatium adeo latum, vrgente formidine, secure degendi, immo vero exspatiandi clementer concessimus; ita tamen, vt nemini confugientium in Dei templo aut apud sacras aras manere, aut cibum sumere,

Inuiolatum.

Exempli

B propiùm

n quod praedicto modo circumsepta esse decreuimus.

A τοῦ σφαλέντων ἀπογνώσεώς τι, ἢ ἀθυμίας, τοῦ πτοίας τι, ἢ καταφρονήσεως, τόλμης, ἢ ἢ μανίας, ὕβρις ἄδηλόν τι πρᾶγμα γνώσῃ τινά, ἢ τὸν τ' ἀθλίων τι, ἢ ἀβοηθήτων μόνον ἔχοντα γε λιμένα δρυπέτους τῆς πεπυκνωμένης ὑποδεξάσθω κόλπος. ἰδέναι τὸν τὸν πλύδωνα τῆς θαλάττης, ἢ τοὺς σκοπέλους ἐκκλίνοντα προήκει τῶν δ' γῆς ἀφαιρεῖσθαι γαλήνην. πόλεμος καθ' οὗ πανοίη ἄδηξις, τῶν κατὰ τοῦ, ἀδήκτου τὸν σφαλέντος ἀπλῶν δεσποίη. τὸ ἔσω τοῦ πυλῶνος ἐκτερήσατε τῶν ἀσφαλῶν ἐὰν ἐγκλήσασι, τῶν τῶν νόμων περιῳδύμενον αὐθεντίαν ἢ ὥστε μηδαμοῦ τῆς δίκαβυμένοις αἰσυρθῆναι φιλανθρωπίαν, βωμὸν σωτηρίας καὶ ἐν τῆς ἡμετέρους ἀφιδρύμασιν ἡ δικαιότης αἰείθηκε· καὶ οἱ τὰ ἴχνη τῶν ἡμετέρων χαρακτήρων καταλαμβάνοντες, τῶν ἀπλῶν τῆς σκαιᾶς τύχης ἐλευθερωθέντες τι, καὶ ἀμεμφιμοιῶντες, μεγίθασι. τοσοῦτος τιμαρουῶ τῆς ἀφῆς τοῦ ἱδρύματος ἀλλ' τὸ βασιλικὸν αἴθας τῆς δεομένους ἐπικουρίαν διδούσης, πόσῳ χρὴ τῆς ὡς τὰ ἀμείνονα καταφύγοντι θυσιαστήρια ὑπὸ ἀρχὸν βοηθεῖν; Ἀνεῴχθησαν τίνων τοῖς δεδιόσιν οἱ ναοὶ τοῦ μεγάλου θεοῦ, καὶ τοὺς σφοδρῶς ἱκέτας ὁ κοινὸς ὑποδεχέσθω βωμός· καὶ τὸν θείαν βοηθεῖαν, τὸν κοινῇ σφοκομιζομένῳ ἅπασιν, ἐκ τῶν τοῦτος οἴκων μηδεμία ὡς ὑπερτέρα διωχθήτω ἀπλῆ. πῶς γὰρ τοῖς συμφοραῖς οἰκτος ὑπολειφθήσεται ἐν τοῖς ναυαγοῦσιν, εἰ τὸν αἰχμαλὸν ἀποκλείσεις, καὶ τὸν κυκλῶ τοῖς δίψῶσι θαλώσεις; ἢ ποίαν τοῖς ἀνθρώπινοις φειδὼ συμφοραῖς θεραπεία, ἐὰν αὐτοῖς ὁ θεὸς ἀρνηθείη; ὅτι γὰρ τῶν ἡμετέρων καιρῶν ἃ μόνον τὰ θεῖα θυσιαστήρια, καὶ τὸ δικτύλιον τοῦ λαοῦ, τὸ πεπραγώνων τοίχων σφειβολῇ τηλιζόμενον, εἰς ἀσφάλειαν σωτηρίων τῶν σφοδρῶς, θεατίζομεν, ἀλλ' εἴ τι ἐν πραγτέρῳ τύπου τυγχάνει, ἄχρι τ' πλάτων θυρῶν τ' ἐκκλησίας· ὧν τοῖς εὐξαμένοις σφοπεμένοις πρῶτον ὅτι βαίνειν συμβαίνει, ἐλεεῖν βωμὸν τοῖς σφοδρῶς εἶναι σφοστάτομεν. ὥστε μετὰ ξύλου δ' ναὸς ἐν τῷ σφοκειμένῳ τόπῳ σφοφυγὲς διεχάραξαμεν, καὶ τῶν πρώτων μὴ τοὺς δημοσίους πάνυς τῆς ἁγίας ἐκκλησίας θυρῶν τὰ σφεστηκότα, εἴ τι ἐν οἰκίαις, ἢ ἐν κήποις, εἴ τι ἐν αὐλαῖς, ἢ λυτρῶνες, ἢ καὶ ἐν φυαῖς τυγχάνει, τοὺς αἰσθανομένους σφοφυγὰς καθ' ὁμοιότητα τοῦ ἐνδοτάτου ναοῦ φυλάττειν. καὶ εἰ καὶ τὰ μάλιστα θρησκείας τι, καὶ δίλαβὰς λέγω τὰ μικρῷ λόγου διεστῶτα τῷ τόπῳ, ἀ μικρῷ τῷ τῆς σφαιρήσεως τόπῳ διώρισται· ὅμως ὑπὲρ τοῦ τῶν ἀμεμφιμοίρων πλατύνας τοῖς σφοφεύγουσι, καὶ τοῖς δίλαβυμένοις βοηθεῖν ἑκατῶναι, πᾶσαν τῶν σφοδηλυμένῳ σφόδον ἀδιάκριτον εἶναι λιμένα τῆς ἡσυχίας σφοστάτομεν· καὶ μηδένα εἰς τὸ ἐξωθεῖσθαι τούτους ἱερούλους θηβάλλειν χεῖρας· μή τοὺς ἐκ τοῦ γε ὁ τοῦτο πλημῶν, ἐν συμφοραῖς ἑαυτὸν ἰδών, καὶ αὐτὸς ἑξαιτῶν βοήθειαν καταφύγῃ. τὸ δὲ τοιοῦτον τῶν ἁμαρτημάτων πλάτος, ἐν καιρῷ δ' φόβου, εἰς ἄδειαν δ' ἀφέντι, μᾶλλον δὲ τοῦ σφεύγοντι, φιλανθρώπως συγχωρήσαμεν· ἵνα μή ἴδιον τ' σφοσφυγόντων ἐν τῷ δ' θεῖ ναῷ, ἢ ἐν τοῖς ἁγίοις θυσιαστηρίοις μένῃ, ἢ ἐσθίῃ, ἢ κα-

* δηλῶν
* ἔσχατον λιμένα δρυπέτους
* τὸν
* ἐκκλινόντων
* τοσοῦτος τιμαρουῶ
* αἰσχύνομαι
* ναοῦ, ἐκπέσοντος τοίχου, ἢ πεπτώκοντος τοῦ τοίχου σφεῖβολῇ
* ἴδιον
* σφοφυγόντων
* ἀμεμφιμοίρων
* σφοφυγόντων

ἢ καθεύδειν, ἢ πανυχίζειν ἐξῇ· ὅπου τὸν μὲν κληρικὸν τῆς θρησκείας χάριν κωλυόντων, καὶ τὸν προσφύγοντα τῆς εὐσεβείας ἕνεκα φυλαττόντων ἵνα μή τι οἱ προσφεύγοντες, ὡς βιβλίῳ γνώμῃ, προσφεύγειν δοκῶσιν, * τῇ θρησκείᾳ καταμιγνύντες τὰς οἰκείας χρείας· μή τι οἱ τὰ οὕτως αἰσχρὰ διανοούμενοι τοῦ ἱεροῦ ἀπείργειν οἴκου, δόξωσι τῷ εὐσεβεῖν, ἧς ἐστερῆσθαι τυγχάνουσι, καταβλάπτειν. προκειμένου δὲ τοῦ ἱερέως πάντως προσπροΐεσθαι, αἱρετώτερον, τοὺς κληρικοὺς τῶν ἀνθρωπίνων, καὶ φυσικῶν, τῶν ἀγαθῶν ἱερατείων ἀπωθουμένους ὕβρεις, θρασεῖς μᾶλλον, ἢ εὐσεβεῖς νομίζεσθαι, καὶ πρὸς ἄνθρωπον, ἢ πρὸς θεὸν ἁμαρτάνειν· ὅπου τούτου πρόκειται τοῦ νόμου, μή τι ἀπανθρωπίας τις ὑπόνοια δικαίως ἂν φθάσειεν εἰς τοὺς κληρικούς· ἐπειδὴ πολὺ τοῦ τε φόβου, καὶ τῆς ἀμελείας, τῶν προσφευγόντων πρόκειται κινδύνου. καὶ δὲ καὶ τῇ ἀνθρωπίνῃ * φύσει τε, καὶ ἀνάγκῃ ῥυπόδους τὸν τοῦ θεοῦ ναὸν, καὶ τὸ θεῖον μυστήριον τῇ ἐμφύτῳ ἀσθενείᾳ καταμίγνυσθαι, τὰ θεῖα ὑπὸ βεβήλων χραίνεσθαι, τὰ ἱερὰ ὑπὸ τῶν ἀθρῶν μολύνεσθαι, μὴ βουλόμενοι, καὶ αἰτίων βοηθεῖν τοῖς προσφεύγουσιν οὐκ ἀποκλείομεν· ἀλλὰ προΐεμεν καὶ πλατυτέροις διαστήμασι, μακροτέροις τε χωρήμασιν ἀσφαλιζόμενοι * τύπους εἰσηφιάμεθα· τοῦ πείθεσθαι τῇ τε θεότητι, καὶ τῇ ἀνθρωπότητι φυλαττόντες. Οπλα δὲ ἐν οἰδήρῳ, ἢ ἐν ἑτέρῳ εἴδει * ἀμυντήρια τοὺς προσφεύγοντας ἐκάμοσε ἔχειν, ἢ ἀποφέρεσθαι ἐκ τῆς ἁγίας ἐκκλησίας, προσκείμεθα· τοῦτο δὲ μόνον ἐκ τῶν ἱερῶν ναῶν τε, καὶ θυσιαστηρίων, ὡς τὰ λοιπὰ, * διαιτῶν, κωλύοντες, ἀλλὰ καὶ τῶν οἰκημάτων, καὶ * ἐλῶν, ἐκ κήπου, καὶ λειτουργοῦ, καὶ αὐλῶν, καὶ στοῶν· ἅπερ κατὰ τὸν προειρημένον λόγον ὑποστεγάζειν τῶν προσφευγόντων ἐδηλώσαμεν. οὔτε γὰρ ἡμῖς, τοῖς ἀνθρωπίνοις ναοῖς, ἢ τοῖς ἐκκλησιαστηρίοις τόποις, κατὰ περιεργίαν, διχονοίας, ἢ πολέμων ὕλας ἀποφέρεσθαι. δέκειται τοῖς προσφεύγουσιν ἡ θεῖα βοήθεια· ᾧ τὰ τε ὅπλα, καὶ οἱ νόμοι, καὶ ἡ βασιλέως ὑποτάττεται. καὶ γὰρ ἡμεῖς, οὓς ἀεὶ τῷ δικαίῳ τῆς ἡγεμονίας περιστοιχίζει τὰ ὅπλα, καὶ οὓς ἀεὶ πρέπει δίχα δορυφόρων εἶναι, τῷ τοῦ θεοῦ ναῷ προσιόντες, ἔξω τὰ ὅπλα καταλιμπάνομεν, ἀποθέμενοι τὸ διάδημα· καὶ * τῇ τῆς βασιλείας ἐλαττώσει εἰκότι μᾶλλον ἡμῖν τὸ τῆς βασιλείας σέβας ἐπαγγέλλεται. τοῦ ἀμυντῆρος δὲ θυσιαστηρίου μόνῳ τῷ τῶν ἀορίστων προσφορᾶν ἱδρῦσθαι φαμεν· καὶ εἰς τὸν τῶν θείων * κύκλων περιστοιχισμένον ὑπαυλιν αἷμα τῷ εἰσπλεῖν ὑποκαβαίνομεν· καὶ ἐδέσμασι σὺν τῇ ἀγχιστείᾳ * θεότητος ἑαυτοῖς ἀποναίμομεν. ὅθεν, τοὺς δίκαια ὅπλων τῷ ἁγίῳ οἴκῳ τοῦ θεοῦ, καὶ εἰς τὸ ἀσυλώτερον θυσιαστήριον ἐν οἱῳδήποτε ἔθνει, ἢ * κατὰ τοῦτον τὸν πόλιν προσφεύγοντας, ὑποτοπεῖν ἐν τῷ ναῷ, ἢ καὶ ἐν τῷ θυσιαστηρίῳ, καὶ * ἐπ' αὐτοῖς μεταλαμβάνειν, ἐκτός τινος ὕβρεως ἄνευ τῶν κληρικῶν προσήκει κωλύεσθαι. καὶ οὕτω τοῦτο πυνθάνεσθαι χρὴ παρ' αὐτοὺς, ὥστε μὴ δοκεῖν, ὕβριν εἶναι τοῦ κωλύοντος, ἀλλὰ μὲν τὸν λόγον τῆς θρησκείας ἀπαιτοῦντα τὸ γινόμενον· τῆς ἀγιωσύνης, καὶ τῆς καθαρότητος τοῦ τόπου τοὺς

* τὸν θρησκείας τοὺς ἰδίους κατακτῶντας χρείας

* τύπους

* ἀμυντήριον

* διαιτῶν

* ἐλῶν

* τὸ τῆς βασιλείας

* κύκλων

* θεότητος

* κατὰ τοῦτον

* ἐπ' αὐτοῖς μεταλαμβάνειν

A aut dormire, aut etiam pernoctare liceat; idq. nõ modo Clericis propter religionem fieri prohibentibus, sed ipsis quoque confugientibus facere pietatis causa detrectantibus: ne & qui confugiunt, dum vsus proprios sacris rebus admiscent, impuro animo confugere videantur; & qui huiusmodi turpitudinem à sacris ædibus arcere possunt, pietatem, cui deseruiunt, violare videantur. Ceterum si quando vsu veniat, vt alterutrum omnino offendendum sit; satius est, clericos amolientes à sacris altaribus eas iniurias, quæ ab humana conditione & à natura oriuntur, audaces potius quàm impios haberi, B ac in hominem potius quàm in Deum peccare: quandoquidem hac posita lege, nulla inhumanitatis suspicio clericos iure attigerit; cum timori ac securitati confugientium sit valde prospectum. Nam etsi Dei templum humana naturaliq. necessitate fœdari, & sacrosancta mysteria infami infirmitate misceri, ac diuina à profanis contaminari, sacra denique ab impuris inquinari nequaquam patimur; non tamen confugientibus, quominus opem implorarent, præsidij ostium præclusimus; sed amplioribus quoque longioribusq. spatijs illorum securitati consulendum existimauimus, & quod diuinitati, & C quod humanitati debetur, sollicite religioseq. obseruantes.

Ferrea autem, vel alterius generis arma ad defensionem comparata, ne confugientes habeant, neve intra sanctam Ecclesiam inferant, omnino prohibemus. Hęc namque, vt reliqua omnia eiusmodi, non modo à sacris templis & aris abesse volumus, sed à reliquis quoque omnibus Ecclesiasticis habitationibus, mansionibus, hortis, balneis, atrijs, ac porticibus, quæ præsidio esse fugientibus superiori sermone declarauimus. Etenim fas non est, sanctissimis templis, alijsve Ecclesiæ locis ex nimia sollicitudine, discordiæ ac D bellorum materiam inferre. Sufficiat profugis istis Dei auxilium, cui & arma & leges & ipsa etiã regia Maiestas subiecta est. Nam & nos, qui semper iure Imperij armis circumdamur, quosq. fine armatis stipatoribus esse non conuenit, Dei templum ingressuri, foris arma relinquimus, & ipsum etiam diadema deponimus; & quò submissioris Imperij speciem præferimus, eo magis Imperij nobis maiestas promittitur. Ad sacra quoque altaria munerum tãtum offerendorum causa accedimus: & cum circumseptum sacrorum adytum ingressi sumus, statim egredimur; nec quidquam ex propinqua diuinitate nobis arrogamus. Quam ob rem qui sine armis ad sanctum E Dei templum, vel ad sanctum altare, in quacumque illi gente, vel in hac ciuitate confugerint, in templo dormire, aut etiam in altari, vel in ipsis locis cibum sumere, citra vllam iniuriam à Clericis prohiberi debent. Et ita res hæc erga eos gerenda est, vt non à prohibente iniuria inferri, sed religionis ratio rem quæ geritur, exigere videatur. Proinde illos pauentes, de sanctira-

ſtitate ac puritate loci commoneant; religioni cum humanis neceſſitatibus nihil commune eſſe doceant: interualla intra ſepta Eccleſiaſtica, ad ipſorum tranquillitatem ſecuritatemq. conſtituta ſingillatim commonſtrent: capitale ſupplicium contra temere irruentes ſtatutum indicét: intelligant religionem humanis ſordibus, naturalisq. neceſſitatis iniuria contaminandam aut profanandam non eſſe ei, qui per eam ipſam religionem tueri ſe ab iniuria velit. Quòd ſi quiſpiam nihil his omnibus annuerit, aut aſſenſus fuerit, tum demum religio manſuetudini anteferatur, & ex diuinis locis ad ea quæ ſuperius dicta ſunt, eum propulſet audacia. Qui enim in magno metu eſt, periculũ effugiet, nec propterea ſacra religio humanarũ neceſſitatum admixtione contaminabitur. Porro ſi qui diuinam opem expetentes, ſanctiſſima Dei templa cum armis ingredientur, aut cum apparatu qui naturæ & gentiũ iure à religione arcetur, non modo illa inferre ſacratis locis, verum etiam confligere conabuntur (quod vt adiuuentur, vel audiantur, vel quia ſæuitiã videant, tolerandũ eſſet) pleniſſima ſeueritatis iuſſione & horrendis comminationibus præcipue ne id faciant admonebis. Nã qualé ille ſpem in religione collocat, qui in religionis contumeliam armis accinctus ingreditur?

ſacrum templum.

Quòd ſi quiſquam furijs ‖ actus aliquod iſtorum noſtrorum decretorum in quocumque Eccleſiaſtico loco violauerit, ſiue id fiat extra templum, ſiue intra templum, ſiue etiam circa templum; iubemus vt confeſtim Epiſcopi auctoritate à ſolis Clericis arma deponere compellatur, & ſeuerius etiam pro ſua ſalute, ſpe illi data atque fiducia, quòd religione ac pietate ſecurius munietur, quàm armorũ præſidio. Quòd ſi legis noſtræ auctoritate, voceq. Eccleſiaſtica commonefacti in veſania ſua perſeuerent, neque arma, quę præter fas, non ſalutis, ſed tyrannidis & ſacrilegij audacia ceperant, reliquerint; ſciant, quòd tot tantisq. denuntiationibus ac præceptis placata religione, & à noſtra ſerenitate, & ab Epiſcopis excuſatione facti Deo reddita, pro ſui ſceleris ratione etiam per armatorum ingredientium vim abſtrahentur, & omnium calamitatum generi ſubijcientur, & ea pie aduerſus eos geren tur, quæ geri æquum eſt, pro eo quòd grauia & tragica ſcelera admiſerint. Quid enim ex his quæ nuper ſumma cum audacia aduerſus religionem ac diuinitatem patrata ſunt ‖ ab ijs, quibus cum admodum clementer actum eſt, non metuendum ſit nobis ac formidandum, ita vt omnem inſaniæ viam atque occaſionem adimamus, ne, quod primum in exemplum tragica perpetrauit inſania, idem quoque denuo (quod abſit) ſacrilego more admittatur? Sed neque abſque ſententia ac iuſſione Epiſcopi, vel etiam ‖ noſtra, & iudicum qui in hac vrbe, aut etiam eorum qui in quouis alio loco ſunt, armatum homi-

‖ exercatus

‖ à miſerrimis hominibus, non

‖ veſtra,

A τὺς ἀλλαβουμένους ἐπαμυνησέτωσαν· καὶ μηδὲν τῆς θρησκείας μετὰ τῶν ἀνθρωπίνων χρήσεων εἶναι κοινὸν διδασκέτωσαν. τὰ διαφήματα, τὰ ἐν τοῖς ἐκκλησιαστικοῖς περιβόλοις, τῇ αὐτῇ ἀσφαλείᾳ, ἡσυχίᾳ τε ἀφορισθέντα, κατὰ μέρος διακινείτωσαν, ‖ ὑμωρίαν κεφαλικὴν κατὰ τῶν παρὰτὰς θύρας αὐτοῖς ἀφίδρυ. γνώτωσαν, ὡς οὐ χρὴ, τὴν θρησκείαν τοῖς ἀνθρωπίνοις ῥύπους μιαίνειν, ἢ τῇ ὕβρει τῆς φυσικῆς ἀνάγκης χρᾶσθαι, τὸν διὰ τῆς αὐτῆς θρησκείας αὐξάνεσθαι εἶναι βελόμενον. ἀ τούτοις πᾶσι τοῖς μὴ

‖ ἀπιδίοις

B ‖ ἀπιδίοις, μήτε πίστιν, παρεμπαίζω τῆς περὶ τὸ θεῖον θρησκείας, καὶ ἐκ τῶν θείων εἰς τὺς παρεληλυθότας τύπους ‖ διωκέτω ἡ θεσπύτης. ἔστω γὰρ καὶ ὁ σφόδρα φοβητὸς ἐκτὸς κινδύνου, καὶ οὕτω ἡ θρησκεία τῷ τῶν ἀνθρωπίνων χρήσεων βαρυζία μαλωθήσεται. τὺς δὲ βοηθεῖν ἐξαιτοῦντας τὸν ἐκ μεγίστου θεοῦ, καὶ μετ' ὅπλων εἰσίοντας εἰς τὺς ἁγιωτάτους ναοὺς, ἢ καὶ παθεσκεδῆς, ἢ τῆς φυσικῆς, καὶ ἐθνικῆς νομίμου, τῆς θρησκείας ἀπείργεται, μὴ μόνον ἀπέχειν τῆς τούτης δικαιίας, ἀλλὰ καὶ παύεσθαι ἐπιχειροῦντας, ὅπερ ‖ βοηθεῖσθαι, ἢ ἀκουσθῆναι, ἢ

‖ ἀλλὰ τὸ ἐκκλήτου ἐχέτωσαν

C ‖ ἀχρειότητι ἰδεῖν, φορητὸν, πλημμελήτου αὐτοῖς σχήματι, καὶ φοβερᾶς ἁπλαῖς, προηγουμένως μὲν ‖ τούτου μὴ τοιεῖν παραινέσας. τοῖον γὰρ ἐλπίδα ἐν ‖ τούτοις μὴ τῇ θρησκείᾳ ἐπίσχεσθαι, ὃς ἐφ' ὕβρει τούτης ὅπλα περικείμενος εἴσεισι; Εἰ δέ τινα μανίᾳ ‖ πλούτου παροξυνῶ, τῶν ἡμετέρων φειδῶν τι διαπομμάτων, ἐν οἱῳδήποτε τόπῳ τῆς ἐκκλησίας, ἢ ἐκτὸς τοῦ ναοῦ, ἢ περὶ τὸν ναὸν, ἢ καὶ ἐκτὸς τούτου τυγχάνοντα, ἀδεχόμενον τοῦτον τὸν ὅπλα αὐχεῖν ἐν διακόνου ἀδὲ μόνων τῶν κληρικῶν, καὶ αὐτερόπερα ὑπὲρ

‖ πλούτου

D τῆς αὐτῶν σωτηρίας, δεσπότῃ καταναγκαζέσθων προσκόπτομεν· δίδομεν αὐτοῖς ἐλπίδος, ἐ ‖ θείους, ‖ ἡμῶν ὡς τῇ θρησκείᾳ μᾶλλον, ἢ τῇ τῶν ὅπλων διακονείᾳ, ὀχυρωθήσονται. ἰαὶ δὲ τῇ τοῦ ἡμετέρου νόμου αὐχεῖν, καὶ τῇ ἐκκλησιαστικῇ φωνῇ ὑπομνηθέντες, τῷ τόνῳ τῆς οἰκείας ἀγωγίας ‖ ἐμμένωσι, ἢ ὅπλα ‖ ἐκκόπτωσι μὴ δεδοθῶσι, ἅπερ ἀδὲ τὸ θεμιτὸν, ἀ ‖ σωτηρίας ‖ αὐτοῖς χάριν, ἀλλὰ τυραννίδος, καὶ ἱεροσυλίας θεσπύτης ‖ ἐκεδίξωσι, μανθανέτωσαν, ὡς διὰ τούτων, ἢ τῶν λοιπῶν ‖ ἀδικημάτων, ἐξόμενοι θείας τῆς ‖ ἀδικουμένης θρησκείας, ἀδὲ τι τῆς ἡμετέρας μαλλιότητος, καὶ

‖ ἀλλὰ τὸ ἐκκλήτου ἐχέτωσαν

‖ ἐκκόπτωσι

‖ σωτηρίας

‖ αὐτοῖς

‖ ἐκεδίξωσι

‖ ἀδικημάτων

‖ ἀδικουμένης

E τῶν ὑπηκόων, διὰ τῆς ἀπαλλαγίας ἀσφαλείας, ἢ τὸ εἰκὸς πάσχειν, ἢ παρ' ἐνόπλων εἰσχωρεμένων ἀπαλλάττεσθαι· ἐ πίστις τῆς συμφορᾶς ὑποβλέψωσι· δίκαιόν τι πᾶσι εἰς αὐτὺς ἡγήσωνται, ἅπερ χρὴ ἡγεῖσθαι ὑπὲρ ἕ καλεπὰ, καὶ τραγῳδίας ἄξια ἐξαμαρτάνειν αὐτούς. τί γὰρ ἂν τῶν πλημμελούντων ἀναγκαιότερον ἢ τῆς θρησκείας, ἐ τῆς ἡδονῆς, ἢ τῶν ὅπλων ἐλεεμένων ἀλλαβέσθαι, ἢ ὑποπτεύειν ἡμᾶς, καὶ διὰ τοῦτο πᾶσιν ἀδὲν, ἀφορμὴν τε διδόναι μανίας ἀ προφάσεως; ἵνα μὴ, ὅπερ ἐξ ὑποδείγματος ‖ ἡ τραγικὴ μανία πρώτους ἐξήμαρτε, τὸ αὐτὸ καὶ αὖθις, ὅπερ ἀπίθη, ἱεροσυλίας πρόπαν τολμηθείη. ἀλλ' οὔτε δίκαι γνώμης, ἢ κακοδαίμων ἕ θεσπότου, ἢ ἐκ ‖ ὑμῶν τῶν δικαστῶν, τῶν κατὰ τηνδὲ τὴν πόλιν, ἢ ἐ ὁπωσδήποτε τυγχανόντων, τὸν ἀπολισμένον ὑπὸ τῶν

‖ ἡμαρτηκὸς κ' ἡμῖν, ἢ πόλεως.

τῶν ἐκκλησιῶν χρὴ ἀφαιρεῖσθαι· ἵνα μὴ, ἐὰν κῆ- A minem ex Ecclesijs abstractum tradere oportet;
ῦ ἀθλίων πλοῖς ἦτο, κῆ " ἀμφόρως ἐξῆ, σύγχυσις ne, si id multis "atque diuersis contra illos mi- " & promiscue
ἐκ τούτου ἐγγίνηται. ἐλαβεῖας γὰρ τοὺς μεθ' ὅπλων seros liceat, ex ea re confusio oriatur. Nam eiusmodi cum armis confugientes metuere volumus
φεύγοντας, πρὸς ὀρθωσιν βουλόμεθα, ἀφαιρεῖσθαι vt corrigantur,* auferri item eis arma, ne salu-
τὰ ὅπλα, κῆ οὔτι σωτηρίων ἐν " κεφαλαίῳ. ἔτι δὲ tem in galea & clypeo quærant. Illud etiam,
μᾶλλον δὲ προηγουμένως, ἀπὸ τούτου νόμου τοῦ immo vero præcipue hac lege sancimus, vt nefa-
ὁρίζομεν· ἐν αἷς τισιν ἀθέμιτός τις, κῆ ἱερόσυλος κι- riæ sacrilegæq. huiusmodi tumultuationes vel
νήσεις, ἢ ἅμα τῇ ἀρχῇ αὐτῶν, ἐν αὐταῖς ταῖς προοιμίοις, in ipsis initijs per armorum amolitionem, honestamq. admonitionem sedentur, vel certe si in
τῶν ὅπλων ἀποτιθέντων, τῇ καλλίστῃ νουθετήσει ἡσυ- improba obstinatione permaneant, metu illu-
χάσωσιν, ἢ τῷ φαυλοτάτῳ τόνῳ ἐμμένοντες, τῶν strissimæ potestatis per moderationem & iustitiam & præstantem pietatem à prædictis rebus
προειρημένων ὑπὸ ἐθῶσι λόγῳ τῆς ὑπερλάμπρου B compescantur. Hæc ipsa, quæ pro veneranda re-
ἐξουσίας ", ἀπὸ τῆς " κοσμιότητος, δικαιοσύνης τε, κῆ ligione, & cum omni obseruantia, veneratione,
ἀκεραίους " ἀσεβείας. τοῦθ', ἅπερ ἐκ τῆς θρη- honore, pietate, puritate, sanctitate ac reue-
σκείας εὐσεβοῦς, κῆ μὴ πίστεως ἀθεμίτου, ἐλα- rentia vel maxime à fugitiuis obseruari iussi-
βείας, ἡμῶν, καθαρότητος, ἁγιωσύνης, αἰδοῦς, ἀ- mus; neque humanitatem propter religionem
σεβείας, ἐκ μάλιστα τοῦ τῶν προσφευγόντων Φυ- abijciendo, neque rursum religionem propter
λάττεσθαι, μή τι ἀπὸ τῆν θρησκείαν τῆς φιλανθρω- humanitatem contemnendo, eo quod decet tum
πίας ἀποκλειομένης, μή τι μᾶλλον ἀπὸ φιλανθρω- diuinitati, tum humanitati attributo; propositis
πίαν τῆς θρησκείας παρορωμένης, προστάξαμεν, ἅ edictis in totum orbem, & ad omnium notitiam
* ἀφαίνη, πρέπουσης ὁμοῦ τῇ * θειότητι, κῆ τῇ αὐθεντότητι, ἀ- perueniant, curabis: vt & confugientes per de-
* φανιδὼν φορισθέντες, ἀδικημάτων * προσηκόντων, εἰς creti clementiam securi sint, & nullius hominis
ταν, πάντα κόσμον, κῆ γενῶν πάντων ὠφελεῖν * φρον- C temeritate quæ ad honorem religionis sancita
* φρυτίος· ὥστε κῆ τοὺς προσφεύγοντας ἀπὸ τῆς τῶν ἐθι- sunt intercidant.
σθέντων φιλανθρωπίας ἀμοιρεῖν τυγχάνειν· κῆ *Lex hac proposita fuit indictione decimaquarta, duodecimo die mensis Pharmuthi, hoc est, septimo Aprilis.*
μηδενὸς προπετείᾳ τὰ εἰς ἡμᾶς τῆς θρησκείας τυ-
πωθέντα ἀφαιρεῖσθαι.
* ἀνίκητον Νόμος προτέθη * ἀνικήτου τεσσαρεσκαιδεκάτῃ, μηνὶ
Φαρμουθὶ ς'.

ΓΕΛΑΣΙΟΥ ΤΟΥ ΚΥΖΙΚΗΝΟΥ
ΣΥΝΤΑΓΜΑ
Γελασίου του Κυζικηνού Σύνταγμα

GELASII CYZICENI COMMENTARIUS ACTORUM CONCILII NICAENI.

ADMONITIO AD LECTOREM.

PENE consilium fuerat, hanc Synodi Nicænæ historiam, quæ alioqui suo loco inter cetera eiusdem Synodi collectanea reponi debuisset, penitus omittere: quòd etsi in Vrbe non deerant variæ eius exemplaria, vt Vaticanum, ex quo magnam Nicæni Concilij sui partem excerpsit Alfonsus Pisanus, & Sfortianum, quod olim fuit Bessarionis Cardinalis, atque alia in alijs bibliothecis; omnia tamen auctoris nomine carebant, & incerti auctoris opus in lucem dare non placebat. Illud quoque accedebat, quòd non pauca in hac historia leguntur, quæ meliorum scriptorum sententijs cum repugnent, illam falsitatis coarguere videantur. Initio enim operis auctor affirmat, Arianos Concilij Nicæni tempore non solum contra Filium Dei, sed etiam contra Spiritum sanctum blasphemasse; & in libro secundo introducit disputationes de diuinitate Spiritus sancti in eodem Concilio cum philosophis habitas. At id repugnare videtur verbis Epiphanij hæresi lxxiij. quæ est Pneumatomachorum, qui in fine sic ait: Non fuit tunc (id est, tempore Nicæni Concilij) de Spiritu sancto quæstio. Item verbis S. Basilij in epist. lxxviij, qua Fidei Nicænæ confessionem continet: Spiritus sancti ratio, inquit, in transcursu posita est, nulla diligentia digna iudicata, propterea quòd non dum mota esset hæc quæstio, sed sententia de ipso in animis credentium nullas adhuc insidias sustinuisset. Præterea idem historiæ huius auctor lib. secundo, cap. primo Eusebium Cæsariensem ab Arianismi suspicione diligenter purgare nititur, cum tamen S. Athanasius librum integrum scripserit de decretis Nicænæ Synodi aduersus Eusebium Cæsariensem Arianum: & S. Hieronymus lib. secundo Apologiæ aduersus Rufinum, eumdem Eusebium modo non catholicum, modo Arianum, aliquando etiam principem Arianorum nominauerit. Denique (vt alia leuiora sileantur) hic ipse auctor lib. ij. cap. xxxij. scribit Synodum Nicænam prohibere voluisse, ne Episcopi, Presbyteri, Diaconi & Subdiaconi cum vxoribus, quas antea cum laici essent, duxissent, consuetudinem habere possent: obsistente autem Paphnutio, nihil de hac re decretum fuisse, & vnius cuiusque arbitrio relictum, si ab eu abstinere vellent. Sed hoc esse manifestum figmentum, à veritate prorsus alienum, facile deprehenditur ex S. Epiphanio, qui paulo post celebratum Nicænum Concilium scribens, disertis verbis affirmauit hæresi lix. quæ est Catharorum, sacris Canonibus aduersari quòd Episcopus, Presbyter aut Diaconus ex vxore liberos gignat. Sanctus etiam Ambrosius & S. Hieronymus Epiphanij æquales, ille in lib. primo de Officijs cap. vlt. iste in libro aduersus Vigilantium, scribunt non licere in Occidente neque in Oriente ad sacrum ministerium assumi nisi virgines, aut continentes, aut qui, si vxores habeant, mariti esse desistant. Quod idem in Concilijs paulo post Nicænum celebratis, vt in Arelatensi secundo can. ij. & in secundo Carthaginiensi, can. ij. confirmatum legimus. Quid? quòd in ipsa Nicæna Synodo extat canon iij. quo cauetur, ne vlli Episcopo, vel Presbytero, vel Diacono liceat feminam aliquam domi retinere, præter matrem, sororem, vel amitam: quo canone satis aperte excluditur vxor, quæ primo loco nominanda fuerat, si vera essent quæ in hoc libro dicuntur. Sed nimirum auctor non in Actis Concilij hanc historiam reperit, sed à Socrate lib. 1. cap. viij. vel à Sozomeno lib. 1. c. 22. qui primi eam tradiderunt, desumptam, in hac sua collectione inseruit. Quemadmodum autem nonnulla in ea legimus à Concilio Niceno aliena, si veteribus Patribus credimus, sic etiam contra multa desunt, quæ ex eorundem Patrum sententia in Actis eiusdem extare deberent. Testantur enim S. Athanasius in oratione prima aduersus Arianos, & Theodoretus lib. primo hist. cap. viij. Arij scripta, & epistolam Eusebij Nicomediensis lecta fuisse in Synodo Nicæna. Testatur quoque Iulius Pontifex Romanus in epist. quæ extat apud Athanasium in apologia secunda, in Concilio Niceno examinata fuisse acta Synodi Alexandrinæ. At horum omnium in hac historia nulla mentio habetur. Nihilominus tamen, cum ex Photij testimonio, cuius Bibliotheca paulo ante in lucem prodijt, satis constet huius operis auctorem fuisse Gelasium Cyzicenum, & eius etiam nomine Græce & Latine iam editum sit, atque in eo nonnulla habeantur, quæ multis rebus vsui esse possunt, ac præterea veteres scriptores (quorum verba mox subijcientur) illius mentionem faciant tamquam Actorum Concilij Nicæni: ne à quopiam fortasse desideretur, ad calcem huius Tomi adijciendum censuimus.

Vete-

Veterum aliquot Scriptorum de his libris & eorum auctore teſtimonia.

Φωτίου πατριάρχου ΚΠ. ἐν Βιβλιοθήκῃ.

Κεφ. ιέ. Ἀναγινώσθη καὶ πρακτικὸν τῆς πρώτης συνόδου ἐν τρισὶ τόμοις. Γελασίου δέ ἐστιν ἡ βιβλίου ἐπιγραφή· ἐ μᾶλλον ὑπάρχον πρακτικὸν, ἢ ἱστορικόν. ἁπλῆς δὲ καὶ ταπεινῆς τὴν φράσιν. πλεῖστα γε λεπτομερῶς διέξεισι τὰ ἐν τῇ συνόδῳ.

Κεφ. πέ. Ἀναγινώσθη βιβλίον, ὡς ἐν ἱστορίας τύπῳ, τὰ κατὰ τὴν ἐν Νικαίᾳ σύνοδον πραχθέντα. τέτμηται δὲ τὸ βιβλίον τρεῖς. λέγει δέ, τὸν μὲν Ὅσιον τὸν Κορδύβης, ἐ Βίτωνα καὶ Βικέντιον Ῥωμαίων ἱερέας, ἐκ προσώπου Σιλβέστρου τοῦ Ῥώμης πάπα· Εὐσέβιον δὲ τὸν Ἀντιοχείας, ἀντὶ ἐκείνου· Ἀλέξανδρον δὲ, ὃς δὴ πρεσβυτέρου ἀξίωμα εἶχεν, ἐκ προσώπου αὐτοῦ τοῦ Κωνσταντινουπόλεως Μητροφάνους πάπα· ἐκεῖνος γὰρ ἐκωλύετο βαθυτάτῳ γήρᾳ. ἐν ἄλλῳ μέντοι τινὶ ἔχοντι τὰ αὐτὰ, Γελασίου τοῦ ἐπισκόπου Καισαρείας τῆς Παλαιστίνης, εὗρον τὸ βιβλίον ἐπιγραφόμενον. ἐ ἀπέχειν δὲ οὕτω· Τὰ κατὰ τὴν ἁγίαν καὶ μεγάλην ἐ οἰκουμενικὴν τῶν ἁπανταχοῦ συναθροισθεῖσαν συνόδον ἐκ πασῶν, ὡς ἔπος εἰπεῖν, τῶν τοῦ Ῥωμαίων κόσμου ἐπαρχιῶν, ἐ Περσίδος. Φησὶ δὲ αὐτὸν ὁ συγγραφεὺς οὗτος ὑπὸ Βασιλίσκου, ὃς ἐκβαλὼν Ζήνωνα τυραννήσαι, ἀκμάζειν.

Νικήτας Χωνιάτης ἐν θησαυρῷ δογματικῇ.

Εὐσέβιος ὁ Παμφίλου ἐν τῷ τρίτῳ λόγῳ τῶν εἰς τὸν βασιλέα Κωνσταντῖνον αἰτίαν φησὶ τὸν Κωνσταντινουπόλεως Ἀλὼ γῆρας· ἐ δηλοῖ δὲ καὶ τὸ τούτου ὄνομα· αὐτὰρ αὐτοῦ ἦν πάρεδρα πρεσβυτέρως. τὸ δέ γε ἀκριβὲς τῆς συνόδου Ἀλεξάνδρου μὲν εἶναι Κωνσταντινουπόλεως ἐπίσκοπον, Ἀλὼ δὲ βαθὺ γῆρας μὴ συνελθεῖν τῇ συνόδῳ. ἀλλὰ πληρῶσαι ἐκεῖνα τὸν Ἀλέξανδρον· ὃς πρεσβύτερος ὢν ἐ τῆς συνελθούσης τι τὸ πᾶν τῆς ἱερᾶς μέρη διηκονήσατο χειμένου.

Ἰωάννης ὁ Κυπριοσολίτης Διηγήσεως γ'. κεφ. δ'.

Ἐν τῇ ἁγίᾳ πρώτῃ ἐ οἰκουμενικῇ συνόδῳ, λόγῳ δὲ ἐν Εὐσεβίῳ τῶν πατέρων ἀποκρίνασθαι πρὸς τὸν φιλόσοφον, φασί. νηπίου ἐοῦ, ὅτι οὗτός ἐστιν ὁ κύριος, ὁ κτίσας τὸν λογισμικὸν σοφίᾳ, εἰς ἀρχὰς ὁδῶν αὐτοῦ, διὸ ἡγιάσατο τῷ κατ' εἰκόνα ἀνθρώπῳ αὐτοῦ.

Ὁ αὐτὸς Διηγήσεως ι'. κεφ. ϛ'.

Ἀπὸ τοῦ πρὸς Φαίδωνα τὸν Φιλόσοφον Διαλέξεως, ἐν τῇ πρώτης συνόδου. ἡ μὲν καθολικὴ πίστις μίαν μόνην οἶδε θεότητα· ἐ ταύτην πρεσβεύει, πατρὸς, υἱοῦ, καὶ ἁγίου πνεύματος· παρ' ἣν ἐ λογισθήσεται ἑτέρα.

Photius Patriarcha CP. in Bibliotheca.

CAP. XV. Lecta ſunt primæ Synodi Acta, tribus comprehenſa libris. Gelaſij titulum opus præfert. nec tam Acta ſunt, quàm hiſtoria. Sermo ſimplex & humilis. ceterum minima quæque in Synodo geſta narrat.

CAP. LXXXVIII. Legimus hiſtoriæ forma res in Nicæna Synodo geſtas. liber autem diuiſus eſt in tres partes. Refert auctor *Hoſium Cordubæ Epiſcopum, & Bitonem atque Vincentium Romanos ſacerdotes Silueſtri Romani Pontificis Legatos adfuiſſe. Euſtathium autem Antiochenum Patriarcham per ſe ipſum: Alexandrum vero presbyterum, Metrophanis Conſtantinopolitani Legatum, neque enim hic ætate confectus adeſſe poterat. In alio tamen exemplari, quo eadem prorſus continebantur, hunc titulum libro inſcriptum reperi: Gelaſij Cæſareæ Palæſtinæ Epiſcopi. Operis autem ipſius principium eiuſmodi eſt: Quæ in prima & magna & vniuerſali Epiſcoporum Synodo ex omnibus, vt ſic dicam, Romani orbis prouincijs, ipſaq. adeo Perſide congregata, &c. Affirmat hic ſcriptor *ſe ſub Baſiliſco, qui Zenone pulſo tyrannidem occupauit, vixiſſe.

*Lib. præfat.

Nicetas Choniates de orthodoxa Fide lib. v. cap. vi.

Euſebius Pamphili libro iij. de vita Conſtantini Imperatoris, Conſtantinopolitanum quidem Pontificem à Synodo Nicæna abfuiſſe ſcribit propter ſenium: at nomen eius ſupprimit: cuius loco Presbyteri quidam comparuerint, At vero ex *Synodi Actis conſtat Metrophanem Conſtantinopoleos id temporis Epiſcopum fuiſſe, qui decrepitam ob ætatem in Synodo conſidere non potuerit: cuius tamen vicem Alexander ſuppleuerit Presbyter, cuius miniſterio ſynodicæ litteræ in Europam tranſmittebantur.

*Lib. 2. c. 5.

Ioannes Cyparißiota Decadis iij. cap. iiij.

In prima & œcumenica Synodo, ex reſponſione Patrum ad Philoſophum, quam Euſebius reddidit. * Aduertendum, inquiunt, eſt hunc eſſe Dominum, qui ſapientiam ratiocinantem creauit principium viarum ſuarum; quam præparauit homini ad imaginem ſuam à ſe creato.

*Lib. 2. c. 18

Idem Decadis x. cap. ij.

Ex diſputatione contra Phædonem philoſophum, quæ eſt in prima Synodo. * Fides, inquit, catholica vnam ſolam diuinitatem nouit, & hanc colit, Patris, Filij, & Spiritus ſancti. præter hanc non reputabitur altera.

*Lib. 2. c. 22

COncilium Nicænum ſub Papa Silueſtro celebratum fuiſſe, & [a] Latinæ ſubſcriptiones Canonum, & omnium veterum, qui de ea reſtripſerunt, monumenta vel affirmant, vel ſignificant, vno excepto [b] Sozomeni depravato loco, quem Caſſiodorus hiſtoriæ Tripartitæ concinnator, & alij recentiores ſecuti ſunt. Inde orta eſt de tempore Concilij Nicæni ingens apud poſteros controuerſia; alijs calculum ſubſcriptionum Latinarum & auctoritatem Euſebij, Hieronymi, Socratis, Theodoriti & Gelaſij Cyziceni, qui omnes illud vel diſerte vel tacite ad Silueſtri ætatem referunt, proponentibus: alijs Sozomenum, qui contra omnium vel maiorum vel æqualium ſuorum fidem, ipſum ad Iulij Pontificatum mendoſe deprimit, opponentibus. [c] Photius vt vtramque partem conciliet, & Sozomenum cum Gelaſio Cyziceno in concordiam reducat, ſub Silueſtro inceptum, ſub Iulio abſolutum ſtatuit. Hæretici noſtri ſæculi (quorum in omnibus ſtudium eſt officere Romanæ Eccleſiæ, quæ vt antiquiorem, ita ſaniorem ſententiam tuetur) Sozomeni corruptum locum abripiunt, & ſub Iulio celebratum fuiſſe importune contendunt. Quod falſo fundamento niti, mendumq. manifeſtum in Sozomeni ſcriptione eſſe, vel ex marginali annotatione quæ in textum irrepſerit, vel ex voce πολιὸς, ideſt ſenex, canus, venerandus, quæ vitio ſcribæ in ἱλεὼς euaſerit, ſic ex Sozomeno ipſo demonſtratur.

Primum, cauſa quam prætexit Sozomenus, cur Concilio Nicæno non interfuerit Romanus Pontifex, decrepitam ſcilicet ſenectutem, in Iulium cadere nullo modo poteſt, qui iuxta Socratem & Sozomenum ipſum, vſque ad trigintia fere annos poſt Concilium Nicænum ætatem produxit. Tradit enim [d] Socrates, atque ex ipſo [e] Sozomenus, Conſtantium poſt tyrannos Magnentium, Siluanum & Gallum cæſos, Sirmio Romam ad triumphandum profectum; ac eodem tempore Concilium in Italia conuocaſſe; dumq. ad illud Epiſcopi iter pararent, Iulium Epiſcopum Romanum è vitis exceſſiſſe. Magnentius autem cæſus fuit, iuxta [f] Sozomenum, ſub ſexto Conſulatu Conſtantij & ſecundo Galli, qui annus à Concilio Nicæno xxviij. numeratur: Gallus vero iuxta eundem [g] Sozomenum, ſub ſeptimo Conſulatu Conſtantij, & tertio ſui ipſius, qui annus eſt xxix. à Concilio: & Siluanus, teſte [h] Ammiano Marcellino, poſt Gallum. Qui ergo fieri potuit, vt qui Eccleſiam Romanam ſecundum Sozomenum, trigeſimo fere poſt Concilium Nicænum anno regebat, ob grauiorem ætatem Concilio Nicæno adeſſe nequiuerit? Præterea, Iulij Pontificatum fuiſſe vigintiquinque annorum, ſcribit [i] Sozomenus, idq. etiam mendoſe, [k] in x. verſo, vt conſtat ex [k] Socrate, vnde Sozomenus illa omnia fere de verbo ad verbum expreſſit, qui ſolos quindecim annos Iulio tribuit. Sed concedamus Iulium annis vigintiquinque Eccleſiam rexiſſe: quomodo potuit qui vigintiquinque annis in Sede vixit, & obijt trigeſimo fere poſt Concilium Nicænum anno, tempore Concilij Nicæni Pontificatum tenuiſſe? Adde [l] Sozomeni ἐπιγλῶ, qui in prolegomenis Concilij Nicæni, vt exordium hiſtoriæ ſuæ temporis nota ſignaret, ſic prælocutus eſt: Criſpo & Conſtantino Cæſaribus Conſulibus, Romanæ Eccleſiæ antiſtes fuit Silueſter. Fuiſſe autem tum Conſulatum Criſpi & Conſtantini tertium, idem [m] Sozomenus ita in præfatione operis ſui atteſtatur: Sum vero hiſtoriam exorſus à Criſpo & Conſtantino Cæſaribus iam tertium Coss. Atqui tertius Conſulatus Criſpi & Conſtantini, qui annus Chriſti cccxxiiij. fuit, immediate præceſſit Conſulatum Paulini & Iuliani, id eſt, annum Chriſti cccxxv. ſub quo celebrata eſt Synodus Nicæna, auctore [n] Socrate, & [o] Sozomeno ipſo, qui exitum Concilij in principium vicennaliorum Conſtantini incidiſſe affirmat. quomodo ergo dici poteſt, Legatos Eccleſiæ Romanæ in Synodo Nicæna miſſos fuiſſe à Iulio, quos ob locorum interualla multo ante Concilium deſtinatos oportuit, cum finis Conſulatus Criſpi & Conſtantini, vix quatuor menſibus Concilium Nicænum menſe [p] Maio anni ſequentis celebratū, anteuerterit, & Marcus Romanus Pontifex, eodem Sozomeno, vt mox videbitur, teſte, inter Silueſtrum & Iulium medius interceſſerit? Accedit etiam querela Iulij (vt [q] Sozomenus ipſe refert) apud Epiſcopos Orientales, quòd eum ad Synodum Antiochenam non vocaſſent. Hoc autem vt ſtare poteſt cum excuſatione ſenectutis, ob quam non adfuit Concilio Nicæno, quod ſedecim annis Antiocheno illo antiquius fuit? Immo quare Iulio ſenectutis cauſam prætexuit Sozomenus, cur à Concilio Nicæno abfuerit, non autem eam multo magis attulit cur ad Concilium Sardicenſe, quod duobus & viginti annis poſterius Nicæno fuit, non profectus ſit, ſed tantum per Legatos ei interfuerit? Sed quid argumentis opus eſt, cum extet apud Sozomenum ipſum locus expreſſus, qui vno ictu hanc difficultatem euacuat, diſertisq. verbis profitetur, Iulium longo poſt Concilium Nicænum interuallo, & circa tempora conciliabuli Antiocheni aduerſus Euſtathium (qui in Concilio Nicæno Epiſcopus Antiochenus fuerat) celebrati, in Pontificem Romanum electum fuiſſe, atque ideo numquam Sozomeno in mentem venire potuiſſe, vt Concilium Nicænum ſub Iulio collocaret? Ipſe enim Sozomenus, qui lib. 1. cap. xvj. aſſerit Romanum Pontificem ob pondus ætatis Concilio Nicæno non adfuiſſe, quiq. vltimo capite eiuſdem primi libri vniuerſam Concilij Nicæni hiſtoriam omnino abſoluit, præfixa frontiſecundi libri hac clauſula, Hactenus finem habuere quæ in Nicæa geſta ſunt: ac deinde toto ſecundo libro ad ea deſcendit narranda, quæ ſub reliquo Conſtantini imperio contigerunt: is, inquam, ipſe Sozomenus, poſtquam rebus Concilij Nicæni finem poſuit, per integra priora ſecundi libri ſeptemdecim capita percurrit ea quæ inter Concilium Nicænum, & Antiochenum in cauſa Euſtathij celebratum, interceſſerunt; & demum xviij. capite, Antiocheni concilij celebrationem, Euſtathij abdicationem, & Euphronij ſubrogationem deſcripſit: tandem deueniens ad xix. libri ſecundi caput, affirmat ſub id tempus, Silueſtro mortuo, ac in eius locum ad breue ſpatium, id eſt, ſecundum [r] Hieronymum, menſes octo, ſuffecto Marco, Iulium in Sedem Romanam electum fuiſſe. verba eius ſunt: [s] Per id tempus cum Marcus poſt Silueſtrum ad exiguum tempus Epiſcopatum Romanum geſſiſſet, Iulius in illam ſedem ſucceſſit: in ſedem autem Hieroſolymitanam poſt Macarium, Maximus. Hæc non aduertiſſe Bedam & ceteros Latinos ſcriptores, qui Caſſiodori veſtigijs inſiſterunt, minor culpa eſt. non enim extabat penes eos integrum Sozomeni exemplar, vbi hic locus habetur, ſed tantum teſſerulæ quædam in illo hiſtoriæ Tripartitæ vermiculato opere inſertæ. At nonos iſtos cenſores & integro Sozomeni exemplari fretos, & adeo oculatos, vt ſibi nihil non videre videantur, quis excuſare poterit? Sed de his hactenus.

[a] Euſeb: in Chro vbi pro 12. male ſcriptum 8. Hieronym. in Chron. Socra. lib. 2. c. 27. Theodo. hiſt. Eccl. lib. 1. c. 5. Gelaſ. Cyzic. lib. 1.
[b] Sozom. hiſto. Eccl. lib. 1. c. 16.
[c] Phot. epiſt. ad Michael Bulg.
[d] Socr. hiſt. Eccl. lib. 2. c. 47.
[e] Sozom. hiſto. Eccl. lib. 4. c. 7.
[f] Sozom. ibidem c. 6.
[g] Sozom. ibidem.
[h] Amm. Marcell. lib. 15.
[i] Sozom. ibidem c. 7
[k] Socr. ibid.
[l] Sozom. lib. 1. c. 1.
[m] Sozom. in præfat.
[n] Socr. lib. 1. c. 9.
[o] Sozom. lib. 1. c. 15.
[p] Socr. lib. 1. c. 9.
[q] Sozom. lib. 3. c. 5.
[r] Hieron. in Chron.
[s] Sozom. lib. 1. c. 15.

ΓΕΛΑΣΙΟΥ ΤΟΥ ΚΥΖΙΚΗΝΟΥ

ΣΥΝΤΑΓΜΑ ΤΩΝ ΚΑΤΑ ΤΗΝ ΕΝ ΝΙΚΑΙΑ, ἁγίαν σύνοδον πεπραγθέντων.

GELASII CYZICENI COMMENTARIVS

ACTORVM NICAENI CONCILII.

ΤΑ κ̄ τὴν ἁγίαν, καὶ μεγάλην, καὶ οἰκουμενικὴν τῶν πανταχοῦ ἐπισκόπων συναθροισθεῖσαν σύνοδον ἐν τῇ Νικαέων, ἐκ πασῶν, ὡς ἔπος εἰπεῖν, τῶν τε Ρωμαίων κόσμου ἐπαρχιῶν, καὶ Περσίδος, ἐκ τε τῆς τοῦ θεοῦ χάριτος, καὶ βασιλέως τοῦ φιλοθέου καὶ εὐσεβοῦς βασιλέως Κωνσταντίνου τοῦ ἡμετέρου, ὑπὲρ τῆς ἀποστολικῆς καὶ ὀρθοδόξου πίστεως, κ̄ τῶν μοχθηρῶν καὶ ἀσεβῶν δογμάτων τοῦ δυσμενοῦς Ἀρείου, πάντα πως ἐν ἐκείνῃ τῇ ἐναρέτῳ καὶ ἁγίᾳ συνόδῳ λεχθέντα τε καὶ πραχθέντα καὶ διαπεπραγματευμένα, πάλαι τε καὶ παλαιὰ ἀναγνοὺς, ἔτι ἐν τῇ πατρῴᾳ οἰκίᾳ διάγων, ἀκριβῶς αὐτὰ ἐν βίβλῳ ἀρχαιοτάτῃ ἐγγεγραμμένα ἐν μεμβράναις ἅπασι πανσελήνοις ἐχούσαις, γνησίου μὲν τοῦ ἡμῖν καὶ οἰκοδόμου Δαλματίου, τοῦ ἀρχιεπισκόπου γενομένου τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας τῆς τῶν Κυζικηνῶν λαμπρᾶς μητροπόλεως, ἐπιτυχὼν δὲ αὐτῷ τοῦ κατὰ ἡμετέρου οἴκου διατρίβοντι, λέγω δὴ τὸν κ̄ σάρκα πατέρα ἐμὸν, τῆς αὐτῆς ἁγιωτάτης ἐκκλησίας πρεσβυτερίου ἠξιωμένον· ἤ τινι ἱερᾷ βίβλῳ ἐντυχὼν, καὶ σχολὴν πλείω ἐν αὐτῇ ποιησάμενος, ὅπῃ μνήμης μὲν φέρειν πάντα ἐκ οἷός τ ἦμην· ἑδὲ γὰρ ἄν τις ἀνθρώπων τὸ πᾶν τοσοῦτο πέλαγος τῶν ἐν αὐτῇ ἐγκειμένων ὅπῃ μνήμης ἀφῷ σώματος φέρειν δυνηθείη· πλὴν ἔστι τ ἅπερ ἐπιμνησθήσομαι, πάντ τῶν ἡμετέρων ἁγίων πατέρων καὶ ὁπισκόπων τῆς τοῦ ὑγιαίνοντος λόγου διδασκαλίας, αὐτῶν δόγματα, πῆς τε πρὸς τοὺς Ἀρειομανίτας αὐτῶν ἀποῤῥήσεις, καὶ τοὺς κ̄ τῆς ἐκείνων βλασφημίας ἐγγράφους ἐλέγχους, ἧς ἐβλασφήμησαν οἱ μιαροὶ Ἀρειομανῖται κ̄ τὸν ἴδιον τοῦ θεοῦ, ἤγουν μὴν δὲ ἀλλὰ καὶ κ̄ τοῦ ἁγίου πνεύματος, πῆς τε τῶν μισθωτῶν Ἀρείου τῶν φιλοσόφων πρὸς τοὺς ὁπισκόπους αὐτῶν ῥήσεις, πῆς τε τῶν ἡμετέρων πρὸς ἐκείνους διὰ γραφικῶν διδαγμάτων κ̄ τῶν αὐτῶν ἀφισμάτων ἐναργεῖς ἐλύσεις, πρός τε τῆς ἀνάρχου καὶ ἀεὶ τῷ θεῷ καὶ πατρὶ συνυπαρχούσης τοῦ θεοῦ αὐτοῦ καὶ τοῦ ἁγίου πνεύματος τριάδος μιᾶς θεότητος, πρός τε τῆς αὐτοῦ τοῦ υἱοῦ τοῦ θεοῦ λόγου ἐπ' ἐσχάτων, τῆς ἡμετέρας ἕνεκα σωτηρίας, ἐκ τῆς θεοτόκου παρθένου Μαρίας ἀσπόρῳ συλλήψει σαρκώσεως, καὶ τῶν τῆς ἐκκλησίας ἀποστολικῶν διατυπώσεων, πᾶσαν ἀτελῶς τῷ ἐκεῖσε γεγραμμένῳ πραγματείαν ἐνεγρήσας ἐν τῇ παρρησίᾳ ἱερᾷ βίβλῳ· πρό γε πάντων τὰς τοῦ πιστοτάτου βασιλέως Κωνσταντίνου, τοῦ ἐν τῇ συνόδῳ συνεδρεύσαντος, θείας καὶ ἀληθῶς ἀποστολικὰς ἐνοίας. ἤθελον εἰς τοῦτο τοῖς τῇ βίβλῳ ἐκείνῃ τῇ ἱερᾷ πειθομένοις,

QVAE in sancta, magna & vniuersali Episcoporum Synodo ex omnibus, vt sic dicam, Romani orbis prouincijs, & ex Persida, Dei gratia & pij ac Deo chari Imperatoris nostri Constantini edicto, Niceæ congregata, pro Apostolica & orthodoxa Fide, contra peruersa & impia impij illius Arij dogmata: omnia, inquam, quæ in præclara illa & sancta Synodo dicta, facta, & constituta fuerant, iampridem, cùm adhuc in paterna domo vitam degerem, legi, cùm illa inuenissem in antiquissimo libro, in membranis plane integris descripta, qui fuit diuini & celebris Dalmatij, in illustri Cyzicenorum metropoli sanctæ atque catholicæ Ecclesiæ Archiepiscopi; quiq. tandem ad familiæ nostræ dominum deuenit, patrem dico meum secundum carnem, dignum habitum qui in ordinem presbyterorum eiusdem Ecclesiæ cooptaretur. In quem sacrum librum cum incidissem, multumq. in eo posuissem studij, nec potuissem memoria omnia retinere, (nemo enim hominum immensum illud mare omnium quæ in eo recondebantur, memoriter in ore habere poterit) plurima annotaui sanctorum nostrorum Patrum, ac sanæ doctrinæ Episcoporum dogmata, quæq. ijdem aduersus Ariomanitas obiecerunt: & scriptas redargutiones aduersus illorum blasphemiam, qua sceleſti non solum contra Filium Dei, sed etiam contra Spiritum sanctum blasphemabant: & mercenariorum Arij philosophorum aduersus Episcopos contradictiones, & nostrorum aduersus illorum sophismata per expressam doctrinam firmas & apertas solutiones: & de vna illa diuinitate Filij ipsius & Spiritus sancti, quæ ante sæcula extitit, quæq. principium non habet, sed semper cum Deo & Patre subsistit: & de eiusdem Filij, Dei Verbi, in nouissimis temporibus pro salute nostra ex Deipara virgine Maria ineffabili incarnatione: & omnem omnino tractationem illic habitam de Apostolicis Ecclesiæ constitutionibus, quæ in diuino illo libro erat, historica fide retuli, sed omnium maxime fidelissimi Imperatoris Constantini, qui in Synodo consedebat, diuinas & vere Apostolicas sententias. Ijs quæ in sacro illo libro continebantur, ita

ita delectatus ſum, vt ſubinde ad Dominum di-
Pſal. 118. xerim: Quàm dulcia faucibus meis eloquia tua, ſuper mel ori meo. Sic ſupra modum admiratus ſum, quæ illic ſcripta erant de pura, irreprehenſa, orthodoxa, & Apoſtolica Fide. Non multo tempore poſt, cum huc, in prouinciam dico Bithynorum volente Deo peruenissem, & commotio atque inquiſitio plurima fieret ſub impij Baſiliſci tyrannide aduerſus Catholicam & Apoſtolicam Dei Eccleſiam, & Fidem Apoſtolicam in ea conſtitutam, ſuccendente potiſſimum atque commouente Regis aulam, eorum factione qui hæretico Eutychi conſentiebant: qui nobis ſubdole proponebant, vt Fidem Patrum, Nicænam inquam retineremus. Sed conuincebantur à nobis illius Fidei hoſtes. Neque enim nouerant quæ dicerent, aut de quibus affirmarent. Nam cum proferrem quæ in ſacra illa corona orthodoxorum Dei ſacerdotum in Spiritu ſancto de Domino per eos fuerant explicata, reſiliebant à nobis miſeri, peiorem Ariana blaſphemiam lingua ſua proferentes contra ea quæ illic definita ſunt: & anathema iacientes aduerſus eos qui ita ſentiunt. Propter hæc aliaq. multa quæ mouebantur contra Fidem antiquam, primum à ſanctis Apoſtolis, deinde & à ſanctis Patribus noſtris Nicæx congregatis, in Dei Eccleſia matre noſtra conſtitutam: plurimam omnino & vbique diligentiam adhibui, &, quod dici ſolet, omnem rudentem moui, vt perueſtigarem quæ in ſancta illa Synodo acta ſunt pro ſanctæ & Apoſtolicæ Fidei determinatione, quam Dei Eccleſia non ab hominibus, neque per homines accepit, verum ab ipſo omnium noſtrorum ſaluatore ac Deo IESV Chriſto, Dei viuentis filio, qui poſt aduentus ſui in carnem œconomiam,
1. Tim. 3. magnum certe pietatis myſterium, ſicut ſcriptum eſt, manifeſtatus in carne, & Angelis viſus: neque enim ab Angelis videri potuiſſet Vnigenitus in ſuæ diuinitatis eſſentia, niſi carnem aſſumpſiſſet: poſtquam ea quæ ad œconomiam incarnationis ſuæ ſpectabant compleuiſſet, voluntariam pro nobis paſſionem, ſepulturam, & reſurrectionem in illa ſancta & peccato non obnoxia carne ſua, per quam genus noſtrum à morte liberauerat, ſecedens hinc & in cælum aſcendens, huius ſanctæ & irreprehenſæ Fidei diuinam & adorandam legem per ſeipſum ſtabiliPſalm. 67. uit: & magnum intonuit, ſicut ſcriptum eſt: Dominus in cælos aſcendit, & intonuit. & alibi,
Pſalm. 17. Et intonuit de cælo Dominus, & Altiſſimus dedit vocem ſuam. Et quid intonuit? quam vo-
Matth. 28. cem dedit Altiſſimus? Euntes, inquit, ad Apoſtolos loquens, docete omnes gentes, baptizantes eos in nomine Patris & Filij & Spiritus ſancti. Et quamuis propter ſuam erga homines charitatem, noſtram carnem cum anima & mente ex veneranda plane & ſancta virgine Maria ſuſcepit, illa tamen carnis ſuſceptione, nulla ad Trinitatem Patris, Filij, & Spiritus ſancti facta eſt

A χομένοις, ὥστε εἰπεῖν μοι πρὸς τὸν κύριον· ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ μέλι τῷ στόματί μου. οὕτως ὑπερηφάνθην ἐν τοῖς ἐκεῖ ἀναμιχθεῖσι τὴν ἀσπίλου καὶ ἀμωμήτου ὀρθοδοξίας καὶ ἀποστολικῆς πίστεως. μεθ' ὃν καιροὺς πολλοὺς ἐνταῦθα, τῆς τῶν Βιθυνῶν ἐπαρχίας λέγω, κατ' εὐδοκίαν τοῦ θεοῦ, κινήσεως τε καὶ ἐζητήσεως γενομένης ὑπὸ τῆς αἱρετικῆς τοῦ ἀσεβοῦς Βασιλίσκου καὶ τῆς ἀποστολικῆς καὶ καθολικῆς ἐκκλησίας τοῦ θεοῦ, καὶ τῆς ἐν αὐτῇ πολιτευομένης ἀποστολικῆς πίστεως, ὑπεκκαιόντων μάλιστα καὶ
B κινούντων τὰ βασίλεια τῶν τῆς τοῦ αἱρετικοῦ Εὐτυχοῦς ὁμοφρόνων συμμορίας, προβαλλομένων ἡμῖν ὑπούλως, τὴν ἐν Νικαίᾳ φημὶ, ὑπὸ τῶν πατέρων κεκυρωμένην πίστιν· οἱ διηλέγχοντο πρὸς ἡμῶν πολέμιοι ἐκείνοις ὑπαίρχοντες· οὐ γὰρ ἤδεισαν τί λέγουσιν, ἢ περὶ τίνων διαβεβαιοῦνται. προφέροντες γάρ μου τὰ ἐν ἐκείνῃ τῇ ἁγίᾳ χορείᾳ τῶν ὀρθοδόξων τοῦ θεοῦ ἱερέων ἐν πνεύματι ἁγίῳ κ τὰ τοῦ κυρίου δι' αὐτῶν ἐκ- κ ἐν. φω-
φωνηθέντα, ἀπιπτόων ἀφ' ἡμῶν, χείρονα τῆς Ἀρείου βλασφημίαν κ τῶν ἐκεῖσε ὀρθοτόμων ἀφ' γλώττης προσφέροντες, ἐξ ἀκαθαιρεσιάστου ῥίπτοντες κ τῶν τοιούτων φρονούντων οἱ ἄθλιοι. ἀφ' ὧν καὶ δι' ἄλλα πολλὰ κινηθέντα κ τῆς ἁγίας ἐξ ὀρθοδόξου πίστεως ἡμῶν τῆς ἀνεκαθεν, ἐκ τῶν ἁγίων ἀποστόλων, ἐξ τῶν ἀπορρηθέντων ἁγίων ἡμῶν πατέρων τῶν ἐν τῇ Νικαίων συνειλεγμένων, ἐν τῇ τοῦ θεοῦ ἐκκλησίᾳ τῇ μητρὶ ἡμῶν πολιτευομένης, πλείστων ὅσων ἐρώτων ἐπισκαμένων πάντῃ τε ἐξ παντὸς, τό δὴ λεγόμενον, πάσης κάλων κινήσεως, ἀνερρύηκε τὰ ἐν ἐκείνῃ τῇ ἱερᾷ συνόδῳ πεπαγμένα ὑπὲρ τοῦ τῆς αὐτῆς ἁγίας ἐξ ἀποστολικῆς πίστεως ὅρα, ἵνα σὺν αὐ-
D τοῖς ἀνθρώποις, οὕτω δὲ ἀνθρώπων ἡ τοῦ θεοῦ ἐκκλησία περιλήφθεν, ἀλλ' ἀπ' αὐτοῦ τοῦ πάντων ἡμῶν σωτῆρος ἐξ θεοῦ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ τοῦ θεοῦ τοῦ ζῶντος· ὃς μὴ τὴν τῆς ἐναίρκου αὐτοῦ παρουσίας οἰκονομίαν, τὸ μέγα ἀληθῶς τῆς εὐσεβείας μυστήριον, καθὼς γέγραπται, φανερωθεὶς τι σαρκὶ, ἐξ ἀγγέλοις ὀφθείς· οὔτε γὰρ ἀγγέλοις ἦπτο ὁ μονογενὴς ἐξ τὴν τοῦ θεότητος οὐσίαν, εἰ μὴ ἐσαρκώθη, τὰ πάντα πληρώσας τὰ ἐξ τὴν οἰκονομίαν, τόν ὑπὲρ ἡμῶν ἐκούσιον πάθος, ἐξ τὴν ταφὴν, ἐξ τὴν ἀνάστασιν τῇ ἁγίᾳ ἐκείνῃ ἐξ
E ἁμαρτήτῳ σαρκὶ κ αὐτὰ τῶν χειρῶν, δι' ἧς τὸν ἡ- κ ἴσως
μέτερον ἀπηνάτισε χῶρος, ἀναβαίνων εἰς τοὺς οὐρανοὺς, πύστης τῆς ἁγίας ἐξ ἀμωμήτου πίστεως τὸν ἴδιον ἐξ θεοπρεπῆ ὅρον δι' ἑαυτοῦ ἔπηξε· ἐξ μέγα βροντήσας, ἐξ τὸ γεγραμμένον, κύριος ἀνέβη ἐν ἀλαλαγμῷ, ἐξ ἐβρόντησε· ἐξ ἐν στόμῳ, ἐβρόντησεν ἐξ ἀέρατος ὁ κύριος, ἐξ ὁ ὕψιστος ἔδωκε φωνὴν αὐτοῦ. ἐξ τί ἐβρόντησεν; ποίαν δὲ φωνὴν ἔδωκεν ὁ ὕψιστος; περὶ ἧς φησι, πρὸς τοὺς ἀποστόλους λέγων, μαθητεύσατε πάν-

τα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· ἡ γὰρ περὶ φιλανθρωπίαν, τὴν ἡμῶν σάρκα ἐμψυχον καὶ ἔννουν ἐκ τῆς παναγίου καὶ ἁγίας παρθένου Μαρίας προσειλήφει, ἀλλὰ ἡ τῆς σαρκὸς προσληψις προσθήκην τῇ τοῦ πατρὸς καὶ υἱοῦ καὶ τοῦ ἁγίου πνεύματος τριάδι οὐκ

σὺν ἐπέστην· ἀλλὰ μένει ἡ τριάς. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ ἁγίου πνεύματος. τοῦτον τὸν ἅγιον καὶ προσκυνητὸν ὅρον τῆς ὀρθῆς καὶ ἀμωμήτου πίστεως παρὰ τοῦ κυρίου λαβόντες οἱ ἱεροὶ ἀπόστολοι, πάσῃ τῇ ὑπὸ τὸν οὐρανὸν τοῦ θεοῦ ἐκκλησίας ἐκήρυξαν· ὡς πληρωθῆναι τὸ προφητικὸν λόγιον, τὸ φάσκον· εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. ἓν τοιοῦτον ὅρον καὶ τὴν προσκυνητὴν πίστιν παρασχεῖν, τὴν εἰς ἡμᾶς διὰ τῶν θείων ἀποστόλων παραδοθεῖσαν, μὴ πολέμους ὅσους καιροὺς παυσαμένου τοῦ κατὰ τῆς ἐκκλησίας τοῦ θεοῦ διωγμοῦ, δι' Ἀρείου πάλιν ὁ ἐχθρὸς τῆς ἡμετέρας σωτηρίας κατὰ τῆς αὐτῆς ἁγίας καὶ ἀμωμήτου ἐπαλίζετο πίστεως, ξένα τινὰ παρεισφέρων κατὰ τοῦ σωτῆρος βλάσφημα ῥήματα· δι' ὧν τὴν εἰς πᾶσαν τὴν οἰκουμένην ἐκκλησίαν τοῦ κυρίου ἐτάραξεν. εὐ χάριν καὶ τὴν πολυανθρωπον ἐκείνην ἐπὶ τὴν τῶν Νικαίων πόλιν ἐπισύντας βασιλεὺς Κωνσταντῖνος σωτήριον σύνοδον, ἧς τὰ πραγμένα πάντα περιεγνωκώς, ὡς αὐτόπτης ὤφλον, καὶ διερωτήσαντος, μόλις ἐδυνήθην εὑρεῖν φανερὰ τὰ ἐκεῖσε ἐπεπραγμένα καὶ ἐγγραφέντων τοῖς ἀφ' ἑτέρων διαφόροις φιλομαθέσιν αὐθράσιν· Ἰωάννῃ μέν τινι πρεσβυτέρῳ αὐθὶ παλαιῷ, ἄγαν γραφικῷ, ἐν τετραδίοις παλαιοῖς λίαν· ἃ μὲν ὅλα, ἃ δὲ ἐξ ἄλλων ὑπ' συγγραφέων διαφόρων, Εὐσεβίᾳ τοῦ Παμφίλου ἐπισκόπου Καισαρείας, καὶ Ῥουφίνῳ πρεσβυτέρῳ Ῥώμης, τῶν καὶ τῇ ἁγίᾳ ἐκείνῃ κοινωνησάντων συνόδῳ, καὶ ἄλλων πλείστων ὅσων· ἃ μὲν τὴν ἀκολουθίαν τῆς ὅλης ἁρμονίας εὗρον καὶ τῶν ἱερῶν ἐκείνων βίβλων, ἃ προενέτυχον, ὡς αὐτόπτῃ μοι εἰρῆσθαι, μόνος γὰρ Εὐσέβιος ὁ θεοφιλέστατος ὁ Παμφίλου ἀγωνιστὴς τῇ λεωφόρῳ τῆς ἀληθείας, ἀπὸ τῆς τοῦ κυρίου παρουσίας ἕως τῶν τοῦ μεγάλου Κωνσταντίνου χρόνων, διῆλθεν. Ἀλλ' οὐδὲ τὰ ὅλα εὑρεῖν ἠδυνήθην, πλὴν ὅσα γνώριμά μοι καὶ τῆς ἀληθείας ἴδια, καὶ τὴν προσηγορευθεῖσάν μοι βίβλον, εὗρον. καὶ ἐξ ἑκατέρων ἀναλεξάμενος, ἀναγκαῖον ᾠήθην ἐγγράψαι τῇδε τῇ βιβλίῳ, πρὸς ὠφέλειαν κοινὴν, καὶ τύπωμα τῶν ἐντιθεμένων τῇδε τῇ γράμμασι. Ἀρξέτω δή μοι λοιπὸν ὁ λόγος, προοδοποιοῦντός μοι καὶ ὁδηγοῦντος ἀεὶ ζῶντος, θεοῦ λόγου, ἀπὸ τῶν χρόνων τῆς βασιλείας τοῦ εὐσεβεστάτου καὶ χριστοφόρου βασιλέως Κωνσταντίνου, ἃ καὶ τὴν σύνοδον τῶν ἁγίων Νικαίων συναθροισθῆναι προεξάπτης πάλιν ἐν ἑτέρῳ γὰρ, οἰκείῳ φίλον, τὰ τῆς γενέσεως αὐτοῦ, καὶ τῶν χρόνων τοῦ θεοσεβεστάτου βασιλέως τὴν ἀναγωγὴν ἐποιήσω συγγράμματι.

Μετὰ τὴν ἀποθέσιν τῆς βασιλικῆς πορφύρας τῆς τῶν πυραύνων Διοκλητιανοῦ καὶ Μαξιμιανοῦ, τὸν ἰδιωτικὸν ἀπολαβόντων αὐτῶν βίον, καθὰ φησὶν Εὐσέβιος, χρόνῳ ὑστέρῳ μεταξὺ γενομένῳ, βασιλεὺς Κωνστάντιος, τὸν πάντα βίον πρεπόντως, τοῖς ὑπηκόοις ἀνοικτίρμων, τῷ θείῳ λόγῳ προσφιλέστατον ἑαυτὸν ἀποδειξάμενος, πᾶσάν γῆσιαν Κωνσταντῖνον αὐ-

est accessio, sed Trinitas manet Trinitas. Euntes igitur docete omnes gentes, baptizantes eos in nomine Patris, & Filij, & Spiritus sancti. Hanc sanctam & adorandam sanctæ & irreprehensæ Fidei regulam, cum sancti Apostoli ab ipso Domino accepissent, in vniuersa sub cælo Dei Ecclesia eam prædicauerunt: vt ita propheticum oraculum impleretur, quo dicitur: In omnem terram exiuit sonus eorum, & in fines orbis terræ verba eorum. Post quam definitionem, & adorandum illud donum nobis per sanctos Apostolos à Dei Filio concessum, cum plures iam annos Ecclesiæ persecutio cessasset, nostræ salutis hostis iterum per Arium contra sanctam & irreprehensam Fidem armatur, inusitata quædam blasphema verba contra Saluatorem nostrum introducens, quibus Dei Ecclesiam in toto orbe terrarum conturbauit. Quam ob causam fidelissimus Imperator Constantinus numerosam illam in vrbe Nicæa Synodum congregauit. Cuius acta omnia, cum vt supra dixi, cognouissem prius & perquisiuissem: vix tamen inuenire poteram quæ illic tractata & conscripta sunt, apud plures viros litterarum studiosos tam aperte expressa, quàm apud Ioannem quemdam presbyterum, virum senem & scribendi admodum peritum, in quaternionibus valde antiquis: neque tamen omnia inde habui, sed ex alijs etiam scriptoribus varijs, vt ex Eusebio Pamphili Episcopo Cæsareæ, & Rufino presbytero Romano, & ex ijs qui sanctæ illi Synodo interfuerunt, alijsq. plurimis. Neque vero totius harmoniæ consequentiam inueni in sacro illo codice, in quem, vt supra dixi, prius incideram. Solus admirandus ille Eusebius Pamphili, constanter publicam veritatis viam ab aduentu Domini vsque ad magni Constantini tempora ingressus est. Sed neque omnia inuenire potui, præter nota mihi & veritatis propria, in eo libro quem prius ego legeram: cum autem ex vtrisque aliqua collegissem, necessarium existimaui illa in hoc libro describere ad communem vtilitatem, atque confirmationem eorum qui in hæc scripta inciderint. Exordiemur deinceps sermonem nostrum (præeunte atque ducente nos Deo Verbo semper viuente) à temporibus regni religiosissimi & Christigeri regis Constantini, qui Synodum Episcoporum in ciuitate Nicæa congregari iussit. In alio commentario, si Deo placet, natiuitatem ipsius Deo charissimi Constantini, ac statum temporum quibus pater eius regnauit, referam.

CAPVT I.

NON multo post tempore (vt inquit Eusebius) quàm tyranni Diocletianus & Maximianus deposita regali purpura, priuatam vitam elegerunt, Imperator Constantius [tota vita clementissimus] subiectis beneuolentissimus, & erga diuinum Verbum amicissime affectus, cum germanum filium suum Constantinum Imperator-

Psalm. 18. Roman. 10.

Euseb. lib. 8. hist. cap. 16.

peratorem & Augustum pro se reliquisset, communi naturæ lege finem viuendi fecit. Post mortem dignus habitus omni honore qui Imperatori debebatur, quippe vir & optimus & mansuetissimus fuit, quiq. solus inter Imperatores nostræ memoriæ, totum regni sui tempus, vt imperij dignitas postulat, exegit: & cum in alijs omnibus humanissimum & beneficentissimum sese præberet, laudabilem admodum & beatum vitæ exitum consecutus est. Solus ex Imperatoribus ob filium ingenuum, quem post se in imperio successorem reliquit, principem in omnibus modestissimum & sanctissimum, prospere ac glorioſe excessit è vita. Huius filius Constantinus, Imperator summus & augustus, cum ab exercitibus, tum multo ante ab ipso Deo summo omnium Imperatore declaratus, statim à principio se paternæ pietatis erga religionem nostram æmulum & imitatorem præstitit. Et post aliqua:

Euſeb. lib. 9. c. 8. Cum sic Constantinus (quem Imperatorem ex Imperatore, religiosum ex religiosissimo patre & omnino modestissimo natum diximus) prudentia & pietate ornatus, Dei Imperatoris omnium & Saluatoris instinctu, contra impijssimos tyrannos excitatus esset: Romæ quidem, Deo opem ferente, Maxentius præter omnium opinionem ab ipso deuictus, cadit: qui vero in Oriente tyrannus, non multo tempore illi superstes, à Licinio nondum insaniente (quem religiosissimus Imperator Constantinus eò contra illum miserat) superatus, turpissima morte vitam finijt. Constantinus autem honore & imperij gradu summus, eorum qui Romæ tyrannide opprimebantur, antea misertus, postquam Deum cæli, Verbumq. eius IESVM Christum saluatorem omnium, adiutorem sibi precibus inuocasset, Romam cum omnibus copijs proficiscitur, vt Romanis pristinam libertatem, quam à maioribus acceperunt, restitueret. Hæc Eusebius. Licet Rufinus non ordine rerum omnem consequentiam, & veritatis harmoniam sequutus, illustris illius Eusebij Pamphili historiam exposuerit: tamen ego quæcumque affinia Eusebianæ historiæ inuenero, cum in Rufino, tum in scriptoribus alijs, vbi ea collegerim, vt supra dixi, huic operi inferam. Ille vero sic ait: Postquam Diocletianus & Maximianus regni insignia deposuissent, ac Constantius excessisset è vita, reliqui Romani imperij reges qui simul imperabant, hi erant. Constantinus in partem patris sui successit, quæ ab ea quæ vocatur Europa incipiens, ad Danubium vsque protenditur, vtramque Scythiam, Celtas omnes, Illyrios, Sarmatas, & omnem barbarorum terram quæ ad Rhenum fluuium porrigitur, atque Macedoniam, & vicinum mare complexa, Thessaliam, & Achaiam, & quæcumque ad Occidentem solem vergentia Ionio terminantur mari. Maximinus Diocletiani filius (vt ait Eusebius) omnes ad Orientem gentes: Maxentius vero Romam, & quæ ab Italia ad Oceanum protenduntur, administrauit.

CA-

A τρεφόμενος ἐν σπαργάνοις αὐθ' ἑαυτοῦ καταλιπών, πρὸς τῇ φύσεως νόμῳ πλήστᾳ τὸν βίον· ἀπάσης μὲν θέματος, ὅση βασιλεῖ τις ἂν ὀφείλετο, πρὸς ἠξιωμένος, χρηστότατος καὶ ἡπιώτατος βασιλεὺς γεγονώς· ὃς δὴ καὶ μόνος τῶν καθ' ἡμᾶς ἐπαξίως τῆς ἡγεμονίας τὸν πάντα τῆς ἀρχῆς διαπλέσας χρόνον, ἐν πᾶσι τοῖς πᾶσι δεξιώτατον καὶ ἐνεργητικώτατον παρεσχὼν ἑαυτὸν, τέλος ἐνδόκιμον καὶ τρισμακάριον ἀπέλιπε τοῦ βίου, μόνος δὴ τῆς αὐτοῦ βασιλείας ἀμέμπτως ἐν ἀποδόχῳ διαδόχῳ γενόμενος παιδί, τὰ πάντα σωφρονεστάτῳ τε ἐν εὐσεβεστάτῳ, πλούτῳ.

B Τούτου παῖς Κωνσταντῖνος ἄθλους ἀρχόμενος βασιλεῖς πλεόνεσσι καὶ σφοδροῖς τοῖς τῶν τραπέζων, καὶ ἐν πολὺ τούτων μεῖζον παρ' αὐτοῦ τοῦ παμβασιλέως θεοῦ ἀναγορεύθη, ζηλωτὴν ἑαυτὸν τῆς πατρικῆς εἰς τὸν ἡμέτερον λόγον εὐσεβείας καταστήσας. καὶ μεθ' ἕτερα· οὗτος δὴ Κωνσταντῖνος, ὁν βασιλέα ἐκ βασιλέως, εὐσεβῆ τε ἐξ εὐσεβεστάτου, ἐν πάντα σωφρονεστάτου γεγονέναι εἰρήκαμεν, σπουδῇ τε καὶ εὐσεβείᾳ τετιμημένον, θεοῦ τοῦ παμβασιλέως θεοῦ τῶν ὅλων καὶ σωτῆρος, χριστοῦ τῶν δυσσεβεστάτων τυράννων ἀνηγερμένον, θεοῦ συμμαχοῦντος αὐτῷ,

C εὐδοξότατα πάντα μὲν δὴ Ῥώμης ὑπὸ Κωνσταντίνου Μαξέντιος· ὁ δ' ἐπ' ἀνατολῆς ἐν πολλῷ δηλονότι ὕστερος ἐκείνῳ χρόνον, αἰσχίστῳ ἐν αὐτὸς θανάτῳ ὑπὸ Λικιν- ἴσ. πρ. νίου, οὕτω τοῦ μεγίστου, πεμφθημένου κατ' αὐτοῦ φάστου ὑπὸ Κωνσταντίνου τοῦ θεοφιλεστάτου βασιλέως, καθαιρεθεὶς τὸν βίον. πρότερός γε μὲν, ὁ καὶ τιμῇ καὶ τάξει τῆς βασιλείας πρῶτος Κωνσταντῖνος, τῶν δὴ Ῥώμης καταπυρσευομένων φοβερῶ λαβών, θεὸν τὸν ἀρήιον, τύπῳ τούτῳ λόγου, αὐτὸν δὴ τὸν πάντων σωτῆρα Ἰησοῦν Χριστὸν σύμμαχον δ' ἐχῶν ὑπακαλεσάμενος, πρόθυμα παρασκευᾷ τὰ τῆς ἐκ προγόνων

D ἐλευθερίας Ῥωμαίοις προμνώμενος. τοῦτο ὁ Εὐσέβιος· ὁ δὲ Ῥυφῖνος εἰ καὶ μὴ κατ' ἀκρίβειαν τοῦ ἀκριβοῦς καὶ τὸν τῆς ἀληθείας ἁρμονίαν Εὐσεβίου τοῦ πάνυ τοῦ Παμφίλου τὸν ἱστορίαν ἐπεδήκατο, ἀλλ' ὅμως ὅσα συγγραφῆς τῆς Εὐσεβίου πραγματείας εὕρομεν, ἐκ τοῦ αὐτοῦ Ῥυφίνου δὲ τῶν ἄλλων συγγραφέων ἀναλεξάμενος, ἐνθήσω, καθὰ αὐτοῖς εἴρηται, τῷδε τῷ βιβλίῳ. λέγει δὲ καὶ οὗτος· μετὰ γοῦν τοῦ Διοκλητιανοῦ καὶ Μαξιμιανοῦ ἀποθέσιν καὶ τὸν τοῦ Κωνσταντίου, ὑπολειπομένης τῆς Ῥωμαίων ἀρχῆς ὁμόχρονοι βασιλῆς

E οἱ δὲ· Κωνσταντῖνος μὲν τὸν τοῦ πατρὸς μοῖραν πλησφώς· αὐτὴ δὲ ἐν ἀπὸ τῆς καλουμένης Εὐρώπης ἀρχομένη, ἐπὶ τὸν Ἴστρον διήκουσα, Σκυθίαν τε ἅπασαν, καὶ Κελτοὺς ἅπαντας, Ἰλλυρίους τε, καὶ Σαυρομάτας, καὶ τὸν ἐπὶ τὸν Ῥῆνον ποταμὸν καθήκουσαν τῶν βαρβάρων γῆν, τήν τε Μακεδονίαν ἐν τὸν πρὸς αὐτὸν θάλασσαν, Θεσσαλίαν τε καὶ Ἀχαΐαν, ἔτ' ὄπισθεν πρὸς ἥλιον δύοντα ἐπιστρέφοντα τὸν Ἰόνιον ἐκλύζουσα πέλαγος. καὶ Μαξιμῖνος δὲ ὁ Διοκλητιανοῦ παῖς, ἅπαντα τὰ κατὰ τὴν ἀνατολὴν ἔθνη, καθὰ φησιν ὁ Εὐσέβιος· Μαξέντιος τε τὴν Ῥώμην καὶ τὰ ἐπὶ τῆς Ἰταλίας ἅπαντα τὸν ὑπεκκλὺν ἔθνη, διῆκεν.

ΣΩΝ-

Κωνσταντῖνος οὖν μὲν τὴν τοῦ πατρὸς ἔννομον κηδεύσας, καὶ τὰς νομιζομένας τιμὰς, ζημίαν ἡγήσατο τῆς Ῥωμαίων συμφορᾶς, τὴν ἡσυχίαν. ἤκουε γὰρ τὴν Ῥωμαίων πόλιν κακωθεῖσαν τῇ Μαξεντίου κακίᾳ. ὃς γὰρ ὠμότητι τυραννίδος ὁ τῆς βασιλείας αὐτῷ μεταβάλλετο τρόπος. πολλοὺς μὲν γὰρ ἀκεράτους τὸ τῦραννικὸν ἀνδρηλάτους· ζημίας τε καὶ φυγὰς, καὶ τῆς γῆς ἀναδασμὸν, καὶ προτιμήσεις ἀκρίτως ἐπιβάλλειν. ἤδη δὲ καὶ γυναικῶν ἀλλοτρίων ἐρῶν, ἢ κακίᾳ διέφθειρεν, ἢ τοῖς ὑπομνήμασιν ἐβιάζετο. καὶ λοιπὸν ἀσφαλὲς οὐδὲν γυναῖκα ἔχειν ἀνδρὶ πιστῇ· καὶ ὅλως σωφροσύνης φυλακὴν, πολλῇ τις οὐ κατὰ τὴν πόλιν μιαιφονίᾳ. πῶσι δὲ πλεῖσα ἔπεσε ἀκόνων ὁ φιλοτίμως Κωνσταντῖνος· ἃ μὴ τῆς παρούσης ἐστὶ πραγματείας, παρεξιέναι. πᾶσι γὰρ εἰκὼν λύπην τοῖς φιλοθέοις ἀνδράσιν ἡ τῶν ἀλλοτρίων πραγμάτων ἀδικία.

A

B

CAPVT II.

POstquam Constantinus patri legitime parentasset,& consuetos persoluisset honores, otium in ea Romanorum calamitate, sibi inter supplicia esse duxit. Audiuit enim Romam Maxētij improbitate grauiter affligi, qui regni moderationem in sæuam tyrannidem commutauerat. Multos enim principes viros indicta causa neci dedit: supplicia & exilia irrogare, agros & honores tribuere sine delectu consueuit: alienas coniuges quarum amore capiebatur, aut fraude in stuprum illexit, aut imperijs ad flagitium impulit. nulli tutum erat formosam vxorem habere: pudicitiæ tutandæ causa, multa erat in tota vrbe cædes. Cum hæc aliaq. plurima,quæ huius instituti non sunt, Constantinus Deo charissimus audiuisset, grauiter commotus est. Viris enim pijs proprium dolorem commouet aliena iniuria.

ΠΕΡΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΩΝΣΤΑΝΤΙΝΟΥ, ὅπως κατὰ τοῦ τυράννου Μαξεντίου ἐστρατεύσατο.

DE REGE CONSTANTINO, quomodo exercitum contra tyrannum Maxentium duxit.

CAP. III.

Ἐδόκει δὴ αὐτῷ λοιπὸν τῶν ὅπλων ἅπτεσθαι, καὶ τοῖς πιαῖσι παύσασθαι Ῥωμαίοις ἐπαμῦναι. τὸ γὰρ ἑαυτοῦ τῶν κακῶν ἐξελέσθαι, ἴσον εἶναι, ἔφη, καὶ πάντας ἀνθρώπους διασῶσαι. βουλὴν δὲ λαμβάνει, πρότερον τὰς δοκούσας τύραννος πόλεις τῆς Ῥωμαίων ἡγεμονίας ἀπακαλέσασθαι, τὰς μὲν τοῖς λόγοις, τὰς δὲ τοῖς ὅπλοις, τὰς δὲ τῇ τῆς φιλανθρωπίας δωρεᾷ· τοῖς τε γὰρ φόρους αὐτοῖς κουφοτέρους ἀπέφηνε, καὶ τὴν τῆς ἀκροάσεως ἰσότητα παρεῖχε, τὰς τε νεωτερισμοῦ καὶ δουλείας σπουδῇ διέλυε, σοφῶν μᾶλλον ἢ φοβῶν· εἰδὼς τὰ Σαύρων καὶ τὰ Φράγκων ἔτι τὰ Γερμανῶν ἔθνη φιλόκαινά τι εἶναι, καὶ πρὸς τὰς τῶν βασιλέων ἐπαναστάσεις ἕτοιμον ἔχειν ὁρμὴν, καὶ νόμου πολλάκις τὴν γνώμην πείθεσθαι. ὑπῆκτο δὲ καὶ Σπάνους ἔτι Βρεττανοὺς καὶ τὰς αὐτόθι νήσους καὶ τὰ λοιπὰ γῆς, καὶ ἅπαντας τοὺς τῶν πρὸς ἡλίου δυσμῶν γινομένους μάρτυρας· εἰδέναι φασὶν εἴ τι ἀληθῶς τῷ ὠκεανῷ καταδύεται, εἴ τι πρὸς τὸ ὕδωρ φθάνει, πάλιν δι' ἑτέρας ὁδοῦ πρὸς ἡμᾶς ἀνακάμπτει. ἔλαε δὲ καὶ τῷ κρατεῖ τῶν ὅπλων τὰ αὐτόθι βάρβαρα φῦλα, παρέργῳ τῆς μάχης πρὸς τὸ ἔργον συγχρησάμενος. τοὺς μὲν γὰρ ὑποτάξας, τοὺς δὲ μισθοδοτήσας, τοὺς φίλους αὖτι πολεμίων, ἐκ συνήθους αὖτι παλαιῶν ἐχθρῶν καταστήσας, ἐπανήγαγε πάντας συμμάχους, οὐδένα λυπήσας, οὐδὲ πολιορκήσας, καὶ ὅπι τῶν ἐπέρων σωτηρίαν ἐπιχθείς. ἅπου γὰρ ὁ θεὸς συμμαχεῖ, πάντα κατόρθωται, καὶ τὸν ἀνθρώπινον λογισμὸν ὑπεραίρει. μετὰ τοιαύτης φιλοθέου γνώμης ὁ πάντα πιστὸς Κωνσταντῖνος, τὸν Ῥῆνον ὅπι δεξιᾶ διαβαὶς, καὶ πολλὰ μὲν ὄρη, πολλοὺς δὲ ποταμοὺς ἀνωνύμους, ὀλίγῳ στρατῷ πραγωθεὶς, πολλὰ τὰ βάρβαρα ἔθνη χειρωσάμενος, Γαλάτων τε καὶ Φράγκων καὶ Σπάνων δέκα ἔθνη

C

Placuit postea Constantino arma capere, & Romanos à talibus iniurijs vindicare, nam illos ex malis eripere perinde esse dicebat atque omnes homines seruare. Primum statuit reuocare vrbes quæ à Romano imperio desciuerunt, alias quidem verbis,alias vero armis, nonnullas etiam beneficentiæ & humanitatis officijs.Nam tributa leuiora reddidit: in hominibus audiendis admittendisq. æquabilem se præbuit: rerum nouarum studia & insolentias caute sustulit, silentio magis quàm metu; sciens Saurorum, Francorum, & Germanorum gentes, nouitatis studiosas, ad omnes regum motus facile concitari, ac sæpe animi sensum tamquam legem sequi. adduxit etiam Hispanos, Britannos, & insularum quæ illic sunt incolas, atque nationes reliquas: omnes etiam occasus solis testes, qui se scire gloriantur vtrum sol vere Oceano immergatur, siue circum aquas currens, rursum alia via ad nos redeat: barbaras illic gentes vi & armis cepit, hac velut belli accessione ad susceptum bellum opportune postea vsurus. Ex ijs populis alios quidem subegit, alijs stipendia soluit, nonnullos etiam ex hostibus amicos, ex veteribus inimicis familiares & coniunctos reddidit: omnes futuri belli socios sibi adiunxit, neminem lædens, nec obsidione premens, sed ad aliorum salutem magna festinatione properans. Deo enim belli adiutore, omnia recte geruntur, & humana consilia ad meliores proue-

D

E

huntur exitus. Cum hoc igitur tam piũ consilium in animo haberet fidelissimus Imperator Constantinus, Rhenum flumen ad dextram traiecit: multos montes, multos etiam sine nomine fluuios cum exiguis primum copijs transiisit: deinde barbaris multis subactis, Gallorum, Francorum, & Hispanorum decem nationibus

sibi adiunctis, reliquum omnem exercitum ad Italiæ montes perduxit. Maxentium tam inopinatæ rei nuntius magnopere commouit. Numquam enim putauit fore, vt quispiam exercitum per tam latas regiones traijceret, easq. montibus, fluuijs, & multorum barbarorum armis intercluſas, atque alijs etiam difficultatibus, quæ in locis deſertis ſua ſponte proueniunt. Regnorum enim præſidium maximum plerumque ſit ipſa locorum ſolitudo. Placuit interim exercitum clam Roma egreſſum multa cum celeritate aduerſum ducere, & hoſtem ab Italia depellere. Vbi vero contra inſtructæ erant acies, & viſa vtrinque militaria ſigna, tum non eadem ſpe pugnaturi videbantur. Romani enim expoſiti, & per phalanges effuſi, tum multa ceſſatione & quiete recreati, digni videbantur qui pugnam cum hoſte committerent, ſpiritus magnos gerentes & vrbe ipſa dignos. Conſtantini vero milites in armis ſtantes inſtructi, multam quidem terram occupauerunt: multa vero ſpolia & exuuias belli auide collegerunt, curſu magis victoriæ vtentes, quàm fructum aliquem percipientes ex rebus captis. Ceterum longa defatigatione fracti, nimia laborum aſſiduitate languentes erant & remiſſi.

A προσαγόμενος, προσῆγε λοιπὸν τῆς Ἰταλίας ὄρεσι τὸ στράτευμα. Ταῦτα ἀκούσαντι τῷ Μαξεντίῳ, περιοχὴ ἦν ἀδόκητος· οὐ γὰρ ἂν ποτε τοιούτῳ χώρᾳ διαβῆναι προσεδόκα, ὄρεσι, καὶ πταμοῖς, καὶ πολλοῖς βαρβάροις πεφραγμένῃ, καὶ ταῖς αὐτοφυέσι τῆς ἐρημίας δυσχερείαις. μέγιστον γὰρ γίνεται πολλάκις ὀπλοφύλαξ βασιλείας ἡ τῶν τόπων ἐρημία. ἔδοξε δὴ ἐδόκει, σὺν πολλῷ τάχει τῆς Ῥώμης ἐκπεξελθόντα τὸν στρατὸν αὐθυπεξάγειν, καὶ τὴν Ἰταλίας πᾶσαν ἀποκρούσασθαι. ὡς δὲ ἀντιπαρετάξαντο, καὶ τὰ σημεῖα εἶδον ἀλλήλων, ἐνταῦθα ἡ μάχη λοιπὸν οὔπω ἔχει τὰς ἐλπίδας. οἱ μὲν γὰρ ἀπὸ Ῥώμης προεκπηδήσαντες, καὶ κατὰ φάλαγγας ἐκχεόμενοι, καὶ ἐκ πολλῆς ἐκτεχνίας ἀναπαύσεως ὄντες, ἐδόκουν ἀξιόμαχοι καταφαίνεσθαι φρόνημα φέρειν ἄξιον τῆς πόλεως ἐφ' ἁμίλλῃ. οἱ δὲ μὴ Κωνσταντίνῳ προσηκόμενοι πολλὴν μὲν κατέλήφεσαν γῆν, πολλὰ δὲ λάφυρα καὶ σκῦλα τοῦ πολέμου συνήγαγον πόθῳ, ὁρμῇ δὲ μᾶλλον τῆς νίκης, ἢ δορυφορίᾳ τῶν εἰλημμένων χρησόμενοι· ἤδη δὲ λοιπὸν ἦσαν καὶ τὴν κάμψιν ἀπαγορεύοντες, καὶ ταῖς τῶν πονηρῶν τῶν πόνων ἐκλύσεσι.

B

DE CRVCE QVAE APPARVIT Conſtantino in cælo.

CAP. IV.

CVm ad hunc modum pugnare decreuiſſent, & copiæ viribus pares vtrinque ſtarent inſtructæ, Deus Conſtantinum cælitus armat, oſtendens ei in cælo ſalutare Crucis ſignum ex lucis ſplendore in cælo figuratum. litteræ vero viſionis vim omnem & ſenſum explicabant, quibus ſcribebatur: Hoc vince. Hæc narratio infidelibus fabula & commentum eſſe videtur, in gratiam doctrinæ noſtræ: ſed vera credere aſſuetis, certa rei geſtæ declaratio. Nam Deus qui ſignum iſtud pinxit, reipſa poſtea oſtendit gratiam litteris ſignificatam minime vanam fuiſſe. Quòd ſi nondum perſuademus quod ſcribimus, (prius enim hiſtoriam ſcribimus, eo quod rem omnem paulo altius arceſſentes, colligamus quæ ab illo vtiliter geſta ſunt in vita) verum ijs quæ deinceps ſequuntur credere oportet, quæ cum noſtra etiam ætate, qui ſub Conſtantio Conſtantini filio militabant, ſuis vidiſſent oculis, veterem infidelitatem nouis viſionibus ſanarunt. Si Hebræi his contradixerint, multa ex eorum libris incredibiliora proferri poſſunt, quæ tamen vera eſſe creduntur: vt maria pedibus peragrari: aquas velut muros concretas ſtare & ſolidas: per pelagus iter fieri: Deum in rubo loqui: flammam leges ferre: tubam ſine organo in ſolitudine perſonare: Angelos ad prælium inſtrui, principes militiæ Domini pro exercitu pugnare; & lapides velut grandinem cadere, & tela ignea pro conſuetis haſtis emitti. nihilominus facile omnes iſtis, ſi recte ſapimus, aſſentimur. Deo enim volente, nihil eſt quod fieri non poſſit.

Exod. 14.
Exod. 3.
Exod. 19.
4. Reg. 19.
Ioſue 10.

Si

C

D

E

ΠΕΡΙ ΤΟΥ ΣΤΑΥΡΟΥ ΤΟΥ ΟΦΘΕΝΤΟΣ ἐν ὁράματι τῷ βασιλεῖ Κωνσταντίνῳ.

ΟΥτω δὴ κεκραμένης τῆς μάχης, καὶ τῆς παρατάξεως ἐσπουδασμένου οὔσης, ὁρᾶται ὁ θεὸς Κωνσταντῖνον ἐπαλίζει, δείξας αὐτῷ τὸ σωτήριον τοῦ σταυροῦ σύμβολον φωτειδῶς ἐν οὐρανῷ· γράμματα δὲ ἐμήνυε τὸ ὕψους τὸν δυνάμιν, λέγοντα· Τούτῳ νίκα. τοῦτο τὸ δήγημα τοῖς μὲν ἀπίστοις μῦθος εἶναι δοκεῖ καὶ πλάσμα, τοῖσδε ἡμετέροις δόγμασι κεχαρισμένον· τοῖς δ' ἀληθῆ πεῖραν πεπωκόσιν, ἐναργὴς τοῦ πράγματος ἡ διδασκαλία. ὁ γὰρ τοῦ συμβόλου ζωγράφος θεὸς, ἔδειξεν ἔργῳ μὴ ταῦτα τῷ ἀληθεύοντι τοῦ γράμματος χάριν. εἰ δὲ μήπω πιθόμεθα ἃ γράφομεν· ἀσύντακτον γὰρ ἱστορίαν γράφομεν, ἀφ' ὧν τὸ μικρὸν αὔξησιν ἡμᾶς τὰ χρήσιμα συλλέγειν τῶν ἐκείνῳ βεβιωμένων· ἀλλ' ὅτε ἐν τοῖς ἀφεξῆς ἀπιστεῖν δεῖ, ἃ δὲ ὀφείλει τῆς ἡμετέρας γλώσσης εἰ Κωνσταντίῳ τῷ Κωνσταντίνου παιδὶ συμπεφορτίσμενοι, καὶ αὐτοπήσαντες, τὴν παλαιὰν ἀπιστίαν νεαραῖς ὄψεσιν ἐξεκρούσασθε. εἴ τι γὰρ ἐβραῖοι εἶεν οἱ πύργοις ἀπλέοντες, πολλῷ πύργων ἀπιστότερα τὰ ἐν ταῖς ἐκείνων βίβλοις πεπλασμένα· θαλάσσα πεζευομένη, καὶ ὕδωρ πηγάζον, καὶ πέλαγος ὁδοιπορούμενον, καὶ θεὸς ἐν βάτῳ φθεγγόμενος, καὶ φλὸξ νομοθετοῦσα, καὶ σάλπιγξ ἄνευ ὀργάνου τὴν ἔρημον σωνηχοῦσα, καὶ ἄγγελοι συμπαραταττόμενοι, καὶ ἀρχιστράτηγοι δυνάμεως κυρίου τῆς φάλαγγος ὑπερμαχοῦντες, καὶ λίθοι χάλαζης, καὶ βέλη πυρὸς ἀντὶ τῶν συνήθων δοράτων βαλλόμενα· καὶ ὅμως ἀνέξεσθε πάντες εἰ εὖ φρονοῦντες συζήσομεν. ἀπιστούμενα, οὐδὲν αἴτιον· ἃ δὲ

ἄ τι ἕλλωτες εἶεν οἱ τὸ θεῖον μὴ ἀποδεχόμενοι, πολλὰ ἔχομεν εἰπεῖν, ἃ μὴ βουλόμεθα λέγειν. πόσα Ἀλεξάνδρῳ μέλλοντι περαιοῦσθαι τὸν ἐπὶ Γρανικῷ πόλεμον, καὶ τῷ ἐπὶ Δαρεῖον ἀποστεῖλαι, ἐπῳδήσασαν οἱ χρησμολόγοι; καίτοι τὰ ἐκείνων πλάσματα τῷ φαινομένῳ δοκοῦσαν ἔχει. πῶς τὰ Σωκράτει τῷ φιλοσόφῳ δαιμόνιον διὰ φωνῆς προεμήνυε τὰ μὴ πρακτέα τῷ ἐνβάσει; καὶ τὰ περὶ Πυθαγόραν τὸν Σάμιον, ὑπὸ τῶν ἐκείνου μαθητῶν συνεγράφη; ἐῶ λέγειν καὶ τὰ τῶν ποιητῶν πλάσματα, καὶ πῶς τινες τῶν παρ' αὐτοῖς δοκίμων, καὶ συμπολεμεῖν αὐτοῖς πρὸς τῶν παρ' αὐτοῖς νομισθέντων θεῶν· ἵνα μή τις τὰ μυθώδη τοῖς ἀληθέσι, καὶ τὰ μηδαμοῦ πραχθέντα τοῖς πραχθεῖσιν ἀπεικάζειν νομίσῃ. τὴν γὰρ πολυθρύλητον τοῦ θεοῦ χάριν, ἀφ' ἧς πᾶσι τοῖς ἀνθρώποις λάμψασα, καὶ ἐν οὐρανῷ καὶ ἐπὶ γῆς καὶ ἐν θαλάσσῃ, καὶ ἐν φυτοῖς, καὶ ἐν ξύλοις, καὶ ἐν ἱματίοις, καὶ ἐν νόσῳ, καὶ ἐν ὑγείᾳ, καὶ ἐν βρωτοῖς, καὶ ἐν ποτοῖς, ἀλεξιφάρμακόν τε ἡγουμένῳ, καὶ χαριζομένῳ καὶ ἐπιθυμοῦντι θεραπείαν, καὶ οἱ πεφοιτήκοτες μὲν ἴσασι, καὶ ἡμεῖς ἐν τῷ ἰδίῳ καιρῷ, προϊούσης τῆς ἱστορίας, ἐκθησόμεθα.

A Si vero Græci miraculum istud minus probauerint, multa dicere possumus, quibus nunc censemus esse supersedendum. Quanta Alexandro volenti copias Granicum flumen traijcere & bellum Dario inferre, vaticinati sunt arioli? atque hæc eorum commenta, nullam euidentem sui demonstrationem habent. Quòmodo Socratis philosophi dæmonium voce prænuntiare illi potuerat rerum non agendarum euentus? Quomodo vero quæ de Pythagora Samio ab ipsius discipulis scripta sunt? Poëtarum figmenta, ac quo pacto inter illos nonnulli fama celebres, B quosdam eorum quos deos esse existimant, vna cum ipsis militare & bellare scribant, consulto prætereo, ne quis me fabulosa cum veris, & quæ nusquam gesta, cum gestis comparare velle putet. Præpotentem autem Dei Christi gratiam ex quo inter homines ea exuberauit, & in cælo, & in terra, & in mari, & in plantis, & in lignis, & in vestibus, & in morbo, & in sanitate, & in cibo, & in potu, tutissimum præsidium, & malorum tam præsentium quàm futurorum remedium esse, experti norunt, & nos etiam in progressu historiæ suo tempore exponemus.

ΠΕΡΙ ΤΟΥ ΣΙΓΝΟΥ, ΟΥ ΕΠΟΙΗΣΕΝ ὁ βασιλεὺς Κωνσταντῖνος αὐτύπωτον ἔ ὀφθέντος αὐτῷ σημεῖου ἐν οὐρανῷ.

C *DE VEXILLO QVOD FECIT CONstantinus, in quo effigies Crucis in cælo visa.*

CAPVT V.

Ὁ δ' οὖν Κωνσταντῖνος τὸν ἔ θεώμενος ὅπλον εἰς τροπαίου σχῆμα μεταβαλών, καὶ χρυσοκολλήτοις λίθοις σεσαρμένος, εἰς δόρατός τε ἀπαρτίαιος ὑψηλοτάτου ὅπλον, ἐκδιδοῖ φέρειν τοῖς σωματοφύλαξι, τὸν τῶν γραμμάτων ἐπόχειον δηλοῦντα τῶν ἔργων λοιπὸν ἀπείζητον· καὶ τῆς ἐλπίδος οὐ διήμαρτε· θᾶττον μὲν οἷς πεφάσθαι πεδίοις, τάχυτέραν ἢ τῆς ὄψεως τὸν νίκην ἐπιδεξάμενος.

Constantinus igitur signum quod viderat, in vexillum suum transtulit, idq. auro & lapidibus pretiosis intextum, ac in longissimæ hastæ speciem efformatum, primis equitibus perferendum dedit, litterarum promissa reipsa deinceps explorare cupiens: nec spe sua frustratus est. cito enim cum credidisset ijs quæ viderat, pene citius victoria potitus est.

ΠΕΡΙ ΤΗΣ ΚΑΤΑ ΤΟΥ ΑΣΕΒΟΥΣ Μαξεντίου νίκης, ἔ ἀσεβοῦς βασιλέως Κωνσταντίνου.

D *DE VICTORIA QVAM PIVS CONstantinus ab impio Maxentio reportauit.*

CAPVT VI.

Ὁ μὲν οὖν Κωνσταντῖνος τὸν πολὺν τοῦ πολέμου κάματον τῇ πρὸ ὀφθαλμῶν ἐχόμενος, καὶ ἔ δὴ τὴν Ῥώμης κράτος ἐκ ὑφορώμενος, ἀναίμως αὐτοπαρεσκεύαστο. Μαξέντιος ἢ τὸν Κωνσταντίνου ἀλκὴν δείσας, ἔτι τε καὶ τὸ μῖσος Ῥωμαίων ὑφορώμενος· πρὸς δὲ τοὺς πλείονας διὰ τὴν ἀσωτίαν αὐτοῦ δυσβίβλητον· ἐσκέψατο δόλῳ τὸν ἐπιβουλὴν μεπλῆξαι· ὁ δὲ δόλος ἐφύετο ὧδε ὡς μηχανῆς εἶδος ἀπὸ τῆς τοιούτου συμπαγείας· τὸ μὲν δὴ φαινόμενον κάτωθεν, διαβαίνειν ὧδε τὸν Κωνσταντῖνον ἐποδεχόμενον· τὸ ἢ λανθάνον πρὸς ὧδε πλατὺ, τοῖς ἐκείνου βήμασι σωτηρίοις. διαβλῶσι δὲ μικρὸν ἔδει, καὶ τὸ μηχάνημα λέλυτο, καὶ ὁ πολέμιος ἄληπτο, πάθον ἀδόκητον ἔ ἀπωλείας τὸν τόπον λαβόν. ἀλλ' ὁ μὲν ἅτας ἐκδίδοσι ἔ ἐπιβάσεως τὸ ἡγεμονικὸν· θεία ἢ χάρις τοῖς οἰκείοις ἀφίσταται τῶν κακῶν τεχνίτην ἐμβάλλει. πρὶν δὲ Κωνσταντῖνον ἁλῶναι, φθάσας αὐτὸς ὑπαντᾷ τῇ εἰκείᾳ τέχνῃ ὁ τύραννος, καὶ αὐτὸς τυραννοκτόνος ἰδίᾳ γενόμενος,

E Si quid illustrius esset quod hoc miraculum non admitteret, sed aliquid haberet in se, quod nos nolimus dicere. Quanta Alexandro volenti copias Granicum flumen traijcere & bellum Dario inferre, vaticinati sunt arioli? atque hæc eorum commenta, nullam euidentem sui demonstrationem habent. Quòmodo Socratis philosophi dæmonium voce prænuntiare illi potuerat rerum non agendarum euentus? Quomodo vero quæ de Pythagora Samio ab ipsius discipulis scripta sunt? Poëtarum figmenta, ac quo pacto inter illos nonnulli fama celebres, quosdam eorum quos deos esse existimant, vna cum ipsis militare & bellare scribant, consulto prætereo, ne quis me fabulosa cum veris, & quæ nusquam gesta, cum gestis comparare velle putet. Præpotentem autem Dei Christi gratiam ex quo inter homines ea exuberauit, & in cælo, & in terra, & in mari, & in plantis, & in lignis, & in vestibus, & in morbo, & in sanitate, & in cibo, & in potu, tutissimum præsidium, & malorum tam præsentium quàm futurorum remedium esse, experti norunt, & nos etiam in progressu historiæ suo tempore exponemus.

Maxentius vero Constantini vires metuens, & Romanorum in se odium suspectum habens (plurimis enim ob nequitiam suam inuisus erat) dolo moliebatur insidias: dolum in ponte parabat, quem hac arte compegit: quod aperte extabat & apparebat, Constantinum recipere & transitum præbere posse videbatur: sed latebat occulte deceptionis laqueus, ad illius pedes irretiendos paratus. Nam progredi solum in eo paulum oportuit hostem, vt soluta machina captus inopinata morte in eo loco periret, atque sic ille, flumen traiecturis retia posuit. Sed diuina gratia malorum artificem, suis ipsius technis implicuit. Nam antequam caperetur Constantinus, tyrannus ipse prior progressus in sua incidit retia, & illic sui ipsius tyrannicida factus, non inutiles

tiles ipse sibi insidias in conspectu Romæ posuisse visus est; ad pontem Miluium dictum. Maxentius ipse demersus in flumen suffocatus perijt, vt merito (quemadmodum inquit Eusebius Pamphili) exclamare potuerit populus Romanus: Cantemus Domino, gloriose enim magnificatus est, equum & ascensorem deiecit in mare: adiutor & protector factus est mihi ad salutem. &, Quis similis tibi in dijs Domine? quis similis tibi glorioſus in sanctis, admirabilis in laudibus, faciens prodigia? Cum hæc aliaq. insuper his similia & germana Constantinus addidisset, omnium ducem & victoriæ auctorem Deum & vnigenitum eius filium IESVM Christum reipsa celebrans, Romã cum triumpho & celebri pompa ingreditur: omnibus confertim tam qui senatorio ordine, quàm qui alijs dignitatum ornamentis illustres erant, cum toto populo Romano, infantibus simul & mulieribus, læto oculorum obtutu & labentibus animis, tamquam liberatorem, seruatorem & beneficum patronum suum, cum faustis acclamationibus & insatiabili gaudio illum excipientibus. Ille vero insita in Deum pietate imbutus, applausu illo strepituq. populari nullo pacto elatus, sed auxilij à Deo allati sibi probe conscius, statim salutaris passionis trophæum in manu propriæ imaginis poni iubet: & cum statuam ipsius dextra Crucis signum tenentem, Romæ in loco populi frequentia maxime celebri collocarint, hanc inscriptionem his ipsius verbis Latino sermone in ea incidi mandat: Hoc salutari signo, vero fortitudinis indicio ciuitatem vestram tyrannidis iugo liberaui, & S. P. Q. R. in libertatem vindicans, pristinæ amplitudini & splendori restitui. hæc Eusebius.

Lib. 9. hist. Eccl. cap. 8.

Exod. 15.

Loco cit.

DE LICINIO A CONSTANTINO PIO missо contra tyrannum qui in Oriente erat.

CAPVT VII.

RVfinus ille Gelasius sic ait: Post hæc rogauit senatus Licinium Constantiæ sororis Constantini illius pij maritum, vt vna cum Constantino regnaret: hunc statim in Orientem contra tyrannum qui illic erat misit, salutem Christianorum qui illic erant procurans. Pius enim Imperator tantis beneficijs à Deo affectus, bonam gratiam benefico illi rependere omni studio contendit: ea erat Christianorum afflictionem quiete aliqua & remissione leuare, & alios de exilio reducere, quosdam è carcere & vinculis emittere, nonnullos cum bonis suis publicatos, in integrum restituere, & ipsorum Ecclesias instaurare: omnia vero summa cum animi alacritate fecit, ea quæ Christi sunt sapiens in omnibus: cum Christianus esset, omnia tamquã Christianus fecit, Dei quidem Ecclesias extruens, & pretiosis ornans donarijs; Gentilium vero templa dirui iubens & incendi.

ΠΕΡΙ ΛΙΚΙΝΙΟΥ ΠΕΜΠΟΜΕΝΟΥ

ὡς μὲν οὖν Εὐσέβιος Κωνσταντίνου τοῦ ἐπ' αἰσιωτέρᾳ πεφάνη.

ΟΤΙ μὲν Ρυφῖνος, ἤγουν Γελάσιος πάντα λέγει ὧδε· μετὰ πάντα Λικίνιον γαμβρὸν τυγχάνειν τοῦ θεοφιλεστάτου Κωνσταντίνου, ὅτι τῇ ἀδελφῇ Κωνσταντίᾳ, συμβασιλεύειν τῷ Κωνσταντίνῳ, ἡ Ρωμαίων ἠτήσατο σύγκλητος· ὃν πέμπει αὐτὸς ὅτι τῶν ἑῴων ἐξέπεμψε κατ' ἐκεῖνον τυράννου, τὸν σωτήριον τῶν ἐκεῖσε χριστιανῶν προμηθούμενος. διαλλαγὰς δὲ τῶν πολιτῶν διεργασάμενος ὁ θεοῦ ὁσίβιος Κωνσταντῖνος, διὰ χαρισάμενος τῷ διεργάτῃ πρόφορα ἐπαύδαζε· πάντα δὲ ἐῶν τὸν αἰτίαν τοὺς χριστιανοὺς διώκειν, καὶ τοὺς ἐν ἐξορίαις ὄντας ἀνακαλεῖσθαι, τοὺς ἐν δεσμωτηρίοις ἀφιέναι, καὶ τοῖς δημεύθεῖσι τοὺς οἴκους αὐτῶν ἀποκαθίστασθαι, πρός τε ἐκκλησίας αὐτὸν ἀποφοίτα, καὶ πάντα ἐπίσης ἐν προθυμίᾳ πολλῇ, τὰ τοῦ χριστοῦ φρονεῖν, τὰ πάντα χριστιανὸς ὤν, ὡς χριστιανὸς πάντα ἔπραττεν, ἀναιρέων τοὺς ἐκκλησίας τοῦ θεοῦ, καὶ πολυτελεῖ τιμῇ ἀναθήμασιν· ἔτι δὲ καὶ τοὺς εἰδώλων ναοὺς καθαιρῶν, καὶ πυρὶ διαφθείρων προστάττων.

ΠΕΡΙ

ΠΕΡΙ ΤΗΣ ΤΟΥ ΚΑΤΑ ΑΝΑΤΟΛΗΝ τυράννου Μαξιμίνου ἀνοίας.

ΟΜέν τι κῆ τὴν ἀνατολὴν τύραννος τὰς τοῦ θεοῦ ἐκκλησίας ἐπῄρη. ἐσφάλη δ' αὐτὸν τοιαύτη τις αἰτία, τὸ μέγεθος τῆς ἐπ' ἀξίαν αὐτῷ δοθείσης ἡγεμονίας, μή τε οἷός τε φέρειν ὢν, ἀλλὰ δι' ἀπειρίαν σώφρονος καὶ βασιλικοῦ λογισμοῦ, ἀπροκάλως τοῖς πράγμασιν ἐγχειρῶν, ἅτε ποῦ δ' ὑπερφυοῦς μεγαλαυχίᾳ τὴν ψυχὴν ἀλόγως αἰρθείς, ἤδη κῆ κατ' τῶν τῆς βασιλείας κοινωνῶν, καὶ τοῦ μάλιστα Κωνσταντίνου, τοῦ πάντα αὐτοῦ διαφέροντος ἡλικίᾳ τε καὶ τροφῇ καὶ παιδείᾳ, ἀξιώματί τε καὶ οἰκείοις, καὶ τὸ μὲ πάντων κορυφαιότατον, σωφροσύνῃ, καὶ τῇ περὶ τὸν ἀληθῆ θεὸν εὐσεβείᾳ διαλάμποντος, τολμᾷ ἄρασθαι Μαξιμῖνος θεομαχεῖσθαι, καὶ πρῶτον ἑαυτὸν τῆς ὑμῶν ἐπαναστῆσαι. ἅτε γὰρ οὐκ εὐσεβείαν μανίας, πᾶς τε σωφρονεῖν, οὐδὲ πρὸς Λικίνιον σπουδήσας, πολέμου ἄσπονδον αἴρεται. εἶτα ἐν βραχεῖ τὸ πᾶν κυκήσας, πᾶσάν τε πόλιν ἐκπερέξας, καὶ πᾶν σφετέρωθεν μυριάνδρου τὸ πλῆθος συναγαγών, ἔρχεται εἰς μάχην πρὸς Λικίνιον, κατ' τε αὐτοῦ καὶ τοῦ αὐτὸν στέλλοντος Κωνσταντίνου. ἐν δὴ συμβαλὼν εἰς χεῖρας, ἔρημος τῆς ἐκ θεοῦ καθίστατο βοηθείας· ἐξ αὐτοῦ τῆς νίκης ἁπάντων μόνῳ θεοῦ προνοηθείσης τῷ τότε κρατοῦντι Κωνσταντίνῳ. δειλλανοι μὲν πρῶτα τὸ ἱερὸν ᾧ ἐπεποίθει ὁπλιτικὸν πλῆθος ἐγκαταλείπουσιν· τῶν τε ἀμφ' αὐτὸν δορυφόρων γυμνωθείς, ἁπάντων ἔρημον αὐτὸν καταλελοιπότων, τῷ τε κρατοῦντι προσαφιγμένων, ὑποκλὺς ὁ δείλαιος εἰς τὰ χαμαὶ τὸν ἐπ' αὐτῷ βασιλικὸν κόσμον δειλῶς ἐκδυσάμενος καὶ αἰσχρῶς δραπέτης, ὑποδύεται τὸ πλῆθος, καὶ ἔνθα μὲν διαδιδράσκει, κρυπτόμενός τε ἀνὰ τοὺς ἀγροὺς καὶ τὰς κώμας, μόλις τῶν πολεμίων τὰς χεῖρας διέφευγεν, τὸ τῆς σωτηρίας αὐτῷ προμηνύμενος. ἔρημος αὐτοῖς εὖ μάλα πιστὸς ἐκ ἀληθεῖς τοὺς θείους δορυφόρους ἔσεσθαι ἐνόμιζεν, ἐν οἷς ἔφη· ἐ σώζεται βασιλεὺς διὰ πολλὴν δύναμιν, καὶ γίγας ἐ σωθήσεται ἐν πλήθει ἰσχύος αὐτοῦ· ψευδὴς ἵππος εἰς σωτηρίαν, ἐν ᾧ πλήθει δυνάμεως αὐτοῦ ἐ σωθήσεται. ἰδοὺ οἱ ὀφθαλμοὶ κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν, τοὺς ἐλπίζοντας ἐπὶ τὸ ἔλεος αὐτοῦ, ῥύσασθαι ἐκ θανάτου τὰς ψυχὰς αὐτῶν. ὁ δ' δυσσεβὴς ἀθρόᾳ θεοῦ πληγῇ μάστιγι, ἐν ἀδύτοις πολέμου συμβολῇ καταστρέφει τὸν βίον. γίνεται δ' αὐτοῦ τὸ τέλος καταστροφῆς, ἀχ οἵα κρατηθεὶς πολεμάρχαις ὑπὸ λῃστῶν καὶ γοητείαν πολλάκις αἰσθησόμενος, ἐν πολέμῳ τῷ ἐκλεῖ πολιτῶν ἀθρόως ὑπομεῖναι ἔοικεν· ἀλλὰ γὰρ ἅτε τις δυσσεβὴς καὶ θεομάχος τῆς ἀθεμίτου ἕνεκα τοῦ θεοῦ πρὸς τοῦ πάλαι σωτηρίας, εἶναι μέσον αὐτὸς καὶ κρυπτόμενος, τῷ περιόντι πυρὶ ὑπεκκαυθεὶς ἀθρόως θεοῦ πληγῇ μάστιγι· ὡς ἀληθῶς δεινῆς καὶ περιωδύνοις ἐλαυνόμενος, πρὶν ἢ καταπεσεῖν, λιμῷ τε Διαφθαρῆναι, πάσης αὐτοῦ ὅλας ἀσαρκίας τε καὶ ἰσχνότητος περὶ κατατηκέσθαι· ὡς Διαφθαρῆναι τὸ μὲν πᾶν εἶδος τῆς πάλαι μορφῆς ἀφανισθῆναι,

DE MAXIMINI ORIENTIS tyranni dementia.

CAPVT VIII.

ORientis ille tyrannus Dei Ecclesias interea depopulabatur. Decepit ipsum huiusmodi causa: magnitudinem imperij quod ei supra meritum obtigerat, ferre atque sustinere non poterat, sed honesti regijq. ingenij expers, inepte & perperam res gerebat: graui atque intolerabili arrogantia in omnibus rebus elatus, etiam contra Imperij socios, maxime vero contra Constantinum (qui rebus omnibus illi longe
B antecellebat, genere, educatione, institutione, dignitate, & prouidentia, quique, quod omnium caput est, animi moderatione & vera erga Deum pietate præfulgebat) audere quæuis & attentare animum induxit, & in honoribus votisq. publicis sese primo loco renuntiare: mox stultitiam in furorem vertens, fœdera cum Licinio pacta rupit, ac bellum nullis inducijs dirimendum concitauit. Postremo cum breui omnia miscuisset, totamq. ciuitatem turbasset, atque confeciisset exercitum decem millium virorum, exit ad pugnam, tam contra Licinium ipsum,
C quàm qui illum miserat Constantinum. Sed manus conferens, diuina ope destituitur, victoria tunc ab ipso vno omnium Deo, victori Constantino subministrata. Primum sceleratus ille eam armatorum militum manum, cui confidebat plurimum, amisit: mox satellitum præsidio nudatus, & ab alijs omnibus, qui relicto illo ad victorem confugerant, desertus, clam discessit miser: & regium ornatum, qui parum sane illum decebat, timide simul & iracunde & muliebriter exuens, multitudini sese immiscet: fuga deinde elapsus, & in agris vicisq. latitans, vix hostium manus euitauit, saluti suæ consulens. Atqui inde reipsa
D ostendere licet, certa admodum veraq. esse diuina oracula, in quibus dicitur: Non saluatur Rex per multas copias suas, & gigas non saluabitur in multitudine fortitudinis suæ: fallax equus ad salutem: in abundantia autem virtutis suæ non saluabitur. Ecce oculi Domini super metuentes eum, & in ijs qui sperant super misericordia eius, vt eruat à morte animas eorum. Porro impius ille repentina Dei plaga percussus in secunda belli conflictatione occumbit, alium vitæ exitum sortitus, quàm qui ducibus bellicosis contingere solet, qui pro virtute & pro amicis ac familiaribus fortiter se gerentes, fidenti animo glorioſam mortem oppetunt. Ille vero
E impius & Dei aduersarius interea dum exercitus suus in armis staret, ipse domi moratus, intra parietes latitans debitas luit pœnas, inopinato Dei flagello percussus: sic vt graui dolore, & acerbo cruciatus sensu agitatus, prius quàm occideret, dira fame conficeretur: eius etiam caro vniuersa, ardore cælitus inuecto & non conspicuo intabesceret, sic vt diffluens, pristinæ formæ effigies tota deleretur, exiccaren-

tur

Psal. 32.

tur ossa, & tamquam simulacrum quoddam longinquitate temporis exhausti attenuatumq. relinqueretur: ita vt qui præsto aderant, eius corpus nihil aliud esse existimarent, quàm sepulchrum animæ, quæ in eo iam mortuo & plane putrido defodiebatur. æstu porro intimas adhuc medullas vehementius perurente, exilierunt ei oculi, & è suis sedibus excidentes cæcum reliquerunt: qui post hæc ægre spiritum ducens Domino confitetur, mortemq. inuocat: ad extremum confessus se ista propter amentiam, qua contra Christum vti consueuit, merito perpeti, animam emittit.

A ναι, ξηρὸν δ' αὐτὸν μόνον ὀστέον γεγονέναι, οἷόν τι μνημεῖον ψυχῆς καταπελεθομένου εἴδωλον ὑπολαμβάνειν· ὡς μηδὲν ἄλλο τι νομίζειν τοὺς παρόντας, ἢ τάφον αὐτοῦ τῆς ψυχῆς γεγονέναι τὸ σῶμα, ἤδη νεκρῷ καὶ σαπρῶς διαρρέοντι καταφυγμένης· σφοδρότερον δ' ἔτι μᾶλλον τῆς θέρμης αὐτὸν ἐκ βάθους μυελῶν καταφλεγούσης· σκοπιὰν δ' αὐτοῦ τὸ ὄμμα, καὶ τῆς ἰδίας λήξεως διαπεσόντα πρὸν αὐτὸν ἀφεῖσαι· ὁ δ' ἀεὶ τύπτοις αἰκιζόμενος, αὐθολογούμενος τῷ κυρίῳ θάνατον ἐπικαλεῖν, καὶ τὸ πανύστατον ἐκδίκως πάντων τῆς πρὸς Χριστὸν παροινίας ἕνεκα παντάπασιν ὁμολογήσας, ἀφίησι τὰν ψυχλάν.

B

DE ECCLESIARVM *instauratione.*

CAPVT IX.

CVM ad hunc modum Maximinus, inter reliquos pietatis hostes longe deterrimus, è medio sublatus esset: Ecclesiæ, gratia Dei omnipotentis, ab ipsis fundamentis instaurari cœperunt: & Christi verbum, ad gloriam Dei rerum omnium moderatoris efflorescens, maiorem quàm antea recuperauit libertatem. Hæc in nono libro Ecclesiasticæ historiæ scripsit optimus ille Eusebius Pamphili: ex illius enim & aliorum laboribus, vt supra dixi, summa capita decerpens, præsentem hunc libellum qua possum breuitate contexo, summo studio festinans sermonem deducere ad summum illũ, illustrem, sanctum & diuinum montem Apostolicæ illius & laudabilis Synodi sacerdotum Dei, quæ Nicææ fuit: maxime cum Prophetam velut manu prehendentem & hortantem videam: Venite, inquit, ascendamus ad montem Domini, & ad domum Dei Iacob: & annuntiabit nobis viam suam, & ambulabimus in ea. ex Sion enim exibit lex, & verbũ Domini ex Hierusalem. Vere enim Sion & Hierusalẽ, & mons Domini altissimus, & domus Dei Iacob, est diuinus ille orthodoxorum Dei sacerdotum cœtus, in Spiritu sancto consultantium, & docentium per scripturas Propheticas, Euangelicas, & Apostolicas, verbum vitæ, hoc est, Filium Dei: nempe quòd vere increatus sit secundum naturam suæ diuinitatis, non creatus, quemadmodum contra illum blasphemauit Dei hostis & impius ille Arius: quòd eiusdem naturæ & substantiæ sit cum Patre qui eum ante omnia sæcula genuit: quòd denique & Spiritus sanctus eiusdem pariter diuinitatis & essentiæ sit cum Patre & Filio, manifestissime ostenderunt. Et vere hic ille altus Dei mons nobis supra fuit (quemadmodum & antea declarauit sermo ab ipso Domino per Apostolos nobis traditus, & nunc per ipsius sacerdotes Nicææ congregatos expressis testimonijs clare explicatus) veneranda illa & sancta Fidei regula, de qua clarius, iuuante Deo, progrediente longius sermone à nobis differetur. Sed ad propositum.

Esai. 2.

C

D

E

ΠΕΡΙ ΤΗΣ ΤΩΝ ΕΚΚΛΗΣΙΩΝ *ἀνακτίσεως.*

Ὅτε δὴ τὰ Μαξιμίνε ἐκποδὼν ἦρται, ἐς δηλοίτων τῶν τῆς θεοσεβείας ἐχθρῶν ἁπάντων χείρισε ἀναιρεθείς, τὰ μὲν τῆς τῶν ἐκκλησιῶν ἀνακτίσεως ἐκ θεμελίων χάριτι θεοῦ παντοκράτορος ἠρείρετο· ὅτι τοῦ Χριστοῦ λόγος εἰς δόξαν τοῦ τῶν ὅλων θεοῦ δημιουργοῦ, μείζονα τὴν ἔμπροσθεν ἀπολαμβάνει παῤῥησίαν. τοῦτο ἐν ἑνὶ τόμῳ τῆς ἐκκλησιαστικῆς ἱστορίας ὁ πάντα ἄριστα συντάξας ὁ Παμφίλου Εὐσέβιος. τῶν δὲ αὐτοῦ πόνων, ὡς αὐτόθεν μοι εἴρηται, καὶ τῶν ἄλλων τὰ ἀναλίσκειν πειρώμενος, ἓν βιβλιδίον τόδε βραχέων ἐγχαράττω τὴν συντάξιν πλείστην ὅσην σπουδὴν τὸν περὶ τοῦ λόγου πειρώμενος δηλῶσαι τὸ ὑψηλὸν καὶ λαμπροφανὲς ἅγιον ἐκ θείου ὄρους τῆς ἁγίας Νίκαιας δογματικῆς ἐκκλησίας τοῦ θεοῦ ἱερέων συνόδου· ὁρῶν μάλιστα τὸν προφήτην κατανεύοντά μοι τῇ χειρὶ καὶ παρορμῶντα· διότι φησὶν, ἀναβῶμεν εἰς τὸ ὄρος κυρίου, καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ιακὼβ, καὶ ἀναγγελεῖ ἡμῖν τὰς ὁδοὺς αὐτοῦ, καὶ πορευσόμεθα ἐν αὐτῇ· ἐκ γὰρ Σιὼν ἐξελεύσεται νόμος, καὶ λόγος κυρίου ἐξ Ιερουσαλήμ. ἀληθῶς γὰρ Σιὼν ἡ Ιερουσαλὴμ, καὶ ὄρος κυρίου ὑψηλότατον, ἡ οἶκος τοῦ θεοῦ Ιακὼβ ὁ θεῖος ἐκεῖνος τῶν ἁγίων θεοῦ ὀρθοδόξων ἱερέων ὅμιλος, πνεύματι ἁγίῳ διαπεψαμένων καὶ θεοπνεύστων διὰ τε γραφῶν προφητικῶν καὶ εὐαγγελικῶν καὶ ἀποστολικῶν περὶ τοῦ λόγου τῆς ζωῆς, τοῦτ' ἔστι τοῦ υἱοῦ τοῦ θεοῦ, ὡς ἀληθῶς ἄκτιστος τῇ τοῦ θεότητος φύσει, καὶ ἐκ πατρὸς· καθὼς ὁ θεομάχος καὶ ἀσεβέστατος κατ' αὐτοῦ ἐβλασφήμησεν Ἄρειος καὶ ὅτι τῆς αὐτῆς οὐσίας, ἧς ἐστὶν ὁ γεννήσας αὐτὸν πρὸ τῶν αἰώνων ἀπάντων ἀρχὴ πατὴρ, καὶ τοῦ αὐτοῦ χαρίσματος. ὁμοίως δὲ καὶ τὸ πνεῦμα τὸ ἅγιον τῆς αὐτῆς θεότητος καὶ οὐσίας, ἧς ὁ πατὴρ καὶ ὁ υἱός, ἀφίσται ἐδείχθη. καὶ ἀληθῶς ὑψηλὸν ὄρος θεοῦ, πόθεν ἡμῖν· καθὼς προεδήλωσεν ὁ λόγος περὶ αὐτοῦ τοῦ κυρίου, διὰ τῶν ἁγίων ἀποστόλων ὁδηγῶν, καὶ νῦν διὰ τῶν αὐτοῦ ἱερέων τῶν Νικαίων γραφικαῖς μαρτυρίαις τῆς τοῦ θεοῦ χάριτος πεποίηκε ὁ λόγος, ἀλλ' ὅπῃ τῷ προκειμένῳ ἡμῖν τῆς ἐκκλησιαστικῆς

σίας ἡμᾶς ἐπανέλθωμεν, ἐπιλαβόντες τὸ πρὸ τῆς τοῦ Βασιλέως ἡτῦ, εἰς τὸν αὐτὸν λαὸν ἀπηδήσεως, καὶ τῆς τῶν τυράννων καθαιρέσεως. Διὰ τοῦτο καὶ ἡμεῖς αὐτὸν τὸν θεοφιλῆ Κωνσταντῖνον τὸν Βασιλέως· λέγω δὲ αὐτὸν ἀρχαίως ἐπιτυχόντα τῆς κατὰ τὸν ἀνθρωπίνην αὐτοῦ ἐκκλησίαν, ὁ μόνος μέγας κύριος, ὁ ποιῶν θαυμάσια μεγάλα μόνος, καὶ ἀντιχρίσας, ὧν οὐκ ἔστιν ἀριθμὸς, ὁ ἀλλοιῶν καιροὺς καὶ χρόνους, μεθιστῶν Βασιλεῖς καὶ καθιστῶν, ἐγείρων ἀπὸ γῆς πτωχὸν, καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα· καθίλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς· πλουτοῦντας ἐνέπλησεν ἀγαθῶν, καὶ πλουσίους ἐξαπέστειλε κενούς, καὶ βραχίονας ὑπερηφάνων συνέτριψεν· ὁ θαυματουργὸς, ὁ μεγαλουργὸς, ὁ τῶν ὅλων δεσπότης, ὁ τοῦ σύμπαντος κόσμου δημιουργὸς, ὁ παντοκράτωρ, ὁ παράδοξος, ὁ εἷς καὶ μόνος θεός· ᾧ τὸ καινὸν ᾆσμα ἀναπέμπωμεν, πεποιθότες τῷ παντὶ θαυμάσια μεγάλα μόνῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, τῷ πατάξαντι βασιλεῖς μεγάλους, καὶ ἀποκτείναντι βασιλεῖς κραταιούς. ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. ὅτι ἐν τῇ ταπεινώσει ἡμῶν, ἐμνήσθη ἡμῶν ὁ κύριος. ἐφ' οἷς ἅπασιν ἀνυμνοῦντες μὴ ἀφιλοκάλως ἔχωμεν τὸν τοῦ ὅλων θεὸν, καὶ τὸν τούτου μονογενῆ υἱὸν Ἰησοῦν Χριστὸν τὸν κύριον ἡμῶν, τὸν σὺν τῷ πατρὶ πάντων ἡμῖν τῶν ἀγαθῶν αἴτιον, τὸν τῆς θεογνωσίας αὐτοῦ διδάσκαλον, τὸν τῆς εἰς αὐτὸν ὁσιβείας διδάσκαλον, τὸν τῶν ἀσεβῶν ἐλεγκτὴν· τὸν τυραννοκτόνον· τὸν δὲ βίου διορθωτὴν, τὸν τῶν ἀπογνωσμένων σωτῆρα Ἰησοῦν, ἐν ᾧ σὺν πατρὶ καὶ ἁγίῳ πνεύματι πάντες δοξάζομεν· ὅτι δὴ μόνος, οἷα παναγάθου πατρὸς μονογενὴς ὑπάρχων παναγαθὸς πᾶς, ἐν βουλῇ τῆς πατρικῆς, καὶ ἑαυτὸν, καὶ τοὺς ἁγίους πόνους φιλανθρωπίας τῶν κάτω που κειμένων ἐν φθορᾷ τὸν σωτήριον ἡμῶν προμηθούμενος, εὖ μάλα προθύμως τὸν ἡμέτερον ὑποδὺς φύσιν, καθάπερ τις ἄρχων ἰατρὸς τὰς ἀσθενείας ἡμῶν ἀναλαβὼν, καὶ τὰς νόσους φέρων, καὶ τύπτων καὶ αἰῶν σωτήριον καὶ ζωὴν τῷ τῶν ἀνθρώπων καταρχόμενος γένει. ὃς δὴ βασιλεὺς βασιλέων, καὶ τοῦ ἰδίου λαοῦ αἰῶν προμηθούμενος, τὸν αὐτοῦ φίλον καὶ θεράποντα ἴδιον Κωνσταντῖνον, τοῖς τῆς εἰς αὐτὸν δυσβείας καὶ πίστεως ἄπαλοις φρένας, καὶ τῶν ἀσεβῶν τυράννων, τοῦ τε καὶ Ῥωμίου Μαξεντίου, καὶ τοῦ καὶ τὴν ἀνατολὴν Μαξιμίνου ἀναιρήσεων· οὓς δὴ αὐτὸς αἰτίλων, φαιδρὰν καὶ βαθεῖαν εἰρήνην τῷ οἰκείῳ λαῷ δεσποδίδωκεν.

A Ecclesiasticæ historiæ argumentum reuertamur, repetentes ea quibus Deus populo suo subuenerit, & tyrannos è medio sustulerit per dilectum seruum sunm Imperatorem Constantinum: quã per eumdem pacem conciliauerit omnibus in toto orbe Ecclesijs. Solus magnus Dominus, qui facit mirabilia magna solus, & inscrutabilia, quorum non est numerus: qui occasiones & tempora commutat: qui deponit reges & constituit: suscitans à terra inopem, & de stercore erigens pauperem: deposuit potentes de sede, & exaltauit humiles à terra: esurientes impleuit bonis, & diuites dimisit inanes, & brachia superborum contriuit: qui est rerum admirabilium opifex, qui magnarum architectus, qui vniuersarum Dominus, qui totius mundi fabricator, qui omnipotens, totus bonus, vnus & solus Deus. cui nouum canticum cantemus, obsequentes ei qui facit mirabilia magna solus, quoniam in sæculum misericordia eius: ei qui percussit reges magnos, & occidit reges fortes, quoniam in sæculum misericordia eius: quia in humilitate nostra recordatus est nostri Dominus. Ob hæc omnia numquam desinamus celebrare vniuersorum Deum, & vnigenitum eius filium IESVM Christum, dominum nostrum, illum cum Patre omnium bonorum nobis auctorem, diuinæ cognitionis interpretem, veræ erga ipsum pietatis magistrum, impiorum euersorem, interfectorem tyrannorum, vitæ nostræ moderatorem, & nostrum omnium, cum reiecti & repudiati essemus, saluatorem IESVM, vno omnes ore, vnoq. corde celebremus: quòd solus tamquam optimi Patris optimus Filius, paterna sua ipsius & Spiritus etiam sancti clementia, saluti nostræ, cum in peccatorum corruptione & sordibus iaceremus, prospicere cupiens, naturam nostram libenter induerit: & tamquam optimus medicus, infirmitatem nostram subleuans, & morbos auferens, tunc & semper salutem & vitam nostro generi restituerit. qui Rex regum populi sui curam agens, dilectum seruum suum Constantinum pietatis erga se & Fidei armis munitum, in impios tyrannos, Maxentium Romæ, & Maximinum in Oriente concitauit: quibus per illum è medio sublatis, summam & tranquillam pacem populo suo reddidit.

Psal.135. Esa.lib.10. init.cap.4. Psal.135. Iob 5. Psal.112. Luc.1.

Psal.135.

ΠΕΡΙ ΤΗΣ ΛΙΚΙΝΙΟΥ ΚΑΚΟΤΡΟΠΙΑΣ.

DE PRAVIS LICINII MORIBVS.

CAP. X.

Ὅτι δὲ οὐδὲ ἄρα, φησὶν ὁ Παμφίλου Εὐσέβιος, τῷ μισοκάλῳ φθόνῳ, τῷπερ φιλοπονήρῳ δαίμονι φορητὸς ἡ τῶν ὁρωμένων θέα· ὥσπερ οὖν οὐδὲ Λικινίῳ μεταστάντι ἐπέτυχεν αὐτάρκη πρὸς σωφρονισμὸν τὰ τῆς ἔμπροσθεν διεληλυθυίας τυράννοις συμβεβηκότα· ὡς εὖ φερομένης αὐτῷ τῆς ἀρχῆς, τῆς βασιλέως μεγάλου Κωνσταντίνου δεσποτείας τε καὶ συγγενείας ἀξιω-

VErum neque inuido probitatis hosti (inquit Eusebius Pamphili) omnisq. impietatis fautori diabolo, harum rerum spectaculum tolerandum videbatur: neque itidem Licinio velut iam mutato, ea quæ tyrannis prioribus obtigerant, satis exempli ad modestiam & animi moderationẽ excolendum dederunt. Qui cùm imperio prospere frueretur, & secundus in honore post Imperatorem Constantinum magnum obtineret, & coniunctione atque affinita-

lib.10.cap.8.

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te eius dignus habitus esset: relicta tamen præclarorum hominum imitatione, perditos impiorum tyrannorum mores æmulatus est: & quorum miserum vitæ exitum oculis conspexisset, eorum perditam mentem sequi maluit, quàm in præstantioris viri amicitia atque proposito perseuerare. Inuidia enim contra Constantinum, à quo plurima beneficia accepit, inflammatus, pestiferum & crudele bellum illi infert: non naturæ leges reueritus, non iurisiurandi, non sanguinis, non fœderum recordatus. Constantinus enim tamquam optimus princeps, quo in eum clara veræ beneuolentiæ indicia ostenderet, suam ipsius affinitatem illi non inuidit, illustres nuptias
Idem. sororis illi non denegauit. & post pauca: Sed impius iste Licinius contraria his admittere, omnes machinas quotidie contra præstantiorem excogitare, omnes insidiarum vias inuestigare cœpit, vt pro summis beneficijs maleficia penderet. quibus hæc insuper addit: Verum Deus Constantino (inquiens) amicus fuit, curator eius & custos, qui insidias in occulto & tenebris ei à tyranno comparatas, in lucem produxit atque patefecit. Tanta igitur sunt & tam sancta pietatis arma, vt non solum ad depulsionem hostium, sed ad salutis etiam nostræ propugnationem satis præsidij habeant: quibus sanctissimus Imperator noster præclare septus, multiplices & callidas execrabilis hostis insidias diuino auxilio effugit. Licinius deinde vbi clandestinos conatus suos neutiquam ex animi sententia succedere vidit (Deus enim omnem dolum ac fallaciam pio Imperatori aperuerat) nec posset amplius facinus suum celare, bellum palam mouet: ac dum cum Constantino bellum suscipere constituit, iam etiam contra vniuersorum Deum Constantini custodem, quemq. norat Constantinum colere, aciem instruere instituit: & ab eo tempore pios homines imperio suo subditos misere vexauit. & post alia quædam: Modus autem & ratio cædis qua eos perdere constituit, peregrina fuit, & antea numquam vlla sæculorum memoria audita: ceterum eas, quæ prope Amasiam sunt, & reliquas Ponti ciuitates, quantis malis affligi iussit, omnem etiam exuperantiam crudelitatis superât. Illic ex Ecclesijs Dei alias deiecit & solo adæquauit, alias occludi iussit, ne quisquam eorum qui eas frequentare consueuerant, eo commearet, neve debitos cultus & vota Deo redderet: non enim pro se illa fieri existimabat (quomodo enim aliter cogitare potuit qui Deum odit? praua conscientia illud secum ipse reputans,) sed nos pro Imperatore pio Constantino omnia exequi, & Deum placare persuasum habuit. Hac itaque opinione concitatus, omnem furoris sui impetum in nos intorquere statuit. & paulo post: Multi Episcoporum sine causa abripiebantur ad supplicium, & puniebantur tamquam sicarij, qui nihil mali commiserunt: nouum mortis genus subierunt: corpora eorum primum gladio in multas particulas dissecabantur, deinde post crudele illud & horrendum spectaculum in altos maris gurgites quo à piscibus deuorarentur abijciebantur. his accessérant

A ἡξιωμένος, μιμήσεως μὲν τῆς τῶν καλῶν ἀπελιμπάνετο· τῆς δὲ τῶν ἀσεβῶν τυράννων μοχθηρίας ἐζήλωτὴν κακοτροπίαν· ἐφ' οἷς δὴ βίᾳ τὸν καπηρυφὸν ἐπεδέν αὐτῆς ὀφθαλμοῖς, τούτων ἔπεσθαι τῇ γνώμῃ μᾶλλον, ἢ τῇ τοῦ κρείττονος φιλίᾳ τὸ ἄμφω ἐμμένειν ἠβούλετο. διαφθαρεὶς γὰρ τὴν παιδικὴν ἡλικίαν τῷ πανδεινοτάτῳ πολέμῳ δυσμαχῆ καὶ δεινότατον πρὸς αὐτὸν ἐκφέρει, ἀ φύσεως νόμων φεισάμενος, ἀχ ὁρκωμοσιῶν, ἀχ αἵματος, ἀ συνθηκῶν μνήμην ἐν διανοίᾳ λαβών. ὁ μὲν γὰρ αὐτῷ, οἷα πατρὶ ἄριστος βασιλεύς, ἀνοίας τε ἔχων ἀληθοῦς σύμβολα, συγγνώμης δ' οὐκ ἐφθόνησε· γάμων τὸ λαμπρῶν ἀδελφῆς μετουσίαν οὐκ ἀπηρνήσατο. καὶ μεθ' ἕτερα· ἀλλὰ τούτοις τὰ αἰσιώτατα Λικίνιος διεπράξατο, παντοίας ὁπωσοῦν καὶ τοῦ κρείττονος μηχανὰς ἀπατηχώμενος ὁ μιαρώτατος, πάντας τὰ ἄριστα βουλῆς τρόπους, ὡς ἂν κακοῖς τὸν ἀνίκητον ἀμείψηται. οἷς ἐπιλέγει· τῷ δὲ ἱερὰ ὁ θεὸς φίλος, κηδεμὼν δὲ φύλαξ, τῷ Κωνσταντίνῳ, λέγων, ὃς αὐτῷ πᾶς ὁ λανθάνων καὶ σκότῳ μηχανωμένας ὑπὸ τοῦ τυράννου ἐπιβουλὰς εἰς φῶς ἄγων διήλεγχε· τοιοῦτον ἀληθῶς τὸ μέγα τοῦ θεοσεβὲς ὅπλον πρὸς ἅμιλλαν μὲν ἐχθρῶν, οἰκείας δὲ φυλακὴν σωτηρίας ἰσχύει. ᾧ δὴ πεφραγμένος ὁ θεοφιλέστατος ἡμῶν βασιλεὺς Κωνσταντῖνος, τῇ σὺν θεοῦ βοηθείᾳ, πᾶς ἁ δυσωνύμου πολυπλόκους ἐπιβουλὰς διεδίδρασκεν. ὁ δὲ τύραννος τὴν λανθάνουσαν ἀδόλῳ ὡς ἀδαμῶς εἰσέρα κατὰ γνώμην χωροῦσαν, τοῦ θεοῦ πάντα δόλον τε καὶ ῥᾳδιουργίαν τῷ θεοφιλεῖ βασιλεῖ καταφέροντος, οὐκ ἐπ' οἴοις τ' ὢν ὑπερβάλλεσθαι, ἀφανῆ πόλεμον αἴρεται. ὁμόσε δὴ τῷ Κωνσταντίνου πολεμίοις Μαγεῦσι, ἤδη καὶ κατὰ τοῦ θεοῦ τῶν ὅλων ὡς θρασυτάτου Κωνσταντίνου, ὃν ἠπίστατο σέβειν αὐτὸν, ὡς ἀπιθέσθαι ὥρμηται· κἀπτόμενος τοὺς ὑπ' αὐτῷ θεοσεβεῖς ἠλαύνει. κἀ μεθ' ἕτερα· καὶ ὁ τρόπος ἦν τοῦ κατ' αὐτῶν φόνου ξένος τις ἰδεῖν, καὶ οἷος οὐδὲ πώποτε ἠκούσθη. τὰς γὰρ περὶ τὴν Ἀμάσειαν κατὰ τὰς λοιπὰς ἅπαντα πόλεις ἔστιν ὅσας κακοῖς πλείοσι κατεσείσατο, πᾶσιν ὑπερβολὴν ὠμότητος ὑπερηκόντισεν. ἐν δὲ τοῖς ἐκπλήκτοις ἦν, αἱ μὲν ἐξ ὕψους εἰς ἔδαφος αὖθις κατέρριπτον, πᾶς ἂν δοκιμεῖος ἐπίλοιτο, ὡς αὐ μὴ σωφρονεῖν τις τὰ εἰωθότα, μηδὲ τῷ θεῷ τὰς ὀφειλομένας λατρείας ἐν δίκαις ἀποδιδῶσι. σωπηλοῖς γὰρ ἀχ ἥκιστα ὑπὲρ αὐτοῦ πώποτε· πῶς γὰρ οἷόν τε ἐν τοῦτο ἐννοεῖν τὸν μισόθεον Φαύλῳ σωφρονοῦντα λογιζόμενος· ὑπὲρ δὲ Κωνσταντίνου τοῦ θεοφιλοῦς βασιλέως πρᾶξαι ἡμᾶς, καὶ τὸν θεὸν ἱλεοῦσθαι ἐπίστο. ὅθεν ἐκ πάντων προορμηθεὶς, τὸν θυμὸν κατ' ἡμῶν ἀπεσκήψει. καὶ μετ' ὀλίγα· καὶ δὴ ἀπήγοντο πολλοὶ τῶν ἐπισκόπων καὶ ἐσφάζοντο ἀποφάσεως, ὁμοίως τοῖς μιαιφόνοις οἱ μηδὲν ἠδικηκότες, καὶ ποτὲ μὲν ὑπομένοντες πλῆθος, ξίφει τὸ σῶμα εἰς πολλὰ τμήματα κατακερματούμενοι, ἐκ μέσης τῶν ἀπηνεστάτων καὶ φερεκτοτάτων θηρίων, τοῖς τῆς θαλάσσης βυθοῖς, τοῖς ἰχθύσιν εἰς βορὰν ἐρρίπτοντο. φυγαὶ δὲ αὖθις

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αὖθις ἅπὶ τούτοις τῶν θεοσεβῶν ἁπάντων ὁμοῦ αὐ- A ferant piorum omnium fugæ, virorum pariter &
θρῶν καὶ γυναικῶν σὺν νηπιοθῇ νηπίοις ἐγίνοντο· καὶ mulierum atque etiam infantium: & ex Dei ser-
πάλιν ἀγροὶ, ἐ πάλιν ἐρημίαι, νάπαι τε καὶ ὄρη τοὺς uis alij in agros, nonnulli in solitudine, quidam
ἔ χειρὸς θεράποντας ὑπεδέχοντο, κ᾽ πάντων ἀσε- in siluas sese abdiderunt, cùm æque omnibus
βεστάτων ἔ δυσσεβὴς ἦρε πόλεμον. ἐ μ᾽ βραχέσι nefarius ille bellum indixisset. Et paucis interie-
σὶ μὴ πάσχειν τὸ μέλλον ἐσπευδε σφαλεῖσιν ὁ τῶν ὁι- ctis: Nisi Deus seruorum suorum propugnator Cap. 9.
κείων ψυχῶν ὑπέρμαχος θεὸς, ὡς ἐν βαθεῖ σκότῳ celerrime quod futurum erat præuertisset, &
καὶ νυκτὶ ζοφωδεστάτῃ φῶς τι μέγαν ἀθρόως, καὶ Constantinum famulum suum tamquam lucis
σωτῆρα τοῖς πᾶσιν ἐξέλαμψε τὸν αὐτοῦ θεράποντα quoddam splendidum iubar in obscuris tenebris
Κωνσταντῖνον ὑψηλῷ βραχίονι, χειραγωγήσας δὲ χειρὶ & caliginosa nocte repente ostendisset, & velut
κραταιᾷ· τούτῳ μὲν οἷα ἄρωγὴν ἐξ ἀέθλων liberatorem excitasset omnibus, & excelso bra-
καρπὸν εὐσεβείας ἐπάξιον τρόπαια κ᾽ τῶν ἀσεβῶν chio ac generosa manu duxisset: cui quidem tro-
παρεῖχε νίκης, τὸν δὲ ἀλιτήριον αὐτοῖς συμβούλοις B phæa victoriæ contra impios, quasi fructum ip-
ἅπασι καὶ φίλοις ὑπὸ τοῖς Κωνσταντίνου καὶ πρώτου sius pietati debitum cælitus largitus est. Sacri-
κατέβαλεν, ὁ Κωνσταντίνου κ᾽ πάντων ἡμῶν θεός. ὡς legum autem illum vna cum consiliarijs omni-
γὰρ εἰς ἔσχατα μανίας τὸ κατ᾽ αὐτὸν ἤλασεν, οὐκ ἔτ᾽ bus & amicis sub Constantini pedibus prostra-
ἀνεκτὸν εἶναι λογισάμενος βασιλεὺς Κωνσταντῖνος ὁ uit, Constantini & nostrum omnium Deus.
τῷ θεῷ φίλος, τ᾽ ἔμφυτον σώφρονα κ᾽ ἀνεβᾶ συναγα- Nam vbi eius insania ad extremam progressa est
γὼν λογισμὸν, καὶ τὸν ἐπ᾽ ἀρετὴν ἔ δικαίᾳ τρόπον φι- amentiam, Imperator Deo charus non amplius
λανθρωπίᾳ κεκραμένος, ἐπαμυνῶν κεῖνα τοῖς ferendum putauit, sed insita sibi & modesta ani-
ὑπὸ τῷ τυράννῳ παλαιπωρουμένοις, ἔ τ᾽ γε πλεῖστον mi ratione piaq. rem reputans, atque seueram
ἀνθρώπων ἦρος, βραχεῖς λυμεῶνας ἐκποδὼν ποιη- iuris regulam cum humanitate & clementia tem
σόμενος, ἀνασώσασθαι ὡρμᾶτο· μόνῃ γὰρ φιλανθρω- perans, eos qui tyrannidis iugo opprimebantur,
πίᾳ χρωμένῳ ἔ φιλανθρωποτάτου βασιλέως Κων- iuuandos censet, atque paucis nefarijs è medio
σταντῖνος τὸν σὺν τούτῳ χρόνον, καὶ τὸν ἀ συμπαθείας sublatis, multos mortales incolumes seruare
ἄξιον ἐλεῶντος, τῷ μὲν δυσσεβεῖ αὐτοῦ ἐγίνετο πλέον properat. Nam cum antea Imperator huma- C
ὀδύνη, τ᾽ κακίας ὧν ἀπαλλαττομένῳ, αὔξοντι δ᾽ μᾶλ- niissimus sola clementia vsus fuisset, & misera-
λον τὸν κ᾽ τῶν ὑποχειρίων ἐθνῶν λύπαν· τοῖς δὲ tus esset nulla commiseratione dignum, impio
κακουμένοις ἀδημία μὲν σωτηρίας ἐλπὶς, ὑπὸ δ᾽ φρῦ quidem illi à prauitate neutiquam decedenti,
θεμένοις καταπονουμένοις. διὸ δὴ τῷ φιλανθρώπῳ sed potius rabiem suam contra gentes sibi subie-
μίξας τὸ μισοπόνηρον ὁ τῶν ἀγαθῶν χορηγὸς, ᾧ- ctas augenti, nihil clementia illa profuit: affli-
σιν ἅμα παιδὶ Κρίσπῳ βασιλεῖ φιλανθρωποτά- ctis vero & ab immani illa bellua diuexatis, nul-
τῳ ἀπὸ τῆς ἑσπερίου τῆς μεγίστης Ῥώμης ὀρθὴ τῷ la plane fuit salutis spes relicta. Quapropter bo-
ἑῴᾳ κ᾽ τοῦ τυράννου, σωτηρίας δεξιὰν ἅπασι τοῖς norum ille subministrator Constantinus, nequi- D
ἀπολλυμένοις ἑαυτίνας, παμβασιλεῖ θεῷ καὶ παιδὶ tiæ odium cum humanitate permiscens, simul
Χριστῷ σωτῆρι, πάντῃ κ᾽ συμμάχῳ χρώμενοι, πα- cum Crispo filio, principe humanissimo, ab Oc-
τὴρ Κωνσταντῖνος βασιλεὺς ἅμα υἱῷ βασιλεῖ Κρί- cidentis vrbe maxima Roma in Orientem con-
σπῳ, ἅμφω κύκλῳ διελόντες τὸν κ᾽ τῶν Ἠθμίσων tra tyrannum proficiscitur, salutarem dextram
ὠθισμὸν, ῥᾳδίαν τὴν νίκην ἀπεφέροντο, τῶν κ᾽ omnibus pereuntibus porrigens: pater simul ac
τὴν συμβολὴν πάντων ἐξαμαρτόντων αὐτοῖς κ᾽ filius, Deo patre rerum vniuersarum rectore,
κ᾽ γνώμην ὑπὸ ἓ παμβασιλέως θεοῦ· καθά φη- & Christo filio omnium saluatore, duce & auxi-
σιν ὁ φιλαλήθεστατος Εὐσέβιος ὁ τοῦ παμφίλου liatore vtentes, vndique acie contra impios cir-
Παμφίλου. Ῥουφῖνος δέ φησιν, οὐ ἐ μηδεμίαν μοῖραν cumiecta & disposita, perfacilem reportant vi-
τῶν γεγενημένων ἐπὶ Λικινίου πραγμάτων ἐμνημό- E ctoriam: cùm omnia in eo conflictu ex animi
νευσεν, ὅμως καὶ αὐτὰ τὰ λεχθέντα τοῦ συγγραφέως sententia ipsis præparata essent ab omnium im-
ἀναλεξάμενος, ἐνθήσω τῇ συγγραφῇ· φησὶ γοῦν peratore Deo, vt testatur veritatis studiosissi-
Λικίνιος μὲν ἦν ὁ συμβασιλεύων, αὐτῷ δηλονότι τῷ mus Eusebius ille Pamphili tantopere celebrati.
βασιλεῖ Κωνσταντίνῳ, τὰς ἑλληνικὰς ἔχων δόξας, ἐ- Rufinus vero licet nullam fere partem rerum à
μισεῖ χριστιανοὺς, κ᾽ διωγμὸν μὲν οὐ φανῇ κατ᾽ αὐ- Licinio gestarum commemorauerit, tamen sin-
τῶν φόβῳ τοῦ βασιλέως Κωνσταντίνου κινεῖν ἐπε- gulas illius voculas velut in vnum corpus colli-
κύλλετο· λεληθότως γ᾽ πολλοὺς ἐσφαγιάζετο, πλείους gens huic commentario inferam. sic inquit ille:
γ᾽ φανερῶς τὸν κ᾽ πάντων διωγμὸν αἴτιος ἐν τοῖς Licinius qui vna cum Constantino Imperatore
τῆς ἀνατολῆς τόποις· ὡς ἐ πολλοὺς τοῦ Χριστοῦ μάρτυρας ἀναδειχθῆναι ἐν διαφόροις τόποις· ἐκ δὲ τούτου regnabat, Græcis opinionibus imbutus, odisse
εἰς ἀπέχθειαν τὸν πρὸς αὐτὸν μείζονα τὸν βασιλέα Κωνσταντῖνον ἐκίνησεν· ἦσαν γ᾽ πρὸς ἀλλήλους πολέμιοι.

ᵃ Ἠθμίσων

Hæc quidem ille.qui vero Eusebij veritati adhærere malunt, aiunt Imperatores ambos,patrem Constantinum & Crispum filium diuiso exercitu contra impium tyrannum profectos, Crispum quidem filium cum copijs suis in Asiam iter intendisse, patrem vero cum satellitibus suis per Europam viam confeciſſe. Impurus ille tyrannus impietate pariter & cæde pollutus,ex Oriente exercitum numerosum ducens contra eos, & magna spirans,Nicomediam venit: & cum probe sciret, pium principem Constantinum Dei sacerdotes magna obseruantia colere, & summo in honore habere, Eusebium Nicomediæ Episcopum, qui iam antea illius partibus adhæserat, contra religiosum Imperatorem mercede conducit, existimans per illum & illius socios, Constantinum inexpugnabilibus Dei armis munitum è medio tollere. Societatem ergo cum Licinio init admirandus ille Eusebius, multis promissionibus ab impio illo inductus: atque hæc ita se habere,ex ipsius Christiani Imperatoris Epistola, quam ad Nicomedienses misit, compertum esse potest. Sic enim in fine illius Epistolæ ait: Quis innocentem multitudinem illa docuit? Eusebius videlicet tyrannicæ crudelitatis socius. Nam quòd excubaret & omnino vigilaret pro tyranno, ex multis illius rebus gestis facile potest intelligi: siquidem istud Episcoporum, eorumq. vere Episcoporum cædes testantur:istud crudelissima Christianorum persecutio palam clamat. Neque certe de ijs quæ contra me egit, hoc loco verba faciam, per quæ aduersariorum contra me concursus, quantum fieri poterat maxime procurabantur, qui oculis tamquam speculatoribus me obseruauit: quin etiam ministerio prope militari, quò tyranno opem ferret, perfunctus est. Ac nemo existimet me imparatum,minusq. instructum esse etiam ad istas res, si opus fuerit, certissimis argumentis confirmandas. verissime enim ostendi potest, tum presbyteros, tum diaconos à me manifesto deprehensos qui Eusebium assidue stipabant. Sed hæc non eo dicuntur à me, quòd ipse ea graviter & iniquo animo feram, sed quo eos suæ ipsorum pudeat insaniæ. Illud solum metuo, illud animo verso, quòd vos video in huius criminis societatem vocari: nam institutione Eusebij & conuersatione, conscientia vestra à veritate deflexit. Verum huius rei expedita est & facilis curatio: si modo Episcopum fidelem & integrum nacti, oculos ad Deum denuo conuerteritis: quod quidem in præsentia est in vestra situm potestate, quodq. etiam dudum vestri arbitrij fuisset,nisi Eusebius ipse, de quo dixi, prauo eorum qui eum iunerunt consilio huc præceps ruisset, & rectum eligendi ordinem impudenter conturbasset. Sed quoniam mihi de hoc ipso Eusebio pauca apud vos dicenda sunt, quæso libenter attendite. Non vos præterit Concilium Nicææ celebratum,cui ipse, sicut conscientiæ meæ mu-

Apud Theodor. lib. 1. hist. c 20.

A τῶν μὲν οὕτως· οἱ δὲ λοιποὶ, ὅσοι τῆς Εὐσεβίου τοῦ Παμφίλου αἱρέσεως συνήγοροι, διελέγχεις, φασὶν, ἀμφω τὼ βασιλεῖ, πατὴρ Κωνσταντῖνος βασιλεὺς, καὶ υἱὸς Κρίσπος βασιλεὺς ἐξ ὑπεναντίας τοῦ ἀσεβοῦς τυράννου ὡρμῆσθαι. ὁ μὲν οὖν υἱὸς Κρίσπος ἐπὶ τὰ ἑῷα τῆς Ἀσίας μέρη σὺν τῇ αὐτοῦ φρατρίᾳ τὴν πορείαν ποιούμενος· ὁ δὲ πατὴρ Κωνσταντῖνος ἐξ ἑσπέρας τοῖς ἀμφ' αὐτὸν δορυφόροις τὴν ὁδὸν διέκοπτεν. ὁ δὴ μισόθεος καὶ πάσης ἀσεβείας ἐχθρὸς καὶ μιαιφονίας ἔμπλεως ἐξ ἀνατολῶν μὲν τοιοῦτον ὅσον φρατρὸς κατ' αὐτὸν ἀφηρημένος, καὶ μεγαλαυχῶν ἤρχετο. Φθάσας δ' ἐν B τῇ Νικομηδείᾳ, ἐγνωκὼς ἐκ εἰδώλων τὴν τοῦ θεοφιλοῦς Κωνσταντίνου ψυχὴν σέβεσθαι τοὺς τοῦ θεοῦ ἱερεῖς, καὶ ὅτι δὴ πάσης ἄρα ἡμῖν, μισοθεοπῆ τὸν τῆς Νικομηδέων ἐκκλησίαν Εὐσέβιον, πάλαι προσφυᾶ αὐτοῦ ὄντα, καὶ τοῦ ἀσεβοῦς βασιλέως Κωνσταντίνου, εἰσόμενος δ' αὐτοῦ ἐκ τῶν ἀμφ' αὐτὸν αὐλικῶν τὴν τῆς τοῦ θεοῦ προφυλαττούσης ἀκαταμαχήτοις ὅπλοις Κωνσταντῖνον. σωτήριος οὖν αὐτῷ ὁ θεομισὴς Εὐσέβιος ἐπαγγελίαις λιπαρηθεὶς ὑφ' ἑαυτοῦ ἀσεβοῦς αὐτοῦ Δικινίᾳ. καὶ ὅτι τοῦτο οὕτως ἔχει, ἐξ αὐτῆς τοῦ φιλοχρίστου βασιλέως ὑπηκοΐας ἔνεστι πληροφορηθῆναι, C ἣν τῇς Νικομηδείσιν ἐπέστειλεν, ὧδέ πως λέγων πρὸς τῷ πόλει τῆς ὑπηκοΐας· τίς ἐστιν ὁ τοῦτο διδάξας οὕτως ἅπαντα πλῆθος; Εὐσέβιος δηλαδὴ ὁ τῆς τυραννικῆς ὠμότητος συμμύστης. ὅτι γὰρ παντοκρατοῦς τυράννου μεγίστην προφύλαξ, πολλαχόθεν ἐστὶ συνορᾶν. τοῦτον μὲν οἱ τῶν ὑπηκόων σφαγεῖς διαμαρτύρονται, ἀλλὰ τῶν ἀληθῶς ὑπηκόων, τοῦτο δ' ἡ καλεπωτάτη τῶν χριστιανῶν ἐκδίωξις διαρρήδην βοᾷ. ἐδέησε γὰρ τῶν εἰς ἐμὲ μεγίστων παρ' αὐτοῦ νῦν ἐρῶ, δι' ὧν ὅτι μάλιστα αἱ τ' ἐσαπίων μιξεῶν καθ' D ἡμῶν ἐπεσαγμάτουντο συνδρομαί· οὕτος δ' ὀφθαλμοὺς κατασκόπους ἔπεμπε κατ' ἐμοῦ, καὶ μόνον οὐκ ἐκ τοῦ πάλας τῷ τυράννῳ συνεπιφέρειν ὑπουργίας. μηδ' ἐμέ τις οἰέσθω εἶναι πρὸς τὸν τούτων λόγον ἀποδείξιν ἀναδέχεσθαι· ἔλεγχος γὰρ ἐστιν ἀκριβὴς, ὅτι τοὺς πρεσβυτέρους δ' τοὺς διακόνους τοὺς Εὐσεβίῳ ὑποπεπτωκότας φανερῶς ὑπ' ἐμοῦ συνειλῆφθαι, συνέστησεν. ἀλλὰ τοῦτο μὲν παρ' ἡμῶν νῦν οὐκ ἀναπεφώνηται ἔτι, ἀλλ' εἰς αἰχμὴν ἐκείνων προκεκλίκαμεν. ἐκεῖνο μόνον δ' ἐρῶ, ἐκεῖνο διαλογίζομαι, ὅτι ὑμᾶς ὁρῶ πρὸς τὸν τοῦ ἐγκλήματος καλεῖσθαι κινδυνον· διὰ γὰρ τῆς Εὐσεβίου διαγωγῆς τε, καὶ διαφθορᾶς, συνέβησαν κεχωρισμένῳ τῆς ἀληθείας αὐτοῖς ἀληθῶς. ἀλλ' ἔστι γὰρ βεβαία γνῶσις, εἴ τι ἀδέσποτον πίστει δ' ἀκέραιον νῷ γοῦν λαβόντες, πρὸς θεὸν ἀπίδητε· ὅπερ δὴ τοῦ παρόντος ἐστὶν ὑμῖν, ἃ καὶ πάλαι ἐχρῆν τῆς ὑμετέρας κρίσεως ἠρτῆσθαι, εἰ μὴ ὁ πεπωρωμένος Εὐσέβιος δεινῇ τῶν τότε συλλαβομένων αὐτῷ πανουργίᾳ ἐντεῦθεν ἐλελύθει, καὶ τὸν τῆς πόλεως ὀρθότητα αἰσχύνης· συνεπισπάσηται. ἀλλ' ἐπεὶ δὴ πρὸς τοῦ αὐτοῦ Εὐσεβίου πρὸς τὸν ὑμέτερον ἀγαπητὸν ἐλίσσει πρόσωπον φέρεται, μακροθύμως ἀκούσατε. μέμνησθε ἡ ὑμετέρα ἀνεξικακία, ὅτι τῆς Νικαέων πόλεως μεθῆκεν ἀνόσιον ὑπόκρισιν· ἣ καὶ αὐτὸς ἐγὼ πεισθέντος τῇ τῆς ἐμῆς ἀναιδήσεως

λατρείᾳ

*ἀπεκρίνατο
ἀπεκρίνατο.*

*παρεκρίνατο
παρέκρινεν.*

λατρείας παρήμην· ἄδην ἕτερον βουλόμενος, ἢ ὁμόνοιαν ἅπασιν ἐργάσασθαι, καὶ πρὸ πάντων ἐλέγξαι καὶ διορθώσασθαι τὸ πραγμα ὅτι, ὁ τὴν μὲν ἀρχὴν εἰληφὼς ἀπὸ τῆς Ἀρείου τοῦ Ἀλεξανδρίως ἀνοίας, ἰσχυροποιῆσαι ἢ ἀθρόαν ἐπιβολὴν ἀπὸ τοῦ Εὐσεβίου αὐτοῦ τινὸς καὶ ἀληθοῦς ἀπωδῆς. ἀλλ' αὐτὸς οὗτος Εὐσέβιος, πρὸσφιλέσατοί καὶ ἡμῶν πατρὶ, μεθ' ὅσης νομίζει συνοδρομῆς, ἅτε δὴ ἀπὸ τοῦ συνειδότος αὐτῷ ἡττώμενος, μεθ' ὅσης ἢ αἰσχύνης τῇ παντοχόθεν ἐληλεγμένῃ ψευδολογίᾳ αὐτοῦ συνίστατο, ἀναπέμπων μὲν μοὶ διαφόρους τοὺς ὑπὲρ αὐτοῦ ἀξιοῦντας, ἐξαιτούμενος ἢ παρ' ἐμοῦ συμμαχίαν τινὰ, ὅπως μὴ δίκῃ τοσούτῳ ἐλεγχθεὶς πλημμελήμασι, τοῦ ὑπαρχούσης αὐτῷ ἐκπέσοι λαμπρότητος; μάρτυς ἐστί μοι τούτων αὐτὸς ὁ θεὸς, ὃς ἐμοί τε καὶ ὑμῖν φιλανθρώπως διαμένοι· ὅτι καὶ ἐμὲ αὐτὸς ἐκεῖνος Εὐσέβιος ἀπειρήκει ἢ ἀπρεπῶς ὑφήρπασεν, ἀλλ' ἡ θεία με πρόνοια δίκῃ τῶν ἀλλοτριωτάτων αὐτοῦ ὁδὸν ἐπανήγαγε· ὁ δὲ ὑμᾶς ἐπίγνωτε καὶ διηγώσασθε. πάντα μὲν γὰρ ἐπράχθη παρ' αὐτοῦ τότε, Εὐσεβίου τοῦ αἰσίου λέγω, καθὼς αὐτὸς ἐπύθει, σὺν ἑτοίμῳ κακῷ δίκῃ τῆς αὐτοῦ ἀλλοτριότητος ἀποκυμβάλοντος· ἀλλὰ πρώην, ἵνα τὰ λοιπὰ τοῦ τούτου σκαιότητος παρῶ, τί μάλιστα μετὰ Θεογνίου, τοῦ τῆς αἰσίας αὐτοῦ προαιρέσεως ἴχνη κοινωνὸν διεπράξατο, ἀκούσατε, παρακαλῶ. Ἀλεξανδρέας τινὰς τῆς ἡμετέρας πίστεως ἀναχωρήσαντας, ἐντεῦθεν ἐκκλίνειν ἀποστολὴν ἐπιδὴ ἀπὸ τούτων ὑπηρετούσης ἀνοίας ἠγείρετο πυρός· ἀλλ' οὗτοι οἱ καλοί τε καὶ ἀγαθοὶ θεῖοκοποι, οὓς ἅπαξ ἡ τοῦ συνόδου ἀλήθεια πρὸς μετάνοιαν ἐπιτρέψαι, καὶ μόνον ἰδέσθαι ἐκείνους, καὶ παρ' ἑαυτῆς ἠσφαλίσατο, ἀλλὰ καὶ ἐκοινώνησαν αὐτοῖς τοῦ τρόπων κακοηθείας. ἀφ' ὅτου δὲ τοὺς ἀχαρίστους πόνους ἔκεινα πρᾶξαι. ἀφικομένους γὰρ αὐτοὺς ἐκέλευσαν ὡς πρέσβεις ἐξορισθῆναι. νῦν ἡμέτερόν ἐστι πρὸς τὸν θεὸν ἐκείνῃ τῇ πίστει βλέπειν, ᾗ πάντα καὶ γεγόνασι καὶ ἐσμὲν ἡμεῖς καὶ διαπράξασθαι οὕτως, ἵνα θεοσεβοῦς αἰῶνός τε καὶ ὀρθοδόξου καὶ φιλανθρώπου ἔχοντες χαίρωμεν. ἅπερ ἂν πρὸς μνήμην τῶν λυμεώνων ἐκείνων, ἢ πρὸς ἕτερον, ἀπροσωπήτως ἐξαφθῆναι πλημμελοῦσι, πρόδηλα τοῦ ἰδίας πλάνης, ἀφ' ὧν ἔστιν ἡμῖν, εὐσεβείας ἀπαστράπτειν. ὁ θεὸς ὑμᾶς διαφυλάξοι, ἀδελφοὶ ἀγαπητοί. πάσῃ δὲ τῇ πίστῃ ἡ θεοφιλὴς βασιλέως Κωνσταντίνου θεσπεσία εὐσέβεια ἐσπούδασε· ἧς καὶ ἀσεβοῦς Εὐσεβίου καὶ Νικομηδείας, ὃς πρόσφυλαξ ἦν μόνον γέγονε καὶ ζηλωτὴς Λικινίου, ἀλλὰ καὶ συμμύστης καὶ ὑπουργὸς τῶν ἐκείνου τυραννίδος τε καὶ ἀσεβείας. βαθεῖ δ' ἐστὶν ὅτι τῷ προκειμένῳ τῆς ἐκκλησιαστικῆς ἱστορίας ἐπόθησαν.

ΠΕΡΙ ΤΗΣ ΚΑΤΑ ΤΟΥ ΑΣΕΒΟΥΣ Λικινίου νίκης καὶ θεοφιλοῦς βασιλέως Κωνσταντίνου.

ΛΙκινίος μέντοι σὺν στρατῷ τῇ σὺν αὐτῷ δὴ τὴν Νικομηδέων ἐξορμήσαντος, ὅτι τὸ Βυζάντιον καὶ τοῦ

nus postulabat, interfui: non alio sane animo, quàm vt rum concordiam inter omnes constituerem, tum omnium maxime vt reprimerem penitus & submouerem eam rerum perturbationem, quæ ex Arij Alexandrini amentia orta, illico ex absurdo & pernicioso conatu Eusebij vires collegit. Nam quanta concursione, amantissimi honoratissimiq. fratres, putatis istum Eusebium, vtpote ipsa conscientia conuictum, quanta cum ignominia, mendacijs vndique deprehensis aggressum esse, primum certos quosdam homines subornare qui pro eo deprecarentur, deinde à me auxilium petere, ne tanti sceleris damnatus, de honoris sui gradu dejceretur? Huius rei testis est mihi Deus, qui tum mihi, tum vobis benignus perpetuo adsit, quòd & meũ peruertit iudicium, & turpiter à veritate abduxit. Sed diuina prouidentia ad rectam me reduxit viam. Quod & vos noúistis, & cognoscetis amplius. Nam tum omnia gesta sunt ex eius impij, Eusebij inquam, sententia, qui perniciem omnem adhuc intra cogitationem suam abditam & occultam tenuit. Ac primum, vt cetera illius nequitiæ facinora præteream, audite quæso, quid cum Theognio quem impij instituti sui socium habebat, perpetrauerit. Ipse quosdam Alexandrinos, qui à fide nostra defecerant, huc mitti iusseram, quandoquidem eorum opera dissidij flamma incensa erat. Sed isti honesti boniq. scilicet Episcopi, quos vera Concilij diiudicatio ad pœnitentiam agendam reseruauerat, non solum eos admiserunt ad se, & secum tuto collocarunt, verumetiam illorum deprauatis moribus communicarunt. Quamobrem ingratos istos aliquo pacto puniendos censui, & iussi vt à suis abrepti sedibus, quàm longissime relegarentur. Iam vestrum est, ea fide in Deum aciem mentis vestræ intendere, in qua nos semper mansisse constat: & nunc etiam manere decet, omnemq. ætatem ita degere, vt Episcopos integritate vitæ, doctrinæ puritate, tum benignitate etiam in omnes, eximios habentes, iure lætemur. Si quis autem temere pestes illas vel memoria, vel laudibus celebrare audeat; confestim serui Dei opera (meipsum dico) pœnas suæ audaciæ dabit. Deus vos, fratres charissimi, incolumes seruet. Hæc aliaq. his similia pij Imperatoris Constantini epistola manifestissime ostendit de impio illo Eusebio Nicomediæ Episcopo, qui non solum scelesti Licinij conseruator, sed tyrannidis atque impietatis eius minister erat & adiutor. Redeo deinceps ad Ecclesiasticæ historiæ argumentum.

DE VICTORIA QVAM AB IMPIO Licinio religiosus Imperator Constantinus reportauit.

CAPVT XI.

LIcinius igitur ex Nicomediensium regione, vna cum exercitu Byzantium progreditur

contra Imperatorem Conſtantinum, qui tum illic ſubſiſtebat. Sed cùm ambas militares acies Chriſtigerum Imperatorem corona cingere videret flagitioſus ille, & ſe à ſuis ad præſtantiorum clypeum transfugientibus deſertum conſpicaretur, primum in oppidum Bithyniæ Chryſopolim (nauale hoc eſt Chalcedonis) ſeſe abdere cogitabat: cum vero id non poſſet, & videret ſe ſub Conſtantini pedibus quaſi pronum iacentem, ſeipſum dedidit. Cum igitur æquiſſimus iuxta ac religioſiſſimus Imperator viuum cepiſſet, humaniter admodum illum tractauit, nec occidit, ſed quietum & otioſum Theſſalonicam habitare iuſſit. Ille aliquandiu ſeſe continere videbatur: ſed non ita multo poſt barbaris quibuſdam conuocatis, vna cum ipſis inſtaurare bellum & cladem acceptam rependere meditabatur. Hoc cum reſciuiſſet fideliſſimus Imperator, tolli illum Deo inuiſum è medio iuſſit. atque ita Chriſti & ſerui eius opera ſublatus ille tyrannus eſt.

A τοῦ θεοφιλοῦς Κωνσταντίνου ὁ βασιλέως ἐκεῖσε τὴν πυρίτης· τῶν δ' ἑκατέρων φραπωΐκων φαλάγγων τὸν χριστοφόρον βασιλέα ἐν κύκλῳ αὐτοῦ ἐχόντων, ἰδὼν ὁ ἀλιτήριος, καὶ τῶν οἰκείων ὑπὸ φραπωτῶν ἐρημον ἑαυτὸν θεασάμενος ὅτι τῷ τῶν χριστιάνων καπήλῳ συμφυγόντων, τὸ μὲν πρῶτον κρυπτάζεσθαι ἑαυτὸν ἔδοξεν ἐν χρυσοπόλει τῇ Βιθυνῶν, ὅπινον ὑπὸ τοῦ Χαλκηδόνος ἐστὶ, μὴ δυνηθεὶς ὑπ' ἰδὼν ἑαυτὸν ἤδη πεσὸν κείμενον ὑπὸ τοῖς Κωνσταντίνου τοῦ βασιλέως ποσὶν, ἐξέδωκεν ἑαυτόν. ζῶντα οὖν συλλαβὼν ὁ θεοφιλέστατος καὶ νικητὴς βασιλεὺς, φιλανθρωπότερον B ἐκ κτίνει μὲν ἐκέλευσε, εἶναι δὲ τῷ Θεσσαλονίκῃ συνοικίζεσθαι. ὁ δὲ πρὸς ὀλίγον χρόνον ἡσυχάζειν ἐδόκει· μετὰ δὲ τοῦτο βαρβάρους τινὰς συγκαλέμενος, καὶ σὺν αὐτοῖς διαπειθόμενος, ἀναμάχεσθαι τῷ ἥττονι ἑαυτὸν ἔδοξε. τοῦτο γοῦν βασιλεὺς ὁ πρόπαππος ἀναιρεθῆναι τὸν θεομισῆ ἐκέλευσε, καὶ αἰτηρέθη ὁ τοῦ χειρὸς καὶ τοῦ αὐτοῦ θεσσάντος τυράννου.

LIBER SECVNDVS.

DE GESTIS POST SVBLATVM Licinium, & imperio regiè Conſtantini, & de pace Eccleſiarum Dei.

CAPVT I.

COnſtantinus itaque rerum potitus per prudentiam ſibi a Deo datam, & ſummus Imperator declaratus, res Chriſtianorum in dies magis ac magis augere omni ſtudio contendebat. Idq. varijs modis præſtabat igneam habens fidem, & innatam in Deum vniuerſorum fidiſſimam pietatem: & tota ſub cælo Eccleſia alta pace fruebatur. Audiamus ſane quid hic dicat pulcherrimus Eccleſiaſtici fundi arator, ille veri ſtudioſiſſimus Euſebius celeberrimi Pamphili: Licinius, inquit, perſimilem cum impijs tyrannis viam ſecutus, ad perſimile etiam cum ijſdem calamitatis præcipitium non ſine cauſa ruit. Atqui iſte hoc modo tandem percuſſus & profligatus occubuit: Conſtantinus autem maximus, victor, auguſtus omni genere pietatis ornatus, vna cum filio Criſpo Imperatore Deo chariſſimo, & patris rebus in omnibus ſimillimo, Orientem in ſuam redegit poteſtatem: atque Romanorum imperium, ſicut iam olim erat, in vnum redegit, & regnum vniuerſum à ſole oriente vndique ad extremas Occidentis oras, & ad alteras vtraſque mundi plagas, Boream pariter & meridiem cum tranquilla pace obtinuit: proinde metus malorum quibus antea premebatur, tum ex hominum vita prorſus ſublatus fuit. Tunc frequentes conuentus acti, tum feſti dies celebrati, tunc omnia lætitia redundarunt. Tunc qui ante demiſſa & contracta fronte erant, hilari vultu & læto oculorum obtutu ſe mutuo aſpexerunt. Tunc choreis, tum hymnis tam per ſingulas ciuitates,

Lib. 10. hiſtor. c. 9.

ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ.

ΠΕΡΙ ΤΩΝ ΜΕΤΑ ΤΗΝ ΑΝΑΙΡΕΣΙΝ τοῦ ἀσεβοῦς Λικινίου, καὶ αὐτοκρατορείας τοῦ βασιλέως Κωνσταντίνου, καὶ εἰρήνης τῶν τοῦ θεοῦ ἐκκλησιῶν.

C

ΚΩνσταντῖνος τοίνυν πάντων κρείττων ἐγκρατὴς, ἅτε τῆς ἐκ θεοῦ δοθείσης αὐτῷ εὐκαιρίας, αὐτοκράτωρ βασιλεὺς ἀναδειχθεὶς, τὰ χριστιανῶν αὔξειν εἰσέτι μᾶλλον καὶ μᾶλλον ἐσπούδαζεν. ἐπεὶ τοῦτο διαφόρεις τῆς τρόπις, ἐμπυρον ἔχων πίστιν, καὶ ἐμφυτον τὴν εἰς τὸν τῶν ὅλων θεὸν πατρικὴν εὐσέβειαν. ἐν ᾧ πᾶσα ἡ κατὰ D τὸν ἐφεξῆς ἐκκλησία ἐν βαθείᾳ εἰρήνῃ. ἀκούσωμεν δὴ τί ἐντεῦθεν λέγει καὶ ὁ ἀριστεὺς ὁ "κάλλιστος τῆς ἐκ- "αὐτοῦ κλησιαστικῆς γεωργίας ὁ φιλαληθέστατος Εὐσέβιος ὁ τοῦ παμφίλου Παμφίλου· ὁ μὲν δὴ Λικίνιος, φησὶ, τῇ ὁμοίαν τοῖς ἀθέοις τυράννοις τῆς ἀσεβείας μετῆλθεν ὁδὸν, ὅπερ τὸν ἴσον αὐτοῖς ἐκδίκως ὑφεῖλετο κρημνόν. ἀλλ' οὗτος μὲν πάντῃ ὑφειβεβλημένος ἐκεῖνο· ὁ δὲ ἀρετῇ πάσῃ τῆς θεοσεβείας ἐκπρέπων μέγας νικητὴς αὖθις Κωνσταντῖνος σὺν παιδὶ κρείττονι βασιλεῖ θεοφιλεστάτῳ καὶ πάντων τῷ πατρὶ ὁμοτίμῳ τὴν οἰκείαν ἑαυτῶν ἀπελάμβανε, καὶ μίαν E ἐκκυμένην τῇ ῥωμαίων καὶ τὸ παλαιὸν περιέχουσαν ἀρχὴν, τῶν ἀπ' ἀνίσχοντος ἡλίου πάντων "ἐγκύκλιον καθ' ἑκάστην τῆς οἰκουμένης, ἄρτιον τὸ ὁμοῦ καὶ μεμβεῖαν, εἰς ἓξ καὶ δυομένης ἡμέρας ὑπὸ τῶν αὐτῶν ἄρσεσι κρίνουσαν. ἀφῆρτο δ' οὖν ἐξ ἀνθρώπων πᾶν ὅσον τῶν περὶ αὐτοὺς πεζόντων λαμπρὰς ἢ ἐπίλοιπον καὶ παντηχεῖακαὶ ἑορτῶν ἡμέρας· ἐν δὲ φωτὸς ἔμπλεα τὰ πάντα· καὶ μειδιῶσι προσώποις, ὅμμασί τε φαιδροῖς, οἱ πρὶν κατηφῆς, ἀλλήλους ἔβλεπον· περὶ δὲ αὐτοῖς, καὶ ὕμνοι κατὰ πόλιν ὁμοῦ καὶ

καὶ

ξ ἀρχεὺς, τὸν βασιλέα θεὸν, καὶ τὸν τούτου γνήσιον παῖδα χειρὶ πρώτιστα πάντων· ὅτι δὴ ποτὲ ἐδιδάχθησαν, ἐμήνυσαν, καὶ ἔπειτα τὸν εὐσεβῆ βασιλέα μετὰ παισὶ θεοφιλέσιν ὑφύμνουν. κακῶν τε ἀμνησία παλαιῶν ἦν, καὶ λήθη πάσης δυσσεβείας· τῶν τε ἀγαθῶν ἀπόλαυσις, καὶ πρόσφατος μελλόντων προσδοκία. ἥπλωντο οὖν ἐξ ἅπαντα τότε τῆς παγκρατοῦς βασιλείας φιλανθρωπίας ἐμπλεῖοι δίαιτες, νόμοι τε, μεγαλοδωρεαὶ, καὶ ἀληθοῦς εὐσεβείας γνωρίσματα ἔχοντες. οὕτω δὴ πᾶσης τυραννίδος ἐκκαθαρθείσης, μόνοις ἐφυλάττετο τὰ τῆς προσηκούσης βασιλείας βέβαιά τε καὶ ἀπρόσβλητα, Κωνσταντίνῳ τε καὶ τοῖς τούτου παισὶ τοῦτο τὸ ἀρχαίων ἐκκλησιαστικῶν συγγραφέων ἀξιοπιστότατος Εὐσέβιος ὁ τοῦ Παμφίλου, πλείστην ὅσην ἀγῶνα θέμενος, καὶ διερευνησάμενος, ἐκ τῶν ἀκριβῶς ἐχόντων τὴν ἀναλογίαν ποιησάμενος, ἐν δέκα τόμοις ὅλοις τὰ τῆς ἐκκλησιαστικῆς ἡμῖν ἱστορίας ἀκεραίως καταλέλοιπεν· ἀρξάμενος μὲν ἀπὸ τῆς ἁγίας παρουσίας, πληρώσας δὲ εἰς τούσδε τοὺς χρόνους, οὐκ ἀπόνως. πῶς γὰρ εἴη τι ἂν τοιοῦτον ἀκατόρθωτον φρονήσαι τὴν μεγαλοπρέπειαν τῆς παρούσης συλλογῆς τοῦ ἀγῶνος; ἀλλ' ὡς ἀρίστως ἔχει, πολλῷ ἱδρῶτι χαμένους τὸν πανάγιον ἄφατον πόνον. ἀλλὰ μηδεὶς οἰέσθω τὰ αὐθαδῆ ἐκ τῶν ἔξωθεν αὐτοῦ ἀπεφθεγμένων, ὡς τῆς Ἀρείου βλασφημίας ποτέ τι παφρονήκει. ἀλλὰ πειθέσθω, ὡς εἰ καιρὸν ἀνελάλησεν ἢ ἐγράψε, μικρόν τι τῶν Ἀρείου ὑποτυπούμενα, ἃ μὴν καὶ τὸν αὐτοῦ ἐκείνου ἔννοιαν, ἀλλ' ἐξ ἀπείρου ἀπολύτως· καθὼς καὶ αὐτὸς ἐν τῷ ἀπολογητικῷ, ᾧ διεπέμψατο πρὸς τοὺς τῆς ὀρθοδόξων ἀπάντων κοινὸν μαρτυρόμενος, πᾶσι τοῦτο ἐπληροφόρησε. ἐξ ἀληθοῦς γὰρ αὐθαδίαν ὑπολάβοι πᾶς τις εὖ φρονῶν, ὁπόταν αὐτοῦ, ἐξ ἐκείνου πάθη μήπω τότε πάντα τὰ Ἀρείου ἀκουσθησόμενα. δείξει δ' ἐν τῇ συνόδῳ, τῇ καθ' ἡμᾶς τῶν Νικαίων, αὐτῷ ἠγωνισμένα καθ' ἑτέρων ἀσεβείας Ἀρείου ὑπὲρ τῆς ἀποστολικῆς καὶ ὀρθοδόξου πίστεως. ἀλλ' ὅπερ τῶν ἀκολουθεῖν τῆς ἐκκλησιαστικῆς ἱστορίας ἐπανίωμεν. τῆς οὖν αὖθις τῶν οἰκουμένων ἐκκλησίας Χριστοῦ, τοῦ σωτῆρος ἡμῶν, εἰρηνίου βαθείαν ἐχούσης, περιπεφθείσης αὐτῇ πάντως ἐκ παμβασιλέως θεοῦ. λέγω δὲ τὸν μετὰ τοῦτον αὐτοῦ Κωνσταντῖνον, ἐκ τῶν αὐτοῦ παίδων, μᾶλλον δὲ τὸν μαρτύριον τοῦ θεσπεσίου Πέτρου τοῦ Ἀλεξανδρείων ἐκκλησίας ἀποστόλου γενόμενον, πλεωθέντος αὐτοῦ ἐν αὐτῷ τῷ μαρτυρίῳ, ἐκ τὸν τοῦ ἀθλήσεως ἄφθαρτον στέφανον ἀναδησαμένου, χηρεύσης ἐκείνης ἐκκλησίας ἑνιαυτὸν ἕνα μὴ ἔχουσαν ἐκ τοῦ ἑαυτῆν χειροτονῆσαι εἰς τὸν θρόνον αὐτοῦ δὲ ἁγίου μάρτυρος Πέτρου Ἀχιλᾶς, ἀνὴρ σεβαρὸς καὶ μεγαλοφυὴς, ἀμφότερα, εὐλαβείᾳ ὁμοῦ καὶ σοφίᾳ πλείστῃ ὅση Δημιουργός, καθὼς ἡμῖν τὰ παλαιὰ καὶ ἀπλανῶς ἔχοντα διηγοῦνται συγγράμματα· ὃς πολλὰ παρακληθεὶς ὑπεδέξατο τὸν Ἄρειον εἰς τὴν διακονίαν. τούτου δὲ διαβιώσαντος μόνας πέντε μόνον, ἐποδέχεται τὴν τοῦ ἱερωσύνης ἀρχὴν τὸ αὐτὸ τῶν Ἀλεξανδρείων ἐκκλησίας

ecclesiæ

A uitates, quàm per agros, primum omnium regem Deum & germanum filium eius IESVM Christum (hoc enim edocti erant) prædicauerunt: deinde pium Imperatorem ac liberos Deo in primis charos laudibus extulerunt. Tunc veterum nulla recordatio malorum, tunc omnis impietatis obliuio, tunc suauis præsentium bonorum vsus & oblectatio, tunc iucunda futurorum expectatio: tunc denique non decreta solum Imperatoris, victoris illustrissimi, plena humanitatis & clementiæ, verum etiam leges, eximia magnificentiæ illius & veræ pietatis indicia complectentes, in locis quibusque diuulgatæ. Sic ergo pestifera totius tyrannidis labe purgata, deletaque, Constantinus solum & liberi, imperij ad ipsos iure pertinentis gubernacula, auctoritate & præsidio firma, inuidiæ ac metus expertia, deinceps possederunt. Hactenus veterum Ecclesiasticorum scriptorum fide dignissimus Eusebius Pamphili: qui summa contentione enitens, tum exquirens singula, & ex his quæ simpliciter se habebant, congruam partium mensuram efficiens, decem integris libris historiam nobis Ecclesiasticam perfectam reliquit: incipiens ab aduentu Domini, desinens autem in hæc tempora, non sine labore. Quomodo enim aliter fieri poterat ab eo, qui tantam curam susceperat, vt talis collectionis harmoniam nobis conseruaret? immo vero, vt paulo ante dixi, summum studium & ineffabilem laboris copiam ad id contulerat. Nemo autem æstimet virum hunc, ex his quæ de illo fama circumferuntur, quasi Arij blasphemiæ consenserit, sed credat, si quæ protulit aut scripsit, Arij dogma tantillum subolentia, ea non ex impio illius sensu protulisse vmquam aut scripsisse, sed ex minus curiosa parumq. sollicita simplicitate: vt ipse in libro Apologetico quem ad orthodoxos omnes Episcopos misit, plenius ista probauit. Vera autem dicere hominem conijciet quicumque prudens considerat quo tempore ille vixit, & ex illo credat, quòd nondum ea quæ sunt Arij, illo tempore audita vsquam fuerunt. Demonstrabunt vero idem ipsius in Synodo Nicæna contra impietatem Arij pro Apostolica & orthodoxa Fide certamina. Sed ad Ecclesiasticæ historiæ ordinem reuertamur. Cum igitur per vniuersum orbem Ecclesia Christi saluatoris nostri profunda pace gauderet, quam Deus vniuersorum rex ci parauerat per seruum suum Constantinum, eiusq. filios; post diuini Petri martyrium, qui fuit Episcopus Ecclesiæ Alexandrinæ, & in ipso martyrio fuit consummatus, & incorrupta sui certaminis corona redimitus; vidua remansit Ecclesia illa annum vnum: transacto autem anno, ordinatur in sede sancti martyris Petri Achillas vir grauis, & magnanimus, ac sancte prudẽs, religioneq. pariter ac sapientia plurima ornatus, vt nobis antiqui & omni carentes errore commentarij referunt. qui multa prius exhortatione vsus suscepit Arium in ordinem diaconorum. Cum autem hic mensibus tantum quinque superuixisset, suscepit sacerdotij principatũ ibidem in Alexandrina Ecclesia Alexan-

der vir in summo honore ab omni Ecclesiæ clero & populo habitus, magnificus, liberalis, facundus, æquus, Dei amator, amans hominum, pauperum studiosus, bonus & mansuetus erga omnes, si quis alius: qui & ipse Arium proximum sibi presbyterum constituit. Sub hoc, cum Ecclesiarum pax magis ac magis quotidie reluceret, cum in vnam concordiam conspirarent omnes, & in sanctorum Martyrum præmijs vbique locorum gloriarentur: non ferens diabolus tantum fidelissimi Ecclesiæ populi in cælesti erga Deum cultu incrementum, iterum per quamdam Ecclesiasticorum contentionem turbas excitat.

DE HAERESI A DEI HOSTE ARIO inuenta.

CAP. II.

PResbyter enim ille, quem dicebamus tali honore dignum existimatum fuisse ab Alexandro Alexandriæ Episcopo, nomine Arius, vir specie quidem magis pius, cetera vero vanitatis & gloriæ callidus amator; cœpit circa fidem in Christum peregrina quædã proferre, quæ prioribus temporibus nemo quæsierat vmquam aut introduxerat: conatus vnigenitum Dominum nostrum IESVM Christum à Patris ineffabili & æterna diuinitate separare: magnæ in Ecclesia perturbationis auctor fuit. Verũ dum Alexander ingenita naturæ suæ benignitate Arium in melius mutare vellet decentibus admonitionibus, necdum statueret sententia vti: interea contigit ob hoc, vt pestilenti hæresis calamitate multi absumerentur, & tamquam ex parua scintilla magnus ignis accenderetur. malum incipiens ab Alexandrinorum Ecclesia plures alias ciuitates atque prouincias percurrebat. Postremo cum videret Alexander malum in peius progredi, synodum subiectorum sibi Episcoporum conuocans, & Arium sacerdotio deijciens, suis collegis rationem reddit: & quæ contra Arium fusius exponens, studiumq. extirpandæ hæresis ijs inijciens, vt ad iudicium præpararentur ipsos adhortatur, in hunc modum ad eos scribens.

DEIECTIO ARII ET SOCIORVM eius, missa ab Alexandro Episcopo omnibus Episcopis.

CAPVT III.

Charissimis honoratissimisq. fratribus, qui vbique gentium sunt nobiscum in Ecclesiæ ministerio coniuncti, Alexander salutem in Domino.

Apud Socrat. lib. 1. hist. cap. 3.

Ephes. 4.

CVm sit vnum corpus Ecclesiæ catholicæ, cumq. in sacris litteris traditum & præceptum nobis sit, vt concordiæ ac pacis vinculum teneamus: consentaneum est, vt per litteras colloquamur inter nos, alijq. alios mutuo de rebus,

A κλησίας Αλέξανδρος, ἀνὴρ τίμιος ἐν πᾶσι, παντὶ τῷ τῆς ἐκκλησίας κλήρῳ καὶ λαῷ μεγαλοπρεπὴς, εὐμετάδοτος, εὔλαλος, ἐπιεικὴς, φιλόθεος, φιλάνθρωπος, φιλόπτωχος, χρηστὸς, προσηνὴς πρὸς πάντα, εἴ πέρ τις ἄλλος· ὃς καὶ αὐτὸς κατέστησε τὸν Αρειον πρεσβύτερον ἔγγιστα ἑαυτοῦ. ἐπὶ τούτου τῆς εἰρήνης τῶν ἐκκλησιῶν ὁσημέραι ὡς ἔτι μᾶλλον καὶ μᾶλλον λαμπρυνομένης, καὶ εἰς μίαν ὁμόνοιαν συνεστώσης, καὶ τοῖς ἐπάθλοις τῶν ἁγίων μαρτύρων πανταχοῦ γῆς σεμνυνομένης· οὐκ ἐνεγκὼν ὁ διάβολος τὴν τοσαύτην τῆς πιστοτάτου τῆς ἐκκλησίας λαοῦ ἐπὶ τῇ ἐν αὐτῇ πρὸς B τὸν θεὸν οὐρανίῳ θρησκείᾳ αὔξησιν, πάλιν ἔκ τινος φιλονεικίας τῶν ἐν αὐτῇ ταραχὴν ὑφίσταται.

μικρομεγέθης.

ΠΕΡΙ ΤΗΣ ΕΦΕΤΡΕΘΕΙΣΗΣ αἱρέσεως ὑπὸ τοῦ θεομάχου Αρείου.

Ο γὰρ πρεσβύτερος ἐκεῖνος, ὃν ἔφαμεν τῆς τοιᾶσδε ἠξιοῦσθαι τιμῆς ὑπὸ Αλεξάνδρου τοῦ ἐπισκόπου Αλεξανδρείας, Αρειος τοὔνομα· ἀνὴρ προσχήματι μᾶλλον εὐσεβὴς, τὰ δὲ ἄλλα δόξης καὶ κενότητος θερμὸς ἐραστής· ἤρξατο προφέρειν τινὰ ξένα C περὶ τῆς εἰς Χριστὸν πίστεως, ἃ τοῖς ἔμπροσθεν χρόνοις οὐδεὶς πώποτε ἐζήτησεν, ἢ παρεισήνεγκεν· ἐπιχειρήσας τὸν μονογενῆ κύριον ἡμῶν Ιησοῦν Χριστὸν διελεῖν τῆς τοῦ πατρὸς ἀῤῥήτου καὶ ἀϊδίου θεότητος, πολλῆς κατὰ τὴν ἐκκλησίαν παραίτιος ταραχῆς γέγονεν. ἀλλὰ δὴ τοῦ Αλεξάνδρου, πραότητι φύσεως, τὸν Αρειον ἐπὶ τὸ ἄμεινον θέλοντος μεταβαλεῖν πρεπούσαις παραινέσεσι, μηδέπω δὲ κρίνοντος ἀποφάσει χρήσασθαι, τέως ἐπινέμεσθαι διὰ τοῦτο πολλοὺς τὴν λοιμικὴν πρίστασιν τῆς αἱρέσεως γέγονεν· ἔπειτα ὡς ἀπὸ μικροῦ D σπινθῆρος μέγα πῦρ ἐξαφθῆναι· ἀρξάμενόν τε τὸ κακὸν ἀπὸ τῆς Αλεξανδρέων ἐκκλησίας, καὶ κατὰ πόλεις ἄλλας καὶ ἐπαρχίας διέτρεχε. τέλος, ὡς ἐνεῖδεν ἐπὶ τὸ χεῖρον τὸ κακὸν προϊέναι, σύνοδον τῶν ὑπ' αὐτὸν ἐπισκόπων συστησάμενος, καὶ καθελὼν τὸν Αρειον, δίδωσιν εἰς τοὺς συλλειτουργοὺς τὴν ὑπόθεσιν ὁ Αλέξανδρος· πλατύτερόν τε τὰ κατὰ τὸν Αρειον ἐκτεθεικὼς, σπουδήν τε ἐνιεὶς πρὸς ἀναίρεσιν τῆς αἱρέσεως, εἰς παρασκευὴν τῆς διαγνώσεως αὐτοὺς ἑτοιμάζεσθαι παρακελεύεται, γράψας πρὸς αὐτοὺς τοιάδε.

ΕΚΑΘΑΙΡΕΤΙΚΟΝ ΑΡΕΙΟΥ ΚΑΙ ΤΩΝ σὺν αὐτῷ διαπεμφθὲν παρὰ Αλεξάνδρου ἐπισκόπου Αλεξανδρείας τοῖς ἁπανταχοῦ ἐπισκόποις.

Τοῖς ἀγαπητοῖς καὶ τιμιωτάτοις συλλειτουργοῖς τοῖς ἁπανταχοῦ τῆς καθολικῆς ἐκκλησίας Αλέξανδρος ἐν κυρίῳ χαίρειν.

ΕΝὸς σώματος ἔντος τῆς καθολικῆς ἐκκλησίας, ἐντολῆς τε οὔσης ἐν ταῖς θείαις γραφαῖς, τηρεῖν τὸν σύνδεσμον τῆς ὁμονοίας καὶ εἰρήνης, ἀκόλουθόν ἐστι γράφειν ἡμᾶς καὶ σημαίνειν ἀλλήλοις τὰ παρ' ἑκάστοις

ρεις γινόμενα· ἵνα εἴ τι πάσχει, εἴ τι χαίρει ἓν μέλος, ἢ συμπάσχωμεν, ἢ συγχαίρωμεν ἀλλήλοις. ἐν τῇ ἡμετέρᾳ πίστει παροικίᾳ ἐξῆλθον νῦν ἄνδρες περάνομοι καὶ χριστομάχοι, διδάσκοντες ἀσεβείαν, ἵνα ἐκ τούτου εἴ τις ὑποψοίατο τὸ ἀντικείμενον ὑπονοήσῃ, καὶ καλέσῃ. καὶ ἐβουλόμην μὲν σιωπῇ θάψαι τὸ πρᾶγμα, ὅπως ἐν τοῖς ἀποστάταις μόνοις ἀναλωθῇ τὸ κακὸν, καὶ μὴ εἰς ἑτέρους τόπους ἀφορμὴν τὸ πρᾶγμα, ῥυπώσῃ τινῶν ἀκεραίων τὰς ἀκοάς. ἐπειδὴ δὲ Εὐσέβιος νῦν ἐν τῇ Νικομηδείᾳ, νομίσας ἐπ' αὐτῷ κεῖσθαι τὸ τῆς ἐκκλησίας, ὅτι καταλείψας τὸν Βηρυτὸν, καὶ ἐπιφθαλμίσας τῇ ἐκκλησίᾳ Νικομηδέων, εἶτα * ἐκδέδεκται τὸ κατ' αὐτὸν, περίεστιν καὶ τούτων τῶν ἀποστατῶν, καὶ χάριν ἐπιχείρησε ποιήσασθαι τινῶν αὐτοὺς, ὅπως ἐπανούρῃ τινὰς ἀγαγόντας εἰς τὸν ἑαυτῶν τούτων καὶ χριστομάχον αἵρεσιν· ἀνάγκην ἔχον, εἰδὼς τὸ ἐν τῷ νόμῳ γεγραμμένον, μηκέτι μὲν σιωπᾶσαι, ἀναγκαῖλαι δὲ λοιπὸν πᾶσιν ὑμῖν, ἵνα γνώσκητε τίς τι ἀποστάτης γεγονώς, καὶ τὸ τῆς αἱρέσεως αὐτοῦ δύσφημα ῥήματα· καὶ ἐὰν χάριν Εὐσέβιος, * προσέχητε. παλαιὰ γὰρ αὐτοῦ κακόνοια, τῷ χρόνῳ σιωπηθεῖσα, νῦν διὰ τούτων αὐτῶν βουλόμενος, χειμαπίζειν μὲν οἷς ἕστηκε τούτων * χάριν, ἔργῳ δὲ δείκνυσιν, ὅτι ἕστηκε αὐτὸ ἀποδέζων τοῦτο ποιεῖ. οἱ μὲν οὖν ἀποστάται γεγόμενοι εἰσὶν Ἄρειος, καὶ * Ἀχιλλᾶς, Ἑ * Ἀκύλλας, Ἑ Θαλῆς, Ἑ Καρπώνης, καὶ ἕτερος Ἄρειος, καὶ Σαρμάτης, καὶ Εὐζώϊος, καὶ Λούκιος, καὶ Ἰούλιος, καὶ Μηνᾶς, καὶ Ἑλλάδιος, καὶ Γάϊος, καὶ σὺν αὐτοῖς Σεκοῦνδος, καὶ Θεωνᾶς, οἱ ποτὲ λεχθέντες ἐπίσκοποι· ἃ δὲ αὐτοὶ τὰς γραφὰς ἐφεύρόντες λαλοῦσιν, ἔστι τοῦτο· δόγμα Ἀρείου· οὐκ ἀεὶ ὁ θεὸς πατὴρ ἦν, ἀλλ' ἦν ὅτε ὁ θεὸς, πατὴρ οὐκ ἦν. οὐκ ἀεὶ ἦν ὁ τοῦ θεοῦ λόγος, ἀλλ' ἐξ οὐκ ὄντων γέγονεν. ὁ γὰρ ὢν θεὸς τὸν μὴ ὄντα οὐκ ἐκ τοῦ μὴ ὄντος πεποίηκε. διὸ καὶ ἦν ποτὲ, ὅτε οὐκ ἦν. κτίσμα γὰρ ἐστὶ καὶ ποίημα ὁ υἱός· οὔτε δὲ ὅμοιος κατ' οὐσίαν τῷ πατρί ἐστιν, οὔτε ἀληθινός ἐστι Φύσει τοῦ πατρὸς λόγος ἐστὶν, οὔτε ἀληθινὴ σοφία αὐτοῦ ἐστιν· ἀλλὰ εἷς μὲν τῶν ποιημάτων καὶ γενητῶν ἐστι· καταχρηστικῶς δὲ λέγεται λόγος καὶ σοφία, γενόμενος καὶ αὐτὸς τῷ ἰδίῳ τοῦ θεοῦ λόγῳ, καὶ τῇ ἐν τῷ θεῷ σοφίᾳ, ἐν ᾗ καὶ τὰ πάντα, καὶ αὐτὸν ἐποίησεν ὁ θεός. διὸ καὶ τρεπτός ἐστι, καὶ ἀλλοιωτὸς τῇ φύσει, ὡς καὶ πάντα τὰ λογικά· ξένος τε καὶ ἀλλότριος, καὶ ἀπεχωρισμένος ἐστὶν ὁ λόγος τῆς τοῦ θεοῦ οὐσίας, καὶ ἄῤῥητός ἐστιν ὁ πατὴρ τῷ υἱῷ. οὔτε γὰρ πλήρως καὶ ἀκριβῶς γινώσκει ὁ υἱὸς τὸν πατέρα, οὔτε ὁρᾷν αὐτὸν δύναται. Ἑ γὰρ καὶ αὐτοῦ τοῦ οὐσίαν οὐκ οἶδεν ὁ υἱὸς, ὡς ἔστι· δι' ἡμᾶς γὰρ πεποίηται, ἵνα ἡμᾶς δι' αὐτοῦ ὡς δι' ὀργάνου κτίσῃ ὁ θεὸς, Ἑ οὐκ ἂν ὑπέστη, εἰ μὴ ἡμᾶς ὁ θεὸς ἤθελε ποιῆσαι.

bus, quæ apud singulos geruntur, certiores faciamus, quò siue vnum ex membris patitur, siue lætatur, nos inter nos vel patiamur vna, vel vna lætemur. In nostra quidem prouincia prodierunt iam viri, qui leges rescindunt, Christum ipsum impugnant, animos hominum defectionem (quam quidem prænuntiam antichristi esse, merito quispiam suspicaretur & vocaret) docere nituntur. Ac mihi certe in animo erat de illo facinore penitus reticuisse, vt eius labes, si quomodo fieri potuisset, vna cum eis solis qui ab Ecclesia defciuerant, absumeretur: nec in alia loca euagata simplicium quorumdam aures suis sordibus inficeret. Verum quoniam Eusebius, qui nunc Nicomediæ Episcopus est, quiq. totum Ecclesiæ statum in sua manu positum arbitratur, cum à nemine quòd Ecclesiam Beryti deseruerit, quòdq. oculos cupiditatis & ambitionis suæ ad Episcopatũ Ecclesiæ Nicomediensis obtinendum adiecerit, in se animaduersum esse videat, istorum etiã qui ab Ecclesia defecerunt, patrocinium suscipit, & ad omnes qui sunt vbique gentium litteras scribere conatur, eosq. in eisdem commendat plurimum, quò imperitos quosdam in grauissimã hæresim, Christoq. penitus aduersariam, rapiat: necesse habeo, idq sententia quadam quæ in lege scripta est, inductus, silentium rumpere, remq. vobis omnibus indicare: quo non modo eos qui defecerunt à Christo, execrabiliaq. verba quæ illorum hæresis vsurpat, cognoscatis, verum etiam, si forte Eusebius litteras scripserit, ad eas animũ non aduertatis. Nam inueteratam suam malcuolentiam, silentio ad tempus obrutam, iam per istos renouare studet: & licet simulatione quadam præseferat, eorum causa litteras scribere, re tamen ipsa declarat perspicue, se in rem suam serio istud ipsum agere. Qui autem defecerunt ab Ecclesia sunt, Arius, Achillas, Thales, Carpones, Arius alter, Sarmates, Euzoius, Lucius, Iulius, Menas, Helladius, Caius, Secundus item, & Theonas, qui olim dicti sunt Episcopi. Quæ vero isti contra scripturas excogitarint, temereq. effutuerint, sunt huiusmodi: Deum non semper Patrem fuisse, sed tempus aliquando extitisse, cum Deus non esset Pater: non ab æterno Dei Verbum fuisse, sed ex nihilo ortum esse. nam Deum qui est, cum cum non erat, ex eo quod non est, procreasse: & propterea tempus fuisse aliquando cum non esset. creatum enim & factum fuisse Filium, neque essentia Patri similem, neque natura verum Patris Verbum, neque veram sapientiam eius esse, sed ex ijs quæ creata factaq. sunt, vnum: per abusionẽ autem Verbum & sapientiã dici. Ipsum factum esse proprio Dei verbo, & sapientia quæ in Deo est, per quam cum cetera omnia, tum illum ipsum fecit Deus: & ob eam causam natura sua posse conuerti & mutari, sicut animantia omnia ratione vtentia. Verbum esse peregrinum, alienum & seiunctum ab essentia Dei: Patrem à Filio minime explicari posse. nam Patrem à Filio neque plene & accurate cognosci, neque exquisite cerni posse. etenim ipsius essentiam, vt est, Filium non percipere: quippe Filium nostra causa factum esse, vt Deus per ipsum tamquam per instrumentum nos crearet: neque extitisset aliquando, nisi Deus nos creare

1.Cor.12. Louit.29.

in animum induxiſſet. Quæſitum eſt igitur ab illis, vtrum Dei Verbum poſſet mutari, quemadmodum diabolus mutatus eſt? & non veriti ſunt reſpondere: Certe poteſt. cum enim & gigni & fieri poſſit, certum eſt eius naturam poſſe mutari. Ario igitur & eius fautoribus qui iſta aſſerunt, & de eiſdem tam impudenti ore loquuntur, vna cum illis qui eius opinioni aſſentiuntur, nos cum alijs fere centum Aegypti & Libyæ Epiſcopis in vnum conuenientes, anathema denuntiauimus. Ceterum Euſebius eos ad ſe admittit, operamq. ſedulo dat, vt mendacium cum veritate, & cum pietate impietatem admiſceat. Verum ad hoc præſtandum non ſatis habet virium.
2. Cor. 6. nam vincit veritas, & nulla eſt ſocietas luci cum tenebris, nulla conſenſio Chriſti cum Belial. Quis enim vmquam talia audiuit? aut quis ſi iam audiret, non ea tamquam inſolita & peregrina obſtupeſceret, auresq. obturaret, ne eiuſmodi verborum ſordes in audiendi ſenſum illaberentur? Aut quis eſt qui cum Ioannem audiat
Ioan. 1. dicentem: In principio erat Verbum, non iſtos condemnauerit dicentes: Erat tempus aliquando, cum non eſſet? Aut quis eſt, qui cum audiat in Euangelio, vnigenitus Filius, &, Per ipſum facta ſunt omnia, non iſtos odio habuerit, affirmantes Filium vnam eſſe ex creaturis? Nam qui poterit ipſe eſſe ex ijs quæ per ipſum facta ſunt? aut quomodo vnigenitus, ſi (vt illorum fert opinio) cum alijs rebus vniuerſis numeretur? aut quomodo ex nihilo factus eſt, cum Pater dicat:
Pſal. 44. Eructauit cor meum verbum bonum. &, Ex vte-
Pſal. 109. ro ante luciferum genui te? aut qua ratione eſſentia Patri diſpar ac diſſimilis, cum ſit perfecta
Hebr. 1. imago & ſplendor Patris? cumq. ipſe dicat:
Ioan. 14. Qui vidit me, vidit & Patrem. aut quo pacto, ſi Verbum & ſapientia ſit Dei Filius, erat tempus aliquando cum non eſſet? Nam perinde eſt ac ſi dicerent, Deum aliquando & ſermone & ſapientia caruiſſe. aut quo pacto conuerti mutariue poteſt, cum ita loquatur ipſe de ſe: Ego in Patre,
Ibid. & Pater in me eſt: &, Ego & Pater vnum ſumus.
Ioan. 10. & per Prophetam etiam: Videte quòd ego ſum
Malach. 3. Deus, & non mutor. Et quamquam hoc dictum ad ipſum Patrem referri poteſt, tamen aptius & magis proprie de Filio Verbo iam dicitur, quod cum ſit homo factus, non mutatus eſt; ſed vt A-
Hebr. 13. poſtolus ait, IESVS Chriſtus heri & hodie, idem ipſe & in ſæcula. Quid igitur illos in hanc perduxit ſententiam, eum ſcilicet propter nos
Hebr. 2. factum eſſe, cum tamen Paulus ſcribat: Propter quem omnia, & per quem omnia? Quòd autem falſo calumniati ſunt, Filium non plene & perfe-
Ioan. 10. cte Patrem nouiſſe, nemini mirum videri debet. Nam cum ſemel ſtatuiſſent contra Chriſtum bellum gerere, reiecerunt penitus voces ipſius dicentis: Sicut cognoſcit me Pater, & ego cognoſco Patrem. Quòd ſi ex parte Pater cognoſcit filium, perſpicuum eſt Filium etiam ex parte Patrem cognoſcere. Verum ſi hoc dictu nefas eſt, & Pater plene Filiũ cognoſcit, conſtat quòd ſicut Pater cognoſcit ſuum ipſius Verbum, ſic & Verbum ſuum ipſius Patrem cognoſcit, cuius eſt Verbum. Ceterum quamquam iſta recenſendo, atque adeo ſacras & diuinas Scripturas aper-

A πίῃσιν. ἠρώτηση γοῦν τις αὐτοὺς, εἰ δυνατὸν ἦν τοῦ θεοῦ λόγον τραπῆναι, ὡς ὁ διάβολος ἐτράπη; καὶ οὐκ ἐφοβήθησαν εἰπεῖν, ὅτι καὶ δυνατόν· τρεπτῆς γὰρ φύσεώς ἐστι, ἥντινα καὶ κτιστὴν ὑπάρχειν. τοιαῦτα λέγοντας τοὺς περὶ Ἄρειον, καὶ ὅτι τούτοις αἱρετιζούσας, αὐτούς τε ἐκ τοὺς συναληθεύοντας αὐτοῖς, ἡμεῖς μὲν μετὰ τῶν κατ' Αἴγυπτον καὶ τοὺς Λιβύας ἐπισκόπων, ἑκατὸν ὄντων, συνελθόντες, ἀνεθεματίσαμεν. οἱ δὲ περὶ Εὐσέβιον προσδέξασθαι, καὶ προσδέζοντες ἐγκαταμίξαι τὸ ψεῦδος τῇ ἀληθείᾳ, καὶ τῇ εὐσεβείᾳ τὴν ἀσέβειαν· ἀλλ' οὐκ ἰσχύει. νικᾷ γὰρ ἡ ἀλήθεια· καὶ ἐταιρία φωτὶ πρὸς σκότος, καὶ συμφώνησις Χριστοῦ πρὸς Βελίαρ. τίς γὰρ ἤκουσε τοιαῦτα τοιαῦτα; ἢ τίς νῦν ἀκούων ἂν ξενίζεται, καὶ τὰς ἀκοὰς βύει, ἵνα μὴ τὸν ῥύπον τούτων τῶν ῥημάτων ψαύσωσι τῶν ἀκοῶν; τίς γὰρ ἀκούων ἰουδαϊκὰ λεγόντων· ἐν ἀρχῇ ἦν ὁ λόγος, καὶ καταγινώσκει τούτων λεγόντων· ἦν ποτὲ ὅτε οὐκ ἦν; ἢ τίς ἀκούων ἐν τῷ εὐαγγελίῳ· μονογενὴς ὢν, δι' αὐτοῦ ἐγένετο πάντα· καὶ μισῶν τούτους μεμισημένους, ὅτι ἓν ἐστι τῶν ποιημάτων; πῶς γὰρ δυνατὸν ἓν εἶναι τῶν δι' αὐτοῦ γενομένων, ἢ πῶς μονογενὴς ὁ τοῖς πᾶσι, καὶ ἐκείνοις, συναριθμούμενος; πῶς δὲ ἐξ οὐκ ὄντων αὐτὸν εἶναι, τοῦ πατρὸς λέγοντος· ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν· καὶ οὐκ ἀκαίρως περὶ ἑωσφόρου ἐλέχθη ταῦτα; ἢ πῶς ἀνόμοιος τῇ οὐσίᾳ τοῦ πατρὸς ὁ ὢν εἰκὼν τελεία καὶ ἀπαύγασμα τοῦ πατρός; καὶ λέγων· ὁ ἐμὲ ἑωρακὼς, ἑώρακε τὸν πατέρα; πῶς δὲ, εἰ λόγος καὶ σοφία ἐστὶ τοῦ θεοῦ ὁ υἱός, δῆλον ὅτι οὐκ ἦν; ἴσον γὰρ ἐστὶν αὐτὸν λέγειν ἄλογον καὶ ἄσοφον περὶ τὸν θεόν. πῶς δὲ τρεπτὸς, καὶ ἀλλοιωτὸς, ὁ λέγων ἐν ἑαυτοῦ μὲν, ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· καὶ, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν· Δηλοῖ δὲ τοῦ ἀτρέπτου, ἴδετέ με, ὅτι ἐγώ εἰμι, καὶ οὐκ ἠλλοίωμαι; εἰ γὰρ καὶ ἐπ' αὐτόν τις τὴν πατρὸς δυνατὸν τὸ ῥητὸν ἀκαθέρειν, ἀλλὰ ἀρμοδιώτερον αὐτὸν εἶναι, τῷ τοῦ λόγου νῦν λεγόμενον, ὅτι καὶ γινόμενος ἄνθρωπος, οὐκ ἠλλοίωται, ἀλλ' ὡς ἔπειν ὁ ἀπόστολος, Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον, ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας. τί δὲ ἄρα εἰπεῖν αὐτοὺς ἔπεστιν, ὅτι δι' ἡμᾶς γέγονε; καί τι τοῦ Παύλου λέγοντος, δι' ὃν τὰ πάντα, καὶ δι' ὃ τὰ πάντα. τοῦ γὰρ βλασφημεῖν αὐτοὺς, ὅτι οὐκ οἶδε τελείως ὁ υἱὸς τὸν πατέρα, ἢ δῶ γυμνάζειν. ἅπαξ γὰρ τεθήμενοι χείσασθαι, ἀφαιρεῖσθαι καὶ τὰς φωνὰς αὐτῶν, λέγοντες· καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα· εἰ μὲν ὅλον ἦν ὁ υἱὸς γινώσκει τὸν πατέρα, δῆλον ὅτι καὶ ὁ υἱὸς μὴ τελείως γινώσκει τὸν πατέρα. εἰ δὲ τοῦτο λέγειν ἀνάγκη ἡμᾶς, οἶδε δὴ τελείως ὁ πατὴρ τὸν υἱὸν, δῆλον ὅτι καθὼς γινώσκει ὁ πατὴρ τὸν ἑαυτοῦ λόγον, οὕτως καὶ ὁ λόγος γινώσκει τὸν ἑαυτοῦ πατέρα. ἓν δέ ἐστι λόγος· τοῦτο λέγοντες δὲ ἀναπύοντες τὰς θείας γραφὰς, πολλά-

πολλάκις ἐπιτρέψαμεν αὐτοὺς, καὶ πάλιν ὡς χαμαιλέοντες μεταβάλλοντο, φιλοτιμουμένους εἰς ἑαυτοὺς ἰφιλκῦσαι τὸ γεγραμμένον· ὅταν ἀσεβὴς ἔλθῃ εἰς βάθος κακῶν, καταφρονεῖ. πολλαὶ μὲν αἱρέσεις πρὸ αὐτῶν γεγόνασιν, αἵ τινες πλέον τοῦ δέοντος τολμήσασαι πεπλώκασιν εἰς ἀφροσύνην. οὗτοι δὲ ἀφ' ὧν πάντων ἑαυτῶν τῶν ῥημάτων ἐπιχειροῦσι τὴν εἰς αὐταίρεσιν τῆς τοῦ λόγου θεότητος, ἐδικαίωσαν ἐξ ἑαυτῶν ἐκείνας, ὡς ἐγγύτερον τοῦ ἀντιχρίστου γενομένας. διὸ καὶ ἐπεκηρύχθησαν, καὶ ἀνεθεματίσθησαν ὑπὸ τῆς ἐκκλησίας. λυπούμεθα μὲν οὖν ἐπὶ τῇ ἀπωλείᾳ τούτων, καὶ μάλιστα, ὅτι μαθόντες ποτὲ ἐν αὐτοῖς τὰ τῆς ἐκκλησίας, νῦν ἀπεπήδησαν· ἃ ξενιζόμεθα δέ. τοῦτο δὲ καὶ Τιμόθεος καὶ Φιλητὰς πεπόνθασι, καὶ πρὸ αὐτῶν Ἰούδας * ὁ ἀκολουθήσας τῷ σωτῆρι, ὕστερον προδότης, καὶ ἀποστάτης γέγονε. ἐν τούτοις δὲ αὐτῶν οὐκ ἀδιάφορα μεμενήκαμεν· ἀλλ' ὁ μὲν κύριος προεῖπε, βλέπετε μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, ὅτι ἐγώ εἰμι· καὶ ὁ καιρὸς ἤγγικε, καὶ πολλοὺς πλανήσουσι. μὴ πορευθῆτε ὀπίσω αὐτῶν. ὁ δὲ Παῦλος μαθὼν ταῦτα παρὰ τοῦ σωτῆρος, ἔγραψεν, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες ἀπὸ τῆς ὑγιαινούσης πίστεως, προσέχοντες πνεύμασι πλάνης, καὶ διδασκαλίαις δαιμονίων ἀποφερομένων τὴν ἀλήθειαν. τοῦ τοίνυν κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ διά τε ἑαυτοῦ προαγγείλαντος, καὶ διὰ τοῦ ἀποστόλου σημάναντος περὶ τῶν τοιούτων, ἀκολούθως ἡμεῖς αὐτῶν ἐσμεν τῆς ἀσεβείας αὐτῶν γνόμενοι, * φανέντων, ἀνεθεματίσαμεν, καθὼς προείπαμεν, τοὺς τοιούτους, ἀποδείξαντες αὐτοὺς ἀλλοτρίους τῆς καθολικῆς ἐκκλησίας τε καὶ πίστεως. ἐθηλώσαμεν οὖν καὶ τὴν ἡμετέραν θεοσέβειαν, ἀγαπητοὶ καὶ λιμώτατοι συλλειτουργοὶ, ἵνα μή τι πρὸς ἐξ αὐτῶν, εἰ προπετεύσωνται καὶ πρὸς ὑμᾶς ἐλθεῖν, μὴ προσδέξησθε, μή τι Εὐσεβίῳ, ἢ ἑτέρῳ τινὶ χρεία φορτίου γένηται, πιστεύσητε. πρέπει γὰρ ἡμᾶς Χριστιανοὺς ὄντας, πάντας τοὺς κατὰ Χριστοῦ λέγοντάς τι καὶ φρονεῖν ὡς θεομάχους καὶ φθορέας τῶν ψυχῶν ἀποστρέφεσθαι, καὶ μηδὲ κἂν χαίρειν τοῖς τοιούτοις λέγειν· ἵνα μή ποτε καὶ ταῖς ἁμαρτίαις αὐτῶν κοινωνοὶ γενώμεθα, ὡς παρήγγειλεν ὁ μακάριος Ἰωάννης. προσείπατε τοὺς περὶ ὑμῖν ἀδελφοὺς, ὑμᾶς οἱ σὺν ἐμοὶ πάντες ἀσπάζονται.

A te explanando, eos ſæpe numero conuicimus: tamen illi rurſus, velut chamæleontes ſeſe mutabant, dictumq. illud Sapientis in ſua ipſorum capita torquere magnopere contendebant, videlicet: Impius, cum in profundum malorum venerit, contemnit. Ac tametſi complures certe hæreſes ante illorum ætatem exortæ erant, quæ quidem extra modum audaciæ euagatæ, ad extremam dementiam ſunt tandem prolapſæ: iſti tamen, qui omni ſermone ſuo Verbi diuinitatem tollere nituntur, vtpote ad antichriſti tempora propius accedentes, illas hæreſes præ ſuorum erroribus impietate iuſtas eſſe quodammodo declarant. Quapropter illis Eccleſia interdictum eſt, atque adeo anathema denuntiatũ. Et quamquam de eorum exitio permagnum animis dolorem capimus, & maxime quòd Eccleſiæ inſtituta aliquando agnouerant, iamq. ab illis exciderunt: de illis tamen non magnopere miramur. Idem namque non Hymenæo ſolum, & Phileto contigerat, ſed Iudæ etiam ante illos, qui Saluatoris diſcipulus fuit, poſtea autem proditor & deſertor illius factus. Atque iſtarum rerũ neutiquam ignari extitimus. Dominus enim prædixerat: Videte ne quis vos ſeducat, nam multi venient in nomine meo, dicentes: Ego ſum, & tempus appropinquauit. & multos ſeducent: ne eatis poſt illos. Paulus etiam cum iſta à Saluatore didiciſſet, ſcripſit, quòd nouiſſimis temporibus quidam deficerent à Fide ſana, attendentes ſpiritibus erroris, & doctrinis dæmoniorum veritatem auerſantium. Iam vero cum Dominus & ſaluator noſter IESVS Chriſtus hoc præceperit, & per Apoſtolum de eiuſmodi hominibus ſignificauerit: nos certe quoniam illorum impietatem noſtris ipſorum auribus accepimus, non ſine cauſa eius generis hominibus, ſicut ante diximus, anathema denuntiauimus, eosq. ab Eccleſia catholica fideq. alienos palam declarauimus: veſtramq. pietatem fecimus certiorem, chariſſimi & honoratiſſimi fratres, qui eſtis nobiſcum in Eccleſiæ miniſterio coniuncti, vt, ſi forte quidam ex illis temeritate impulſi, ad vos venire non verentur, ne eos admittatis: neve Euſebio, vel alteri cuipiam, qui eorum cauſa ad vos ſcribat, omnino credatis. Nam par eſt, vt nos qui ſumus Chriſtiani, omnes qui contra Chriſtum loquantur, animoq. ſint ab eo abalienato, tamquam Dei hoſtes, & corruptores animarum deuitemus, neque id genus hominibus vel aue dicamus, ſicut præcepit beatus Ioannes: ne quando illorum peccatis communicemus. Salutate qui apud vos ſunt fratres: qui mecum vero ſunt, vos itidem ſalutant.

* 2. Tim. 2.
Prou. 18.
Matth. 26.
Marc. 13.
Luc. 21.
1 Tim. 4
2. Ioan.

ΑΛΕΞΑΝΔΡΕΙΑΣ ΠΡΕΣΒΥΤΕΡΟΙ.

Κολλούθος πρεσβύτερος συμψηφίζω τοῖς γεγραμμένοις, καὶ τῇ καθαιρέσει Ἀρείου, καὶ τῶν σὺν αὐτῷ ἀσεβησάντων.
Ἀλέξανδρος πρεσβύτερος, ὁμοίως.
Διόσκορος πρεσβύτερος, ὁμοίως.
Διονύσιος πρεσβύτερος, ὁμοίως.
Εὐσέβιος πρεσβύτερος, ὁμοίως.

ALEXANDRIAE PRESBYTERI.

COlluthus Presbyter, conſentio prædictis, & deiectioni Arij & eorum qui cum ipſo impie ſentiunt.
Alexander Presbyter, ſimiliter.
Dioſcorus Presbyter, ſimiliter.
Dionyſius Presbyter, ſimiliter.
Euſebius Presbyter, ſimiliter.

Ἀλέ-

Ale-

Alexander Presbyter, similiter.
Silas Presbyter, similiter.
Harpocration Presbyter, similiter.
Agathus Presbyter, similiter.
Nemesius Presbyter, similiter.
Longus Presbyter, similiter.
Silvanus Presbyter, similiter.
Pirous Presbyter, similiter.
Apis Presbyter, similiter.
Proterius Presbyter, similiter.
Paulus Presbyter, similiter.
Cyrus Presbyter, similiter.

Diaconi.

Ammonius diaconus, similiter.
Macarius diaconus, similiter.
Pistus diaconus, similiter.
Athanasius diaconus, similiter.
Apollonius diaconus, similiter.
Eumenes diaconus, similiter.
Olympius diaconus, similiter.
Aphthonius diaconus, similiter.
Macarius diaconus, similiter.
Paulus diaconus, similiter.
Petrus diaconus, similiter.
Amyntianus diaconus, similiter.
Cains diaconus, similiter.

Mariotidis Presbyteri.

Apollo Presbyter, similiter.
Ingenius Presbyter, similiter.
Ammonas Presbyter, similiter.
Dioscorus Presbyter, similiter.
Sostras Presbyter, similiter.
Theon Presbyter, similiter.
Tyrannus Presbyter, similiter.
Copres Presbyter, similiter.
Ammonius Presbyter, similiter.
Orion Presbyter, similiter.
Serenus Presbyter, similiter.
Didymus Presbyter, similiter.
Hercules Presbyter, similiter.
Boccon Presbyter, similiter.
Agathus Presbyter, similiter.
Achillas Presbyter, similiter.

Diaconi.

Serapion diaconus, similiter.
Justus diaconus, similiter.
Didymus diaconus, similiter.
Demetrius diaconus, similiter.
Maurus diaconus, similiter.
Comon diaconus, similiter.
Marcus diaconus, similiter.
Alexander diaconus, similiter.
Tryphon diaconus, similiter.
Ammonius diaconus, similiter.

A Αλέξανδρος πρεσβύτερος, ὁμοίως.
Σίλας πρεσβύτερος, ὁμοίως.
Ἁρποκρατίων πρεσβύτερος, ὁμοίως.
Ἀγαθὸς πρεσβύτερος, ὁμοίως.
Νεμέσιος πρεσβύτερος, ὁμοίως.
Λόγγος πρεσβύτερος, ὁμοίως.
Σιλβανὸς πρεσβύτερος, ὁμοίως.
Πιρωὺς πρεσβύτερος, ὁμοίως.
Ἀπὶς πρεσβύτερος, ὁμοίως.
Προτέριος πρεσβύτερος, ὁμοίως.
Παῦλος πρεσβύτερος, ὁμοίως.
B Κῦρος πρεσβύτερος, ὁμοίως.

Διάκονοι.

Ἀμμώνιος Διάκονος, ὁμοίως.
Μακάριος Διάκονος, ὁμοίως.
Πιστὸς Διάκονος, ὁμοίως.
Ἀθανάσιος Διάκονος, ὁμοίως.
Ἀπολλώνιος Διάκονος, ὁμοίως.
Εὐμενὴς Διάκονος, ὁμοίως.
Ὀλύμπιος Διάκονος, ὁμοίως.
Ἀφθόνιος Διάκονος, ὁμοίως.
Μακάριος Διάκονος, ὁμοίως.
C Παῦλος Διάκονος, ὁμοίως.
Πέτρος Διάκονος, ὁμοίως.
Ἀμυντιανὸς Διάκονος, ὁμοίως.
Γαΐος Διάκονος, ὁμοίως.

Μαριώτου πρεσβύτεροι.

Ἀπολλὼς πρεσβύτερος, ὁμοίως.
Ἰγγένιος πρεσβύτερος, ὁμοίως.
Ἀμμωνᾶς πρεσβύτερος, ὁμοίως.
Διόσκορος πρεσβύτερος, ὁμοίως.
Σωστρᾶς πρεσβύτερος, ὁμοίως.
D Θέων πρεσβύτερος, ὁμοίως.
Τύραννος πρεσβύτερος, ὁμοίως.
Κόπρης πρεσβύτερος, ὁμοίως.
Ἀμμωνᾶς πρεσβύτερος, ὁμοίως.
Ὠρίων πρεσβύτερος, ὁμοίως.
Σερηνῶς πρεσβύτερος, ὁμοίως.
Δίδυμος πρεσβύτερος, ὁμοίως.
Ἡρακλῆς πρεσβύτερος, ὁμοίως.
Βόκκων πρεσβύτερος, ὁμοίως.
Ἀγαθὸς πρεσβύτερος, ὁμοίως.
Ἀχιλλᾶς πρεσβύτερος, ὁμοίως.

E Διάκονοι.

Σαραπίων Διάκονος, ὁμοίως.
Ἰοῦστος Διάκονος, ὁμοίως.
Δίδυμος Διάκονος, ὁμοίως.
Δημήτριος Διάκονος, ὁμοίως.
Μαῦρος Διάκονος, ὁμοίως.
Κομὼν Διάκονος, ὁμοίως.
Μάρκος Διάκονος, ὁμοίως.
Ἀλέξανδρος Διάκονος, ὁμοίως.
Τρύφων Διάκονος, ὁμοίως.
Ἀμμώνιος Διάκονος, ὁμοίως.

Didy- Δίδυ-

Δίδυμος Διάκονος, ὁμοίως.
Πτωλαρίων Διάκονος, ὁμοίως.
Σέρας Διάκονος, ὁμοίως.
Γάϊος Διάκονος, ὁμοίως.
Ἱέραξ Διάκονος, ὁμοίως.
Μάρκος Διάκονος, ὁμοίως.

Τοιαῦτα πῆς ἀπανταχοῦ καθ' πόλιν Ἀλεξάνδρε γράφοντος, χεῖρον ἐβούλετο τὸ κακόν. ταῦτα γοῦν ὁ βασιλεὺς Κωνσταντῖνος, καὶ τῷ ψυχῷ ἀπεραλγήσας, συμφορὰν τε οἰκείαν τὸ πρᾶγμα ἡγούμενος, προθέχειμα τὸ σβεσθῆναι κακὸν κακῷ σπουδάζων, γράμματα πρὸς Ἀλέξανδρον καὶ Ἄριον διαπέμπεται δι' ἀνδρὸς ἀξιοπίστου ἐπισκόπου πόλεως μιᾶς τῆς Σπανίων Κορδούβης· ἐπὶ αὐτὸν ἦκεν καὶ διὰ τιμῆς ἦγε ὁ βασιλεύς.

ΕΠΙΣΤΟΛΗ ΚΩΝΣΤΑΝΤΙΝΟΥ

Βασιλεὺς πρὸς Ἀλέξανδρον & Ἄριον. Διαπεμφθεῖσα διὰ Ὁσίου ἐπισκόπου Κορδούβης.

Νικητὴς Κωνσταντῖνος μέγιστος, εὐσεβὴς, Ἀλεξάνδρῳ καὶ Ἀρείῳ.

Μαθόντα ἐμοὶ ἔδει ἐπιτρέχειν τοῦ παρόντος ζητήματος τὴν κατασβολὴν, ὅτι οὐ αὐτὸς, ὡ πάτερ Ἀλέξανδρε, παρὰ τῶν πρεσβυτέρων ἐζήτεις, τί δή ποτε αὐτῶν ἕκαστος φρονεῖ ἐπί τινος τόπου τῶν ἐν τῷ νόμῳ γεγραμμένων, μᾶλλον δὲ ἐπὶ μικρᾷ τινὸς ζητήματος μέρους πυνθάνου· οὐ τί σε Ἄρειε, ὅπερ ἢ μή τι τὴν ἀρχὴν ἐνθυμηθῆναί σε ἔδει, ἢ ἐνθυμηθέντα σιωπῇ παραδοῦναι πρέπον ἦν, ἀπροόπτως αὐτήνεγκας. ὅθεν τῆς ἐν ὑμῖν διχονοίας ἐμφανεστέρας, ἡ μὲν σύνοδος ἠρίθη, ὁ δὲ ἁγιώτατος λαὸς εἰς ἀμφοτέρους μεθῆκε, ἐκ τῆς τοῦ κοινοῦ σώματος ἀρμονίας ἐχωρίσθη. σὺν οὖν ἑκάτερος ὑμῶν ἐξ ἴσου τὴν *αὐτομόλου μεταχὴν, ὅπερ ἂν ὑμῖν ὁ σωτὴρ ἔπταικεν ὑμῶν δικαίως παραινεῖ, δεξάσθω. τί δὲ τοῦτό ἐστι; ὅτι ἐρωτᾷν ἕκαστον τῶν τοιούτων ἐξ ἀρχῆς πρέπον ἦν, οὕτω ἐπερωτώμενον ἀποκρίνασθαι. πῆς γὰρ τοιαύτης ζητήσεως πίστις ἢ νόμου τινὸς ἀνάγκη προκέῖται, ἀλλὰ ἀνωφελοῦς ἀργίας ἐριστικὴ πρόφασις· εἰ καὶ φυσικῆς τινος γυμνασίας ἕνεκα γένοιτο, ὅμως ἐφείλομεν ἔσω τῆς διανοίας ἐγκλεῖσθαι, καὶ μὴ πρόχειρον εἰς δημοσίας συνόδους ἐκφέρειν, μὴ δὲ πῆς πίστεως ἀκινδύνου ἀπερισκέπτως πειρᾶν. πόσοι γὰρ ἐσὶν ἕκαστος, ὥστε πραγμάτων οὕτω μεγάλων καὶ λίαν δυσχερῶν δύναμιν, ἢ πρὸς τὸ ἀκριβὲς συνιδεῖν, ἢ κατ' ἀξίαν ἑρμηνεῦσαι; καὶ μὴ βραχέα· σὺν οὖν *φύσεως ἐν τοῖς τοιούτοις τὴν πολυλογίαν, ἵνα μή πως ἡμῶν ἀσθένεια τῆς φύσεως τὸ πρόσφορον ἑρμηνεῦσαι μὴ δυναμένων, ἢ τῶν διδασκομένων ἀπροσεξίᾳ βραδύτερα σώσεως, πρὸς ἀκριβῆ τοῦ ῥηθέντος καταληψιν ἐλθεῖν μὴ *χωρήσαι, αὐθις ἐξ ἑκατέρου τούτων ἢ βλασφημίας, ἢ χίσματος εἰς ἀνάγκην ὁ δῆμος πεσεῖται. Ἐ μισθ' ὅπερ· τὸ γὰρ διαχωνεῖν

A *Didymus diaconus, similiter.*
Ptolarion diaconus, similiter.
Seras diaconus, similiter.
Gaius diaconus, similiter.
Hierax diaconus, similiter.
Marcus diaconus, similiter.

Cum Alexander talia passim per singulas ciuitates scripsisset, malum ipsum deterius euasit. Hæc cum resciuisset Imperator Constantinus, magnum animo dolorem cepit, remq. eam suam ipsius calamitatem reputans, & malum iam accensum protinus extinguere contendens, litteras ad Alexandrum & Arium mittit per virum fide dignum Episcopum Cordubæ ciuitatis cuiusdam Hispaniæ, siquidem illum diligebat Imperator, & summo prosequebatur honore.

B

EPISTOLA IMPERATORIS CONstantini ad Alexandrum & Arium per Hosium Episcopum Corduba missa.

Apud Euseb. lib. 2. de vita Constant. c. 67. & Socr. lib. 1. hist. c. 4.

CAP. IV.

C

Victor Constantinus, Maximus, Augustus, Alexandro & Ario.

PRæsentis controuersiæ fundamentum inde iactum esse intelligo, quòd tu pater Alexander, à presbyteris de loco quodam in sacris litteris scripto quærebas, immo vero de inani quadam quæstionis particula scisciabaris, quid quisque illorum sentiret: tu quoque, Ari, istud quod nec initio animo complecti oportuit, aut cum fuisses complexus, silentio præterijsse æquũ erat, inconsiderate effutiuisti. Vnde discordia inter vos concitata, concordia vero negata est, & sanctissimus populus varie in vtramque partem distractus, ex totius corporis Ecclesiæ compage diuulsus est. Proinde vterque vestrum vicissim alteri veniam tribuens, illud approbet, ad quod non sine causa vester conseruus vos cohortatur. At quid istud est? neque interrogare de rebus huiusmodi à principio æquum erat, nec ad rogatũ respondere. Tales enim quæstiones, quales nulla lex necessario præscribit, sed inanis dissoluti otij certatio proponit, licet ad exercendi ingenij acumen instituantur, tamen interiore mentis cogitatione continere debemus, & neque in publicos populi conuentus temere efferre, neque vulgi auribus consulto concredere. Quotus enim quisque est, qui rerum tam grauium, tantaq. obscuritate inuolutarum vim, vel satis accurate peruidere, vel pro dignitate explicare valeat? Et post pauca: Quocirca in talibus rebus loquacitas fugienda est, ne vel cum nos præ nostri ingenij imbecillitate, quod propositum est explicare non possimus: vel auditores inter docendum præ intelligentiæ tarditate, ad accuratam sermonis instituti comprehensionem peruenire non queant, ex re alterutra populus, aut in blasphemiæ aut in dissensionis necessitatem incurrat. Et paulo post: Diffidere enim à se inuicem

D

E

cem neque honeſtum nec omnino fas eſſe creditur. Verum vt prudentiã veſtram paruo exemplo commonefaciam, non vos præterit opinor philoſophos ipſos vnius quidem diſciplinæ profeſſione, omnes inter ſe conſentire: ſæpe tamen poſtquam in aliqua parte opinionum, quas aſſeueratione affirmant, diſſenſerint: licet diſciplinæ cauſa, quam quiſque illorum tuetur, diſcordent: tamen ob profeſſionem qua conſpirare videntur, denuo in gratiam redeunt. Quòd ſi res ita ſe habet, quid eſt cur non ſit multo conuenientius, vt qui famuli præpotentis Dei conſtituti ſumus, propter ipſum religionis inſtitutum quod profitemur, conſentientibus animis inter nos ipſos concordemus? Ceterum accuratiore cogitatione conſideremus, & mente attentiore hoc quod iam à me dictum eſt, circumſpiciamus: num recte ſe habeat, vt propter leuem & inanium verborum contentionem fratres fratribus reluctentur, & liberi parentibus: & eximia concordia, impia ſimultate per vos miſere diſcerpatur. Noſtra ſponte igitur diabolicas tentationes euitemus: & quoniam Deus optimus maximus ſaluator omnium, communem ſuæ gratiæ lucem omnibus porrexit, idcirco mihi eius famulo, quæſo per vos liceat, vt illius prouidentiæ præſidio adiutus, meum conatum feliciter ad exitum perducam: atque etiam vt ipſius populum, tum verbis compellando, tum miniſterium erga Deum diligenter præſtando, tum acriter admonendo, ad mutuam concordiam traducam. Et paulo poſt: Verum de diuina prouidentia, vna vobis ſit omnino fides, vnus animorum conſenſus, vna de Deo ſententia, quæ de leuiſſimis iſtis quæſtionibus inter vos argute & ſubtiliter exquiritis, licet non in eamdem ſententiam pedibus eatis: ea tamen intra cogitationis veſtræ fines continere debetis, intimo mentis receſſu recondita. Communis autem amicitiæ bonum, vera fides, reuerentia erga Deum & legis obſeruationem, ſtabilis firmaq. apud nos maneat. Redite in gratiam, & mutuam inter vos neceſſitudinem colite, vniuerſoq. populo ſuos mutuos complexus reddite: atque veſtris ipſorum animis contentionis labe purgatis, iterum amice & beneuole vos mutuo excipite. Nam ſæpenumero poſt inimicitias depoſitas amicitia iterum reconciliata plus ſolet habere iucunditatis. Date igitur mihi dies tranquillos, & noctes curæ ac moleſtiarum expertes, vt voluptas aliqua ſolidi gaudij, & tranquillæ vitæ lætitia mihi in poſterum conſeruetur. Quod quidem ſi minus contingat, neceſſe eſt ingemiſcere, lacrymis & mœrore omnino confici: nec fieri poteſt vt vitæ curſum de reliquo tranquille & ſedate tranſigam. Nam quamdiu Dei populus, eum dico qui communi mecum erga Deum obſequio fungitur, iniqua perniciosaq. contentione ab ſe mutuo diſſidet, quomodo fieri poteſt vt ipſe animo tranquillo conſiſtam? Atque vt incredibilem huius doloris morſum intelligatis, ſic accipite. Non ita pridem ad Nicomedienſium ciuitatem aduentans, extemplo iter verſus Orientem mature facere conſtituebam. Ac me quidem ad vos citato gradu properantem, cum maiorem itineris partem confe-

A χωνοῦν οὔτε πρέπον, οὔτε ὅλως θεμιτὸν εἶναι πρᾶ-
γμα. ἵνα δὲ μικρῷ παραδείγματι τὸν ὑμέτερον νό-
ημον ὑπομνήσωμι, ἴστε δήπου καὶ τοὺς φιλοσόφους
αὐτοὺς ὡς ἐπὶ ἑνὶ μὲν ἅπαντας δόγματι συντίθεσθαι.
πολλάκις δὲ ἐνίοτε ἐν μιᾷ τῶν δοκούντων μέρει
διαφωνοῦσιν, εἰ καὶ τῇ τῆς ὑπολήψεως ἀρετῇ χωρί-
ζονται, τῇ μέν τοι τοῦ * σώματος ἑνώσει πάλιν εἰς * δόγματος
ἀλλήλους ἐμπίπτουσιν. εἰ δὲ τοῦτό ἐστι, πῶς οὐ πολλῷ
δικαιότερον ὑμεῖς, τοὺς τοῦ μεγίστου θεοῦ θεράποντας
καθεστῶτες, ἐν τοιαύτῃ περιρρεούσῃ θρησκείᾳ ὁμο-
ψύχως ἀλλήλοις εἶναι; ὑπονοεψώμεθα δὴ λογισ-
μῷ μείζονι, καὶ τελείοτι σκοπῷ τὸ ῥηθὲν ἐνθυμηθῶ-
μεν, εἴ πῃ ὀρθῶς ἔχει, διὸλίσθοις καὶ μικτοῖσιν ῥη-
μάτων ἐν ὑμῖν φιλονικίαις, ἀδελφοὺς ἀδελφοῖς
ἀντικεῖσθαι, καὶ τέκνα πατράσι, καὶ τὸ τῆς συνόδε
τίμιον ἀσεβεῖ διχονοίᾳ χωρίζεσθαι δι' ὑμῶν. δοπ-
τῶμεν ἐκάστης τῶν ἀμβολικῶν περισπιῶν. ὁ μέ-
γας ἡμῶν θεὸς, ὁ σωτὴρ πάντων, κοινὸν ἅπασι τὸ
φῶς ἐξέτεινεν· ὑφ' ἓν τῇ περιοχῇ τούτου ἐμοὶ τῷ θε-
ραπευτῇ τοῦ κρείττονος τὸν σταδίου εἰς τέλος ἐνεγ-
κεῖν συγχωρήσατε, ὅπως ὑμᾶς τοὺς ἐκείνου δήμους
ἑμῇ παραφωνήσει καὶ ἀπηρεσίᾳ, καὶ παθητικαῖς ἐπι-
σκοπαῖς τὸν τῆς συνόδε ἀγῶνα κοινωνίαν ἐπιζεύ-
γωμι. καὶ μεθ' ἕπερα· ἓν μὲν τῆς θείας παροικίας
μία τις ἐν ὑμῖν ἔστω πίστις, μία σύνεσις, μία συ-
φηνία τοῦ κρείττονος· ἃ δ' ὑπὲρ τῶν ἐλαχίστων τού-
των ζητήσεων ἐν ἀλλήλοις ἀκριβολογεῖσθε, κἂν
μὴ ποῖ μίαν γνώμην συμφέρητε, μένειν ὅσω λο-
γισμοῦ παροικεῖ, τῷ τῆς ἀληθείας δικηρίκτῳ πειρώ-
μενα. τὸ μέν τι τῆς κοινῆς φιλίας ἐξαίρετον, καὶ ἡ
τῆς ἀληθείας πίστις, ἥ τε πρὸς τὸν θεὸν, καὶ τοῦ νό-
μου θρησκεία ὑμῖν, μενέτω παρ' ἡμῖν ἀσύλλυτος.
ἐπανέλθητε δὲ ποῖς τὸν ἀλλήλων φιλίαν τε καὶ χά-
ριν. δότε τῷ σύμπαντι λαῷ τὰς εἰκείας πρέ-
σβακας· ὑμεῖς τε αὖπι, καθάπερ τὰς ἑαυτῶν ψυ-
χὰς ἐκκαθάραντες, αὖθις ἀλλήλοις ὀπτίγωτε
ἡδεῖα γὰρ πολλάκις γίνεται φιλία, μᾶ τὸν τῆς ἐ- * εἶτα
χθρας δοκοῦσιν, αὖθις εἰς καταλλαγὴν ἐπανελ-
θόντα. δότε σαυτοῖς μοι πολλὰς μὲν ἡμέρας, νύκ-
τας δὲ ἀμερίμνους, ἵνα κἀμοί τις ἡδονὴ καθαροῦ
φωτὸς, καὶ βίου λοιπὸν ἡσυχὴ διαγωγὴ, σώζηται.
εἰ δὲ μὴ, πένθους ἀνάγκη, καὶ δακρύοις ὀλοφύρε-
σθαι, καὶ μηδὲ τὸν τοῦ ζῆν αἰῶνα πρᾶως ὑφίστα-
σθαι. τῶν γὰρ τοῦ θεοῦ λαῶν, τῶν συνθεραπεύ-
των λέγω τῶν ἐμῶν, οὕτως ἀδίκως καὶ βλαβερᾶς
πρὸς ἀλλήλους φιλονικίας κεχωρισμένων, ἐμὲ
πῶς ἐγχωρεῖ τῷ λογισμῷ συνιστᾶναι λοιπὸν; ἵνα δὲ
τῆς ὅλης πύτῳ λύπης τὸν ὑπερβολὴν αἰσθήσησθε,
ἀκούσατε. πρώην ὁδοιπορῶν τὴν Νικομηδέων πόλιν, πα-
σχρήμων εἰς τὸν ἑώαν ἡπερόμενον τῇ γνώμῃ, κατέ-
δυστι δέ μοι πρὸς ὑμᾶς ἤδη, καὶ τῷ πλείονι μέρει
τοῦ

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καὶ ὑμῖν ὄντι, ἡ τοῦδε τοῦ πράγματος ἀγγελία πρὸς τὸ ἐμπαλιν τὸν λογισμὸν αὐτοὺς καθίστησιν· ἵνα μὴ τοῖς ὀφθαλμοῖς ὁρᾶν αὐτοὺς ἀναγκάσω, ἃ μηδὲ τοῖς ὠσὶν ὑποστῆναι δυνατὸν ἡγούμην. λοιπὸν οὖν τῇ καθ' ὑμᾶς ὁμονοίᾳ τῆς ἑῴας τὴν ὁδὸν, λύσατε τοῖς πρὸς ἀλλήλους φιλονεικίαις ἀποκλείσαντές μοι· καὶ συγχωρήσατε ἰδεῖν ὑμᾶς τε ὁμοῦ καὶ τοὺς ἄλλους ἅπαντας δήμους ἁπλοῦν χαίροντας· καὶ τὴν κοινὴν τῆς κοινῆς ἁπάντων ὁμονοίας τε καὶ ἐλευθερίας ὀφθαλμοῖσιν χάριν, ἐπ' ἀφθόνοις λόγων παιδήμασιν, ὁμολογήσωμεν τῷ κρείττονι. Τοιαῦτα μὲν ἐκόμιζεν, ἐν σοφίας μέσῳ παρήνει ἡ τοῦ βασιλέως ἀπόστολή. τὸ δὲ καιρὸν ἀπεκρύπτετο λοιπὸν καὶ τῆς βασιλέως σπουδῆς, ἢ τῆς ἀξιοπιστίας τοῦ διακομίσαντος τοῖς γράμμασι.

ΟΠΟΥ Ο ΘΕΟΦΙΛΕΣΤΑΤΟΣ ΒΑΣΙΛΕΥΣ Κωνσταντῖνος συνόδου ἐπισκόπων ἐπὶ τῆς Νικαέων πόλεως γράφει.

Ὁρῶν πάντως ὁ βασιλεὺς τεταραγμένην τὴν ἐκκλησίαν, συνόδου οἰκουμενικὴν συγκροτεῖ, τοὺς πανταχόθεν ἐπισκόπους διὰ γραμμάτων εἰς Νίκαιαν τῆς Βιθυνίας ἅπαντας καλοῦντος. ἦν δὲ αὐτῷ ἐκκαιδέκατον ἔτος καὶ μῆνες ἓξ τῆς βασιλείας, ὅτε ταῦτα αὐτῷ ὑπὲρ τῆς ἐκκλησιαστικῆς εἰρήνης ἐπράττετο. παρῆσάν τε ἐκ πολλῶν ἐπαρχιῶν τε καὶ πόλεων οἱ ἐπίσκοποι, περὶ ὧν ὁ Παμφίλου Εὐσέβιος, ἐν τῷ τρίτῳ βιβλίῳ τῶν εἰς τὸν Κωνσταντίνου βίον, τάδε κατὰ λέξιν φησίν. τῶν γοῦν ἐκκλησιῶν αἱπασῶν, αἳ τὴν Εὐρώπην ἅπασαν, Λιβύην τε καὶ τὴν Ἀσίαν ἐκαλήρουν, ὁμοῦ συνῆκτο τῶν τοῦ θεοῦ λειτουργῶν τὸ ἀκροθίνιον· εἷς τις οἶκος ἱκτήριος, ὥσπερ ἐκ θεοῦ τηλετυπούμενος, ἔνδον ἐχώρει κατὰ τὸ αὐτὸ Σύρας τε ἅμα καὶ Κίλικας, Φοίνικάς τε, καὶ Ἀραβας καὶ Παλαιστίνους, Ἐ ἔτι πρὸς Αἰγυπτίους, Θηβαίους, Λίβυας, τούς τε ἐκ μέσης τ' ποταμῶν ὁρμωμένους, ἤδη δὲ καὶ Πέρσης ἐπίσκοπος τῇ συνόδῳ παρῆν, οὐδὲ Σκύθης ἀπελιμπάνετο τῆς χορείας· Πόντος τε Ἀσία, Φρυγία τε καὶ Παμφυλίαν τοὺς παρ' αὐτοῖς παρῆγον ἐκκρίτους· ἀλλὰ Ἐ Θρᾷκες καὶ Μακεδόνες, Ἀχαιοί τε ἔτι Ἠπειρῶται, οἱ ἐπὶ πρόσω πάτου οἰκοῦντες ἀπέλιπον· αὐτός τε Σπάνων ὁ πάνυ βοώμενος ὁ Ὅσιος, ἐπέσχον καὶ τὸν τόπον τοῦ τῆς μεγίστης Ῥώμης ἐπισκόπου Σιλβέστρου, σὺν πρεσβυτέροις Ῥώμης Βίτωνι καὶ Βικεντίῳ, τοῖς πολλοῖς ἅμα συνοδίταις. τῆς τε νῦν βασιλευούσης πόλεως ὁ μὲν πρόεδρος, Μητροφάνης τοὔνομα, διὰ γῆρας ὑστέρει, πρεσβύτεροι δ' αὐτοῦ παρόντες τὸν αὐτοῦ πλοῦν ἐπλήρουν· ὧν ὁ εἷς Ἀλέξανδρος ἦν, ὁ μετ' αὐτὸν ἐπίσκοπος τῆς αὐτῆς μητρὸς πόλεως. πιστὸν μόνος ἐξ αἰῶνος εἷς βασιλεὺς Κωνσταντῖνος χρυσῷ στέφανον ἑστμῷ σωτῆρος εἰρήνης, τῷ αὐτοῦ σωτῆρι τῆς κατ' ἐχθρῶν καὶ πολεμίων νίκης θριαμβευτὴς ἀνέθηκε χαριστήριον, εἰκόνα

χορείας

A confeciſſem, vt propè iam vobiſcum eſſe viderer, rei huiuſce nuntius in contrariam cogitationem compulit: ne oculis ea videre cogerer, quæ ne auribus quidem tolerare me poſſe plane exiſtimabam. Deinceps igitur veſtra concordia patefacite mihi ad Orientem aditum, quem vos veſtris diſſidijs vltro citroq. feruentibus interclauſiſtis: & efficite breui, vt cùm vos pariter, tum reliquum vniuerſum populum lætitia geſtientem cernam, & omnes vnà pro communi omnium concordia & libertate, conſentientibus laudum præconijs, debitas gratias Deo optimo maximo agamus.

B Talia quidem mirabiliter & ſapienter ſuadebat Imperatoris epiſtola. Sed malù vſque adeo inualuerat, vt nec Imperatoris cura, nec auctoritate eius qui litteras attulerat, reprimi poſſet.

QVOMODO IMPERATOR CONſtantinus Deo chariſsimus, Synodum Epiſcoporum Nicæa celebrari inſſerit.

CAPVT V.

C CVm videret Imperator perturbatam Eccleſiam, Concilium generale conuocat, Epiſcopos vndecumque per litteras, vt Nicæam Bithyniæ occurrerent, exhortans. Agebatur autem regni eius annus ſextuſdecimus, & menſis præterea ſextus; quum hæc ab illo pro Eccleſiæ pace ſumma cura agebantur. Aderant autem ex pluribus prouincijs & ciuitatibus Epiſcopi, de quibus Euſebius Pamphili libro tertio de vita Conſtantini, hæc ipſa verba refert: Ex omnibus Eccleſijs quæ frequentes in tota Europa, Africa & Aſia extiterunt, Dei ſacerdotes qui facile primas ferre putabantur, in vnum conuocantur: vna etiam ædes ſacra, velut Dei nutu adaucta, D intra parietes ſuos Syros pariter & Cilices, Phœnices & Arabes, & Palæſtinos, Ægyptios porro, Thebanos, Afros, aliosq. ex Meſopotamia profectos recepit. Aderat etiam vna in Concilio Perſidis Epiſcopus, nec ab hoc choro Scytha abfuit: Pontus item & Aſia, Phrygiaq. & Pamphylia viros apud ſe lectiſſimos ſuppeditarunt. Quin etiam Thraces, Macedones, Achæi, & Epirotæ, & quorum domicilia multo longiore locorum interuallo diſtabant, eò aduentarunt. Ipſe etiam Hoſius ex Hiſpanijs nominis & famæ celebritate inſignis, qui Silueſtri Epiſcopi maximæ Romæ locum obtinebat, vna cum Romanis Presbyteris E Bitone & Vincentio, cum alijs multis in confeſſu illo adfuit. Vrbis autem illius, penes quam imperium eſt, Epiſcopus, Metrophanes nomine, ingraueſcente ætate præpeditus abfuit: ſed Presbyteri eius qui aderant, illius locum ſuppleuerunt, quorum vnus Alexander, illi poſtea in eius vrbis Epiſcopatu ſucceſſit. Talem coronam ex omni præteritæ ætatis memoria vnus Imperator Conſtantinus pacis vinculo ad Chriſti gloriam deuinxit: & quo Saluatori ſuo gratias ageret, iſtud eximium victoriæ ab hoſtibus & inimicis partæ monumentum obtulit, effigiem

chori Apostolici, quam in nostro conuentu pulchre expressit. Nam & de illis sermo sparsus, ex omni gente quæ sub cælo est, viros pios in vnum conuenisse, vt in actis Apostolorum scribitur: inter quos erant Parthi, Medi, Elamitæ. Verum illis hoc defuit, quòd non omnes qui eò venerunt, ex Dei ministrorum numero erant illi quidem: sed in hoc præsenti choro fuit Episcoporum multitudo ad numerũ trecentorum & amplius: Presbyterorum autem, Diaconorũ, Acolythorum, & aliorum qui istos comitabantur, turba vix numerari potuit. Atque ex his Dei sacerdotibus alij prudenter & diserte dicendo, alij vitæ grauitate, & constanti rerum arduarum perpessione, nonnulli quasi media inter eos interiecta viuendi consuetudine eximij, insignem laudem adepti sunt. Erant etiam inter eos non pauci qui propter longinquum temporis spatium quo vixerant, multum honoris & gloriæ collegerunt: alij qui in ipso ætatis flore, propter ingeniorum acumen sunt magnum splendorem consequuti: quidam nuper sacerdotij cursum ingressi sunt. Quibus omnibus cibaria in singulos dies Imperator large & liberaliter suppeditari præcepit. Sic de his qui eò conuenerant, Eusebius Pamphili disseruit.

Act. 2. 9

QVOMODO REX CVM EPISCOPIS consederit.

CAPVT VI.

CVm autem Imperator festum ob victoriam contra Licinium partam absoluisset, venit & ipse Nicæam. Postridie omnes Episcopi in vnum locum conuenerunt: accesserat autem & post ipsos Imperator: & postquam accessit, in medio constitit, nec prius sedere voluit, quàm Episcopi innuissent. tanta religio & reuerentia erga viros illos Imperatorem occupauit. Ad quos laudatissimus Imperator exhortatoriam & eruditam orationem habuit, in laudem & gloriam & gratiarum actionem Dei vniuersorum, qui tantam sibi gratiam concesserat: ita locutus.

SERMO PROSPHONETICVS CONstantini Augusti ad sanctam Synodum.

CAPVT VII.

PLures quidem illustres vias humano generi ad suam redemptionem, magni Dei omnipotentis iustitia præparauit, & inter alias insigniorem illam & maxime refulgentem, & quasi legis suæ sanctissimæ summã, qua nos omnes in sancta Ecclesia catholica, quasi in quodam Dominico fidei domicilio congregauit: quod omni miraculo maius est. Huius autem domicilij verticem vsque ad siderum splendorẽ videmus pertingere: fundamenta vero in ipso adhuc operis initio, diuino nutu tã alte & fideliter egisse radices nouimus, vt vniuersus terrarum orbis id sensu percipere potuerit. Vertice igitur prædicto qui

A χορείας ἀποστολικῆς, παντὸν καθ' ἡμᾶς συστήματος. ἐπὶ ᾧ καὶ ἐκείνους συνῆχθαι λόγος, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν ἀνδρας εὐλαβεῖς, καθὼς ἐν ταῖς πράξεσι τῶν ἀποστόλων· ἐν οἷς ἐτύγχανον Πάρθοι καὶ Μῆδοι καὶ Ελαμῖται· πλὴν οὐκ ἐκείνοις μὲν ὑπῆρχε, μὴ ἐκ θεοῦ λειτουργῶν συνιέναι τοὺς πάντας· ἐπὶ δὲ τῆς παρούσης χορείας, ἐπισκόπων μὲν πλῆθος ἕως τριακοσίων ἀριθμὸν ὑπερεκπίπτοντος. ἐπομένων δ' τούτοις πρεσβυτέρων, καὶ διακόνων, ἀκολούθων τε πλείστων ὅσων ἐτέρων ἐπ' ἐμοῦ ἀριθμὸς εἰς κατάληψιν. τῶν δ' ἐκ θεοῦ λειτουργῶν οἱ μὲν διέπεσαν σοφίᾳ λόγῳ· οἱ δ' βίου σεμνότητι & καρτερίας ὑπομονῇ· οἱ δὲ τῷ μέσῳ τρόπῳ κατακοσμοῦντο. ἦσάν τι τούτων οἱ μὲν χρόνου μήκει τιμώμενοι· οἱ δὲ νεότητι καὶ ψυχῆς ἀκμῇ διαλάμποντες· οἱ δ' ἄρτι παρελθόντες ἐπὶ τὸν τῆς λειτουργίας θρόνον. εἰς δὴ πᾶσιν ὁ βασιλεὺς ἐφικέσθαι ἡμέρας τὸ σπάνιον δαψιλῶς χορηγεῖσθαι προσέταττε. Τοιαῦτα μὲν περὶ τῶν ἐκεῖ συνελθόντων ὁ Παμφίλου διεξῆλθεν Εὐσέβιος.

B

C

ΟΠΟΥ Ο ΒΑΣΙΛΕΥΣ ΣΥΝΕΔΡΕΥΕΙ τοῖς ἐπισκόποις.

ΕΠιπλέοντος δ' ὁ βασιλεὺς Βιθυνίοις κατὰ Λικινίου ἑορτὴν, ἅπαντα καὶ αὐτὸς εἰς τὴν Νίκαιαν· τῇ δ' ἑξῆς πάντες ἄρχουσι συνίασι εἰς ἕνα τόπον συνέχοντα· παρῆν δὲ καὶ ὁ βασιλεὺς μετ' αὐτούς· καὶ ἐπεὶ παρῆλθεν εἰς μέσον ἕστη, καὶ οὐ πρότερον καθίζειν ἐμέλλησε, πρὶν αὐτὸν οἱ ἐπίσκοποι ἐπιδοῦναι. τοιοῦτος τις διάθεσις καὶ αἰδὼς τῶν ἀνδρῶν τὸν βασιλέα κατέσχε. πρὸς οὓς ὁ βασιλεὺς ὁ πανεύφημος παραινετικὸν καὶ διδασκαλικὸν προσήνεγκε λόγον, εἰς ὕμνησιν καὶ δοξολογίαν καὶ εὐχαριστίαν τοῦ τῶν ὅλων θεοῦ, τοῦ τοσοῦτον αὐτῷ χαρισαμένου· ὧν δέ πως λέγων.

D

ΛΟΓΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ ΠΡΟΣΦΩΝΗΤΙΚΟΣ ΠΡΟΣ ΤΗΝ ἁγίαν σύνοδον.

ΠΟλλαὶ μὲν πρὸς ὁμιλίαν τῷ τῶν ἀνθρώπων γένει ἀπεφαίνοντο ὁδοὺς ἡ τοῦ παντοδυνάμου θεοῦ πρόνοια διαπορεύσασθαι, οὐχ ἥκιστα τὴν ὑπὲρ ἐκείνων ἀπαντήσασαν καὶ μάλιστα ἀριθμεῖσθαι, λύσιν ἐν τῷ κεφαλαίῳ τοῦ ἁγιωτάτου νόμου τῆς καθολικῆς ἐκκλησίας πᾶσιν ἡμῖν, πάντας θαύματος μεῖζον, ἤθροισε, τῆς πίστεως κυβερνῆσαν οἰκητήριον. τοῦτο δὲ τὴν μὲν κορυφὴν μέχρι τοῦ φέγγους τῶν ἄστρων ἐλπιζόμενα ὁρᾶσθαι, τοὺς δὲ θεμελίους, ἐπ' ἀρχομένῳ τοῦ ἔργου, οὕτως βαθέως καὶ πιστῶς ἐρριζῶσθαι θείῳ νεύματι γινώσκομεν, ὡς πᾶσαν τὴν οἰκουμένην ἀΐδηστον τούτου λαβεῖν. ἀπὸ τῆς κορυφῆς τοίνυν τῆς ἀσυμπλήτου, ἁπάντων τῶν λοιπῶν

E

πῶν ὅλων ὑπερκαμένης, ἄχρι τοῦ πέλους τῆς ἐξόδου A qui reliquis omnibus ſuperiacet, vſque ad finem
Φαίνεται ὁμαλὴ καὶ ἰσόπεδος πορεία, τῷ λαμπρύνε- exitus ipſius viæ, totum iter æquabile ac planum
σθαι τοῦ φωτὸς χρωμένη, ἧς καὶ τὸ μέτωπον ἀστρωδεῖ conſpicitur, & ſplendore lucis quaſi colore per-
σφραγῖδι κεκοσμημένον, δυοκαίδεκα τὸν ἀριθμὸν fuſum, cuius & frontiſpiciũ ſidereo ſigillo exor-
κίονες, χιόνος λαμπρότεροι, ἀκίνητοι τῇ θεσμῷ τῆς πί- natur. Duodecim numero ſunt columnæ niue
στεως ἀϊδίως τῇ τῆς θεότητος τοῦ ἡμετέρου σωτῆρος candidiores, atque immobiles, & quæ Fidei con-
δυνάμει, βαστάζουσι. τούτου τοίνυν τοῦ τηλικούτου ſtitutionem per potentiam diuinitatis noſtri
ἔργου ἐν τέχνῃ τὶς προσλαμβάνειν ἡμῖν, καὶ τὴν Saluatoris perpetuo ſuſtinent. Hoc igitur tan-
* ἰσ. τίχῃ πι φησλ. ἀπὸ ψυχῆς δικαίαν πίστιν, τοῦ ἀθανάτου αὐτοῦ νόμε tum opus cùm arte nulla nos aſſequeremur, &
ὡς ναῷ ἔθηκεν ἡμῖν τὴν σεμνότητα, ἣ περ πρὸς τοὺς animo iuſtam Fidem non comprehenderemus,
πυλῶνας ἄδειν ἕτερον, εἰ μὴ ἁγνῆς καὶ ὁσίας ἐπιθυ- immortalis legis ſanctimoniam menti noſtræ
μίας ἐπιχούσης, μόνῃ καθαρᾶς διανοίας πεπιθη- Deus indidit, per cuius portas nullo alio ducen-
B
*ἰσ. πίστῃ σῇ πρόσοισιν ὁ βουλόμενος. * τοῦτο γὰρ αὐτοῦ θαυμαστήν te niſi caſto pioq. deſiderio cum puræ mentis fi-
τινα κόσμου λαμπρότητα σωτήριος προήγαγε λο- de, qui vult ingreditur. Eidem autem ſtructuræ
γισμός· λέγω γὰρ ἔνδοθεν πίστις ἀνθρώπων, δι' ὅλου mirabilem quemdam ornamenti ſplendorem ſa-
παντὸς τοῦ περιβόλου τοῦ κυριακοῦ ἀνθοῦσι στεφάνοις πε- lubris attulit cogitatio: interna inquam homi-
πλεγμένη, ἀθανασίας καρπὸν ἀθροίζουσα, ἀγαθοὺς τό- num fides per totum domicilij ambitum floren-
νους τῆς ζωῆς τῆς ἀνθρωπείας εἰς φανερὸν ἄγουσα tibus coronis decorata, immortalitatis fructum
διαφανεῖς καθίστησι. οὗτος ἐσωθεν ἡ ἔξωθεν ὑπερ- colligens, quæ caſtos vitæ humanæ ſplendores in
κύπτων ὀφθαλμὸς ἑστηκυῖα, τοῦ αἰῶνος ἀεὶ γινομένου, μᾶλ- apertum agens illuſtrat: ac rurſus ibidem cæle-
λον δὲ φυομένου, βεβαίως ἐπιγελᾷ, καὶ τεραφέντα μὲν ſtis exiſtimatio exterius operiens, ſæculi ſemper
τοῦ πρώτου ἐπαίνου, ἄπαυστον τοῦ αὐτοῦ ἔργου naſcentis, aut potius iam nati præmia delineat,
τὴν πλεονεξίαν χορηγεῖ. ὁ δὲ αὐτὸς οὗτος ὁ κυριακὸς & nutrita cum decenti laude totam ædificij per-
οἶκος ὑπὸ δύο μόνων φυλάκων φρουρεῖται· καὶ fectionem ſuſtentans exornat. Domus autem
φόβος μὲν θεῖος πρόσοισι τῇ ἐσίων ἐννοίᾳ σωφρονι- iſta Domini à duobus tantum excubitoribus cu-
C ſtoditur: & timor quidem diuinus quorumdam
σμόν· πάρεστι δὲ ἀεὶ καὶ τοῖς εὐφροσύνοις ὁ πρὸς τὸ cogitationem caſtigat, recte autem ſapientibus
θεῖον ἵλαος, τῆς σωτείσης βεβαίου. πάντων γὰρ ἀκα- fauor diuinus ſemper præſto eſt, quaſi prudentiæ
τέρων ἀπειλημένων τοῖς πρόπυλοις τοῦ ἀληθινοῦ τό- præmium. His duobus ad loci ſanctiſſimi ianuas
που, δικαιοσύνῃ μὲν αἱ θύραι ἀναπεπταμέναι δέ- aſſidentibus, oſtia cum aperiuntur, iuſtitiam ſu-
χονται, αὐτὴ τὸ ἔσω οἰκειοῦται, μένει ἀκήρατος· τῇ scipiunt, quæ intus habitans permanet incorru-
δ' ἀδικίᾳ οὐδὲ ἐγγὺς τῆς θύρας προσελθεῖν, ἀλλὰ pta. iniquitatem autem fas non eſt portis ap-
ἐξόμεσεν τοῦτο τοῦ τόπου ἐκκλείσασα. Ταῦτά μοι, propinquare, ſed ab illis excubitoribus repulſa
ὦ ἐμμιώταται, καὶ πάντες ἐπαίνου ἄξιοι ἀδελφοί, τὰ loco excluditur. Hæc fratres honoratiſſimi, omni-
πράγματα ἔστω σαφῆ εἰς τὸν τοῦ εἰδέναι καὶ ἀπο- niq. laude digni, cum ita ſint manifeſta, me ad
D
πάντου φωτὸς λαμπρότητα ἦγαγε· ἵνα μὴ πέρα με æterni & immortalis luminis ſplendorem dedu-
ἐξῶσι, ἀμφίβολός τις ἔσως τῆς ψυχῆς πίστις ἀπερ- xerunt: ne ſi longius à me fuiſſet, ambigua for-
γάσηται τῆς ἀληθείας ἀπάρασιν. ἀλλὰ τί πρῶτον taſis animi fides veritatem redderet inconcin-
βεβαιώσομαι; πότερον τῆς εὐδαιμονίας τὸν τύ- nam. Verum quid primum confirmabo? num-
πον, ἥτις ἔσω τοῦ στήθους ἔνδον ἐμοῦ συνειλημμένη λαν- quid felicitatis formam, quæ intra pectus meum
θάνει, ἢ τὰς θείας διεργασίας, τὰς πρὸς ἐμὲ παρὰ τοῦ παν- concepta latet? an diuina erga me beneficia,
τοδυνάμου θεοῦ, ἐξ ὧν τὸν ἀριθμὸν πολλῶν ἔργων, quę ab omnipotente Deo iam demonſtrata ſunt?
ἱκανὸν οὐκ λέγομεν, φανείη ἤδη καὶ τῶν ἐμῶν με- quorum numerum ad multa opera ſufficere aſſe-
τριότητα ὁ αὐτὸς ἡμέτερος θεὸς, καὶ πάντων πραγ- rimus, vt meam mediocritatem idem Deus no-
μάτων πατὴρ ἱκέτας ἑαυτῷ καταδεκάσαιτο. πι- ſter & omnium rerum pater merito in ſuam ſer-
στεύετε, ὦ ἐμμιώταται ἀδελφοὶ, προσλαμβάνοντες uitutem redegerit. Credite fratres honoratiſſi-
ἀκέραιον πίστιν, τοῖς λεγομένοις. εἰ γὰρ μάλιστα ἡ ἐμὴ mi, & integram fidem dictis adhibete: & ſi ma-
διάνοια τῶν θείων διεργασμάτων πεπληθῦσα δυ- xime animus meus Dei beneficijs plenus felix
F
σθαμεστῶς ἔσχε, καὶ διὰ τούτου πραγμάτων, ἐξόχως eſſe videtur, & ob eam cauſam immenſas laudes
ἐπαίνων πλησθεῖσα δικαίαν φάσιν· ὅμως, ὅπερ τὴν eidem poſſe perſoluere: tamen vt fides veritatis
ἀληθείας ἡ πίστις ἐναργῶς δείκνυσι, οὕτω φωνὴ, ἢ aperte oſtendit, neque vox neque lingua mentis
γλῶσσα τῷ προσώπῳ τῆς διανοίας ὑπηρέτησι ἔχεσθαι· καὶ μάλα εἰκότως· ἀμέτρου γὰρ ὄντος τοῦ με- imperio ſeruire ſufficiunt, idq. iure optimo.
γέθους τῶν εὐεργεσιῶν, ἡ μὲν διάνοια ὑψηλή τις οὖσα, τοὺς εὐρυτέρους τοῦ σώματος τόπους καταλαμβά- Cum enim immenſa ſit beneficiorum magnitu-
νει· ἡ δὲ τῆς γλώττης πρόοδος εἰς στενὸν κομιδῇ τόπον συγκλεισθεῖσα, δύσκολος σχεδὸν λέγεσθαι, παν- do, mens quidem altior exiſtens ſublimiora cor-
τάπασι σιωπᾷ. τὰς γὰρ ἡμῶν οὕτω σκηπτὰς λεγομένας, ἵνα τοιαύτης πεπλησμένης διανοίᾳ λόγον, ὃ δ' poris loca occupat: linguæ autem via in angu-
con-

considerationem omnem respuat, ideoq. affirmare audeat, facile admodum esse, omnipotenti Deo & rerum omnium pulcherrimarum opifici gloriosas & illo dignas laudes dicere? Quandoquidem si quis solam eius, qui eum nasci constituit, maiestatem perpendat, sciens intelliget, nihil inueniri posse quod Deo dignum eloqui queat. Quid ergo in meæ mediocritatis iustificatione dicere oportebat, quàm quod diuinus veritatis sermo demonstraret? Hæc est magnitudo, hæc maxima veneratio. Consideretur aperte, an incidere, an nullo errore illabi potest in ea quæ de ipso dicuntur. Atque vtinam mihi, qui vobis in Dei ministerio sum coniunctus, copiosa dicendi facultas suppeteret, vt laudibus celebrarem illa prædicatione digna, quæ diuinus Saluator noster omnium rerum custos, principio sui aduentus quando redemptionis nostræ gratia, puri corporis domicilium ex virgine assumere dignatus est, omnibus hominibus exemplum suæ misericordiæ ostendens, tranquillo suæ diuinitatis nutu demonstrauit. Vnde igitur incipiam? an ab eius doctrina & maiestate, an potius à documentis illis, quæ ipse per seipsum solus magister nullo docente declarauit? Atqui respirarunt eius prouidentia tot populi, quot numero comprehendi non possunt, paruo quodam alimento, ac minimis cibarijs, & solis duobus piscibus, per diuinam eius industriam. Lazari etiam post mortem breui quadam linea resurrectionē operatus est, & ad huius lucis splendorem iterum reduxit. Quomodo dicam de pura etiam diuinitate, per quam mulierem quamdam ineffabili modo intuitus, eamq. suo duntaxat colloquio dignatus, sanam rursus atque omni morbo liberam ostendit? Quis autem digne prædicet eius immortale factum, per quod qui continuo & diu absumente morbo detinebatur, membris omnibus solutis atque diuulsis iacens, repente diuino medicamento sanatus, grabatum suum in quo iacebat, humeris imposuit, & laudes gratiarum actionis fundens, per patriam & fines suos cucurrit? & diuinum ac stabilem eius ingressum, quo incedens, [illegible] sæuiens mare calcans connexuit, & diuinis vestigijs profundissimi maris humorem compegit, & per medium pelagus nulla profunditatis mensura definitum, quasi per terram iter fecit? & simplicem patientiam, per quam in omnibus victor, insipientium populorum contumaciam edomuit, & domitam eorum ferociam, procul ab ijs peregrinatus, legi subiecit? & illa diuina & maxima eius diuinitatis opera, quibus viuimus, quibus approbamur, quicumque non solum futuræ beatitudinis spem spectamus, sed quodam modo iam tenemus? Ego quidē exiguo orationis meæ apparatu plus non audeo dicere, quàm hoc solum, animam meam iustificatam in sinceritate seu puritate versari oportere. Qualis igitur est circa totum genus humanum, maxime autem ac præcipue circa

Ioan. 6.
Ioan. 11.
Marc. 5.
Luca 13.
Ioan. 5.
Matth. 14.

A φάναι ἂν τολμήσειε πάνυ εὐκόλως τῷ τὰ πάντα δυναμένῳ θεῷ, ἢ καὶ πάντων τῶν καλλίστων δημιουργῷ ἐνδόξους ἐπαίνους καὶ ἐπαξίους ἐντελῶς εἰπεῖν. ὁπότε εἴ τις μόνην τὴν μεγαλοπρέπειαν τοῦ αὐτὸν τοτάχθαι νομοθετήσαντος λογίσαιτο, εἰδὼς ἂν σκοπήσειε μηδὲν δύνασθαι εὑρεθῆναι, ὅπερ ἄξιον θεοῦ λεχθῆναι δυνήσεται. τί τοίνυν τῆς ἐμῆς μετριότητος τὴν καθοσίωσιν λέγειν ἐχρῆν, εἰ μὴ τοῦτο, ὅπερ ὁ θεῖος λόγος τῆς ἀληθείας δείκνυσιν; οὗ τὸ μέγεθος ἥτις μεγίστη προσκύνησις σκοπησάτω σαφῶς, εἰ καταντῆσαι δυνήσεται ἐν αὐτοῖς τοῖς περὶ αὐτοῦ λεγομένοις, καὶ οὐδεμία πλάνη
B αὐτὸν ὀλισθήσει. καὶ εἴθε μοὶ τῷ ὑμετέρῳ συνδιακόνῳ δαψιλὴς εὐπορία τοῦ λέγειν ἀρκέσειεν, ἵνα ἐκεῖνα ἄξια ὄντα τοῦ κηρύττεσθαι ἐγκωμιάσω, ἅπερ ὁ θεῖος σωτὴρ ὁ ἡμέτερος, πραγμάτων τε πάντων φύλαξ, τοῖς προοιμίοις τῆς αὐτοῦ παρουσίας, ὁπότε τῆς ἡμετέρας λυσιτελείας ἕνεκα, ἀγνοῦ σώματος οἰκητήριον κατηξίωσεν ἐκ παρθένου λαβεῖν, πᾶσιν ἀνθρώποις δίδαγμα τοῦ παρ' αὐτοῦ οἴκτου δηλῶν, γαλήνῳ νεύματι τῆς αὐτοῦ θεότητος ἔδειξε. τίνος ἄρξομαι ἄρα; ἀπὸ τῆς αὐτοῦ διδαχῆς καὶ σεμνότητος; ἀλλ' ἀπὸ θείων διδασκαλιῶν, ὧν αὐτὸς δι' ἑαυτοῦ, μηδενὸς διδάσκον-
C τος, μόνος διδάσκαλος πέφηνεν; ἀλλ' ὅπως ἀνέπνευσαν, διὰ τῆς αὐτοῦ προνοίας, τοσοῦτοι δῆμοι, ὅσους οὐδὲ ἀριθμῷ περιλαβεῖν οἷόν τε, μικρᾷ τινὶ τροφῇ, καὶ ἐλαχίστοις σιτίοις, καὶ μόνοις δύο ἰχθύσι τῇ τούτου θείᾳ προνοίᾳ; καὶ Λαζάρου μετὰ τὴν λετευτὴν βραχείᾳ τινὶ ῥάβδῳ ἀνάστασιν πεποίηκε, καὶ εἰς τὴν τοῦ φωτὸς λαμπρότητα αὖθις ἀνήγαγε; πῶς δ' ἂν εἴποιμι τὴν ἀγνὴν αὐτοῦ θεότητα, δι' ἧς γυναῖκά τινα ἀπορρητοτέρως θεασάμενος, καὶ τῆς ἑαυτοῦ ὁμιλίας μόνης καταξιώσας, ὑγιᾶ τε αὖθις, καὶ παντὸς νοσήματος ἐλευθέραν ἔδειξε; τίς δ' ἂν κατ' ἄξιαν εἴποι αὐτοῦ τὸ
D ἀθάνατον ἔργον, δι' οὗ τις συνεχεῖ, καὶ μακρᾷ νόσου τηκεδόνι ἀναλωθεὶς, καὶ τῶν μελῶν αὐτοῦ χυθέντων καὶ διασπασθέντων ὅλων κείμενος, ἄφνω θείῳ ἰάματι ῥωσθεὶς, αὐτὸ τὸ σκιμπόδιον, ἐφ' ᾧ ἔκειτο, τοῖς ὤμοις ἐπέθηκε, καὶ εὐχαριστίας ἐπαίνους διαχέων, διά τε τῆς πατρίδος, καὶ τῆς ἐνορίας διέδραμεν; ἀλλὰ τὸ θεῖον αὐτοῦ καὶ σταθηρὸν βάδισμα, ὡς ἐπιβαίνων τὴν ἀγρίαν θάλασσαν καταπατήσας ἐπέζευσε, καὶ τοῖς θείοις ἴχνεσι, τῆς βαθυτάτης θαλάττης τὴν ὑγρότητα ἔπηξε, καὶ διὰ μέσου πελάγους οὐδενὶ μέτρῳ βαθύτη-
E τος περιοριζομένου, ὥσπερ διὰ γῆς, τὴν πορείαν ἐποιήσατο; ἀλλὰ τὴν ἠπίαν αὐτοῦ ἀνεξικακίαν, δι' ἧς νικητὴς ὢν, ἐν πᾶσι τῶν ἀνοήτων δήμων τὴν αὐθάδειαν ἐδάμασε, καὶ δαμασθεῖσαν πόῤῥω ἀπ' αὐτῶν διαχωρίζων τὴν ἀγριότητα, τῷ νόμῳ ὑπέταξεν; ἀλλ' ἐκεῖνα τὰ ὑπέρλαμπρα καὶ μέγιστα τῆς αὐτοῦ θεότητος, οἷς ζῶμεν, οἷς εὐδοκοῦμεν, οἵ τινες τῆς μελλούσης εὐδαιμονίας τὴν ἐλπίδα, οὐ μόνον προσδοκῶμεν ἀλλ' ὥσπερ τινὶ τρόπῳ ἤδη κατέχομεν; τί πλέον τολμῶ λέγειν, καὶ μετ' αὐτῆς τῆς μικρᾶς τοῦ λόγου παρασκευῆς, εἰ μὴ μόνον τοῦτο, ὅπερ τῆς ἐμῆς καθωσιωμένης ψυχῆς συνεῖναι χρὴ τὴν καθαρότητα· ὁποῖος τοίνυν ἐστὶν ὁ πολυδύναμος θεὸς, ὁ τὸν οὐρανὸν οἰκῶν, καὶ περὶ πᾶν τὸ ἀνθρώπινον γένος, μάλιστα δὲ καὶ ἐξαιρέτως

περὶ

A

περὶ τὴν καλλίστην, καὶ παντὸς ἐπαίνου μείζονα δικαιοσύνην· ὁπότε καὶ τοῦ ἰδίου θείου πνεύματος τὸ ἀγιώτατον κατ' ἀξίαν σῶμα ἐνοικοῦντος αὐτῷ, καὶ οὕτω σωτηριῶδες τοῖς ἀνθρωπίνοις σώμασιν εἶναι κατηξίωσεν. ἐπειδὴ οὖν περὶ τῆς οὕτω ἁγιωτάτης καὶ σωτηρίου τῆς πάντα δυναμένης θεοῦ τάξεως, ἄμετρος τῶν ἐχθρῶν μανία, ὥσπερ ἀχλύι τινὶ συγκεχυμένῃ ἐπολεθρίου σκαιότητος, ἑρμηνείαν ποιεῖσθαι οὐκ ἀμφιβάλλει, διὰ βραχέων εἰς ὅσον ἡ πίστις καὶ ἡ καθωσίωσις τῆς ψυχῆς τῆς ἐμῆς τοῦ λέγειν εὐπορίαν δαψιλεύεται, διηγήσασθαι πειράσομαι. καὶ γὰρ αἱ τούτων τῶν ἐθνῶν κακόνοιαι τοιοῦτον γένος εἰσάγει ἀναισχυντίας, ὥστε ἀσεβεῖ στόματι μὴ φοβηθῆναι εἰπεῖν τὸν θεὸν, τὸν παντοδυνάμενον, πάντα τὰ τῷ θείῳ νόμῳ δηλούμενα μή τε πεποιηκέναι, μή τε ποιῆσαι βεβουλῆσθαι. ὦ τῆς τοιαύτης ἀσεβοῦς φωνῆς, τῆς κατ' ἀξίαν ἅπασαν ὑπερβολὴν τιμωρίας καθ' ἑαυτῆς ἐπαιτούσης. οὕτως ἐμμανῶς καὶ τολμηρῶς τῆς θείας ταύτης εὐεργεσίας τὴν δόξαν, τὴν μηδενὶ τῶν ἀνθρώπων περιληφθῆναι δυναμένην, ἀφανῆ καταστῆσαι ἐπιθυμεῖ. τί γὰρ μᾶλλον ἡ ἀγνότης ἄξιον τοῦ θεοῦ; ἤ τις ἐκ τῆς ἁγιωτάτης ὁμιλίας μετὰ τῆς πηγῆς τῆς δικαιοσύνης προελήλυθε, καὶ διὰ πάσης τῆς περιόδου τῆς οἰκουμένης ἐπλήμμυρε, καὶ τὰς δυνάμεις τῶν ἁγιωτάτων ἀρετῶν τοῖς ἀνθρώποις ἐπέδειξεν, ὥσπερ ἑαυτοῖς πρῶτον ἐχθρὰς νομίσαντες πάθει τῶν Ασσυρίων· οἷς προηγουμένου τοῦ φαύλου παραδείγματος, καὶ τὰ λοιπὰ ἔθνη σανθέσθαι αὐτοῖς ἀνεπείσθη. ἐν οἷς, ὥσπερ ἡμεῖς ἰδίᾳ θεωρίᾳ δοκιμάζομεν, τὸν τοῦ σωτῆρος ἡμῶν θεοῦ θεῖον ὁρῶμεν σανεργεῖν οἶκτον, ὁπότε καὶ καθ' ἡμέραν καὶ κατὰ χρόνους πολλοὺς ἐξ αὐτῶν

B

C

καὶ ἐν πυρώδῃ πυρώδους μανίαν οἰστρουμένην, ὁ αὐτὸς εἰς τὴν τοῦ σωτηριώδους ἰάματος ἀνεξικακίαν ἐκέλευσεν ἀνήκειν. καὶ οὐδὲ οὕτως τοῖς λοιποῖς τῆς τοιαύτης εὐεργεσίας τὸ μέγεθος δύναται πρὸς χάριν ἐλθεῖν, τὴν παρὰ ἀνθρώπων ἄγνοιαν τὴν θείαν δυναστείαν δύνασθαι πάντα λόγον ὑψῶσαι, καὶ εἰς ὕψος ἀρθέντα βεβαιώσασθαι, αὖθις καθελεῖν καὶ διαλῦσαι· ἀλλὰ μᾶλλον τοῖς ἀνθρωπίνοις πράγμασιν ἐναντίως ἂν ἀπέβη, εἰ ὁ θεὸς ὁ τὰ πάντα δυνάμενος σιωπηρῷ τῆς αὐτοῦ θεότητος νεύματι πάντα πράττειν προέθετο· μᾶλλον γὰρ ἂν ἡ τῶν ἀνθρώπων μανία ἐγένετο συχνὴ, καὶ ἡ ἀνθρωπεία οὐκ ἔχουσα πέρας, πάσας ἂν τὰς ψυχὰς ἐπέρθησεν, οὐδὲ ἂν τὰ ἄλλα πλεῖστα ὄντα, ἅπερ ἐν τῇ τοῦ κόσμου ἀναστροφῇ τὴν ἰδίαν λειτουργεῖ τάξιν, ἀναφανῆναι δεδύνηται· ἀλλ' ὁμοῦ πάντα μὲν τῆς ἀγνοίας τοῦ θείου, ταχέως ἂν ἀπολώλει, τοῦ δὲ φθόνου καὶ τῆς βασκανίας τὸ ἄδικον, οὕτως ἐν ὀλίγοις μεμενήκει. ἀλλ' οὐδεὶς ἂν ἠυρέθη ταύτης τῆς βασκανίας ἀλλότριος· τῶν θρησκειῶν τὰ γένη εἰς τοσοῦτον μεγάλως τε καὶ πλατέως εἰς τὰς ψυχὰς τῶν ἀνθρώπων διαχυθέντων· ὡς ἀξίως τῇ τούτων αἰσχρότητι τὸ φῶς ταύτης τῆς ἡμετέρας λαμπρότητος ἐπισκιασθὲν αὐτοῖς, ἀεὶ ταύτης αὐτοὺς στερίσκεσθαι. οὐδεὶς οὖν λόγος δυνήσεται τῶν εἰρημένων τὴν ἐμὴν πίστιν ἀπὸ τῆς ἐμῆς ἐξέλκειν ψυχῆς· ἔπεται γὰρ αὐτῇ, μηδενὸς φαύλου ἐμποδὼν ὄντος, δύναμις τελεία ὁ ζῶν τῆς ἀληθείας λόγος, εἷς πάντα δυνάμενος φύλαξ πάντων πραγμάτων, τῆς ἡμετέρας σωτηρίας κηδεμών.

D

E

circa pulcherrimam, & omni laude maiorem iustitiam, omnipotens Deus qui cælum inhabitat. quandoquidem proprium diuinum spiritum merito sanctissimum ipsius corpus inhabitare, & sic omnibus humanis corporibus salutarem esse dignum duxit. Si quidem immensa hostium insania, quasi caligine quadam perniciosæ vmbræ confusa, sanctissimam & salutarem omnipotentis Dei dispositionem interpretari non dubitat: breuiter id ego quatenus fides, & animi iustificatio facultatem dicendi dederit, enarrare tentabo. Et quidem harum gentium prauæ opiniones, id impudentiæ genus inducunt, vt ore impio dicere non expauescant: Deum omnipotentem, omnia quæ diuina lege notantur, neque creasse, neque creare voluisse. O vocem impiam, & quæ digne omnem supplicij exuberantiam in se postulat! Itane insane ac audacter diuini huius beneficij gloriam, quam nullus homo potest comprehendere, inanem reddere desiderat? Quid enim puritate Deo dignius? quæ ex sanctissima eius conuersatione cum fonte iustitiæ promanauit, & per totum orbis circuitum inundauit, & sanctissimarum virtutum facultates hominibus demonstrauit: quas Assyriorũ affectu sibi prius inimicas existimarunt: quorum malum exemplum antecedens, reliquas gentes se illis accommodare persuasit. In quibus, vt nos proprio theoremate comprobamus, saluatoris nostri Dei diuinam clementiam cooperari videmus; quandoquidem & quotidie & pluribus annis illorum insaniam feruenter concitatam, in salutaris medicamenti tolerantiam peruenire iussit. Neque sic tamen ad reliquos eius beneficij magnitudo in gratiam potest pertingere, vt omni oratione inter homines puritatem & diuinam potentiam exaltare queant, & exaltatam in sublime confirmare: immo vt iterum potius deponerent, atque dissoluerent, contigit: quamuis erat id rebus humanis plane aduersum. Etsi enim Deus omnipotens tacito suæ diuinitatis nutu omnia facere proposuit; hominum tamen insania frequentior facta est: & si humanitas infinita omnes animas correxit, alia tamen plurima, quæ in mundi conuersatione in ordine proprio ministrant, emergere non potuerunt: sed simul omnia post diuinitatis ignorationem cito perierunt, & inuidiæ iniquitas & ingratitudinis breui excitata sunt. Alienus autem à malignitate nemo inuentus est, superstitionum generibus longe lateq. in animos hominum vsqueadeo diffusis, vt earum turpitudine huius nostri splendoris lumen dignis fuerit circumfusum tenebris, & ipsi semper luce priuati. Nulla itaque ratio poterit meã de prædictis fidem ex animo meo auellere. Nullo enim malo impediente succedit perfecta potentia, & viuus sermo veritatis, vnus omnipotens, omnium rerum custos, & nostrę salutis procurator.

curator. Ita igitur videtur quodammodo ſanctiſſimi Verbi abundantiam, eius quem liberat conuerſationem cuſtodire, & lucis ſplendorem nobis præbere. Quam ob cauſam ergo gentium omnium populi cæleſte lumen non aſpicientes, & nobiliſſimam pietatem contemnentes, quod de terra eſt inquirunt, quod nullum habet veritatis fundamentum, neque puri ſplendoris claritatem, neque cæleſtis diuinitatis potentiam? O indignum facinus! adhuc & nunc cum nihil impium omittant, nec in Deum reſpiciant, & in miſerum errorem prolabantur, non vident, & ſordidis his operibus mundi ſplendorem contaminare non ceſſant. Nempe lignum, lapidem, æs, argentum, & aurum, & huiuſmodi alia de terra ſumpta, vt adorentur proponentes, & ad ea vitæ ſpem publicæ referentes, templa ipſis inſigni ornatu ædificant, & poſtea in ſuæ adorationis additamentis gloriantur: ſi quidem ſtructuræ magnitudo quam ipſi fecerunt, dignum eorum conſpectu miraculum exhibet. Quandoquidem autem talia facere videntur, manifeſte intelligitur ipſos potiſſimum neque ſenſu, neque viſu præditos eſſe, & arroganter in ſuis ſtructuris ſeſe iactare conuincuntur. Qualis igitur, & quantus eſt omnipotens Deus non conſpiciunt, omnium auctor & iudex: quem quidem propriæ, vt opinantur, virtutis perſuaſione latent. Ipſius enim diſpoſitione noſtri corporis ſpecies debitam formam accepit, vt harmoniæ vigorem haberemus: ipſe membrorum omnium connexionem neruis fortiſſimis colligauit, vt in omni noſtræ intentionis actione, propriæ harmoniæ robur indefeſſum retineremus. His igitur ſalubri diſpoſitione abſolutis, ſpiritum etiam, qui hæc omnia mouere ac roborare poſſet, inſpirauit: viſumq. oculis noſtris conceſſit, & intellectum capiti noſtro indidit, & intra regionem hanc totam noſtræ cogitationis rationem concluſit. Quapropter ſi quis recte ſapiens huius diſpoſitionis rationem conſideret, omittat autem alia, quæ neque verbo, neque numero comprehendi poſſunt, celeri attentione ſalutarem & æternam immortalis Dei potentiam videre atque intelligere poterit: non poterit autem errore aliquo temere implicari, ſed manifeſte contemplari licebit, atque videre omnia Dei potentia facta eſſe, ſicut ipſe omnia hæc exiſtere voluit. Vt autem perſpicere liceat, quòd aliqua illicita in mũdo conuerſatio ignorationem Dei apud homines effecerit, poſt natum eſſe illuſione inimici in miſeris infelicium hominum animis primum rationis peccatum, ex diuina lege datur nobis perſpicuam huius rei demonſtrationem accipere. Ab illo enim tempore quo à duobus illis in principio creatis, conuenienti diligentia diuinum & ſanctum mandatum obſeruatum non eſt, natus eſt deinceps huius appellationis, ignorationis ſcilicet flos: factus eſt autem continuus, ac magis auctus poſtquam prædicti duo illi voluntate diui-

A μών. οὕτως οὖν δοκεῖ τινι τρόπῳ τὸ ἀγωνιῶν αὐτῶν λόγου ἀφελόντας τὴν ὁμιλίαν τοῦ ἐλαθηρωῶντος ἀφυλάκτους, καὶ τοῦ φωτὸς τὴν λαμπρότητα ἡμῖν παρέχει. τίνος τοίνυν ἕνεκα καὶ νῦν πάντων τῶν ἐθνῶν οἱ δῆμοι, τὸ ἀρχαῖον μὴ καθορῶντες φῶς, καὶ τὸ εὐδοξότατον αὐτοῦ οὐσίας ὑπερφρονοῦντες, τὸ γήινον ἀνιζητοῦσι, καὶ δημίαν ἔχον ὑπόστασιν ἀληθείας, καὶ φαιδρότητα ἀχλὺς λαμπρότητος, καὶ δυνατείαν τὸ ἀρχαῖον ἀτιμότητος; ὦ ἀναξίου δράματος, ἔτι καὶ νῦν μηδὲν ἐλλείπουσης τὸ ἀσεβείας, μηδὲ ὅσως τὸ θεῖον ἀφορῶντες, ὑπὸ τῆς ἀθλίας πλάνης καταπίπτουσι καὶ ὁρῶσι· καὶ τοῖς ῥυπαροῖς τούτοις ἔργοις τοῦ κόσμου τὸν λαμπρότητα καὶ πάνυ μιαίνοντες, δηλαδὴ ξύλου, καὶ λίθου, καὶ χαλκοῦ, καὶ ἀργύρου, καὶ χρυσοῦ καὶ τούτοις γήινας, εἰς τὸ προσκυνεῖν καθιδρύοντες, καὶ δὶ αὐτῶν ἐλπίδα τῆς ζωῆς ἀπαγγελλόμενοι, καὶ ἑαυτοῖς μὴ θεοποιοῦντες κόσμου οἰκοδομοῦντες, καὶ δὶ αὐτοῦ οὕτως αὔξοντες αὐτῶν τῆς προσκυνήσεως τὸ προθήκας· ἐπιδήπερ τὸ μέγεθος τῶν οἰκοδομημάτων ὑπ' αὐτῶν θαυμάζεσθαι, ἄξιον τῆς ἑαυτῶν ὄψεως παρέχεται τὸ θαῦμα. ὁπότε τοίνυν τοῦτο ποιεῖν δοκοῦσι, σαφῶς νοεῖται, εἰ καὶ τὰ μάλιστα αὐτοὶ σὺκ αἰσθάνονται, ἀδύνατοι ὁρῶσιν, ὅτι τοῖς ἑαυτῶν ἔργοις ὑπερηφάνως αὐχοῦσιν δοκοῦντες ἀλίσκονται). ἡλίκος τοίνυν ἐστὶν ὁ πανταδυνάστης ὑπ' ὀφθαλμοὺς τὰς καὶ πάντων ἀόρατος ὢν αὐθέντης ἐστὶ καὶ κριτής, ὃν τινὲς αὐτῇ τῇ πεπιθήσει τῶν ἰδίων ὡς νομίζουσιν ἀρετῆς λανθάνουσιν. αὐτὸ γὰρ τῇ διατυπώσει τὸ εἶδος τοῦ ἡμετέρου σώματος ἔλαβε τὸν ὀφειλόμενον τύπον, καὶ ἵνα ἔχωμεν τῆς ἁρμονίας τὸν ἀκμαῖον, ὁ αὐτὸς τῶν πάντων μελῶν τὸν συζυγίαν ἰσχυροπάτοις νεύροις συνέδησεν· ἵνα ἐν πάσῃ πράξει τῆς ἡμετέρας σωτηρίας ἀκάμαντον ἔχωμεν τὸν ἀκμαῖον τῆς οἰκείας ἁρμονίας. τούτων τοίνυν σωπηρωθέντων διατυπώσει τελεσιουργηθέντων, καὶ πνεῦμα ἡμῖν, ἵνα ταῦτα πάντα κινεῖσθαι καὶ ἀκμάζειν δυνώμεθα, ἐνέπνευσεν, καὶ ἦλθεν τοῖς ἡμετέροις ὀφθαλμοῖς συνεχώρησε, καὶ πρὸς τούτοις τῇ ἡμετέρᾳ κεφαλῇ δέδωκε, καὶ πᾶσι τοῖς χώραις τούτοις, πᾶσης τῆς διατυπώσεως τῆς ἡμετέρας τὸν λογισμὸν ἐνεκλείσατο. τοιγαροῦν εἴ τις διφρονῶν τούτῃ τῇ διατυπώσει τὸν λογισμὸν ἐνεπήσῃ, τὰ δὲ λοιπὰ πάντα, ἃ μήτε λόγῳ, μήτε ἀριθμῷ ὠφεληθῆναι δυνατόν, τεχνίτου ἐνθυμήσῃ καὶ ἰδεῖν καὶ παιδείαν δυνηθῇ) τὸν αἰώνιον καὶ σωτῆρα τοῦ ἀθανάτου θεοῦ ἐξέστιν, καὶ ὃ δυνατὸν ἐκεῖνον πλαίσῃ πρὸς χωλὸς ἀνθρώπους ἐνδῆσαι σπλάγχνα σωφῶς αὐτῷ ἔχειν, καὶ ἰδεῖν πάντα τὰ γεγενημένα εἶναι δυνάμει τοῦ θεοῦ, ὡς αὐτὸς πάντα πάντα εἶναι βεβούληται. ἵνα δὲ καὶ ἴδῃ, ὅτι τῆς ἀθέμιτος κόσμου πολιτείας τὸν τοῦ θεοῦ ἀγνοίαν τοῖς ἀνθρώποις ἐπιφέρουσιν, λογισμοὶ ἁμαρτήματος ἐστὶν πᾶσιν ἐν πλαίσῃ δὲ ἐχθρὸς ἐν τοῖς τῶν σπλάγχνων ἀνθρώπων ἀ-

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D

E

θλίαις ψυχαῖς. ἐν δὲ θείᾳ νόμῳ λαβεῖν, ἡμῶν ἐνεστι σωφῆ τὸν περὶ τούτου δεικνύειν· ἐξ ἐκείνου γὰρ καιροῦ, ἐξ οὗ ὑπὸ τῶν δύο ἐκείνων, τῶν ἐν ἀρχῇ καταπαιζόντων, τὸ θεῖον καὶ ἄγιον πρόσταγμα μὴ τὸ προσηκούσης ἀπιμελείας σὺν ἐφυλάχθη ἐτύχθη, μὴ πῶς τὸ προσηκείας τούτῃ τὸ αὐθος· γέγονε δὲ συνιχὺς, καὶ μᾶλλον ἐπηύξησεν, ἐξ οὗ καὶ οἱ προ-

πεφημένοι δύο θείω νεύματι ἀπεβλήθησαν· ἕως
ὧ τούτου ἡ ὕλη αὐτὴ μὴ τῆς σκαιότητος τῶν ἀνθρώ-
πων ἀνήχθη, ὥστε τῆς τ ἐώας, & τ πρὸς δύσιν κρη-
πίδων καπνῷ φίλαυτον αὐτὴ τ ἡ ὑπερβολὴ τ ἰδιοτη-
τίας δυνάμεως τὰς ἀληθείας τῶν ἀνθρώπων κατέ-
λαβε καὶ ἠμαύρωσεν. ἐν ᾧ μέν τοι πρόσκαιρα ἅ-
γιος & ἀθάνατός ἐστι τοῦ τὰ πάντα δυναμένου θεοῦ ὁ
ἀκάματος οἶκτος· πάσης γὰρ τῆς ἡμέρας, καὶ τοῖς
χρόνοις τοῖς παρεληλυθόσιν, ἀναριθμήτους τῶν δή-
μων πολυπληθείας διὰ τοῦ βάρους τούτου δι' ἐμοῦ &
αὐτοῦ θεράποντος ὁ θεὸς διελυμένας ἐλάθρεοι, καὶ
εἰς ἐντελῆ αἰωνίαν φωτὸς ἐξάγει λαμπρότητα. διὰ
τούτων τοίνυν ἐγὼ, ἀδελφοὶ πολυνόητοι, οἰκειο-
τέραν τινὰ πρόνοιαν & εὐδόξοις ἐκκλησίαις & ἀθανά-
του καὶ ἡμετέρου θεοῦ, πλουσίως ὑπομιμόπρους εἶναι τῇ
πρὸς αὐτὸν καθαρωτάτῃ πίστει πέπεισμαι. δι' ἐξαίφνη
τοίνυν με ἡ ἀγνωσία τοῦ τῆς ἡμετέρας ἀ-
γιότητος, & μή μοι τὸν σωφρονεστάτων ἐκκλησίαν, &
τῆς ἁγνῆς καὶ ἁπάντων ἡμῶν μητρὸς τὰς θύρας
αὐτοπαθῶς ἀνάσχησθε. εἰ γὰρ τὰ μάλιστα & νῦν ὁ λο-
γισμὸς τῆς ἐμῆς ψυχῆς ἐντελῆ τὸν καθαρότητα τ
καθολικῆς πίστεως ὀπίζητῶν, πόθῳ ἑαυτῷ χαίρειν
εἶναι ἄξιον· ὅμως προτρέπει & ἐπομιμήσκει,
καὶ τὸ μέτωπον τῆς οἰκείας αἰδοῦς πασῶν τῶν καλλί-
στων ἀρετῶν ἐξενώχε σφραγίδα· καὶ τῶν πυλῶν
τῆς ἀθανασίας ἤρξατο ἀπλῶσθαι, καὶ τούτους κρούειν·
ὅπως & ὑμᾶς τ ἡμετέρας ἀδελφότητας δῆλος συγ-
χωρῆσαι τὸν αἴσιον, καὶ εἰρηνίλιον τῆς καθολικῆς δύ-
νασι πίστεως βλέψαντας. τοῦτο γὰρ τῷ θεῷ πρεπῶ-
δες, καὶ τῇ τῆς καθολικῆς ἐκκλησίας πίστει ἁρμόδιον,
καὶ τῷ κοινῷ τῶν πραγμάτων συμφέρον· ἵνα τῆς θεό-
θεν ἡμῖν ἀθρόας χάριτος εὐλιμοπάτης εἰρηνῆς ἄξίαν
ἀμοιβὴν τῷ ταύτην ἡμῖν χαρισαμένῳ κοινῶς ἅπαν-
τες προσενέγκωμεν. δεινὸν γὰρ ὡς ἀληθῶς ἂν εἴη, καὶ
ἄχαρι δεινὸν, καπνωθέντων τ πολεμίων, & μηδενὸς
ἀντιτείνοντος ἔτι πολεμοῦντος, βάλλειν ἡμῶν ἀλλήλους,
καὶ τῆς δυσμενείσης ἡδονῆς καὶ γέλωτα προξενεῖν.
ἄλλως τε ὦ καὶ περὶ θείων διαλεγομένους πραγμά-
των, καὶ τοῦ παναγίου πνεύματος τὴν διδασκαλίαν
ἀνάχαπτον ἔχοντας. εὐαγγελικαὶ γὰρ βίβλοι, καὶ
ἀποστολικὴ, & τ παλαιῶν προφητῶν τὰ θεσπίσμα-
τα, σαφῶς ἡμᾶς ἅπερ χρὴ περὶ τοῦ θείου φρονεῖν ἐκ-
παιδεύουσι. τὴν πολεμοποιὸν οὖν ἀπελάσαντες ἔριν,
ἐκ τῶν θεοπνεύστων λόγων λάβωμεν τῶν ζητουμέ-
νων τὴν λύσιν. Ταῦτα καὶ τὰ τούτοις εὐδοκήσασα ἡ
πάνσοφος βασιλὶς, οἷα δὴ πᾶς φιλοπάτωρ τοῖς
ἱερεῦσιν, ὡς πατράσι προσφέρει, τῶν ἀποστολικῶν
δογμάτων τὴν συμφωνίαν πραγματευόμενος. τῆς
γὰρ πανόδε τῶν συνελθόντων ὅτι τριακόσιοι
τριακοστοὶ γ ἦσαν ἀριθμὸς & ἐκτὸς· ἀλλοὶ μὲν τριακό-
σιοι & πρὸς, τοῖς λεγομένοις ἐπίσκοποι, & τὴν τε πρὸς
ἀλλήλους ὁμόνοιαν, τήν τε τ δογμάτων ὑγίειαν ἠσπάζοντο· οἱ γὰρ λοιποὶ, καθὼς πάλαι εἰρήκαμεν, τοῖς ἀποστολι-
κοῖς αὐτομάχοι τὰ δόγμασιν· οἵπερ τὴν & Ἀρείου δόξαν μεγαλοφυῶς συγκροτῆν ἑαυτοὺς ἔζων, δέκα & ἑπτὰ τ
ἀριθμὸν ὄντες, Εὐσέβιός τε ὁ Νικομηδοὺς, ὡς καὶ πρότερον εἴρη), Θεόγνις ὁ τ Νικαίας, Μάρις Χαλκηδόνος,

Θεό-

A diuina repudiati sunt: eousque autem materia illa miseriæ humanæ prouecta est, vt Orientis & Occidentis fundamenta damnauerit. Ipsa etiam aduersariæ potestatis victoria mentes hominum circumuenit, & obscurauit. In ipso nimirum præcepto est sancta & immortalis, & infatigabilis Dei omnipotentis clementia. omnibus enim diebus & temporibus præteritis innumeras populorum multitudines ab hoc onere, cuius seruituti addictæ fuerant, per me seruum suũ Deus liberat, & in perfectum æterni luminis splendorem deducit. Post hæc igitur, fratres desideratissimi, propinquiore quadã prouidentia, & illu-
B stribus immortalis Dei nostri beneficijs insigniorem me in posterum futurum, puritissima erga ipsum fide sum persuasus. Suscipiat ergo me, ô sinceritissimum Concilium sanctitatis vestrę, nec mihi sanctissimam Ecclesiam, & communis omnium nostrum castæq. matris portas opponi sustineatis. Quamuis enim nunc potissimum animi mei ratio perfectam catholicæ Fidei puritatem inuestigans, hoc sibi fieri dignum non esse arbitratur, suadet tamen atque admonet. Et propriæ quidem verecundiæ frons omnium pulcherrimarum virtutum sigillum extulit, portasq. immortalitatis cœpit contingere, ipsasq. pulsa-
C re: vt & vos cœpistis nostræ fraternitatis imprudentiæ veniam dare, pacem Fidei catholicæ respicientes. Hoc enim & Deum decet, & Ecclesiæ catholicæ fidei conuenit, & reipublicæ negotijs vtile est: vt pro diuinitus nobis concessa pretiosissima pace dignam gratiarum actionem eius gratiæ largitori communiter omnes referamus. Graue enim esset, immo vero quàm acerbum, hostibus iam profligatis & nemine ex diuerso se opponere audente, inuicem se oppugnare, & lætitiam inimicis atque adeo risum præbere, & præsertim cum de rebus diuinis disputemus, habeamusq. doctrinam sacratissimi Spiri-
D tus, litterarum monumentis proditam. Nam libri Euangelistarum & Apostolorum, quin etiam veterum Prophetarum oracula, nos euidenter docent quid de diuino numine sentiendum sit. Omni igitur seditiosa contentione depulsa, litterarum diuinitus inspiratarum testimonijs res in quæstionem adductas dissoluamus.

Ista aliaq. id genus sapientissimus Imperator, dũ doctrinæ Apostolicæ consensum stabilire moliretur, tamquam filius patris amantissimus, Epi scopis & sacerdotibus velut patribus proposuit. Erant autẽ qui ad Synodum simul conuenerant Episcopi trecenti & octodecim: sed trecenti qui-
E dẽ ante prædicta persuasi erant, & consensum ad inuicem ac dogmatum sanitatem amplectebantur: reliqui autem, vt iam pridem diximus, aduersus Apostolica dogmata pugnabant: qui Arij sententiam magnifice concelebrare studebant, numero septemdecim: Eusebius scilicet Nicomediensis, cuius & superius mentionem fecimus, Theognis Nicænus, Maris Chalcedonẽsis, Theodorus

*Θεογνίου

dorus Heracleæ Thraciæ, Menophantus Ephesi, Patrophilus Scythopolis, Narcissus Neroniadis secundæ Ciliciæ, quam nunc Irenopolim appellamus, Theonas Marmaricæ, Secundus Ptolemaidis Aegypti, & cum eis alij octo, qui seipsos, quasi essent orthodoxi, trecentorum choro miscentes, Apostolicis dogmatis repugnabãt, Ario consentientes. Cũ his generose decertabant sancti patres nostri, Alexander tunc Presbyter Constantinopolitanus, & Athanasius archidiaconus Ecclesiæ Alexandrinorum. Quamobrem inuidia contra eos arma mouit, vt postea dicemus. Nostri autem sancti Episcopi Arium ad Synodum vocabant, permittentes ei propria dogmata proponere, nutu semper victoris Imperatoris. nam & ille, vt paulo ante diximus, in Synodo confidebat.

A Θεόδωρος Ηρακλείας Θρᾴκης, Μηνόφαντος Ἐφέσου, Πατρόφιλος Σκυθοπόλεως, Νάρκισσος Νεωνιάδος Κιλικίας δευτέρας, ἣν νῦν Εἰρηνόπολιν ὀνομάζομεν, Θεωνᾶς ὁ Μαρμαρίτης, Σεκοῦνδος Πτολεμαΐδος Αἰγύπτου, καὶ σὺν αὐτοῖς ἕτεροι ὀκτὼ, οἵτινες ἑαυτοὺς τῷ τῶν τριακοσίων ἁγίων χορῷ ἐπιμίξαντες, ὡς δῆθεν ὀρθόδοξοι, τοῖς ἀποστολικοῖς αἱρέσεως δόγμασιν, Ἀρείῳ συνηγορουῦτες. τούτοις γνησίως ἀντηγωνίζοντο οἱ ἐν ἁγίοις πατέρες ἡμῶν Ἀλέξανδρος ὁ Κωνσταντινουπόλεως τότε πρεσβύτερος ὤν, καὶ Ἀθανάσιος ἀρχιδιάκονος τῆς Ἀλεξανδρέων ἐκκλησίας· διὸ καὶ φάναι ὤφελεν κατ' αὐτῶν, ὡς ὕστερον λέξομεν. οἱ δ' ἡμέτεροι ἅγιοι ἐπίσκοποι καλοῦσι τὴν Ἄρειον εἰς τὴν σύνοδον, ἐπιτρέποντες αὐτῷ συζητεῖν τοῖς ἰδίοις δόγμασι, νεύματι δὲ τοῦ πάντα νικηφόρου βασιλέως ἐπίστευε, ὡς ἄρτιον εἰρήκαμεν, καὶ αὐτὸς τῇ συνόδῳ συνῳδεύετο.

B

QVOMODO IMPERATOR *libellos Episcoporum accepit.*

CAP. VIII.

ΟΠΩΣ ΤΟΥΣ ΛΙΒΕΛΛΟΥΣ ΤΩΝ ΕΠΙΣΚΟΠΩΝ Ὁ ΒΑΣΙΛΕΥΣ ΔΕΧΕΤΑΙ.

VErum admirabile illud facinus quod in Synodo ab Imperatore semper victore factum est, non debet silentio prætermitti. Etenim cum in vnum Episcopi cõuenissent, & vt fieri solet in disputatione contentiosa, quæstiones & controuersiæ inter eos incidissent, & alij alios accusarent, cumq. libellos offerrent, & criminationes compositas ad pium deferrent Imperatorem: ille acceptos libellos, & annulo suo obsignatos seruari præcepit. & cum talium Episcoporum mutuam contentionem perspiceret, dixit oportere omnes simul certo die ad res eas disceptandas conuenire. Præstitutus autem dies cum venisset, consedit in medio Imperator, & silentio opportune facto, omnium libellos afferri iussit: quos cum accepisset, & in sinu suo posuisset, nec voluisset in delationes eas incumbere, ita ad Episcopos loquitur: Postea quam Deus vos sacerdotes & iudices designauit ad disceptandas & dijudicandas populi controuersias, vosq. deos scribendos censuit, tamquam hominibus ceteris longe præstantiores (dictum enim est, Ego dixi, Dij vos estis, & filij Altissimi omnes, &, Deus stetit in synagoga deorum) certe vulgaria ista negligere oportet, omniq. cura & studio in res diuinas incumbere. Cumq. iussisset ignem afferri, libellos omnes exuri præcepit. dabat enim operam ne cuiquam exterorum talium Episcoporum iniqui conatus innotescerent. tanta scilicet Imperatoris erga Dei sacerdotes reuerentia fuit, quantam mirari debent omnes qui recte sapiunt. Illud etiam simile huic ab eo factum, non arbitror æquum esse silentio tradere. Viri quidam procaces & laici, qui conuicijs rixisq. delectabantur, Episcopos quosdam accusabant, & criminationes scriptas Imperatori tradiderunt, idq. antequam res ad concordiam adduci

Psal. 81. *Ibid.*

C ΑΛΛΑ τὸ ἐξ' ἐκείνῃ συνόδου γενὸς ἄτοπον οὐδὲ τοῦτο τὸ πάντα νικηφόρου βασιλέως, οὐκ ἄξιον σιωπῇ παραπέμψασθαι. ἐν γὰρ ὑπαναχθέντων πάντων τῶν ἐπισκόπων, καὶ καθὼς ἔθος ἐστὶ, γινομένων ζητήσεών τε καὶ συγκρίσεων, οὐδέ πων τῶν ἐπισκόπων, ἱερατικῶν ἕνεκα, ἄλλα πρὸς ἄλλον ἔχοντος, λιβέλλων τε ἐπιδιδομένων ὑπ' αὐτῶν, καὶ ἐγκλημάτων συγκροτουμένων οὐδὲ τῷ βασιλεῖ, δεξάμενος τοὺς λιβέλλους, σφραγίσας τε τῷ δακτυλίῳ αὐτοῦ, ἐκέλευσε φυλάττεσθαι· ἑνορῶν τε τῶν θείων ἐπισκόπων τὴν πρὸς ἀλλήλους ζυ-

D γομαχίαν, εἶπεν, ὅτι χρὴ πάντας ὁμοῦ ἐν μιᾷ ἡμέρᾳ συνελθόντας, περὶ τούτων διαλαβεῖν, ἐν ἐκκλησίας τῆς προθεσμίας εἰς μέσον καθίσας ὁ βασιλεὺς, καὶ ἡσυχίας γενομένης τῷ καιρῷ πρεπούσης, πάντων τοὺς λιβέλλους προσέταξεν εἰσενεχθῆναι, καὶ δὴ δεξάμενος ἐν τῷ οἰκείῳ κόλπῳ θέμενος, μήτ' ἐγκύψαι τοῖς ἐπιφερομένοις ἐγκλήσεσι, λέγει· τοῦ θεοῦ ὑμᾶς προχειρισαμένου ἱερεῖς τε καὶ ἄρχοντας, κρίνειν τε καὶ διακρίνειν τὰ πλήθη, καὶ θεοὺς εἶναι, ἆπερ δὴ καὶ θεοῦ πάντων ὑπερέχοντος ὁρισαμένου, καὶ τὸ εἰρημένον, ἐγὼ εἶπα θεοί ἐστε καὶ υἱοὶ ὑψίστου πάντες· καὶ τι, ὁ θεὸς

E ἔστη ἐν συναγωγῇ θεῶν, χρὴ τῶν μὲν κοινῶν ὀλιγωρεῖν πραγμάτων, πόσῳ γε μὴν τῶν ἀσεβῶν καὶ θεομισῶν· ἐκέλευσε δὲ εἰσενεχθῆναι πῦρ, ἐμπεσθῆναι τοὺς λιβέλλους προσέταξεν. ἵνα δὲ μηδένα τὴν ἀφορμὴν τῶν τοιούτων ἐπισκόπων τὴν αἰσχρολογεῖν ἐπιχείρησιν· ποιοῦσι γὰρ οἱ βασιλέως πρὸς τοὺς ἱερεῖς τοῦ θεοῦ διαβολαί· ἵνα θαυμάσῃ ἅπαντες αὐτοῦ φρονοῦντες. κἀκεῖνο δὲ ὁμοιοτρόπως τούτῳ ἐπαινεῖσθαι γεγενημένον, ἐπιδικαίως ἡγοῦμαι προσῆκεν εἶναι

ΟΠΩΣ ΤΟΥΣ ΛΙΒΕΛΛΟΥΣ ΤΩΝ ΕΠΙΣΚΟΠΩΝ Ὁ ΒΑΣΙΛΕΥΣ ΔΕΧΕΤΑΙ.

γῆ. Φιλαπεχθήμονες γὰρ ἄνδρες καὶ φιλολοίδοροι λαϊκοὶ ἐγκλήματα τῶν ἐπισκόπων τινὰς, καὶ τῷ βασιλεῖ τὰς ἐγκλήσεις καταγελίας ἐπίστευον· καὶ τούτων μὲν τῆς γεγενημένης ὁμοιοίας· ὁ δὲ καὶ τούτοις δεξάμενος, ἅπερ

δεσμὸν

δεσμὸν ἀπῆγεν, ἐν τῷ δακτυλίῳ σημηνάμενος, φυλαχθῆναι καὶ τούτους ἐκέλευσεν. εἶτα τῷ σύμβασιν τῆς ὁμονοίας ἐργασάμενος, τούτους μετεσκευάσθη ναι προσέταξε, περὶ ὧν τοὺς ἀπόντων ἀπεκάλυπτεν, μυεῖ καὶ τούτους κατέκαυσεν, ὁμωμοκὼς μηδὲν τῶν ἐγγεγραμμένων αὐτοῖς ἐρεῖν· ἦν γὰρ ἔφη χρεὼν τῶν ἱερέων τὰ πλημμελήματα δῆλα τοῖς πολλοῖς γίνεσθαι, ἵνα μὴ σκανδάλου πρόφασιν εὐπρόσδεκτον λαμβάνοντες αὐτῶν ἁμαρτάνωσι· φασὶ δ' αὐτὸν καὶ ὅτι προσθεῖναι, ὡς εἰ αὐτόπτης ἐπισκόπου ἐπιγάμου, γάμου ἀλλότριον διορύττοντος, συγκαλύψαι ἐν τῇ πορφυρίδι τὸ αἰσχρούμενον, ὡς αὐ μὴ βλάψαι τοὺς θεωμένους τῶν ὁρωμένων ἡ ὄψις. τοιαύτη ἡ τοῦ βασιλέως θεοφιλὴς καὶ ἀξιάγαστος σοφία. Ἐπὶ πολλὰς δ' ἡμέρας, ἀλλὰ μὴν δ' ἀλλὰ καὶ καιροὺς ἐφεξῆς συνιόντος τοῖς ἐπισκόποις ὁ βασιλεύς, ἅμα αὐτοῖς τὰ περὶ τῆς πίστεως διελάμβανε, τίς τι διαφόρως αὐτῶν γνώμης ἀπέλεγεν· ἦσαν γὰρ καθὼς πολλάκις εἰρήκαμεν ἐν αὐτοῖς τινες τοῖς ἁγίοις Ἀρείου δόγμασι συμφερόμενοι, καὶ τῷ πλήθει τῶν ἁγίων ἐπισκόπων, τῶν τῆς ἀληθείας ὑπερμαχούντων, ἀντιπαρατιθέντες. ἀλλ' οἱ ἄριστοι καὶ τὸν πάντων ἱερώτατον τῶν πατέρων ἡμῶν, τῷ τῆς ἀληθείας ὅπλῳ ἠσφαλισμένοι, τὴν λαμπρὰν καὶ ἀμώμητον πίστιν μὴ παῤῥησίας ἐκήρυττον· μεθ' ὧν καὶ ὁμολογητῶν πολὺς ἀριθμός, αἰθισμένων τῆς ἐθέλοντι ἀσεβοῦσθαι τὰ μοχθηρὰ τοῦ Ἀρείου δόγματα.

A adduci potuisset: ille & eas quoque recepit, sed vinculo constrictas,& annulo suo obsignatas,custodiri iussit: deinde cum concordiæ gratiæq. reconciliationem fecisset, statim eas omnes asserri iussit, & præsentibus omnibus Episcopis igne adussit, postquam prius sancte iurauerat se nihil eorũ quæ in ijs scripta fuissent,legisse. Aiebat enim sacerdotum delicta vulgo ignora esse oportere,ne inde scandali occasione arrepta,minore cum metu delinquant. Ferunt ipsum & hoc etiam addidisse, quòd si quando ipse suis oculis videret Episcopum alienæ vxori stuprum inferentem, se sua purpura flagitium contecturum, ne intuentium oculi facinore ipso offenderentur. tanta erat Imperatoris & tam pia atque admirabilis prudentia. Per plures postea dies, immo vero & per menses plures cum Episcopis in vnum locum conueniebat, & vna cum ijs de Fide disceptabat, atque diuersas eorum sententias supputabat. Erant enim, vt sæpe iam diximus, inter eos nonnulli qui nefarijs Arij dogmatis suffragabantur, & multitudini sanctorum Episcoporum veritatem propugnantium aduersabantur sedulo. alij vero optimi & sanctissimi Patres nostri veritatis armis muniti gloriosam & inculpatam Fidem magna cum libertate prædicabant: cum quibus magnus etiam Confessorum numerus erat, qui volentibus peruersa Arij dogmata defendere,strenue resistebant.

ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΠΑΦΝΟΥΤΙΟΥ.

DE SANCTO PAPHNVTIO.

CAPVT IX.

Ἦν δὲ ἐν αὐτοῖς ὁ μέγας καὶ ἅγιος Παφνούτιος τὸν τῶν ὁμολογητῶν καὶ ἐπισκόπων καταπεσμῶν χορὸν, αὐτὸς Αἰγύπτιος, θεοῦ ἄνθρωπος, ἐκ τῆς ὁμηγύρεως ἐκείνης, ἣ Μαξιμῖνος ὁ βασιλεὺς τὸν δεξιὸν ἐξώρυξεν ὀφθαλμὸν, καὶ τὸν λαιὸν ἐνδρομοῦσαν ἀγκύλας, ἀθλοφόρος τῆς μετὰ λίθων σωτηρίας· ἐν ᾧ τοιούτῳ ἦν ὁ τοῦ θεοῦ χάρις, ὥστε σημεῖα αὐτὸν ποιῶν μηδὲν ἐλάττω τῶν πάλαι ἁγίων τῶν ἀποστόλων γεγονότων· λόγῳ γὰρ μόνῳ τοὺς δαίμονας ἐφυγάδευε, καὶ ἀνιάτῳ διαφόρως ἀσθενοῦντας ἐθεράπευε, τυφλοῖς τὸ βλέπειν, τὸν θεὸν ἐξαιτούμενος, παρεῖχεν. καὶ παραδόντος τοῦ κατὰ φύσιν ἥλου ἀκμὴν, τὰ μέλη ἑτέρωθεν ἀντὶ τῶν ὑγιῶς· ὃν ὁ βασιλεὺς τοσοῦτον διὰ παντὸς ἦγε, ποτέχως τε ὅτι τὸ βασιλέα μετάπεμπτον, ἐκ τῶν ἐξορυγμῶν καταφιλεῖν· τοιούτῳ ποσῶν τῷ διαβοᾶ βασιλεῖ τοσοῦτος τοὺς ἁγίους πᾶς.

B Erat inter eos magnus ille sanctusq. Paphnutius, Confessorũ & Episcoporum cœtui non parum ornamenti afferens, genere Aegyptius, homo Dei,ex illis quos Maximinus dextero oculo effosso, & sinistro poplite succiso, ad metalla damnauerat. Sed in hoc tanta Dei gratia elucebat,vt miracula per eum fierent non minora his, quæ olim ab Apostolis facta sunt. Nam dæmonas solo verbo fugabat, & ægros plures oratione curabat:sed & cæcis visum,fusis ad Deum precibus,tribuebat: & paralyticis naturalem firmitatem restituebat, efficiens vt membra sana suis fungerentur officijs. Hunc Imperator summo in honore habuit, & sæpius eum intra palatium euocatum complectebatur, & oculum effossum subinde exosculabatur: tanta erat apud pium Imperatorem sanctorum virorum auctoritas & gratia.

ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΣΠΥΡΙΔΩΝΟΣ.

DE SANCTO SPYRIDONE.

CAP. X.

Καὶ δὴ καὶ Σπυρίδων Κυπρίος τις ἀνὴρ θεόφιλος ἐκκλησίᾳ, ἐκ τῶν ἐκ παίδων ποιμενικῶν πόνων τῇ τοῦ Χριστοῦ ποίμνῃ καθιερωμένος, ἀφ' ἧς ἀπὸ τὴν ἀρχὴν ἐπιβὰς ἱερωσύνης, ὡς καὶ μέχρι τέλους διεπονήσατο, ἐκ ποίμνης τὰ ἴδια πρόβατα ἐκ ποίμνης ἔτρε-

Spyridon etiam Cyprius vir insignis in Domino,qui à pueritia pastoralis vitæ rudimenta, Christi gregi deuouens, & propheticam vitam agens innotuit: quiq. Episcopatum etiam administrans,non destitit oues suas pascere, adeo bonus

δὲ τῷ

mus erat & patiens, vt cum latrones quidam noctu in ouile eius irrupissent, & occultis & inuisis quibusdam vinculis detinerentur, nec inde mouere sese vsque ad auroram possent: superueniens beatus, obtinuit precibus vt soluerentur vinculis: immo vero arietem longe præstantissimum abeuntibus dedit, inquiens: Accipite, hunc iuuenes ad vsum vestrum, ne re infecta discedentes, me hac nocte inopiæ vestræ auctorem accusetis. Plura etiam alia mirabilia de hoc sancto audiuimus: vnum autem ex multis proponemus.

A δι' ὧν χρησὸς ἡ ἀνέξικακος, ὅτι λητῶν ἐφόδῳ δόλῳ παρεισβαλόντων τῇ μάνρᾳ, καί τισι δεσμοῖς κεκαυμένων, κινῆσαί τι μὴ δυναμένων ἕως πρωΐ, ἔδοξε ὁ μακάριος, δι' ἐλέγχης ἀνεῖναι αὐτοὺς τῇ συνοχῇ παῖ· ἀ μὴν ἀλλὰ καὶ τῶν κριῶν τὸν κάρπασον δοκιμοτάτοις δίδωσιν, εἰπών, λάβετε ὦ νεανίσκοι πρὸς ἀποχρησιν πάντα, μὴ ἀπρακτοι ἀπέλθητε τῇ νυκτὶ ταύτῃ δι' ἐμὲ τὸν αἴτιον τῆς ἀπορίας καταμέμψησθε. πολλὰ μὲν δὴ ἄλλα θαύματα περὶ τὸν ἅγιον τοῦτον ἀκηκόαμεν, ἐν οἷς καὶ πολλῶν ἐθαυμάσθημεν.

QVOMODO FILIAM MORTVAM excitauerit propter mercatorem.

CAP. XI.

B ΟΠΟΥ ΤΗΝ ΘΥΓΑΤΕΡΑ ΑΥΤΟΥ πεθνεῶσαν ἐγείρῃ ἀφ' ὧν ἔμπορον.

BEatus ille & celebris homo Dei, filiam habuit Irenem nomine, quæ seni vtiliter ministrans virgo vitam omnem castissime egit. Post eius mortẽ mercator quidam peregre rediens, rogat senem depositum quod eius filiæ virgini iam pridem crediderat. rem omnẽ beatus Spyridon prorsus ignorauit. Sed cum homo depositum sæpius flagitaret, senex posteaquam illud per domum sursum ac deorsum perquisiuisset, nec reperisset vsquam, animo angebatur grauiter: & virum monuit nec scire se quidquam de deposito, nec esse in tota domo. mercator tunc altius inclamans, & lacrymans eiulansq. poscit depositum, clamitans quoque se manus violentas sibi illaturum, nisi quod credidit, reciperet: Nam, inquit, se quod vnicum seruauit senectutis suæ subsidium & solatium, apud virginem deposuisse. Coactus igitur sanctus ille senex vna cum mercatore ad sepulchrum filiæ properat, ad percontandum ea de re; eamq. ex nomine inclamat, Filia, inquiens, Irene: illa de sepulchro respondens, Quid vis, pater? Tu senex, Vbi posuisti filia quod hic homo tibi credidit? At illa locum aperte patri indicans, In eo, inquit, loco iacet, pater. Ille ad filiam, Vade in pace, filia Irene. Senex domum regressus, depositum in eo ipso loco quem puella designauit, inuentum viro tradidit. Multa ille alia stupenda & admiranda fecit, quæ omnium ore celebrantur, quæq. adhuc ab indigenis ostenduntur ad plenam persuasionem fidei in IESVM Christum, iis qui in ea re mentem curamq. suam defigunt. Talibus igitur viris vsque ad ea tempora florebat Ecclesia, ex quibus plurimi Nicænæ Synodo interfuerunt. Quinetiam Athanasium, cuius antea memini, tunc diaconum, à sacra illa Sanctorum corona minime abfuisse omnes fatentur. Erat autem vna cum Alexandro Alexandriæ Episcopo, quem in multis fideli opera & consilio iuuit. Communicabant igitur quotidie sancti Episcopi nostri multo tẽpore permulta inter se de Fide, rati nihil cito aut temere

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Θυγατέρα ἔσχεν ὁ μακάριος ἐξ ἀσίδιμος οὔτος ἢ θεοῦ ἄνθρωπος, Εἰρηνίλην τοὔνομα, ἡ τῷ γήρᾳ τοῦ σοφόρου ἀλεξανήσασα, ἐν παρθενίᾳ τὸν ἀνθρώπινον βίον διεξέρχεται. ταύτης μὲν δὴ θανούσης, ἐξ ἀσθημίους τις αἰτίας ἔμπορος, ἐπιζητεῖ παρὰ τὸν γέροντα, ἐν τῇ αὐτοῦ θυγατρὶ, τῇ παρθένῳ, ἐν ᾧ ἐτεθήμενος. ὁ δὲ μακάριος Σπυρίδων ἠγνόησε παντελῶς τὸν ἐπιζήτησιν. ὡς δὲ πολὺς ἐν ἐπικαίμενος αὐτῷ ὁ ἄνθρωπος, πολλὰ ἄνω κ κάτω τὸν οἶκον διερευνήσας ὁ γέρων, ἐ μὴ εὑρών, ἐνιαῦτο σφόδρα, καὶ πρὸς τὸν ἄνδρα ἔλεγε, μή τι ἀπόκειται, μή τι εἶναί τι ἐν τῷ οἴκῳ· ὁ δὲ ἔμπορος ἐκβοῶν, δάκρυσί τε συνεχόμενος, καὶ ὀλοφυρόμενος ἤπι τὸν θεοφιλῆ, λέγων αὐτὸν διαχειρίσασθαί ἑ δόλειος χάριν, εἰ μὴ λάβοι τὰ θεοκατάθετα, φάσκων ἕτερα γήρως αὐτῷ πρότερον τὸν θεομύσιον προφυλάξαι, παρ' αὐτῇ τῇ παρθένῳ θεοφιλεῖ. ἀναγκάζεται πάντως ὁ γέρων ὁ ἅγιος ἐκεῖνος, ἀπὸ τὸ μνῆμα τῆς θυγατρὸς ἅμα τῷ ἐμπόρῳ ἐρεῖν πρὸς πίστιν τοῦ πράγματος· ὁ δὲ ἐλθὼν καλεῖ τὸν θυγατέρα ἐξ ὀνόματος, ἑ φησι πρὸς αὐτόν· τέκνον μοῦ Εἰρηνίη ἡ δοκιμοτάτη δεῦρο τοῦ πατρός, λέγε πρὸς αὐτὸν, τί θέλεις, ὦ πάτερ; ὁ δὲ γέρων πρὸς αὐτόν· τοῦ ἀπίθου τὸν τόδε τοῦ ἀνθρώπου θεοφιλῆ, ὦ θυγατερ; κἀκείνη πρὸς αὐτὸν ἔφη, ἐν τῷδε κάπτῳ τῷ πάνυ πάτερ, παρὼς τὸν τι παν ἀπαιτοῦσαι τῷ πατρί· ὁ δὲ πρὸς αὐτὸν, πρόδυς ἐν εἰρήνῃ τέκνον μοῦ Εἰρήνη. ὁ δὲ γέρων ἀπερίψας οἶκοι, καὶ ἄρων οὔτε εὗρεν ἡ παρθένος κεῖσθαι τὸν θεοφιλῆ, ἀπέδωκε τῷ ἀνδρί. πολλὰ δὲ καὶ ἄλλα τοῦ ἁγίου ἄξιον θαυμάσαι, ἑ δοξασθείσης πολλαί, αἷς ἐ μέτεστι δεῦρο πρὸς τῶν ἐγχωρίων δεικνυόμενα τῆς ἰδίας πατρίδος πρὸς πληροφορίαν τῆς ἀληθοῦς ἡμῶν εἰς Χριστὸν πίστεως. τοιούτοις τοίνυν μέτεστι τῶν καιρῶν ἐκείνων ἀγίοις ἀνδράσιν ἡ ἐκκλησία διέπεται, ἐξ ὧν πολλοὶ παρῆσαν κ τὴν ἐν Νικαίᾳ σύνοδον. ἀλλὰ μὴν ἑ Ἀθανάσιος, ὃν οὐ καὶ πρώην ἐμνήσθημεν, τηνικαῦτα διάκονος ὢν, σὺν ἄλλοις τοῖς τῶν ἁγίων ἐκείνων χορῷ ἦναι σὺν πίστιν ὡμολόγητο· κλῆσιν δὲ τοῦτο τῷ, βοηδὸς ἄρχειν ἐπαίρχων αὐτῷ. κ' εἰκότως γοῦν ἐσπούδαζε, οἱ ἡμέτεροι ἄγιοι θαυμάσιοι ἐκεῖνοι, δὴ πλεῖστον ὅσον χρόνον, πάμπολλα περὶ τῆς πίστεως, εἰόμενοι δεῖν μηδὲν ἐπιζητεῖν ἢ πλημμελῶν.

κ' ἐπαινοῦμεν

μὲν οὖν τηλικούτους ζητήσεως διαπεπάτηκεν· σ- A
χοῦς τε τὸν Ἄρειον μετεπέμποντο, & πυκνῇ ἀνακρί-
σει τὰς σοφιστὰς αὐτοῦ ἀσεβημάτους διήλυον· τελέ-
σαι τι ὅσιον ἐσπούδαζον, καὶ Φροντὶς ἦν αὐτοῖς, πῶς ἐχρῆν
πρὸς τὴν ἀναίρεσιν τῶν ἀθέσμων αὐτοῦ δογμάτων
ψηφίσασθαι καὶ ἀποφήνασθαι. μετὰ πολλῆς οὖν τῆς σπου-
δῆς, καὶ τῆς πρὸς τὸν θεὸν ἱκεσίας, ταῦτα διελάμ-
βανον. διὸ καὶ σοφῶς σοφῶς, καὶ λίαν ἁρμοδίως,
τοὺς κατὰ τῶν ἀθεμίτων δογμάτων Ἀρείου, καὶ τῶν
παρ' αὐτοῦ, ἐλέγχους αὐτοῖς ἐπῆγον· σοφίζον ἀναστα-
τοῦντες τὰς κατὰ τοῦ θεοῦ μιαρὰς αὐτῶν βλασ-
φημίας, καὶ ἐξαφανίζοντες. καὶ τῷ μὲν ὅτι οὐκ ἐκ τοῦ B
θεοῦ λέγειν ἐκείνους τὸν υἱὸν αὐτοῦ ἀντέθηκαν οἱ ἡμέ-
τεροι, τὸ, θεὸν ἐκ θεοῦ· καὶ τὸ, μὴ ἀληθινὸν θεὸν κατ'
ἐκείνους, ἐξαφῆκαν οἱ ἡμέτεροι, θεὸν ἀληθινὸν, ἐκ
θεοῦ ἀληθινοῦ· καὶ τὸ κτίσμα αὐτὸν λέγειν ἐκείνους,
ἀνθωμολόγηντο οἱ ἡμέτεροι, γεννηθέντα, & ποιηθέντα· καὶ
τῷ ἑτερούσιον ὑπ' ἐκείνων συμβαλλομένῳ αὐτοῦ θε-
κάν οἱ ἡμέτεροι ὁμοούσιον εἶναι τὸν υἱὸν
τῷ πατρὶ, τοῦτ' ἔστι γεννηθέντα ἐκ τῆς οὐσίας τοῦ πα-
τρός· πίστιν τε αὐτὸν καὶ δημιουργὸν ὁρατῶν τε καὶ
ἀοράτων ἐκήρυξαν, καὶ τῷ αἰτίαν εἶναι ἐκείνους τῇ C
ἐκκλησίᾳ αὐτοῦ ἀποστολικὴν πίστιν, γραφικαῖς
μαρτυρίαις τὰς ἀποδείξεις ἐκδιώκοντες· καθὼς
προῖών ὁ λόγος δηλώσει. ταύτῃ τῇ αἰτιάσει τὸ
ἰωτακισμὸν φάρμακα ἀναιρήσαντες, τραυσπέρων
ὑποδῦναι ἤδη λοιπὸν τὴν ἀποστολικὴν συμφώνως ἐγ-
γράφοντες πίστιν.

ΠΕΡΙ ΤΟΥ ΔΕΙΝ ΤΡΕΙΣ ΥΠΟΣΤΑΣΕΙΣ πρῶν δὲ πιστεῦσαι ἀναγκαίως δεῖ τῆς ἁγίας τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος μιᾶς θεότητος.

CAPVT XII.

D SAncta & magna & generalis Synodus sanctorum Patrum Nicæ congregatorum, per beatum & sanctum Hosium Episcopum ciuitatis Cordubæ in Hispania, tenentem locum Episcopi Romani, cum prædictis eiusdem Sedis Presbyteris, altero ipsum interpretante dixit: Diuinitas non est vna persona, vt Iudæi existimant, sed tres personæ vere subsistentes, non solo nomine: & hoc pluribus testimonijs in nouo & veteri Testamento prædicatur. vetus quidem magis corporeo adhuc modo differens, Verbum quasi loquens exhibuit: nouum autem, Verbum Deum esse demonstrauit, iuxta illud: In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. & personam perfectam ex perfecta. Deus enim est, non pars, Filius, sed perfectus sicut & Pater: eiusdem essentiæ cuius & qui eum ineffabili modo genuit Pater. Sicut Pater & Filius, simul subsistit Spiritus sanctus, eiusdem essentiæ & eiusdem potestatis, cuius Pater & Filius. Vnum igitur consilium, vnum regnum, vnam voluntatem, vnam dominationem in res omnes creatas, tam quæ visu, quàm quæ mente & in-

Ioan.1.

Ἁγία καὶ μεγάλη καὶ οἰκουμενικὴ σύνοδος τῶν ἐν Νικαίᾳ συναχθέντων ἁγίων πατέρων ἡμῶν, διὰ τοῦ μακαρίου & ἁγίου ἐπισκόπου Ὁσίου πόλεως Κορδύβης τῆς τῶν Σπάνων ἐπαρχίας, ἐπέχοντος καὶ τὸν τόπον τοῦ τῆς Ῥωμαίων ἐπισκόπου σὺν τοῖς ἐκ τοῦ αὐτοῦ θρόνου συναναφωνηθεῖσι πρεσβυτέροις, ἑρμηνεύοντος αὐτὸν ἑτέρῳ, ἔφησε· ἡ θεότης οὐχ εἷς πρόσωπόν ἐστι, καθ' ὃν τῶν Ἰουδαίων ὑπόληψις, ἀλλὰ τρία πρόσωπα κατ' ἀλήθειαν ἀληθινῶν, ὧν ἑνότητι φιλῶ· & τοῦτο μαρτυρίαις πολλαῖς ἀπὸ τε παλαιᾶς καὶ νέας διαθήκης κηρύττεται. ὁ μὲν παλαιὸς καθ' ὃν σωματικώτερον ἔτι τρόπον διαλεγόμενος, λόγον ὡς λαλούμενον παρίστησιν· ἡ δὲ καινὴ τὸν λόγον θεὸν ἀποδείκνυσι, καθ' ὃ, ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος· & πρόσωπον πλέον ἐκ πλέω. θεὸς γάρ, ὅ μέρος ὁ υἱός, ἀλλὰ τέλειος ὥσπερ ὁ πατὴρ, τῆς αὐτῆς οὐσίας ὤν, ἧς καὶ ὁ θεόπεμπτος αὐτὸν ἀφράστως πατήρ· συνυπάρχει δὲ ὁμοίως τῷ πατρὶ καὶ τῷ υἱῷ καὶ τὸ ἅγιον πνεῦμα τῆς αὐτῆς οὐσίας καὶ τοῦ αὐτοῦ χρήματός ἐστιν, οὗ πνεῦμα ὁ πατὴρ καὶ ὁ υἱός. μία τοίνυν βουλὴ, μία βασιλεία, μία αὐθεντία, μία δεσποτεία ἁπάντων τῶν κτι-

τῶν

& intelligentia percipiuntur, vnam diuinitatem & eamdem essentiam confiteri nos oportet, Patris & Filij & Spiritus sancti: non prædicantes confusionem aut diuisionem personarum ineffabilis & beatæ illius Trinitatis: sed semper vere Patrem veri Filij semper existentem, & Filium vere Filium veri Patris semper existentem ac subsistentem, & vere etiam Spiritum sanctum semper existentem quoque & subsistentem: Trinitatem indiuiduam, ineffabilem, quæ neque animo concipi, neque satis exprimi sermone potest: vnam diuinitatem & eamdem eius essentiam credimus & confitemur secundum sanctam illam iam olim à Domino per sanctos eius Apostolos & antiquos sanctos Patres nostros (qui illam Apostolorum Fidem illibatam conseruarunt) nobis ab initio traditam Fidei verã dogmatum integritatem, parati ex sancti Spiritus arbitrio per plurima diuinarum Scripturarum testimonia demonstrare hæc ita se habere. Cum hæc ab ipsis, vel potius à Spiritu sancto per ipsos pronuntiarentur, qui impietatẽ Arij asserebant (erant autem pro Eusebio Nicomediæ & Theognio Nicææ, quos iampridem indicauimus) respiciebant pariter in conductitios Arij philosophos quosdam maxime disertos, quos cum militiæ suæ patronos conduxisset Arius, cum illis venit ad sanctam illam & generalem Synodum. Aderant autem & plurimi philosophi, in quibus sperantes, vt paulo ante diximus, veritatis aduersarij, merito cum suæ blasphemiæ magistro damnati sunt. Impleta in ipso & in ipsis sacra Scriptura, quæ dicit: Maledictus homo qui cõfidit in homine, & à Domino recessit cor eius. Recessit enim vere à Domino blasphemum cor Arij cum Deo pugnantis, & eorum qui eius impietati communicant, audentium dicere Filium Dei creaturam atque facturam, cum sit omnium visibilium & inuisibilium creatarum naturarum creator & effector.

Hiere. 17.

QVOMODO A PHILOSOPHIS ARII plurima contra sanctam illam Apostolicorum Dei sacerdotum Synodum prolata fuerint.

CAPVT XIII.

VNus ex mercenarijs illis Arij philosophis, qui præ ceteris omnibus admirationi fuit, plurima pro Ario contra nostros Episcopos plures dies disseruit: sic vt quotidie propter disputationis conflictum ingens esset concursus multorum ad audiendum properantium. Philosophus interim multa effundebat in ea, quæ à sancta Synodo dicebantur, atque obijciebat impias Arij blasphemias de Filio Dei, inquiens, tempus aliquod fuisse cum ille non esset: & quòd creatus factusq. esset ex ijs quæ non sunt: quòdq. alterius esset naturæ & substantiæ quàm Pater. Atque hæc scelesta Arij dogmata, magna animi conten-

A ςῶν φύσεων ὁρωμένων τε καὶ νοουμένων, μίαν θεότητα καὶ τὴν αὐτὴν οὐσίαν ὁμολογητέον πρὸς ἡμῶν τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· οὐ σύγχυσιν ἢ διαίρεσιν τῶν τῆς ἀῤῥήτου ἐκείνης, καὶ μακαρίας τριάδος ὑποστάσεων, κηρυττόντων ἡμῶν, ἀλλὰ πατέρα ἀεὶ ἀληθῶς πατέρα ἀληθινοῦ υἱοῦ ἀεὶ ὄντα καὶ ὑφεστῶτα, καὶ υἱὸν ἀληθῶς υἱὸν ἀληθινοῦ πατρὸς ἀεὶ ὄντα καὶ ὑφεστῶτα, καὶ πνεῦμα ἅγιον ἀληθῶς πνεῦμα ἅγιον, ἀεὶ ὂν καὶ ὑφεστός· τριάδα ἀχώριστον, ἄῤῥητον, καὶ ἀληθῶς ἀπερινόητον, καὶ ἀνέκφραστον, μίαν θεότητα, καὶ τὴν αὐτὴν οὐσίαν ταύτης εἶναι πιστεύοντες. καὶ ταύτην ὁμολογοῦμεν, κατὰ τὴν ἀνέκαθεν παρὰ τοῦ κυρίου, διὰ τῶν ἱερῶν αὐτοῦ ἀποστόλων, καὶ τῶν τὴν ἐκείνων ἁγίαν πίστιν φυλαξάντων ἀσπίλως, ἀρχαίων ἁγίων ἡμῶν πατέρων, παραδοθεῖσαν ἡμῖν τῆς αὐτῆς πίστεως ἀληθῆ δογμάτων ἀκριβείαν, ἑτοίμως ἐχόντων ἡμῶν, σὺν εὐδοκίᾳ τοῦ ἁγίου πνεύματος, διὰ πλείστων ὅσων μαρτυριῶν τῶν ἐκ τῶν θείων γραφῶν δεῖξαι, ταῦτα οὕτως ἔχειν. τούτων παρ' αὐτῶν, μᾶλλον δὲ δι' αὐτῶν ὑπὸ τοῦ ἁγίου πνεύματος ἐκφωνουμένων, οἱ τῆς ἀσεβείας Ἀρείου ἀντιποιούμενοι· ἦσαν δὲ ὑπὲρ Εὐσέβιον τὸν Νικομηδείας

B C καὶ Θεόγνιν τὸν τῆς Νικαίας, οὓς ἔμπροσθεν ἤδη ἐδηλώσαμεν· ἀπέβλεπον δὲ ὁμοίως εἰς τοὺς μισθωτοὺς Ἀρείου φιλοσόφους τινὰς λογίους ὑπεράγαν, οὓς συνηγόρους τῆς οἰκείας μοχθηρίας μισθωσάμενος Ἄρειος, σὺν αὐτοῖς ἧκεν εἰς τὴν ἁγίαν ἐκείνην καὶ οἰκουμενικὴν τάνοδον. παρῆσαν γὰρ πλεῖστοι ὅσοι φιλόσοφοι, εἰς οὓς ἠλπικότες, ὡς ἀρτίως εἰρήκαμεν, οἱ τῆς ἀληθείας πολέμιοι, εἰκότως ἐάλων τῆς καὶ μετὰ τοῦ τῆς βλασφημίας αὐτῶν διδασκάλου· πληρουμένης ἐπ' αὐτῷ καὶ * αὐτῶν τῆς ἱερᾶς γραφῆς λεγούσης, ἐπικατάρατος πᾶς ἄνθρωπος, ὃς ἔχει τὴν ἐλπίδα αὐτοῦ ἐπ' ἄνθρωπον, καὶ

D ἀπὸ κυρίου ἀπέστη ἡ καρδία αὐτοῦ. ἀπέστη γὰρ ὄντως ἀπὸ τοῦ κυρίου ἡ βλάσφημος καρδία τοῦ θεομάχου Ἀρείου, καὶ τῶν κοινωνῶν τῆς ἀσεβείας αὐτοῦ, κτίσμα καὶ ποίημα τολμησάντων λέγειν τὸν υἱὸν τοῦ θεοῦ, τὸν πάντων κτίστην, καὶ δημιουργὸν, ἀοράτων καὶ ὁρατῶν κτιστῶν φύσεων.

* αὐτοῖς

ΟΠΟΥ ΤΩΝ ΦΙΛΟΣΟΦΩΝ ΑΡΕΙΟΥ κατὰ τῆς ἁγίας ἐκείνης τῶν ἀποστολικῶν τοῦ θεοῦ ἱερέων συνόδου, πλεῖστα ὅσα ἀποφθέγγετο.

E ΕἸΣ δέ τις τῶν μισθωτῶν Ἀρείου φιλόσοφος, λίαν παρὰ πάντας τοὺς ἄλλους θαυμαζόμενος, πολλὰ καὶ πάμπολλα ὑπὲρ Ἀρείου πρὸς τοὺς ἐπισκόπους τοὺς ἡμετέρους διετείνετο, ἐπὶ πλείστας ὅσας ἡμέρας, ὥστε γίνεσθαι ἐφ' ἑκάστης ἐκ τῆς διὰ τῶν λόγων συμβολῆς μεγάλην ἀκρόασιν τοῦ πλήθους τῶν συνερχομένων. ἐπισυγχέοντος τοῦδε φιλοσόφου κατὰ τῶν παρὰ τῆς ἁγίας συνόδου λεγομένων, τὰς ἀσεβεῖς Ἀρείου βλασφημίας προβαλλομένου, λέγοντος περὶ τοῦ υἱοῦ τοῦ θεοῦ τὸ, ἦν ποτε ὅτε οὐκ ἦν· καὶ ὅτι κτίσμα καὶ ποίημα ἐξ οὐκ ὄντων, καὶ ἐξ ἑτέρας οὐσίας, καὶ ὑποστάσεώς ἐστι. καὶ ὑπὲρ τούτων τῶν μιαρῶν δογμάτων Ἀρείου πολὺς

πλὺς λῶ αὐτῷ ὁ ἀγὼν, καὶ αἱ τῶν λόγων νικᾶδες. A λυπῶντας αὐτὸ κζ τὸ ἡμᾶς τοῦ θεοῦ καὶ καταστέφοντες τοῦ τῶν ἁγίων ἱερέων ἐκείνων χορόν, λαλοῦντας ἐν αὐτῷ, καὶ δι' αὐτοῦ, τοῦ τῆς τῶν ἀνθρώπων σωτηρίας ἐχθροῦ· οἱ δὲ τῆς ἀληθείας ὑπέρμαχοι, οἱ ἡμέτεροι ἐπίσκοποι, τὰς εὐφιλομένας καὶ σεμνύσας ὑπὲρ τῶν ἀποστολικῶν δογμάτων αὐτοῖς, ἀπαρέχως τῷ Φιλοσόφῳ προσφέρουσι· τὸν μέγαν προφήτην, ἡμοῦ καὶ βασιλέα Δαυὶδ μιμούμενοι, λέγοντα· ἐτυμάσθην, καὶ οὐκ ἐπαράχθην. πείσαις γὰρ τὰς τοῦ Φιλοσόφου πολυτρόπους προπέσεις, ὡς πρὸς, τῷ θείῳ λόγῳ, εὐπρεπῶς ἀκλινῆ, καταπήλιζον. ἀλλὰ καὶ ὅπερ ὁ Φιλόσοφος τῇ τῶν λόγων διαβολικῇ ἐπιχειρίᾳ θαρρῶν, τῶν διὰ τῶν ἐπισκόπων ἀληθείαν κηρυττομένην αὐτοπροῴδιον εἶχετο· τοῦ μάλα ῥᾳδίως πᾶσι τοῖς ἐπιχειροῦσιν αὐτῷ, ὡς ἦτο, προσφερόμενος, ἀπολύειν τι ἐβιάζετο τὰ κινούμενα ἀκλῶ ἐγχέλυος, ἐν οἷς γὰρ ἐδόκει ἑαυτῷ σωίζεσθαι, διολιθαίνων τῶν ἀπεκπερόων αὐτῷ προσφερομένων νοημάτων. ἀλλὰ καὶ οὗτος κορυβαντιῶν ἀλαζονικῶς τῇ εἰρωνικωτάτῃ σοφίᾳ ἐφέρετο, ἐλπίζων νικᾶν τοῦ ἐν αὐτοῖς ἀκίνητον πνεῦμα τοῦ Χριστοῦ τὴν ἀκαταμάχητον δυνάμιν, ἐκ τῶν οἰκείων ῥημάτων ἀλισκόμενος συγκαπίπτειν· ἵνα δείξῃ ὁ θεὸς ὁ θριαμβεύων τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν, ὅτι οὐκ ἐν λόγῳ ἡ βασιλεία αὐτοῦ, ἀλλ' ἐν δυνάμει σωίζεται, δι' ἑνὸς τῶν ἐκεῖσε θείων αὐτοῦ τὸν ἐν τῷ Φιλοσόφῳ λαλοῦντα πονηρὸν δαίμονα ἰσχυρῶς καταύγασεν, ὥ μέγον, ἀλλὰ καὶ ἐξέβαλεν. οὐκ ἦ γὰρ τις ἐκ τῶν παρόντων τῇ σοφίᾳ ἁγίων ὁμολογητῶν, ἀπλοῦς τῇ φύσει, εἴ πέρ τις ἄλλος τῶν ἁγίων, καὶ μηδὲν ἕτερον εἰδὼς εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον σαρκὶ, κζ τὰς γραφὰς, συνὼν τοῖς ἐπισκόποις, καὶ ὁρῶν τὸν Φιλόσοφον καταπυρούμενον τῶν ἡμετέρων ἁγίων ἐπισκόπων, καὶ τῇ μοχθηρᾷ αὐτοῦ συζητήσῃ καταλαζονευόμενον, αἰτεῖ ὡδὶ τῶν ἐπισκόπων τῶν τοῦ θεοῦ ἱερέων χώρου αὐτῷ συνομιλίας περὶ αὐτοῦ πρὸς τὸν Φιλόσοφον δοθῆναι. τότε οἱ καθ' ἡμᾶς ἅγιοι ἐπίσκοποι θεωροῦντες τοῦ ἀνδρὸς τὴν ἁπλότητα, καὶ τὸ ἄπειρον αὐτὸν εἶναι γραμμάτων, ἔπαθον μὴ δεινῶς ἑαυτὸν εἰς τὸ μέσον, μή πως ὠδὶ τοῖς μοχθηροῖς, καὶ τῆς ἀληθείας ἐχθροῖς, γέλως γένηται. ὁ δὲ μὴ ἀναχόμενος πρόεισι τῷ Φιλοσόφῳ, καὶ φησὶ πρὸς αὐτὸν, ἐν ὀνόματι Ἰησοῦ Χριστοῦ τοῦ ἀπ' αἰῶνος τῷ περὶ ὄντος θεῷ λόγου, ἔχουσιν οἱ τῆς ἀληθείας δόγματα, ὦ Φιλόσοφε. ὁ δὲ πρὸς αὐτὸν, ἐὰν εἴπῃς· καὶ ὁ ἅγιος πρὸς αὐτὸν, εἷς ἐστιν ὁ θεὸς, φησὶν, ὁ τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ τὰ ἐν αὐτοῖς πάντα δημιουργήσας, ὁ καὶ τὸν ἄνθρωπον ἐκ γῆς πλάσας, ὑπεστήσατό τε τὰ πάντα τῷ λόγῳ αὐτοῦ, καὶ τῷ ἁγίῳ πνεύματι. τοῦτον τὸν λόγον, ὦ Φιλόσοφε, θεὸν ἡμεῖς αὐθέντην προσκυνοῦμεν, πεφανέντα διὰ τὴν ἡμετέραν ἀπολύτρωσιν ἐκ παρθένου αὐτὸν σπαρκῶσαν, καὶ πεπονθότα, καὶ ἀνθρωπήσαντα, καὶ διὰ τῆς σαρκὸς αὐτοῦ παθοῦς τοῦ ἐν τῷ σταυρῷ καὶ τοῦ θανάτου ἠλευθερωκέναι αὐτὸν ἡμᾶς ἐκ τοῦ αἰωνίου κατακρίματος, διότι τοῦ ἀναστάσεως αὐτοῦ ζωὴν ἡμῖν αὐτὸν αἰώνιον προξενῆσαι· ὃν καὶ ὡς ἀρχηγὸν αὐτοῦ ἐλπίζομεν πάλιν ἐλθόν-

tentione & orationis flumine propugnabat. Cùm hac ille rabie contra Dei Filiũ fureret, & ſanctorum Patrum coronam infectaretur acriter, loquẽte in ipſo & per ipſum humanæ ſalutis hoſte: è contra, veritatis propugnatores Epiſcopi noſtri rationes cõuenientes & decentes pro Apoſtolicis dogmatis ſine tumultu & ſtrepitu Philoſopho oppoſuerunt; magnum illum prophetam iuxta & regem Dauidem imitati, dicentem: Paratus ſum & non ſum turbatus. Omnes enim verſutas & implicatas philoſophi rationes, ceu ſtupas, diuini verbi flamma abſumpſerunt. Verum ille diabolica verborum arte fretus, prædicatam ab B Epiſcopis veritatem vexare non deſijt, facile vt putabat cum quouis obuio manus conſerens, diſſoluere nitebatur obiectas quæſtiones: ex argumentis etiam fortioribus, quibus conſtringi ſibi ipſi videbatur, inſtar anguillæ elabens. Licet ad hunc ille modum furens, multo faſtu in tranquillam Synodum ſeſe inferret inſolentius, exiſtimans ſe vincere poſſe inuictam increati Spiritus Chriſti qui in ijs erat potentiam: ex ſuis ipſius verbis conuictus ſuccubuit tandem, vt oſtenderet Deus, qui comprehendit ſapientes in aſtutia eorum, quòd non in ſermone, ſed in virtute regnum ipſius ſitum ſit, per quemdam ex ſeruis C ſuis qui illic aderant, malum dæmonem in Philoſopho loquentem non ſolum imperioſe tacere iuſſit, verum etiam eiecit inde. Quidam enim ex ſanctis Confeſſoribus qui Synodo intererant, vir ſimplex natura & apertus, ſi quis alius ex eo cœtu, qui nihil aliud nouerat præter Chriſtum, & hunc crucifixum in carne, ſecundum ſcripturas: cùm vna cum Epiſcopis eſſet, & videret Philoſophum inſultantem pijs noſtris Epiſcopis, & diſputationis verſutia ſeſe iactantem, poſcit ab Epiſcopis Dei ſacerdotibus veniam colloquendi & congrediendi cum Philoſopho. Tum vero Epiſcopi noſtri, cum ſimplicitatem viri & litterarum imperitiam viderent, ſuadebant ei in medium non prodire, ne forte ab improbis & veritatis hoſtibus irrideretur. Ille cum continere ſe non poſſet, Philoſophum aggreditur, & ad eum inquit: In nomine Iesv Chriſti Dei Verbi ſemper cum Patre exiſtentis, audi veritatis dogmata, ò Philoſophe. Certe, inquit ille, ſi dixeris. Tum ſanctus: Deus, inquit, vnus eſt, qui poſtquam cælum, terram, maria & quæcumque in ijs continentur fabricaſſet, & hominem ex terra finxiſſet, omnia ſuſtentauit Verbo ſuo, & Spiritu ſancto. hoc Verbum, ò Philoſophe, Dei filium eſſe cognoſcentes, adoramus, credentes illum vt nos redimeret, ex Virgine carnem aſſumpſiſſe, natum eſſe, & hominem factum eſſe: & per carnis ſuæ paſſionem in cruce & mortem, ab æterna damnatione nos liberauiſſe, perq. reſurrectionem ſuam, æternam nobis vitam contuliſſe: quem ad cælos regreſſum, ſperamus iterum venturum, & E

Pſal.118.

Iob 5.a
1.Cor.3.

D

iudi-

iudicem futurum omnium quæ in vita geſſimus. hæccine credis, ò Philoſophe? Ille tamquam diſſerendi & contradicendi imperitus obſtupuis, & velut ſurdus aut mutus obticuit: hoc ſolum voce ad commiſerationem inflexa dicere potuit: Mihi hæc ita ſe habere videntur, nec aliud quidquam verius eſſe credo quàm quod tu dixiſti. Tum ſenex ait: Si hæc ita ſe habere credis, Philoſophe, ſurge, ſequere me, ad Eccleſiam properemus, in qua huius Fidei ſigillum accipias. Philoſophus autem cum mentem ſuam ad veram in Deum pietatem flexiſſet, ſurrexit & ſequutus eſt ſenem. Conuerſus vero ad diſcipulos ſuos, & ad eos qui audiendi gratia illuc confluxerant: Audite, inquit, ò viri, quamdiu verbis contendebamus, verba verbis oppoſui, & obiecta, dicendi arte refelli: ſed vbi pro verbis diuina virtus ex ore dicentis prodijt, non potuerunt amplius verba virtuti reſiſtere, nec homo aduerſari Deo valuit. Et ideo ſi quis veſtrum intelligere potuerit, quæ mihi intellexiſſe videor, credat in Chriſtum, & ſequatur hûc ſenem, in quo loquutus eſt Deus. Hoc itaque pacto Philoſophus illuminatus, & Chriſtianus factus, ſe victum eſſe à ſene gratulabatur. Quòd vero Philoſophus baptizatus fuerit, & Dei Eccleſiæ adiunctus, quòd quieuerit, & ob magnifica Dei facta exultauerit, Synodus ipſa gaudebat.

A σιάδω, περὶτούτου πᾶσι πίστιν ὧν διηπορήμεθα. πῶς λέγεις τοῦτο, ὦ φιλόσοφε; ὁ δὲ φιλόσοφος ὡς οὐ μηδεπώποτε πεῖραν λόγων εἰς αὐτὸν ἐσχηκὼς ἀπελωτώθη· καὶ ὡς κωφὸς ἢ ἄλαλος, οὕτως ἀπεσιώπησε. τοῦτο μόνον οἰκτρᾷ λίαν τῇ φωνῇ πρὸς αὐτὸν εἰρηκὼς, ὅτι καὶμοὶ ταῦτα οὕτως ἔχειν δοκεῖ, μηδὲν ἕτερον εἶναι, ἢ ταῦτα καθὼς προείρηκας· ὁ δὲ γέρων πρὸς αὐτὸν ἔφη· εἰ ταῦτα οὕτως ἔχει σοι δοκεῖ, ὦ φιλόσοφε, ἀναστὰς ἀκολούθει μοι, καὶ σὺν τῷ ἐκκλησίαν ἀναδράμωμεν, ἐν ᾗ λήψῃ τὸ σημεῖον τοῦτο τῆς πίστεως· ὁ δὲ φιλόσοφος μεταβαλὼν ὅλον ἑαυτὸν πρὸς τὴν ἀλήθειαν εἰς τὸν τῶν ὅλων θεὸν διέβλεψεν, ἀναστὰς ἠκολούθει τῷ γέροντι, καὶ ὑπερφυῶς λέγει τοῖς μαθηταῖς αὐτοῦ, καὶ πᾶσι τοῖς συνελθοῦσιν εἰς τὸν ἀκρόασιν· ἀκούσατε, φησὶν, ὦ ἄνδρες, ἵνα ὅτι λόγων ἐπιπόνων ἀπαλλάττωμαι, λέγους αὐτοῖς, καὶ τὰ προφερόμενα τέχνῃ τοῦ λέγειν αἰσθέσεσι· ὅτι ᾗ αὐτὴ λόγων δυνάμις τις θεία ἐστὶ σώματος τοῦ ζητοῦντος προελήλυθεν, οὐκ ἴσχυσαν οἱ λόγοι λοιπὸν, τῇ δυνάμει ἀντιπίπτειν· ἔστι γὰρ ἀνθρώπου θεῷ οἷός τε ἐστὶν ἀντιστῆναι. Διὸ τοι τοῦτο εἴ τις ὑμῶν δύναται πιστεύειν, ὡς ἐγὼ πεπίστευκα, πιστὸς εἰς Χριστὸν, καὶ ἀκολουθησάτω τούτῳ τῷ γέροντι, ἐν ᾧ ἐλάλησεν ὁ θεός. τοῦτον τὸ τρόπον ἀναλαβὼν ὁ φιλόσοφος, φωτισθεὶς, καὶ γενόμενος χριστιανὸς, ἔχαιρεν ἠξιωθεὶς ὑπὸ τοῦ γέροντος. τοῦτο δὲ τοῦ φιλοσόφου βαπτισθέντος, καὶ τῇ τοῦ θεοῦ ἐκκλησίᾳ συναφθέντος, καὶ δοξαζομένου καὶ ἀγαλλιῶντος, ὅτι τοῖς μεγαλείοις τοῦ θεοῦ, ἡ πανοδος ἐχαίρεν.

B

C

REFVTATIO ALTERIVS PHIloſophi, cui Phædo nomen, qui etiam pro impio Ario & blaſphemia ab illo inuenta, verba fecit.

ΑΝΤΙΡΡΗΣΙΣ ΕΤΕΡΟΥ ΦΙΛΟΣΟΦΟΥ

τοῦνομα Φαίδωνος, μιμουμένου καὶ αὐτοῦ τοὺς λόγους τοῦ θεομάχου Ἀρείου, καὶ τὰς ἐφευρεθείσας ὑπ' αὐτοῦ βλασφημίας.

D

CAPVT XIV.

Propoſitio Philoſophi ad ſanctam Synodum ſuper illud: Faciamus hominem.

Πρόσωπον τοῦ φιλοσόφου πρὸς τὴν ἁγίαν σύνοδον περὶ τοῦ, ποιήσωμεν ἄνθρωπον.

Geneſ. 1. DIxitq. Deus: Faciamus hominem ad imaginem & ſimilitudinem noſtram. Si quidem igitur, vt vox indicat, mens etiam erat ſeparatim ſubſiſtens, Deum dixerit aliquis habere hominis effigiem. nouimus autem Deum ſimplicem eſſe ac ſine figura. quid ergo ſibi volunt appellationum iſtarum ſignificationes? dicite, numquid Deus hominis habet figuram?

ΚΑὶ εἶπεν ὁ θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν. εἰ οὖν ἡ φωνὴ δηλοῖ ἢ ἐννοὸς ἐξαπηχθεὶς, ἀνθρωπόμορφον ἄν τις λέξοι τὸν θεόν· τὸ γὰρ θεὸν ἴσμεν ἁπλοῦν, ἐξ ἀχρωμάτιστον. τί δὲν βούλονται αἱ σημασίαι τῶν προκειμένων τούτων; φαμὶ, μὴ ἄρα ἀνθρωπόμορφον τὸν θεόν;

E

RESPONSIO SANCTORVM Patrum per Euſtathium Epiſcopum Antiochiæ.

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ διὰ Εὐσταθίου ἐπισκόπου Ἀντιοχείας.

Ibid. Non ſic ò Philoſophe, ſed quod Deus dixit: Præſint vniuerſæ terræ, & dominentur ei, & omnibus quæ in ea ſunt. hoc accommodatum eſt ei, facere ſcilicet hominem ad imaginem Dei, & præeſſe illum vniuerſæ terræ. Nam vt Deus præeſt toti terræ, & omnibus quæ in ea ſunt, ſic hominem totius terræ & eorum quæ in ea ſunt veluti alterum præſidem conſtituit. hoc dico eſſe, hominem ad imaginem & ſimilitudinem Dei factum eſſe.

Οὐχ οὕτως ὦ φιλόσοφε, ἀλλ' ἃ τὸ εἶπεν ὁ θεὸς, ἀρχέτωσαν πάσης τῆς γῆς, καὶ τὸ, κατακυριευσάτωσαν αὐτῆς, ἐξ πάντων τῶν ἐν αὐτῇ, τοῦτο τὸ κύριον εἶναι, τοῦ ποιῆσαι τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ, καὶ ἄρχειν αὐτὸν πάσης τῆς γῆς. ἐπείπερ, ὡς ἄρχει ὁ θεὸς ἁπάσης τῆς γῆς, καὶ τῶν ἐν αὐτῇ πάντων, οὕτω ἐξ τὸν ἄνθρωπον δεῖ πρὸ ἄρχοντα πάσης τῆς γῆς ἐξ τῶν ἐν αὐτῇ κατέστησε. τοῦτο εἶναι τὸ κατ' εἰκόνα θεοῦ, ἐξ καθ' ὁμοίωσιν φημὶ τὸν ἄνθρωπον φημί.

ALI-

ΕΤΙ

ΕΤΙ ΑΝΤΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ πατέρων διὰ τοῦ αὐτοῦ ἐπισκόπου Εὐσταθίου.

ALTERA ADHVC RESPONSIO sanctorum Patrum per eumdem Episcopum Eustathium.

ΚΑΙ ἔπεν ὁ θεός, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν. ἀλλὰ πρὸς τίνα ἔφη, ζητήσωμεν φιλόσοφε. ἐν τῷ γὰρ εἰπεῖν, καὶ ἔπεν ὁ θεός, ποιήσωμεν ἄνθρωπον, ἐπήγαγε λέγων, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτὸν, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. ἡ οὖν τὸ ποιήσωμεν σημαίνει τὸ εἶναι πρόσωπον συνδημιουργὸν σημαίνει, καὶ συναπτόμενον υἱοῦ· ὡς γὰρ θεὸς ὁ πατὴρ ἐστιν, ὁ εἰπών, ποιήσωμεν ἄνθρωπον, οὕτως ὁ θεὸς ἐστι καὶ πρὸς ὃν τὸ ποιήσωμεν ἔρρηθη, μιᾶς ὄντος τῆς τῶν ἀμφοτέρων προσώπων θεότητος, φθὰς εἰπόντος, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν, καὶ τοῦ ποιήσαντος τὸν ἄνθρωπον· τὸ γὰρ ποιήσωμεν τὸ πεπλάσθαι καὶ ἀναδημιουργεῖσθαι τῆς τοῦ πατρὸς καὶ υἱοῦ θεότητος παρίστησιν ἡ φωνή. ἡ γὰρ τοῦ θεοῦ φύσις ἀπλῆ ἐστι καὶ ἀσύνθετός ἐστι, πῦρ ὂν τῇ φύσει.

ΑΠΟΚΡΙΣΙΣ ΣΥΜΦΩΝΟΣ ΤΩΝ ἁγίων πατέρων.

φῶς ἀπρόσιτον ἐστὶ καὶ ἀκατάληπτός ἐστι φύσις, ἡ τῆς ἁγίας τριάδος. οὕτω, οὕτω ἐστὶν ἡ ἀληθεία, τοῦ, ποιήσωμεν.

ΑΝΤΙΡΡΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ κατὰ Ἀρείου.

ΠΑΛΙΝ ἐρῶ τὸν θεὸν ἁπλοῦν εἶναι, καὶ ἀσχημάτιστον, καὶ ἀσύνθετον. πῶς οὖν ἔστι νοητέον τὸ κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν, καὶ τὸ μὴ προϋπάρχειν τὸν εἰπόντα πρὸς ὃν ἔλεγε, ποιήσωμεν ἄνθρωπον· καὶ τὰ ἑξῆς; φατὲ ἡμῖν σαφῆ τὴν περὶ πάντων ἀπόδειξιν, εἰ δύνασθε.

ΟΙ ΑΓΙΟΙ ΕΠΙΣΚΟΠΟΙ ΔΙΑ ΟΣΙΟΥ τοῦ ἐπισκόπου πόλεως Κορδύβης, ἑρμηνεύοντος αὐτὸν ἑτέρῳ, εἶπον.

Εἰ προϋπῆρχεν ὡς σὺ φῂς ὁ υἱὸς τοῦ θεοῦ ὁ πατὴρ, εἶτα μεταγενέστερος ὁ υἱὸς μὴ χρόνοις πολλοῖς ὕστερον τοῦ θεοῦ, εἰς υἱὸν αὐτὸν μὴ πῶποτε ὑπ' αὐτοῦ τοῦ πατρὸς ἀναγορεύθεις, καθὼς φατὲ ἀσεβῶς βλασφημοῦντες, εἰς ποίαν τῶν κτιστῶν φύσεων παραπλησίαν αὐτὸν ὑπ' αὐτοῦ· εἶπεν γὰρ, κατὰ τὴν ὑμετέραν ἀσέβειαν ὁ ἄκτιστος θεὸς πρὸς τὸ κτιστὸν υἱὸν καθ' ὑμᾶς, ποίησόν μοι ἄνθρωπον κατ' εἰκόνα ἐμὴν καὶ ὁμοίωσιν· ἀλλ' ἐπίτηδες ἀεὶ πατὴρ ὁ θεὸς, ὡς προαπεδείξαμεν, καὶ ἀεὶ συνυπάρχει τῷ πατρὶ ὁ υἱὸς, ὁ μεταγενέστερος χρόνοις, οὐκ ἰλαττων δυνάμει, ὁ ἀδιαφανὴς τύπος, ἀλλ' ἀεὶ καὶ ἀσπάστως ἀϊδίως συνυπάρχων τῷ πατρὶ, μεμενηκὼς ἐξ αὐτοῦ ἀ-

ἀϊδίως

A

B

C

D

E

CAPVT XV.

DIxitq. Deus: Faciamus hominem ad imaginem & similitudinem nostram. Sed cui dixit, inquiramus ò Philosophe. In eo enim quod dicitur: Dixitq. Deus, faciamus hominem, subiecit dicens: Et fecit Deus hominem: ad imaginem Dei fecit illum, masculum & feminam fecit eos. Verbi ergo, Faciamus, significatio personam esse concreantem indicat, & æqualem appellationem inducit. Vt enim Pater Deus est, qui dixit, Faciamus hominem: ita & Deus is est cui dixit, faciamus, cùm sit eadē essentia diuinitatis vtriusque personæ, & eius quæ dixit, Faciamus hominem ad imaginem & similitudinem nostrā, & eius quæ hominem fecit. Illa enim vox, Faciamus, sanctam prorsus & nequaquam diuersam Patris & Filij diuinitatem exprimit. Imago enim Dei simplex est, & omnis compositionis expers, cum sit ignis natura. Genes. 1.

CONCORS RESPONSIO SANCTOrum Patrum.

Lumen inaccessibile est, & natura incomprehensibilis est sanctæ Trinitatis essentia. hic est sensus verbi, Faciamus.

CONTRADICTIO PHILOSOPHI pro Ario.

CAP. XVI.

ITerum dicam Deum simplicem esse, sine figura & compositione. Quomodo igitur intelligendum est illud: Ad imaginem & similitudinem nostram? & quo pacto qui dixit: Faciamus hominem, & quæ sequuntur, non subsistat ante illum cui dicebat? Enuntiate nobis perspicuam de his demonstrationem, si potestis.

SANCTI EPISCOPI PER HOSIVM Episcopum ciuitatis Corduba, interpretante illum altero, dixerunt.

Si, vt tu dicis, Pater ante Filium extitit, & posterior Filius post aliqua tempora creatus est à Deo, & postea filius ab eodem Patre declaratus, vt impie blasphemantes asseritis, prius eum ab ipso fuisse creatum ad creationem naturarum quæ factæ sunt: dixit igitur iuxta impietatem vestram, increatus Deus ad creatum, secundum vos, Filium: Facias mihi hominem ad imaginem & similitudinem meam. Sed siquidem Pater semper est Deus, vt prius ostendimus, Filius etiam cum Patre semper existit, non temporibus posterior, non potestate minor, non loco circumscriptus, sed semper itidem perpetuo cum Patre subsistens, ex ipso iuxta prædicta incomprehensibi-

liter & ineffabiliter genitus, verus Deus ſemper exiſtens, ex vero Deo & Patre ſemper exiſtente, dominans cum Patre, coæternus Patri, regnans ſemper cum Patre, conſubſtantialis Patri, æque potens vt Pater, creator cum Patre. Si enim omnia per Filium facta teſtatur diuina Euange-
Ioan. 1. liorum vox: & ſine ipſo factum eſt nihil, quod factum eſt: & ſimul non diuiſim à Patre creauit: ſiquidem vna eſt diuinitas, & ſententia vna Patris & Filij & Spiritus ſancti, numquam ſeparato Patre à Filio, neque Filio à Patre. Intelligendum ergo eſt, ò Philoſophe, quòd Pater & Filius ſecundum ſubſtantiam deitatis vnum ſunt, ſicut & in
Ioan. 10. Euangelio ipſe Filius clamat: Ego & Pater vnum ſumus; cui dicebat: Faciamus hominem ad imaginem & ſimilitudinem noſtram.

A ἀϊδιότητος, καὶ ἀϊδιοφάνειας, καθὰ προειρήκαμεν, ὑὸς ἀληθινὸς ὢν ἀεὶ, ἐκ τοῦ ἀϊδίου τος ἀληθινοῦ θεοῦ καὶ πατρὸς, συναΐδιος τῷ πατρὶ, συναίδιος τῷ πατρὶ, συμβασιλεύων ἀεὶ τῷ πατρὶ, ὁμοούσιος τῷ πατρὶ, ἰσοδυνάμως τῷ πατρὶ, συνδημιουργὸς τῷ πατρί. εἰ γὰρ πάντα δι' υἱοῦ γεγένηται λέγει ἡ θεία τῶν εὐαγγελίων φωνὴ, καὶ ἐκ χωρὶς αὐτοῦ γέγονεν οὐδὲ ἓν ὃ γέγονεν, ἀλλ' ὅμως ἅμα δίχα τοῦ πατρὸς ἐδημιούργησεν. ἀλλ' ἐπεὶ περ μία θεότης, καὶ βουλὴ μία τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, ἀχωρίστως ἀεὶ ὄντος τοῦ πατρὸς πρὸς τὸν υἱὸν, καὶ τοῦ υἱοῦ πρὸς τὸν πατέρα· νοητέον ἐστὶν, ὦ φι-
B λόσοφε, ὅτι ἐν τῷ τῆς θεότητος ὄντι, ὁ πατὴρ καὶ ὁ υἱὸς, καθὰ καὶ ἐν τοῖς εὐαγγελίοις ὁ αὐτὸς υἱὸς βοᾷ, ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμεν. πρὸς ὃν ἔλεγε, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν.

CONTRADICTIO PHILOSOPHI.

Iam etiam in prioribus interrogationibus dicebamus Deum non habere hominis effigiem. quam ergo ſignificationem habet hæc oratio: Ad imaginem & ſimilitudinem noſtram? dicite nobis. non enim paruam nobis hic ſermo exhibet difficultatem: interim hoc dicendum eſt.

ΑΝΤΙΡΡΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ.

Καὶ ἤδη ἐν ταῖς προτέραις ἐπιπλήξαντες ἐφαμεν, μὴ εἶναι τὸν θεὸν ἀνθρωπόμορφον. τίνα οὖν ἔχει τὴν ἐμφάσιν ἡ ῥῆσις αὕτη, τὸ κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν; φαπὶ ἡμῖν· ἐ γὰρ μικρὸν ἡμῖν ἡ λέξις παρέχει ἀγῶνα. πῶς πρὸς λεκτέον.

RESPONSIO SANCTAE SYNODI per eumdem Epiſcopum Hoſium ciuitatis Corduba.

Illud, Ad imaginem, ò Philoſophe, non ad corporum conſtitutionem, ſed ad mentem relatum & expreſſum eſſe, docet ſermo veritatis. Audi ergo & intellige. Deus cùm ſit natura bonus, intelligenti hominis ſubſtantiæ inſculpſit illud, ad imaginem & ſimilitudinem, vt bonitatem, ſimplicitatem, ſanctitatem, puritatem, candorem, probitatem, felicitatem, & his ſimilia: vt quæ Deus eſt per naturam, eadem per ipſius gratiam habere poſſet ab ipſo creatus homo, hoc eſt, ipſius hominis mens. Et vt pictores periti ſimilitudines imaginum in tabulis non ex vno ſemper colore, ſed ex varijs perpetuo depingunt: ſic Deus homini etiam quem creauit, in animæ intelligentis conditorio, hoc eſt in mente, conceſſit vt per virtutes haberet illud, vt ad imaginem & ſimilitudinem ſuam fingeretur: cùm in homine abunde conſpiciatur imago per prædictas illas res diuinas, quas Deus in ipſo repoſuit, dicens: Faciamus hominem ad imaginem & ſimilitudinem noſtram.

ΑΠΟΚΡΙΣΙΣ ΤΗΣ ΑΓΙΑΣ ΣΥΝΟΔΟΥ
Διὰ τοῦ αὐτοῦ ἐπισκόπου Ὁσίου πόλεως Κορδύβης.

Τὸ κατ' εἰκόνα, ὦ φιλόσοφε, νοητέον, ἐ κατὰ τὴν σωμάτων σύστασιν, ἀλλὰ κατὰ νοερὸν ἐκτετυπωμένον ὑπὸ τῆς ἀληθείας παρεῖσηι λόγος. ἄκουε οὖν ἵνα εἰδῇς. ἀγαθὸς ὢν ὁ θεὸς τῇ φύσει, ἐνέπηξε τῇ νοερᾷ τοῦ ἀνθρώπου οὐσίᾳ τὸ κατ' εἰκόνα αὐτοῦ καὶ ὁμοίωσιν, εἶναι τὴν ἀγαθότητα, τὴν ἁπλότητα, τὴν ἁγιότητα, τὴν καθαρότητα, τὴν εὐφυΐαν, τὴν χρηστότητα, τὴν μακαριότητα, καὶ τὰ πάντα ὅμοια· ἵνα ἅπερ ἐστὶν ὁ θεὸς τῇ φύσει, ταῦτα καὶ τὸν αὐτοῦ κάλλος ἔχειν δυνηθῇ καὶ ὁ ὑπ' αὐτοῦ κτισθεὶς ἄνθρωπος, τοῦτ' ἔστι τὸ νοερὸν αὐτοῦ. καὶ ὥσπερ οἱ τῶν ζωγράφων δημιουργοὶ γράφοντες ἐν ταυτοῖς τὰς ὁμοιώσεις τῶν εἰκόνων, ἐκ διαφόρων καὶ ἐξ ἑνὸς χρώματος τὰς εἰκόνας ἀπαραλείπτως γράφουσι· οὕτω δέδωκεν ὁ θεὸς τῷ ἀνθρώπῳ τῷ ὑπ' αὐτοῦ κτισθέντι ἐν τῷ νοερῷ πλούτῳ τῆς ψυχῆς, τοῦτ' ἔστι τῷ νῷ, ἔχειν διὰ τῶν ἀρετῶν τὸ κατ' εἰκόνα αὐτοῦ καὶ ὁμοίωσιν, τὸ εἰκόνος ἀπαραλείπτως διαγεγραμμένης ἐν τῷ ἀνθρώπῳ διὰ τῶν προρρηθέντων θείων πραγμάτων, ὧν αὐτῷ ἐνέπηξεν αὐτὸς ὁ θεὸς, εἰπών· ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν.

CONTRADICTIO PHILOSOPHI CAPVT XVII.

Differantur iſta hoc præſenti tempore: Illud potius quærendum eſt, de eo ſcilicet, per quod Deus hominem fecit, & omnia quæ videntur & quæ non videntur. Nonenim mihi videntur recte ſe habere quæ dixiſtis, quòd vnum pariter fuerit ſemper Filius cum Patre in idipſum, & quòd Filius ſemper fuerit Deus cum Patre. Ego vero dicerem à Deo factum fuiſſe vt in creaturis mini-

ΑΝΤΙΡΡΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ.

Υπερείδω μοὶ πῶπα ὅτι ἐ περὶ τοῦ καιροῦ ἐκεῖνο ἦ μᾶλλον ἐπερωτητέον τοῦτ' ἔ, ὅτι ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, καὶ πάντα πάτα ὁρώμενα πάτα μὴ ὁρώμενα. ἐ γὰ μοι δοκεῖ δεῖ ἔχειν, ἅπερ εἰρήκατε, ὅτι ἐν τῷ αὐτῷ ὁ πατὴρ καὶ ὁ υἱὸς ἀϊδίως ἅμα· καὶ ὅτι θεὸς ἀεὶ συμπαρὼν ἦν τῷ πατρὶ ὁ υἱός. ἐγὼ δὲ φαίην ἂν ἐν τοῖς κτίσμασι γεγενῆσθαι αὐτὸν

αὐτὸν ὑπὸ τοῦ θεοῦ. ἐδέετο γὰρ ὁ θεὸς ὑπουργοῦ εἰς τὴν τοῦ ἀνθρώπου, καὶ τοῦ κόσμου κατασκευήν. διὸ μέλλων ὁ δημιουργὸς θεὸς κτίζειν τὰς κτιστὰς φύσεις, ὑπεστήσατο ἑαυτῷ ὄργανον, δι' οὗ κτίσῃ πάσας τὰς φύσεις. ὥσπερ γὰρ ὁ τέκτων προϋφίστησι ὄργανα εἰς τὴν τῶν ὑπ' αὐτοῦ μελλόντων γίνεσθαι κατασκευήν· οὕτως ἔστι νοῆσαι καὶ ὅτι τοῦ θεοῦ, ὃν ὑποστήσατο ἑαυτῷ ὡς ὄργανον τὸν υἱόν, ἵνα δι' αὐτοῦ τὸν κόσμον. τὸ γὰρ ὑπὸ τῶν ἀποστόλων ῥηθὲν, ὅτι πάντα δι' αὐτοῦ ἐγένετο, ὡς δι' ὀργάνου ἐνεργήσαντος αἱ δι' αὐτοῦ φύσεις. καὶ τὸ κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν, εἰπὼν τὸν θεὸν κατασκευάσαι τὸν ἄνθρωπον διὰ τοῦ ὀργάνου, τοῦτ' ἔστι διὰ τοῦ υἱοῦ κατ' εἰκόνα καὶ ὁμοίωσιν, εἶπεν ὁ θεός.

A minister ageret. Indigebat enim Deus ministro ad hominis & mundi opificium. Ideoq. opifex Deus naturas creaturas effecturus, constituit sibi instrumentū per quod naturas omnes crearet. Quemadmodum enim faber sibi constituit prius instrumentum, in eorum quæ facturus est, structuram: ita licet in Deo cogitare; quòd supponens sibi ipsi filium tamquam instrumentum, mundum per ipsum creauerit. Quod enim ab Apostolo dictum est, quòd omnia per ipsum facta sunt, natura per ipsum quasi per instrumentum facta sunt. & quod Deus dixit creatum esse hominem ad imaginem & similitudinem nostram, per instrumentum, hoc est per filium, ad suam ipsius imaginem & similitudinem Deus dixit.

Ioan. 1.

Genes. 2.

B

ΑΝΤΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ ΔΙΑ ΛΕΟΝΤΙΟΥ ΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ ΚΑΠΠΑΔΟΚΙΑΣ ΚΑΙ ΕΥΨΥΧΙΟΥ ΕΠΙΣΚΟΠΟΥ ΤΥΑΝΩΝ.

MVTVA RESPONSIO SANCTORVM Patrum per Leontium Episcopum Cæsareæ Cappadociæ & Eupsychium Tyanensem Episcopum.

Εἰ οὖν, ὡς σὺ φῂς, ἐργαλεῖον ὁ υἱὸς εἰς πάσης τῶν κτιστῶν φύσεων, ὑπὸ τοῦ πατρὸς ἐκτίσθη, ἐκ τῶν σαυτοῦ καταπίπτεις λόγων, ὦ φιλόσοφε. λέγει γὰρ ἡ τοῦ εὐαγγελίου φωνὴ, ὡς καὶ αὐτὸς ἀρτίως ἐμνήσθης, πάντα δι' αὐτοῦ ἐγένετο. καὶ ἐπάγει, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. εἰ οὖν πᾶν τὸ κτιστὸν δι' αὐτοῦ γέγονε, καὶ χωρὶς αὐτοῦ γέγονεν οὐδὲν ὃ γέγονε, κτίσμα ἦν καὶ ὁ υἱὸς, ὡς αὐτὸς φῂς, ἑαυτὸν ἐκτίσας ἄρα, καὶ οὐχ ὁ πατήρ.

Si ergo, vt tu dicis, Filius instrumentum ad naturarum creatarum effectionem à Patre creatus est, ex tuis ipsius verbis excidis, ò philosophe. Ait enim Euangelij vox, quemadmodum & ipse paulo ante meministi: Omnia per ipsum facta sunt, & adiungit: Et sine ipso factum est nihil quod factum est. Igitur si omne creatum per ipsum factum est, & sine ipso factum est nihil quod factum est, Filius autem factus est, vt ipse ais: se ipse vtique creauit, non Pater.

Ioan. 1.

C

ΑΝΤΙΡΡΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ.

Ἅπαξ εἶπον, ὅτι πάντα δι' ἐργαλείου δι' αὐτοῦ ἐποίησεν ὁ θεὸς, εἰς αὐτὸ τοῦτο ποιήσας αὐτὸν, πάσης κτίσεως, καὶ πρὸς ποίησιν τῶν κτιστῶν φύσεων ἐργαλεῖον ὑπερκείμενον αὐτῶν.

CONTRADICTIO PHILOSOPHI.

Semel dixi, quòd omnia per ipsum vt per instrumentum fecit Deus, in hoc ipsum ante omnem creaturam ipsum faciens. ipsum instrumentum præparauit ad creatarum naturarum affectionem.

D

ΑΝΤΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ, ΔΙΑ ΤΩΝ ΑΥΤΩΝ ΕΠΙΣΚΟΠΩΝ ΛΕΟΝΤΙΟΥ ΚΑΙ ΕΥΨΥΧΙΟΥ.

RESPONSIO SANCTORVM PATRVM per eosdem Episcopos Leontium & Eupsychium.

Εἰπὲ ὦ βέλτιστε, ποῦ σοι τῆς ἐρμηνείας ἀπέβαινε τὸν υἱὸν τοῦ θεοῦ, καὶ τὸ ἅγιον αὐτοῦ πνεῦμα; παρέχε ἡμῖν τὰς μαρτυρίας τῶν ὑποθέσεων. τίνος πνεύματος ἔχεις τὰς ὑποσχέσεις, ἐκδόσεις ἐργαλεῖον τὸν υἱὸν τοῦ θεοῦ τὸν κτίσαντα πάντων τῶν αἰώνων, καὶ πασῶν τραπῶν ἐποικοδομίαν, καὶ πάντων ὑπηρέτην; ἐπάκουσον πάλιν ὦ φιλόσοφε τῶν μαρτυριῶν τῶν ἐκ τῶν θείων γραφῶν, τῶν ἐκθεμένων θεὸν, ὡς ἴδιον τῷ πατρὶ τὸν υἱὸν αὐτοῦ· κτίσμα τε καὶ δημιουργὸν πασῶν τῶν κτιστῶν φύσεων. ἐν μὲν βίβλῳ γενέσεως ἔχεις Μωσῆν τὸν προφήτην, ὃς συνδημιουργὸν τῷ θεῷ καὶ πατρὶ τὸν υἱὸν ἐξέδωκε, λέγων καθὼς προειρήκαμέν σοι· ἐν βέλτιστε εἶπε ὁ θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν· πρόσωπον συνδημιουργὸν συγκαλεῖν πέφυκεν, ἀλλ' οὐχὶ ἐργαλεῖα. τὸ γὰρ εἰπεῖν, ἢ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτὸν, ἄρρεν καὶ θῆλυ

Dic vir optime, vbi nam quispiã tibi insonuit, Filium Dei & Spiritum eius sanctum instrumẽta esse? exhibe nobis harũ hypothesium testimonia. Cuius, qui quidem spiritu ducatur, subscriptiones habes, qui Dei filium instrumentum esse tradiderit, cum sit creator omnium sæculorũ, & omnium cælestium exercituum, & omnium quæ in terra sunt? Audi igitur, ò Philosophe, testimonia ex diuinis scripturis, coæternum Patri Filium ipsius esse astruentibus, creatoremq. & opificem omnium creatarum naturarum. In libro quidem Geneseos habes Moysen prophetã, qui creatorem simul cum Deo & Patre Filium fuisse tradidit, dicens, vt tibi vir optime prius diximus: Faciamus hominem ad imaginem & similitudinem nostram: personam cooperantem compellare natura comparatum est, non instrumenta. Sermo enim ille: Et fecit Deus hominem, ad imaginem Dei fecit illum, masculum & feminam.

Ioan. 1.

E

Genes. 2.

Ibid.

creauit eos: personæ auctoritatem significat. In eo enim quod ait: Faciamus hominem, tollit instrumentorum cogitationem. Clarius accipe testimonium authenticum soli personæ Filij propositum, ostendens ipsum esse auctorem omnium factarum naturarum, sicut scriptum est in libro Baruch, ex ore Hieremiæ prophetæ dicentis:

Baruch 3. d Qui præparauit terram in æternum tempus, implcuit eam iumentis quadrupedibus. Qui mittit lumen, & vadit: vocauit illud, & obediuit illi cum tremore: ac stellæ splenduerunt in custodijs suis, & lætatæ sunt: vocauit eas, & dixerunt, Adsumus: splenduerunt cum lætitia ei qui fecit illas. Hic est Deus noster, & non reputabitur alius aduersus illum. inuenit omnem viam scientiæ, & dedit eam Iacob puero suo, & Israel dilecto suo. post hoc in terra visus est, & inter homines con-

Esai. 40. b uersatus est. Et Esaias ait ad Israel: Numquid nescis, aut non audiuisti? Deus sempiternus Dominus, qui creauit terminos terræ. Quis igitur est Deus iste sempiternus, ò Philosophe, qui creauit terminos terræ? qui in terra visus est, & inter homines conuersatus est? Filium ais conuersatum fuisse cum hominibus, an Patrem?

RESPONSIO PHILOSOPHI.

Filium dico fuisse conuersatum, vt diuinæ scripturæ testatæ sunt, & ego ex ipsis persuasus approbaui. Sed est adhuc mihi grauissima & cui contradici non potest obiectio, quòd ante omnem creaturam fecit illum Deus, vt per ipsum omnia crearet. & hæc in vlterioribus concertationibus demonstrabo.

RESPONSIO SANCTORVM PATRVM per eosdem pijssimos Episcopos Leontium & Eupsychium.

Non ita, Philosophe, non poteris demonstrare quæ dixisti. proles enim Dei est, non opus, vt pluribus ostendimus. & quis, ò Philosophe, ex viris pietate ac prudentia præpollentibus, in tantis eiusdem viribus, earum quæ ab ipso conditæ sunt naturarum, tamquam à Deo, hoc est, ab ipso creatarum, non obstupescit? clamante scriptura: Fecit Deus hominem, &, Vidit Deus

Gen. 1. & 2. cuncta quæ fecerat, & erant valde bona. Ioannes autem Euangelista manifestius demonstrat ipsum semper cum Patre existere, coæternum

Ioann. 1. Patri, & superiori carentem vt Pater. In principio enim, inquit, erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. hoc erat in principio apud Deum. omnia per ipsum facta sunt, & sine ipso factum est nihil, quod factum est. Ecce apertissime ostensum, ò Philosophe, quòd Filius omnis creatæ naturæ opifex sit. Igitur si opifex est omnium creaturarum, vt revera est, tam earum quæ videntur, quàm earum quæ intelliguntur, manifestum est quòd vere Deus natura sit, & non instrumentum, vt ais, neque creatura

A ἦλν ἐποίησαν αὐτούς· αὐθεντικὸν προσώπου τρόπον. ἐν τῷ γὰρ εἰπεῖν· ποιήσωμεν ἄνθρωπον, αἴρει τὴν τῶν ὀργάνων ἐπίνοιαν. σαφέστερον δὲ λάβε μαρτυρίαν αὐθεντικὴν, εἰς μόνον τὸ πρόσωπον τοῦ υἱοῦ ἀναφέρουσαν, ἣν ἔφη ἀνωτέρω αὐτὸν δημιουργὸν πασῶν τῶν γενητῶν φύσεων, ὡς μεγάλως ἐν βίβλῳ Βαρὺχ, ἐν ᾗ φησὶν ὁ Ἱερεμίου προφήτου λόγος· ὁ κατασκευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον, ἐπλήρωσεν αὐτὴν κτηνῶν πτηνῶν. ὁ ἀποστέλλων τὸ φῶς καὶ πορεύεται· ἐκάλεσεν αὐτὸ, καὶ ὑπήκουσεν αὐτῷ τρόμῳ. οἱ δὲ ἀστέρες ἔλαμψαν ἐν ταῖς φυλακαῖς αὐτῶν, καὶ ηὐφράνθησαν. ἐκάλεσεν αὐτοὺς, καὶ εἶπον, πάρεσμεν· ἔλαμψαν μετ' εὐφροσύνης τῷ ποιήσαντι αὐτούς. οὗτος ὁ θεὸς ἡμῶν, καὶ οὐ λογισθήσεται ἕτερος πρὸς αὐτόν. ἐξεύρεν πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν αὐτὸν Ἰακὼβ τῷ παιδὶ αὐτοῦ, καὶ Ἰσραὴλ τῷ ἠγαπημένῳ ὑπ' αὐτοῦ. μετὰ ταῦτα ὤφθη τῆς γῆς καὶ τοῖς ἀνθρώποις συναναστράφη. καὶ ὁ Ἱερεμίας λέγει τῷ Ἰσραήλ· καὶ νῦν οὗτος ἕτερος, ἢ μὴ ἤκουσεις θεὸς αἰώνιος θεὸς ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς. τίς οὖν οὗτος ὁ θεὸς ὁ αἰώνιος, ὦ φιλόσοφε, ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς, ὁ καὶ ὀφθεὶς τῆς γῆς ὤφθεις καὶ τοῖς ἀνθρώποις συναναστραφείς, τὸν ἡμῶν λέγεις συναναστράφθαι τοῖς ἀνθρώποις, ἢ τὸν πατέρα;

B

C

ΑΠΟΚΡΙΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ.

Ὁ θεὸς φημὶ συναναστράφθαι, καθὼς εἴρηκαν αἱ θεῖαι γραφαὶ, κἀγὼ πιστεύεις ἐξ αὐτῶν δεδείχθαι. ἀλλ' ἔστι μοι ἔτι δυνατωτέρα καὶ ἀναντίρρητος ἀπόδειξις περὶ αὐτοῦ, ὅτι πρὸ πάσης κτίσεως ἦν ὁ θεὸς, ἵνα δι' αὐτοῦ τὰ πάντα κτίσῃ, καὶ πῶς δεδείχθαι ἐν τοῖς ἔμπροσθεν τῶν ἀγώνων.

D

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ Διὰ τῶν αὐτῶν ὁσιωτάτων θεοσεβεστάτων Λεοντίου, καὶ Εὐψυχίου.

Οὐχ οὕτως, ὦ φιλόσοφε, οὐκ ἔνεστι δεῖξαί σε πῶν ὅπερ εἶπες. γνώρισμα γὰρ ἐστι τοῦ θεοῦ, καὶ τὸ πάντα, καθάπερ διὰ πολλῶν ἀπεδείξαμεν. ἐπεὶ τίς γὰρ ὦ φιλόσοφε τῶν ἐν εὐσεβείᾳ καὶ ἀγχινοίᾳ πολυπόνων ἀνδρῶν οὐκ ἐκπλήττεται ὅταν τῆς πεπιστωμένης αὐτοῦ ἐνεργείας τῶν ὑπ' αὐτοῦ δημιουργηθεισῶν φύσεων, ὡς ὑπὸ θεοῦ, ἔτ' ἔστιν ὑπ' αὐτοῦ καθεστώτων, τῆς γραφῆς βοώσης· ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον· καὶ ἰδοὺ ὁ θεὸς τὰ πάντα ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ λίαν; Ἰωάννης δὲ ὁ εὐαγγελιστὴς σαφέστερον δείκνυσιν αὐτὸν ἀεὶ συνυπάρχοντα τῷ πατρὶ, συναΐδιόν τε συναίρχοντα τῷ πατρὶ ὧδε γάρ φησιν, ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος, οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεὸν, πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. ἰδοὺ σαφέστατα δέδακται, ὦ φιλόσοφε, ὅτι πάσης γενητῆς φύσεως δημιουργὸς ὁ υἱός. εἰ γὰρ δημιουργὸς τῶν ὅλων κτισμάτων ἐστὶ, δῆλον ὅτι πρὸ πάσης κτίσεως ἦν, ὁρωμένων τε καὶ νοουμένων, δῆλον, ὅτι θεὸς ἀληθῶς φύσει, καὶ οὐκ ἐργαλεῖον, ὡς φῂς, οὐδὲ κτίσμα

E

αὐτὸ

οὖτα πάντως, ὅτι μετεγράφισται τοῦ πατρός. τὸ γὰρ ἦν, πατρὸς λεχθὲν ὑπὸ τοῦ εὐαγγελιστοῦ, τὸ μηδὲν πρόσκειται ἔχει. ἵνα δὲ πληροφορηθῇς, ὅτι οὐκ ὑποτεταγμένος, ἀλλ' αὐτεξούσιος, ὡς καὶ ὁ πατὴρ, δέχαι παρ' ἄλλου ἐναργεστάτην μαρτυρίαν. ἄκουε πάντων τῶν θεσπεσίων Ἡσαΐου βοῶντος· καὶ γελάσουσι, φησὶν, εἰς ἐμπρησμὸν πυρί καυστοι· τοῖς Ἰουδαίοις προαναφωνῶν· ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος, θαυμαστὸς σύμβουλος, θεὸς ἰσχυρὸς, ἐξουσιαστὴς, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος. ἄκουε Φιλόσοφε ἐξουσιαστὴν αὐτὸν προκηρυττόμενον, καὶ οὐκ ὑποτεταγμένον, καθὼς ὑμεῖς φατε. ἐν δὲ μιᾷ τῶν αὐτοῦ δωρεῶν περίεποιήσατο ἑαυτῷ ὁ αὐτὸς μονογενὴς υἱὸς τοῦ θεοῦ αὐτεξούσιόν τι καὶ πίστιν τοῦ ἀνθρώπου ὁλόκληρον· ἐν ᾗ ἐκ γενητῆς τοῦ θεοῦ κατασκευῆς, αὐτὸς τοῦ ἰδίου τοῦ θεοῦ γεγενημένη. ἀπαύγασμα γὰρ ἐστὶ δόξης πατρὸς παναίδιον, καὶ χαρακτὴρ ἀϊδιάλλακτος τῆς ὕλης αὐτοῦ ὑποστάσεως, καθά φησι Παῦλος ὁ ἀπόστολος τὸ σπέδος τῆς ἑκλογῆς. ἰδοὺ Φιλόσοφε, τοσοῦτον ἄπαρχον, ἐπίπαν καὶ σπαράκτην τῷ πατρὶ, κτίσεως τὸ πᾶσαν τῶν κτισῶν φύσεων, καθὼ πολυτρόπως εἰρήκαμεν, τῶν τε ὁρωμένων τῶν τε νοουμένων, τὸν υἱὸν τοῦ θεοῦ ἀπέδειξαν. πρὸ δὲ καὶ οἱ μαρτύρες τῆς ἐκκλησίας, φῆσον εἰ ἔχεις· πάντα σοὶ καὶ εἰς ἐκκλησίαν πεπόμπασι βαπτίσθητι, ὅπερ ὡς φῆς πίστις ὑπάρχεις τῷ θεῷ.

ΑΝΤΙΡΡΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ

περὶ τοῦ κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, ἐκ τῶν παροιμιῶν Σολομῶντος.

Ἐπεί, φησι, τοσοῦτον βιάζεσθε ὑμᾶς τὴν ἀλήθειαν, τί ἔτι μοι περὶ πίστεως τῆς φανερᾶς λέξεως, τοῦ, κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ.

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ

τῶν θεοσεβεστάτων διὰ Εὐσεβίου τοῦ Παμφίλου θεοσεβεστάτου Καισαρείας Παλαιστίνης.

Τί πιθανῶς καὶ ῥᾳδίως, ὡς οἴει, τοὺς βυθοὺς διαπεραίνεις; μὴ σαυτῷ, ὦ Φιλόσοφε, σόφισμα ἀσυμφόρως ἀποσώρευε· ὅρα μή πως δυσπρόβατος κρημνοὺς ἀπροφυλάκτως ἐμβαὶς κρημνισθῇς. ἀλλ' εἰς τὸ, κύριος ἔκτισέ με, νῦν φήσομεν ὃ οἱ πρὸ ἡμῶν ἐξέθεντο περὶ τῆς λέξεως ταύτης, τοῦ, ὅτι κύριος ἔκτισέ με, πολλὰ μὲν καὶ ἄλλα, καὶ εἰς τὸν καιρὸν τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπως ἐπιλήψωνται, πάντως ἴσμεν τὰς ἐκδόσεις. ἡμεῖς δὲ ἐκ ἄλλης ἱστορίας τὰν ἔκδοσιν νῦν ποιήσωμεν, τοῦ κυρίου Ἰησοῦ Χριστοῦ συνεργοῦντος. καὶ εἰ βούλοιο Φιλόσοφε αὐτὸν ὅλον τὸν λέξιν προπέμψωμεν μετὰ καὶ τῆς ἀρχῆς αὐτῆς. λέγει γὰρ ἀρχὴ αὐτῆς· ἐὰν ἀπαγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα, μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι. εἶτα ἐπιφέρει λέγων· κύριος

A tura, neque factura, neque Patre posterior. Illud enim, Erat, ab Euangelista quater dictum, non habet aliquid quod ante illum extiterit. Vt autem perfectissime agnoscas quòd non est alteri subiectus, sed sui ipsius habet dominium vt Pater, accipe aliud expressissimum testimonium. Audi ergo diuinum Esaiam clamantem: Et volent esse igne combusti: Iudæis prænuntians, Quia puer natus est nobis, Filius datus est nobis: cuius principatus factus est super humero eius, & vocatur nomen eius magni consilij nuntius, admirabilis consiliarius, Deus fortis, potens, princeps pacis, pater futuri sæculi. Audi Philo- Esai.9.
B sophe Dominum eum esse prædicatum, non autem ministrum, vt vos dicitis. In vno autem suorum beneficiorum ipse Filius Dei vnigenitus exhibuit seipsum dominum & creatorem hominis, in supplemento scilicet, quod ipse Dei Filius fecit in cæco à natiuitate: splendor est enim Patri coæternus, & figura immutabilis totius sub- Hebr.1.
stantiæ eius, vt ait Paulus Apostolus, vas electionis. En Philosophe, tam multi Filium Dei sine initio, nempe increatum vt Patrem, factorem autem omnium creatarum naturarum, vt sæpe diximus, earum quæ videntur, & quæ intelligentia percipiuntur, demonstrarunt: vbi autem sint in-
C strumentorum testes, dicas, si habes: & cito igitur credens in instrumenta baptizeris, postquam, vt ais, Deo fidelis existis.

CONTRADICTIO PHILOSOPHI de eo, Dominus condidit me initium viarum suarum in opera sua, ex Prouerbijs Salomonis.

CAP. XVIII.

POstquam, inquit, tantopere vim facitis veritati, quid dicemus de hac manifesta sententia: Dominus condidit me initium viarum sua-
D rum in opera sua? Prouer.8.

RESPONSIO SANCTORVM EPIscoporum per Eusebium Pamphili Episcopum Cæsarea Palæstina.

Quid profunda penetras probabiliter, facile, vt existimas? ne tibi ipsi, ò Philosophe, mollia cumules argumenta: vide ne scopulos aditu difficiles incaute conscendens, præceps ruas. Verum de illo: Dominus condidit me, nunc dice-
E mus, quod maiores nostri de illa sententia, Dominus condidit me, multa quidem alia tradiderunt, & de dispensatione apparitionis Domini nostri IESV Christi secundum carnem, quomodo explicauerint, nostis omnino traditiones. Nos autem nunc cooperante Domino nostro IESV Christo ex alijs etiam historijs descriptionem faciemus: & si velis, ò Philosophe, ipsam totam sententiam ab eius initio proferemus in mediũ. Ait enim principium eius: Si annuntiauero vo- Prouer.6.
bis quæ quotidie fiunt, memor ero quæ à sæculo numerare. Deinde adiungit, dicens: Dominus Ibid.

condidit me initium viarum suarum in opera sua, ante sæculum fundauit me, in initio antequam terram faceret, & antequam abyssos faceret, antequam procederent fontes aquarum, antequam montes facti essent, ante autem omnes colles genuit me. Vnde muniens illud, Dominus condidit me, continuo inquit: Dominus fecit regiones, & inhabitabilia. Quæramus deinceps Dominum qui creauit illum, & qui fecit regiones & inhabitabilia. Stimulatus enim Salomon ab his quæ Iob dixerat: Vbi eras cum ponerem fundamenta terræ, inquit: Dominus fecit regiones, & inhabitabilia. In libro autem Baruch ex ore Hieremiæ prophetæ, vt prius ostẽdimus, de eo qui fecit regiones & inhabitabilia, dicitur: Filij Agar exquirentes prudentiam qui super terram, mercatores Meran & Thæman, & fabulatores & examinatores prudentiæ: viam autem sapientiæ non cognouerunt, neque recordati sunt semitas eius. & post pauca: Sed sciens omnia cognoscit eam, adinuenit eam prudentia sua. loquens de eo, qui inuenit sapientiam prudentia sua, adiungit eius opera, dicens: Qui præparauit terram in æternum tempus, impleuit eam iumentis quadrupedibus, qui mittit lumen, & vadit. Non conniuendum est, ò Philosophe. eadem rursus profert ad propositæ hypothesis euidentem demonstrationem. Qui mittit, inquit, lumen, & vadit: vocauit illud, & obediuit illi cum timore: at stellæ splenduerunt in custodijs suis, & lætatæ sunt: vocauit eas, & dixerunt, Adsumus: splenduerunt cum lætitia ei qui fecit illas. Hic Deus noster, non reputabitur alius aduersum eum. Inuenit omnem viam scientiæ, & dedit eam Iacob seruo suo, & Israel dilecto suo. Post hæc in terra visus est, & inter homines conuersatus est. Duas naturas opponunt proprie eius qui fecit regiones & inhabitabilia, quas dixit Salomon & Baruch, siue Hieremias: cum enim dixisset: Condidit me, subiunxit eius opera, dicens: Dominus fecit regiones & inhabitabilia. Ratiocinemur, vir optime, quisnam est ille Dominus faciens regiones & inhabitabilia: intelligemus non esse alium, sed omnino eum, qui præparauit terram in æternum tempus, (in terræ enim præparatione cõsistit facere regiones & inhabitabilia) qui impleuit eam iumentis quadrupedibus, qui vocauit lumen, & obediuit cũ timore. & quę sequuntur. De quo inquit, quòd in terra visus est, & inter homines conuersatus est. Intelligendum est ergo, quòd ipse est Dominus, condens rationalem sapientiam, initium viarum suarum, quam ad imaginem suam homini præparauit, qui fecit regiones & inhabitabilia, qui præparauit terram in æternum tempus. Verum rursus principium sententiæ videamus. Si annuntiauero vobis quæ quotidie fiunt, non dixit, Quæ futura sunt. & iterum ait: Memor ero quæ à sæculo numerare: non dixit, Ante sæculum. Notum est vobis, quòd Filius Dei est qui rationalẽ sapientiam condidit, qui præparauit terram in aeter-

Ibid. *Iob 38.* *Baruch 3.* *Ibid.* *Ibid.* *Ibid.* *Prouer. 8.*

A κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με, ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι, πρὸ τοῦ τοὺς ἀβύσσους ποιῆσαι· πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων· πρὸ τοῦ ὄρη ἑδρασθῆναι· πρὸ δὲ πάντων βουνῶν γίνεταί με. σὺν καταskευάζων τὸ, ὅτι κύριος ἔκτισέ με, ἐπιφέρει, κύριος ἐποίησε χώρας, καὶ οἰκήσεις. ζητῶμεν λοιπὸν κύριον τὸν κτίσαντα αὐτὸν, τὸν καὶ ποιήσαντα χώρας καὶ οἰκήσεις. συγκατατιθεὶς γὰρ ὁ Σολομὼν τοῖς τοῦ πατρὸς Ἰὼβ εἰπόντος, ποῦ ἦσθα ἐν τῷ θεμε- " οὐ
B λιοῦν με τὴν γῆν, εἶπε· κύριος ἐποίησε χώρας καὶ οἰκήσεις. ἐν δὲ βίβλῳ Βαρὺχ ἐκ στόματος Ἱερεμίου τοῦ προφήτου, καθὼς προαπεδείξαμεν, περὶ τοῦ ποιῆσαι χώρας καὶ οἰκήσεις λέγει· υἱοὶ Ἀγὰρ οἱ ἐκζητοῦντες τὴν σύνεσιν ἐπὶ τῆς γῆς, οἱ ἔμποροι τῆς Μερὰν καὶ Θαιμὰν, καὶ οἱ μυθολόγοι, καὶ οἱ ἐκζητηταὶ τῆς συνέσεως· ὁδὸν δὲ σοφίας οὐκ ἔγνωσαν, οὐδὲ ἐμνήσθησαν τὰς τρίβους αὐτῆς. καὶ μετ' ὀλίγα, ἀλλ' ὁ εἰδὼς τὰ πάντα, γινώσκει αὐτὴν, ἐξεῦρεν αὐτὴν τῇ συνέσει αὐτοῦ, εἶτα μετὰ τοῦ ἑτοιμάσαντος τὴν σοφίαν τῇ συνέσει αὐτοῦ, ἐπάγει αὐτοῦ καὶ τὰς ἐνεργείας, λέγων· ὁ καταskευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον, ἐνέπλησεν αὐτὴν κτηνῶν τετραπόδων, ὁ ἀποστέλλων τὸ φῶς, καὶ πορεύεται. ὁρᾷς γὰρ βλέπειν, ὦ φιλόσοφε, τὸ αὐτὸ πάλιν διαφερόντως πρὸς ἑκατέραν ἀποδεικνύειν τῆς προκειμένης ὑποθέσεως, ὁ ἀποστέλλων, φησὶ, τὸ φῶς, καὶ πορεύεται· ἐκάλεσεν αὐτὸ, καὶ ὑπήκουσεν αὐτῷ τρόμῳ· οἱ δὲ ἀστέρες ἔλαμψαν ἐν ταῖς φυλακαῖς αὐτῶν, καὶ ηὐφράνθησαν, ἐκάλεσεν αὐτούς· καὶ εἶπαν, πάρεσμεν· ἔλαμψαν μετ' εὐφροσύνης τῷ ποιήσαντι αὐτούς. ἵνα ὁ θεὸς ἡμῶν, ἃ λογισθήσεται ἕτερος πρὸς αὐτὸν. ἐξεύρεν πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν αὐτὴν Ἰακὼβ
D τῷ παιδὶ αὐτοῦ, καὶ Ἰσραὴλ τῷ ἠγαπημένῳ ὑπ' αὐτοῦ. μὴ τοῦτο ὅτι τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συναναστράφη· τὰς δύο φύσεις προσθήσουσιν κυρίως, ποιήσαντος χώρας καὶ οἰκήσεις, ἃς εἶπε Σολομὼν καὶ Βαρὺχ, ἢ τι Ἱερεμίας, εἰπὼν γὰρ, ἔκτισέ με, ἐπήγαγε αὐτοῦ καὶ τὰς ἐνεργείας λέγων· κύριος ἐποίησε χώρας καὶ οἰκήσεις. συλλογισώμεθα, ὦ βέλτιστε, τὸ τίς κύριος ὁ ποιήσας χώρας καὶ οἰκήσεις, νοήσωμεν, ὅτι οὐκ ἄλλος, ἀλλ' ἢ πάντως ὁ καταskευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον. ἐν γὰρ τῷ καταskευάζειν τὴν γῆν, ποιεῖν ἐστι χώρας καὶ οἰκήσεις· ὁ δὲ ἐμπλήσας αὐτὴν
E κτηνῶν τετραπόδων, ὁ δὲ καλέσας τὸ φῶς, καὶ ὑπήκουσεν αὐτῷ τρόμῳ, καὶ τὰ ἑξῆς. ᾧπερ δὲ λέγω, ὅτι ὄφθη γῆς ὤφθη καὶ τοῖς ἀνθρώποις συναναστράφη. νοητέον δὲ, ὅτι ἁπλοῦς ἐστιν ὁ κύριος ὁ κτίσας τὴν λογικὴν σοφίαν εἰς ἀρχὴν ὁδῶν αὐτοῦ, ἣν ἡτοίμασε τῷ κατ' εἰκόνα αὐτοῦ ἀνθρώπῳ. ὁ ποιήσας χώρας καὶ οἰκήσεις, ὁ καταskευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον. ἀλλὰ καὶ πάλιν τὴν ἀρχὴν τῆς λέξεως ἴδωμεν, ἣν ἀναγγέλλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα· ἀλλ' οὐκ εἶπε· τὰ μέλλοντα. καὶ πάλιν λέγει, μεμνημένος τὰ ἐξ αἰῶνος ἐξαριθμῆσαι· ἀλλ' οὐ τὰ πρὸ αἰῶνος. ἐγνώσθη ὑμῖν, ὅτι ὁ υἱὸς τοῦ θεοῦ ἐστιν, ὁ καὶ τὴν λογικὴν σοφίαν κτίσας, ὁ καταskευάσας τὴν γῆν εἰς τὸν αἰῶνα

αἰῶνα χρόνον, ὁ ποιήσας χώρας καὶ ἀοικήτους, ὁ καὶ τῷ Ἰὼβ εἰπὼν, ὅτι ἐγκήθησαν ἄστρα, ᾔνεσάν με πάντες ἄγγελοί μου. Μωσῆς δὲ λέγει περὶ τοῦ ποιήσαντος τὸ φῶς· καὶ εἶπεν ὁ θεὸς, γενηθήτω φῶς, καὶ ἐπήγαγε λέγων, καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας, τοὺς μεγάλους, καὶ τοὺς ἀστέρας, καὶ τὰ ἑξῆς. ἱκανὰ εἶναί μοι δοκεῖ τὰ λεχθέντα· καὶ αἱ ἀποδείξεις παρέστησαν, ὦ φιλόσοφε, ὅτι ὁ υἱὸς τοῦ θεοῦ ἐστι, ὁ καὶ τὴν ἐν Σολομῶντι λογιστικὴν σοφίαν κτίσας, καὶ πάντα τὰ κτιστὰ, καὶ οὐκ ἐργαλεῖον. ἵνα δέ σοι σαφεστέραν τὴν ἀληθῆ τῶν πραγμάτων ἀπόδειξιν παραστήσωμεν, καὶ τάχιον ἐλθωμεν ἐπὶ τὸν νοῦν τοῦ πράγματος, καὶ τῆς θεωρίας αὐτοῦ, τὰ ἐκ τῆς γραφῆς λέξωμεν. μέλλων ὁ προφήτης Μωσῆς ἐξιέναι τὸν βίον, ὡς γέγραπται ἐν βίβλῳ ἀναλήψεως Μωσέως, προσκαλεσάμενος Ἰησοῦν υἱὸν Ναυῆ, καὶ διαλεγόμενος πρὸς αὐτὸν, ἔφη· καὶ προεθεάσατό με ὁ θεὸς πρὸ καταβολῆς κόσμου, εἶναί με τῆς διαθήκης αὐτοῦ μεσίτην. καὶ ἐν βίβλῳ λόγων μυστικῶν Μωσέως, αὐτὸς Μωσῆς προεῖπε περὶ τοῦ Δαυὶδ καὶ Σολομῶντος, περὶ τοῦ Σολομῶντος οὕτω προεῖπε, καὶ διαδοχεύσει αὐτὸν ὁ θεὸς σοφίαν καὶ δικαιοσύνην, καὶ ἐπιστήμην πλήρη. αὐτὸς οἰκοδομήσει τὸν οἶκον τοῦ θεοῦ· καὶ τὰ ἑξῆς. ἵνα δὲ σαφέστερον εἴη ὃ φημὶ, οὕτως ἐξετάσωμεν τὸν νοῦν. ὁ ἄνθρωπος διὰ τὸν κόσμον, ἢ ὁ κόσμος διὰ τὸν ἄνθρωπον; ὁ φιλόσοφος· πάντως ὁ κόσμος διὰ τὸν ἄνθρωπον.

ἴσ. τὴν θεωρίαν

ΟΙ ΑΓΙΟΙ ΕΠΙΣΚΟΠΟΙ ΟΙ ΗΜΕΤΕΡΟΙ

διὰ τοῦ αὐτοῦ ἐπισκόπου Εὐσεβίου τοῦ Παμφίλου εἶπαν.

Καὶ εἰ ὁ κόσμος διὰ τὸν ἄνθρωπον, πάντως ὡς προγενεστέρου τοῦ ἀνθρώπου ἐν τῇ τοῦ θεοῦ ἐνθυμήσει ὄντος, ὁ δὲ κόσμος μεταγενέστερος ἦν τοῦ ἀνθρώπου καὶ τῆς λογιστικῆς σοφίας ἐν τῇ τοῦ θεοῦ ἐνθυμήσει· ὁ ἄνθρωπος οὖν προγενέστερός ἐστι τοῦ κόσμου, προϋπάρχει καὶ τῶν τοῦ κόσμου φύσεων, οἷον οὐρανοῦ καὶ τῆς γῆς, ἡμέρας, νυκτὸς, νεφῶν, ἀνέμων, ἀβύσσων, πηγῶν, ὀρέων, βουνῶν, τούτων πάντων προγενεστέρα ἐστὶν ἡ σοφία, καὶ ὁ ἄνθρωπος ἐν τῇ τοῦ θεοῦ ἐνθυμήσει ἤδη προϋπάρχει τοῦ κόσμου· ἀλλ' οὗτος μὲν οὖν μεταγενέστερος κτισθεὶς, ἠνέχθη ἐν τῇ τῆς κτίσεως παρόδῳ, ὁ δὲ μεταγενέστερος τοῦ ἀνθρώπου ἐν τῇ τοῦ θεοῦ ἐνθυμήσει, οὗτος μεταγενέστερος παρηνέχθη ἐν τῇ τῆς κτίσεως παρόδῳ· ἀλλ' ὅτι καὶ ἡ σοφία, ἣν ἐξεῦρε σανέσει αὐτοῦ ὁ υἱὸς τοῦ θεοῦ, ἣν δέδωκε τῷ κατ' εἰκόνα ἑαυτοῦ ἀνθρώπῳ, καὶ αὕτη προϋπῆρξε τοῦ κόσμου καὶ τῶν φύσεων αὐτοῦ ἐν τῇ τοῦ θεοῦ ἐνθυμήσει. εἰδὼς οὖν ἐν ἑαυτῷ ὁ Σολομῶν, διδαχθεὶς ἐκ τοῦ θεοῦ δοθείσης αὐτῷ σοφίας, ὅτι ὁ ἄνθρωπος καὶ ἡ σοφία προϋπῆρξαν τοῦ κόσμου, καὶ τῶν φύσεων αὐτοῦ ἐν τῇ τοῦ θεοῦ ἐνθυμήσει, βασανίσας τὸ ἤδη προϋπάρχον τοῦ κόσμου, καὶ ἐν τῇ τοῦ θεοῦ ἐνθυμήσει πρὸ καταβολῆς κόσμου, ὃ ἐξεῦρε τῇ σανέσει αὐτοῦ ὁ κύριος, τοῦτο ἤδη ἔκτισεν ὁ αὐτὸς κύριος μεταγενέστερον τοῦ κόσμου καὶ τῶν φύσεων αὐτοῦ. λέγει οὖν ὁ Σολομῶν ὡς ἐκ προσώπου τῆς ἐν ἀνθρώπῳ σοφίας τῆς προϋπαρξάσης τοῦ κόσμου ἐν τῇ τοῦ θεοῦ ἐνθυμήσει, κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ· τῇ

ἐν τῷ

A æternum tempus, qui fecit regiones, & inhabitabilia. Qui dixit Iob: Cum me laudarent astra matutina, & iubilarent omnes filij Dei. Moyses autem ait de eo, qui fecit lucem: Dixitq. Deus, Fiat lux, & subiunxit, dicens: Fecitq. Deus duo luminaria magna, & stellas, & quæ sequuntur. Sufficere mihi videntur, ò Philosophe, quæ dicta sunt, & demonstrationes ostenderunt, quòd scilicet Filius Dei est qui apud Salomonem rationalem sapientiam condidit, & omnes creaturas, & non instrumentum. Vt autem tibi veram rerum demonstrationem manifestiorem exhibeamus, accedamus citius ad rei sensum, eiusq. contemplationem. quæ ex Scriptura pronuntiabimus. Exiturus è vita Moyses propheta, vt scriptum est in libro analepsis Moysis, cum vocasset ad se Iosue filium Naue, loquens ad eum, dixit: Præuidit Deus ante mundi constitutionem futurum me testamenti sui mediatorem. & in libro sermonum mysticorum Moysis, ipse Moyses de Dauide & Salomone prædixit, de Salomone sic: Infundet ei Deus sapientiam, atque iustitiam & scientiam plenam. Ipse domum Dei ædificabit: & quæ sequuntur. Vt autem sit manifestius quod dico, ita intellectum perscrutemur. Est ne homo propter mundum, an mundus propter hominem? Philosophus: Omnino mundus propter hominem.

Iob 38.

Genes. 1.

B

C

SANCTI NOSTRI EPISCOPI PER eumdem Episcopum Eusebium Pamphili dixerunt.

Si mundus est propter hominem, omnino cum homo prior sit in Dei proposito, erit homine ac rationabili sapiētia posterior: igitur homo prior est mundo, erat etiam prior naturis mundi, quales sunt, cælum, terra, dies, nox, nubes, venti, abyssi, fontes, montes & colles. Omnibus his prior est sapientia, & homo in Dei proposito iam prior est mundo: sed eumdem accidit posterius in via creationis conditum fuisse: qui autem in diuina intentione homine posterior erat, ille in viam creationis prior incidit. Sed & sapientia, quam inuenit prudentia sua Filius Dei, quam dedit homini ad imaginem suam, ipsa etiam in diuina intentione mundo & mundi naturis prior fuit. Salomon igitur instructus sapientia, quam ei Deus dederat, in se ipso sciens, hominem atque sapientiam ante mundum & mundi naturas in Dei proposito extitisse, accurate indicauit in diuina intentione ante mundum olim fuisse. Quod enim ante mundi constitutionem Dominus inuenit prudentia sua, hoc tandem idem Dominus post mundum & mundi naturas creauit. Ait ergo Salomon quasi ex persona humanæ sapientiæ, quæ in diuina intentione ante mundum extitit: Dominus condidit me initium viarum suarum in opera

D

E

Prouer. 8.

opera eius: humanam ſapientiam ac rationalem homini ad imaginem Dei facto præparatam hæc pronuntiantem induxit. Hoc igitur erat, Dominus condidit. De illo enim qui in diuina intentione ante mundum fuit, hoc expoſuit. Illud vero, gignit me, rurſus loquens de eo qui editus eſt ad ſequentis exortus terrarum creationes, dixit, gignit me. Intellige igitur Philoſophe, vſque ad perfectionem, naturam ipſam antiquam factam eſſe, & renouatam. Illud ergo, Dominus condidit me initium viarum ſuarum in opera eius, de ratione ac ſapientia hominibus conceſſa explicandum eſt. Illud vero, gignit me, de natura eadem iuxta Dei præſcientiam ex ſuis imaginibus, quaſi rota quadam implicata in ſuam metam redeunte, ab initio primum creati hominis facti ad imaginem Dei, in quo rationalem creatam ſapientiam repoſuit, ac ſinceram ſui charitatem impreſſit Deus. Quod in ſeipſo renouans Saluator diſpenſatorie ad Patrem dicebat: Quoniam, inquit, ante mundi conſtitutionem dilexiſti me. *Ioan. 17. d*

Prouer. 8. Illud autem: Ante ſæcula in principio fundauit me, videns Salomon quòd ſæcula in hoc mundo ex diei ac noctis circuitu conſiſtentiam habent, exiſtere autem ante diem & noctem, eſſe etiam exiſtere ante hoc ſæculum: eas conſiderationes contemplans Salomon, homini atque ſapientiæ congrue accommodauit. Quamobrem ex eius perſona pronuntians ait: Dominus condidit me initium viarum ſuarum in opera eius, ante ſæcula, in principio fundauit me. *Ibid.* Rurſum cogitans in ſemetipſo, quòd Deo huius mundi naturas ante hominẽ, eiusq. ſapientiam in eſſe perducente, oporteret præſentibus ipſis naturis, quæ priora ſunt adeſſe, videns autem ordine naturas prodeuntes, & quòd homo, eiusq. ſapientia propoſita fuerant vt reliqua opera præcederent: rationalis ergo atque iudicatrix ſapientia homini conceſſa, & Salomoni, vt magnus Moyſes ait, infuſa loquitur in Salomone: Dominus condidit me initium viarum ſuarum in opera eius: & quæ ſequuntur. Ex cuius perſona, quæ cum homine prior erat, mundo enarrans opera Dei naturas in mundum producentis, inquit ipſe: Dominus *Ibid.* fecit regiones, & inhabitabilia, & ſumma quæ habitantur eius quæ ſub cælo. Quando præparabat cælum, ſimul aderam ipſi, & quando ſecernebat ſuam ſedem ſuper ventos: quando æthera firmabat ſurſum, & librabat fontes aquarum: quando circumdabat mari terminum ſuum, & legem ponebat aquis ne tranſirent fines ſuos: quando appendebat fundamenta terræ, cum eo eram cuncta componens, cui adgaudebat. hæc ex perſona ſapientiæ. Quæ haud dubie oſtendũt, quod in diuina intentione ante mundum extitit propter quam mundus extructus eſt: conſtat etiam ante mundi naturas extitiſſe. Teſtis ergo factus viæ naturarum, qui prior illis fuit, earum *Baruch. 3.* ordinem numerat per ſapientiam quam inuenit prudentia ſua, quamq. homini præparauit, & dedie

A ἐν τῷ ἀνθρώπῳ σοφίᾳ αὐτὴν ἐκφωνεῖν τῇ λογικῇ, τῇ διατεθείσῃ τῷ ἀνθρώπῳ πῶτε, τῷ κατ' εἰκόνα τοῦ θεοῦ γενομένῳ. τὸ οὖν Κύριος ἔκτισέ με τῷ προέχειν τοῦ κόσμου ἐν τῇ τοῦ θεοῦ ἐνθυμήσει, τοῦτο προσαρρίψει· τὸ δὲ γέννα με, πάλιν εἰς τὰς μετὰ πῶτε ἐκ φύσεως παιδοποιήσεις ἐκδιδόμενα εἶπε· γέννα με. νῦν πάντων φιλοσόφε τῆς αὐτῆς φύσεως παλαιωμένης καὶ ἀνανεωμένης ἄχρι σωτηρίας. τὸ οὖν, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ· εἰς τὴν τῶν ἀνθρώπων δοθεῖσαν λογικὴν σοφίαν ἀναληπτέον· τὸ δὲ γέννα με, τὸ κατὰ
B προγνωσιν τοῦ θεοῦ αὐτῆς τῆς φύσεως τὸ ἐξ αὐτῆς ἐξ εἰκόνων εἰς τροχὸν εἱλιττόμενον ἐπ' αὐτὸν τὸν καμπτῆρα ἐπανιὸν ἀπὸ τῆς ἀρχῆς τοῦ πρωτοκτίστου ἀνθρώπου τοῦ κατ' εἰκόνα θεοῦ κτισθέντος, ἐν ᾧ τὴν λογικὴν σοφίαν τὴν κτισὴν ἐνέθηκεν, ἐν ᾧ τὴν εἱλικρινῆ αὐτοῦ ἀγάπην ἐνεπύτωσεν ὁ θεός. ὅπερ τὸν αὐάκτιστον ἐν ἑαυτῷ ποιούμενος ὁ σωτὴρ ἔλεγε πρὸς τὸν πατέρα οἰκονομικῶς, ὅτι ἠγάπησάς με, φησὶ, πρὸ καταβολῆς κόσμου. τὸ δέ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με ἐν ἀρχῇ, ἰσορήσας ὁ Σολομῶν, ὅτι οἱ αἰῶνες οἱ
C ἐν τῷδε τῷ κόσμῳ ἐκ τῆς πρώτης τῆς ἡμέρας ἕως τῆς νυκτὸς τὴν σύστασιν ἔχουσι, τὸ δὲ πρὸ τοῦ πάρξαι τὴν ἡμέραν ἢ τὴν νύκτα, πρὸ τοῦ πάρξαι ἐξ τοῦ αἰῶνος τούτου, τοῦτο τῆς ἐπερείας προῃρήσας ὁ Σολομῶν, ἥρμοσεν διαρμόσεως τῷ τε ἀνθρώπῳ, καὶ τῇ σοφίᾳ. διὸ ἐκ προσώπου αὐτῆς ἐκφωνήσας λέγει τὸ, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με ἐν ἀρχῇ. συλλογιζόμενος ἐν ἑαυτῷ πάλιν, ὅτι μέλλοντος τοῦ θεοῦ ποιῆσαι τοῦτον τὸν τῆς φύσεως τὸν ἐγκοσμίους, προηγουμένως τοῦ τε ἀνθρώπου, καὶ τῆς σοφίας, εἰς τὸ εἶναι, καὶ ὅτι δεῖ τοὺς προ-
D ηγουμένους παρεῖναι προηγουμένων τε τῶν φύσεων ἐργεῖν καὶ τάξιν τοῖς φύσεις προηγουμένοις, καὶ ὅτι ὁ ἄνθρωπος καὶ ἡ σοφία ἠγαίθησαν τῶν ἔργων ἐπῆσαν. ἢ οὖν τῷ ἀνθρώπῳ δοθεῖσαν ὑπὸ τοῦ θεοῦ λογικὴν καὶ κριτικὴν σοφίαν, ἡ διαδοχὴ ὅτι Σολομῶντα, καθά φησιν ὁ μέγας Μωσῆς, λέγει ἐν Σολομῶντι, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ, κατὰ τὰ ἑξῆς. ἢ ἐκ προσώπου τῆς προηγουμένης σὺν τῷ ἀνθρώπῳ τῷ κόσμῳ, διηγούμενος τὰς ἐνεργείας τοῦ θεοῦ, τὰς ἐν τῷ κόσμῳ προηγησαμένας τὰς φύσεις, φησὶν αὐτὸς, Κύριος ἔκτισε χώρας καὶ ἀοικήτους, ἢ ἀ-
E χρι οἰκουμένας, τῆς ὑπ' ὐρανόν. ἵνα καὶ ἡτοίμαζε τὸ ὐρανὸν, συμπαρῆμην αὐτῷ, ὅτε ἀφώριζε τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων. ἵνα καὶ ἰσχυρὰ ἐποίει τὰ ἄνω νέφη· καὶ ὡς ἀσφαλεῖς ἐπῆγε πηγὰς τῆς ὑπ' ὐρανόν. ἐν τῷ πιέσαι τῇ θαλάσσῃ ἀχειβασμὸν αὐτῆς· καὶ ὕδατα μὴ παρελθόντα λόγον ῥήματος αὐτοῦ· ἢ ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς, ἤμην παρ' αὐτῷ ἁρμόζουσα, ἐγὼ ἤμην ἡ παρέχαιρε. πῶτα ἐκ προσώπου τῆς σοφίας· καὶ

δείκνυσιν ἀσφαλῶς, ὅτι ὁ προῦπάρξας τοῦ κόσμου, ἐν τῇ τοῦ θεοῦ ἐνθυμήσει· διὸ καὶ ὁ κόσμος ἐκτίσθη, δηλονότι καὶ τῶν τοῦ κόσμου φύσεων προϋπῆρξεν. ἴσως δὲ γενόμενος τῆς παρόδου τῶν φύσεων, ὑπερεθμεῖ τὴν τάξιν αὐτῶν, ὁ προηγήσεως αὐτῶν, ἡ σοφία, διὰ ἐξενύξει τῇ σωτείσῃ αὐτοῦ, διὰ δύσεπτον τῷ ἀνθρώπῳ. τίς γὰρ ὁ πιστεύων τὴν σοφίαν προδ-

προευτρεπίσας καὶ δεδωκὼς τῷ ἀνθρώπῳ, ἢ ὑφηγήσατο αὐτοῦ τὰς ἐνεργείας; ὅτι οὐκ ἄλλος, ἀλλ' ἢ πάντως ὁ κατασκευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον, ὁ καὶ ἐμπλήσας αὐτὴν κτηνῶν τετραπόδων, ὁ καλέσας τὸ φῶς, καὶ ὑπήκουσεν αὐτῷ τρόμῳ, ὁ ἐπὶ γῆς ὀφθεὶς καὶ συναναστραφεὶς ἀνθρώποις. τούτῳ κεκλήρωται τῆς σοφίας. οὐχὶ τοῦ υἱοῦ τοῦ θεοῦ, τὸ κύριος ἔκτισέ με, ἀλλ' ἢ τῆς λογικῆς σοφίας, τῆς ὑπ' αὐτοῦ τοῦ κυρίου εὐτρεπισθείσης καὶ δοθείσης τῷ ἀνθρώπῳ, δι' ὃν ὁ κόσμος ἐγένετο. σαφέστατα διὰ πάντων δέδεικται, ὅτι εἰς τὸ πρόσωπον εἴρηται τῆς λογικῆς σοφίας. βεβαιοῖ δὲ τὰ προειρημένα ὁ κύριος ἐν τῷ εὐαγγελίῳ λέγων, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον, προσωποποιήσας τὸν κόσμον εἰς πρόσωπον τοῦ σαββάτου, ἀντὶ τοῦ, ὁ κόσμος διὰ τὸν ἄνθρωπον, ἀλλ' οὐχ ὁ ἄνθρωπος διὰ τὸν κόσμον.

A dit homini, vel eius opera enarrauit? Non alius omnino, quàm qui præparauit terram in æternum tempus, & qui impleuit eam iumentis quadrupedibus, qui mittit lumen, & vadit, vocauit illud, & obediuit illi timore, qui in terra visus est, & inter homines conuersatus est. hic sapientiam hereditauit. Non est itaque Filij Dei illud: Dominus condidit me: sed rationalis sapientiæ, quam ipse Dominus homini dedit, ac præparauit, propter quem mundus factus est. clarissime si quidem per omnia demonstratum est, in persona rationalis sapientiæ dictum esse. Confirmat autem prædicta Dominus in Euangelio, dicens:
B Sabbatum propter hominem factum est, non homo propter sabbatum: attributa mundo persona seu figura sabbati: pro eo, Mundus propter hominem factus est, non homo propter mundum. *Marc. 2. d*

ΕΤΕΡΑ ΑΝΤΙΦΡΑΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ.

Ἀλλά φησιν ἡ σοφία, ἡ ἐν Σολομῶντι, ὁ υἱὸς τοῦ θεοῦ ἐστιν, τοῦτ' ἔστι ἡ σοφία τοῦ θεοῦ, ὁ εἰπών· κύριος ἔκτισέ με, καὶ τὰ ἑξῆς.

ALIA PHILOSOPHI CONTRADICTIO.

At vero Salomonis sapientia testatur, Filium Dei esse, hoc est, Dei sapientiam, quæ dixit: Dominus condidit me, & quæ sequuntur.

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΕΠΙΣΚΟΠΩΝ πρὸς τὸν Φιλόσοφον διὰ τοῦ ἐπισκόπου Εὐσεβίου τοῦ Παμφίλου.

C

RESPONSIO SANCTORVM EPIscoporum ad Philosophum per Episcopum Eusebium Pamphili.

Εἰπὲ ὦ Φιλόσοφε, ἡ σοφία ἡ ἐν Σολομῶντι ὡς σὺ φῂς ἡ τοῦ θεοῦ ἐστι σοφία; ὁ Φιλόσοφος· ναί, φησι, οὕτως ἔχει. ὁ ἐπίσκοπος· εἰπὲ ἡ σοφία τοῦ θεοῦ προγνωσιν ἔχει ἢ οὔ; ὁ Φιλόσοφος· ναὶ ἔχει. ὁ ἐπίσκοπος· ἡ σοφία τοῦ θεοῦ ὁ υἱὸς τοῦ θεοῦ ἐστιν, ἢν φῂς ἐν Σολομῶντι; ὁ Φιλόσοφος. ναί φησι. ὁ ἐπίσκοπος· πῶς κρίνει ὁ κρίνων, κατὰ προγνωσιν ἢ οὔ; ὁ Φιλόσοφος· ναί φησιν, ἀλλὰ πῶς; ὁ ἐπίσκοπος· ὁ οὖν κρίνων, κατὰ προγνωσιν κρίνει, καὶ κατὰ τὰ ἔργα, ὡς προγνώστης. ὁ Φιλόσοφος· ναὶ εἶπον. ὁ ἐπίσκοπος· πῶς οὖν ἡ σοφία ἡ ἐν Σολομῶντι λέγει, τρία ἐστὶν ἀδύνατά μοι νοῆσαι, καὶ τὸ τέταρτον οὐκ ἐπιγινώσκω. τὰ τρία εἰρηκυῖα ἡ ἐν Σολομῶντι σοφία, ἀδυνατεῖ αὐτὴν νοῆσαι, περὶ τοῦ τετάρτου εἶπεν οὐ γινώσκειν, καὶ ὁδοὺς ἀνδρὸς ἐν νεότητι. εἰ οὖν ἡ σοφία τοῦ θεοῦ ἐστιν ἡ ἐν Σολομῶντι, πῶς κρίνει τὸν κόσμον, μὴ εἰδυῖα ἀνδρὸς ὁδοὺς ἐν νεότητι, καὶ πῶς τοῦτο ἀληθὲς, ὅτι ὁ ποιήσας τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ, τοῦτ' ἔστιν, ὁ υἱὸς τοῦ θεοῦ· καθὼς φησὶ Μωσῆς ὁ προφήτης, ἔτι δὲ καὶ Ἰωάννης ὁ εὐαγγελιστὴς, πάντα δι' αὐτοῦ φησὶν ἐγένετο· οὐκ ἐπίσταται ὁδοὺς ἀνδρὸς ἐν νεότητι; ὁ πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν, ὁ συνιεὶς εἰς πάντα τὰ ἔργα αὐτῶν, ὁ ἐτάζων καρδίας καὶ νεφροὺς, κατὰ τὸν προφήτην τὸν εἰπόντα, σὺ ἔγνως τὴν καθέδραν μου, καὶ τὴν ἔγερσίν μου· σὺ συνῆκας πάντας τοὺς διαλογισμούς μου, φησὶν, ἀπὸ μακρόθεν, τὴν τρίβον μου, καὶ τὴν σχοῖνόν μου σὺ ἐξιχνίασας, καὶ πάσας τὰς ὁδούς μου προεῖδες· καὶ ἐν ἑτέρῳ πάλιν, ὁ παιδεύων ἔθνη, οὐχὶ ἐλέγξει; ὁ διδάσκων ἄνθρωπον γνῶσιν; κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων, ὅτι εἰσὶ

D

Dic Philosophe, sapientia quæ erat in Salomone, vt ais, eratne sapientia Dei? *Philosophus*. Vere, inquit, erat profecto. *Episcopus*. Dic, sapientia Dei præscientiam habet, an non? *Philosophus*. Certe habet. *Episcopus*. Sapientia Dei, quam dicis in Salomone fuisse, est ne Filius Dei? *Philosophus*. Certe inquit. *Episcopus*. Iudex quomodo iudicat, iuxta præscientiam, an non? *Philosophus*. Certe ait, quomodo enim aliter iudicaret? *Episcopus*. Iudex igitur iuxta præscientiam iudicat, & secundum opera quæ prius nouit? *Philosophus*. Certe iam dixi. *Episcopus*. Quomodo igitur ait sapientia Salomonis: Tria non possum intelligere, & quartum penitus ignoro. cumq. tria dixisset sapientia Salomonis, quæ ipsa non posset intelligere, quartũ dixit se ignorare, nempe viam viri in adolescentia. Si ergo sapientia Dei est sapientia Salomonis, quomodo iudicat mundum, cum nesciat viam viri in adolescentia? & quomodo hoc verum est, quòd qui fecit hominem ad imaginem Dei, hoc est, Filius Dei (vt Moyses propheta ait, & de quo ait Ioannes Euangelista, Omnia per ipsum facta sunt) nõ sciat viam viri in adolescentia? qui finxit sigillatim corda eorum, qui intelligit omnia opera eorum, qui scrutatur corda & renes iuxta Prophetam, dicentem: Tu cognouisti sessionem meam, & resurrectionem meam: tu intellexisti cogitationes meas de longe, semitam meam & funiculum meum inuestigasti, & omnes vias meas præuidisti. & rursum alibi: Qui instruit gentes, non arguet? qui docet hominem scientiam? Dominus scit cogitationes hominum, quoniam vanæ sunt.

Prouer. 30.

Ioan. 1.

Psal. 32. a

E

Psal. 138.

Psal. 93.

sunt. Qui ergo hæc nouit, & omnia præscit, nescit viam viri in adolescentia? Et multa ex scripturis licet inuenire, quæ imprudentiam eorum, qui hoc dictum male intelligunt, redarguant. Quomodo ergo qui docet hominem scientiam, ipse nescit viam viri in adolescentia? Bene igitur intelligas, ò Philosophe, quòd Salomon iudicem sapientiam accepit, quam inuenit Filius Dei prudentia sua, quam præparauit homini ad imaginem suam, rationalem scilicet. Confirmat iam dicta, quod Dominus in Euangelio loquitur: Ecce plus quàm Salomon hic. quo funditus euertit dicentes ipsum esse Salomonis sapientiam. Si enim vt vox suffragatur, æqualem habet appellationem cum sapientia (sapientia enim Dei est Filius Dei) est ergo Deus præscius, qui iuxta præscientiam iudicat, & secundum opera, tamquam omnium opifex & creator, vt ait Paulus vas electionis, qui ad Hebræos scribens, sic de ipso loquitur: Viuus est sermo Dei, & efficax, & penetrabilior omni gladio ancipiti, & penetrans vsque ad diuisionem animæ ac spiritus, & discretor cogitationum ac intentionum cordis: & non est aliquid occultum in conspectu eius, sed omnia nuda sunt & aperta oculis eius, de quo sermo nostet est. & ad Romanos idem scribit, dicens: Quorum Patres, ex quibus est Christus secundum carnem, qui est super omnia Deus benedictus in sæcula, amen. Sic autem ostendit quòd Dei & Patris sapiétia Deus vere sit ex ipso Deo, æternus ex æterno, verus ex vero, cum sit natura semper Filius æterni Dei & Patris.

Matth. 12.

Hebr. 4. b

Rom. 9. a

CONTRADICTIO PHILOSOPHI.

CAPVT XIX.

QVid igitur est, quod ais: Viam sapientiæ non cognouerunt, neque recordati sunt semitas eius, & quæ sequuntur?

RESPONSIO SANCTORVM EPISCOporum per eumdem Episcopum Eusebium Pamphili.

Sæpenumero verba sapientiæ considerans, ò Philosophe, admiratus es sapientiæ virtutem, quòd breuissimis loquutionibus maximam sententiarum veritatem in ea inuenire liceat: & iustissime quispiam verba scripturæ comparauerit Euangelicæ parabolæ asserenti, simile esse regnum cælorum grano sinapis, quod cùm minus sit omnibus terræ seminibus, quando tamen creuit, & perfectum est, idoneum tectum volucribus præbet. Sic videmus diuinorum verborum potentiam breuibus locutionibus seminatam, plenam autem sententijs quasi ramis, ad volucrum, hoc est, hominum contemplationem protensis, in quibus tanta potentia inuenitur, vt non solis terræ habitatoribus, verum etiam assistentibus volucribus sufficiens exhibeant tegumentum. Vnde

Matth. 13.

εἰσὶ μάταιοι. ὁ οὖν πᾶσι δῆτα πιστεύσας, καὶ πάντα συγχωρήσας, οὐκ ἔστιν ὅπως οὐδοὺς αὐθρὸς ἐν νεότητι; καὶ πολλά ἐστιν εὑρεῖν ἐν τῶν γραφῶν, τὰ ἐλέγχοντα τὴν ἄνοιαν τῶν κακῶς ὑπολαμβάνοντων περὶ τοῦ ῥητοῦ τούτου. πῶς γὰρ ὁ διδάσκων ἄνθρωπον γνῶσιν, αὐτὸς οὐκ ἔστιν ὁδοὺς ἀνδρὸς ἐν νεότητι; εὖ ἴσθι οὖν ὦ φιλόσοφε, ὅτι Σολομὼν κεφάλαιον ἔλαβε σοφίαν, ἣν ἐχέδρα σοφία αὐτὸς ὁ υἱὸς τοῦ θεοῦ· ἣν ἡτοίμασε τῷ κατ' εἰκόνα αὐτοῦ ἀνθρώπῳ, συλλογιστικήν. ἀμέλει γὰρ βεβαιοῖ τὰ ῥηθέντα ὁ κύριος ἐν εὐαγγελίοις λέγων τὸ, καὶ ἰδοὺ πλεῖον Σολομῶντος ὧδε· αἱρετίζει τοὺς λέγοντας αὐτὸν εἶναι τὴν ἐν Σολομῶντι σοφίαν. ἐν γὰρ τῇ ψήφῳ τῆς φωνῆς ἰσοπαχύμερός ἐστιν ὁ τῇ σοφίᾳ, ἡ γὰρ τοῦ θεοῦ σοφία ὁ υἱὸς τοῦ θεοῦ, γνὼς προγνώστης ἐστὶ, καὶ κτίστης προγνώσει κρίνει, καὶ κτίστης ἐστὶ, ὡς κτίστης δημιουργὸς τῶν ἁπάντων, καθώς φησι καὶ ὁ Παῦλος τὸ σκέλος τῆς ἐκλογῆς, ἐβραίοις γράφων, ὧδέ πως λέγει περὶ αὐτοῦ· ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διικνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, καὶ κρίτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας, καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ πεπραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος. καὶ πρὸς Ρωμαίους δὲ ὁ αὐτὸς γράφει, λέγων, ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς, τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. δείκνυσι δὲ ὧδε, ὅτι ἡ τοῦ θεοῦ καὶ πατρὸς σοφία υἱὸς ἐστιν ἀληθῶς ἐξ αὐτοῦ τοῦ θεοῦ, ἀΐδιος ἐξ ἀϊδίου, καὶ ἀληθινὸς ἐξ ἀληθινοῦ, φύσει οὖν ἀεὶ υἱὸς τοῦ ἀεὶ ὄντος θεοῦ καὶ πατρός.

ΑΝΤΙΡΡΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ.

Τί οὖν ἐστιν ὁ φησ, ὁδὸν δὲ σοφίας οὐκ ἔγνωσαν, οὐδὲ ἐμνήσθησαν τὰς τρίβους αὐτῆς, καὶ τὰ ἑξῆς;

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΕΠΙΣΚΟπων διὰ τοῦ αὐτοῦ ἁγιωτάτου Εὐσεβίου τοῦ Παμφίλου.

Πολλάκις πρὸς τὰ ῥήματα τῆς σοφίας ἀποβλέπων, ὦ φιλόσοφε, ἐθαύμασας τῆς σοφίας τὴν δύναμιν, ὅτι δὴ μεγίστων νοημάτων ἀληθεῖς ἐστιν εὑρεῖν ἐν αὐτῇ βραχυτάτας λέξεις. καὶ πάνυ δικαίως ἂν τις παραβάλοι ῥήμασι τῆς γραφῆς τῇ εὐαγγελικῇ παραβολῇ τῇ διηγησαμένῃ ὅμοιόν εἶναι τὴν βασιλείαν τῶν οὐρανῶν κόκκῳ σινάπεως, ὅ, τι βραχύτερον μέν ἐστι πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, φύεν δὲ καὶ ἀναπληρωθὲν ἱκανὸν σκέπειν τοῖς πετεινοῖς δένδρον. οὕτως ὁρῶμεν τὴν τῶν θείων ῥημάτων δύναμιν ἐν βραχέσι σπειρομένην λέξεσιν· ἀναπληρουμένων δὲ τῶν νοημάτων, καὶ ὥσπερ κλάδων ὄντων τὴν διάνοιαν τῶν πετεινῶν ἐπεκτεινομένων, τοῦτ' ἔστι, τῶν ἀνθρώπων, παρέχειν τὴν τῆς θείας δυνάμεως, ὥστε μὴ μόνοις τοῖς γεωργοῖς, ἀλλὰ καὶ τοῖς παρεστῶσι πετεινοῖς ἱκανὸν παρέχειν τὸν σκέπην.

ἐκέπην. πόθεν οὖν ἐκινήθην πρὸς ταύτην τὴν ἔννοιαν; ἢ ἐκ τῆς τοῦ λόγου τῆς ἱερᾶς γραφῆς ἱεροψάλτου Δαυὶδ, πρὸς ἀπόδειξιν καὶ σύστασιν, οὐ τῆς λογιστικῆς σοφίας, ὡς αὐτὸς ὑπείληψαι, ἀλλὰ τῆς καὶ ταύτην καὶ πάντα τὰ γεννητὰ δημιουργησάσης ἀκαταλήπτου σοφίας τῆς ἀκτίστου καὶ ἀνάρχου, τοῦτ' ἔστι Χριστοῦ· ἐπείπερ Χριστὸς θεοῦ δύναμις, καὶ θεοῦ σοφία κατὰ τὸν τῆς ἀῤῥήτου καὶ ἀπερινοήτου θεότητος αὐτοῦ τρόπον, ὁ ἀληθὴς τοῦ θεοῦ θεὸς λόγος· τῷ γὰρ λόγῳ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν. ἤκουσας λόγον κυρίου, ἤκουσας πνεῦμα τοῦ στόματος αὐτοῦ· καὶ ἄκουε τοίνυν καὶ πάλιν περὶ τῆς συστάσεως τῆς ἀληθοῦς πίστεως τῆς εὐσεβῶς ὑπὸ τῶν εὐσεβῶν νοουμένης τε καὶ κηρυττομένης. ἐπείπερ οἶμαι οὐδὲν τῶν προαναφωνηθέντων σοι παρὰ τοσαύτης ἁγίων ἀρχιερέων πνευματικῆς χορείας τὴν αἴσθησιν δέδεξαι. ἄκουε τοίνυν εὐσεβῶς, καὶ μὴ τοῖς ἀνθρωπίνοις λογισμοῖς διερευνᾶσθαι πειρῶ τὰ ἀπόῤῥητα. ὁ τέλειος οὔτε μειοῦται, οὔτε αὔξει. εἷς ἀγέννητος ὁ θεὸς καὶ πατήρ· εἷς καὶ ὁ γεγεννημένος ἐξ αὐτοῦ μονογενὴς υἱὸς θεὸς λόγος. ὥσπερ οὖν οὐκ ἔστι συναγέννητος τῷ θεῷ καὶ πατρὶ θεὸς ἕτερος, οὕτως οὐδὲ συγγεγεννημένος, ἢ προγεγεννημένος, ἢ μεταγεγεννημένος υἱὸς ἕτερος τοῦ θεοῦ τῷ μονογενεῖ υἱῷ αὐτοῦ θεῷ λόγῳ· εἷς ὄντως θεὸς καὶ πατὴρ, εἷς ὄντως καὶ ὁ γεγεννημένος ἐξ αὐτοῦ ἀφράστως υἱὸς θεὸς λόγος. ὥσπερ οὖν οὐ λόγῳ μόνῳ πατὴρ ὁ θεός· οὕτως οὐδὲ λόγῳ μόνῳ υἱὸς, ἀλλ' ἀληθῶς υἱός· γνήσιος ὁ πατὴρ, γνήσιος ὁ υἱός· θεὸς ὁ πατὴρ, θεὸς καὶ ὁ ἐξ αὐτοῦ γεγεννημένος υἱός· τέλειος ὁ πατὴρ, τέλειος αὐτοῦ καὶ ὁ υἱός· ἀσώματος ὁ πατὴρ, ἀσώματος καὶ ὁ υἱός· καὶ ἀσωμάτου γὰρ χαρακτὴρ, καὶ ἡ εἰκὼν ἀσώματος δηλονότι. πιστεύεις τοῦτο ὦ φιλόσοφε, ὅτι γεγέννηται ἐκ τῆς οὐσίας τοῦ πατρὸς ὁ μονογενὴς υἱὸς αὐτοῦ, καθάπερ ἐξ ὑπαρχῆς τῶν λόγων διὰ πλείστων ὅσων γραφικῶν μαρτυριῶν ἀπεδείξαμεν, ἢ οὔ;

ΑΝΤΕΠΕΡΩΤΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ.

Πῶς καὶ τίνι τρόπῳ φράσον.

ΟΙ ΑΓΙΟΙ ΕΠΙΣΚΟΠΟΙ ΔΙΑ ΤΟΥ αὐτοῦ Εὐσεβίου Παμφίλου εἶπαν.

Μὴ ζήτει πῶς φιλόσοφε· εἰ δὲ μὴ, καθὰ ἤδη διὰ πλειόνων εἴρηταί σοι, καὶ ἐν ἀρχῇ τῆς διαλέξεως διεμαρτυράμεθα, ὅτι κρημνίσαι σεαυτὸν σπουδάζεις, διερευνᾶν πειρώμενος τὰ ἀνεξερεύνητα. εἰ μὲν γὰρ ἐνδέχεται ζητεῖν πῶς ὁ ἀγέννητος, ἐνδέχεται καὶ ζητεῖν πῶς καὶ ὁ γεγεννημένος, εἰ δὲ οὐ καταλείπεις ζήτησιν, πῶς γεγέννηται· μὴ ζήτει τὰ ἀνερεύνητα· οὐ γὰρ εὑρίσκεις· τὰ εὑρισκόμενα ζήτει, καὶ εὑρίσκεις. ἐὰν γὰρ ζητῇς, παρὰ τίνος ἔχεις μαθεῖν; παρὰ τῆς γῆς; οὐχ ὑφίστατο· παρὰ θαλάσσης; οὐδέπω ἐκέκτιστο ἡ ὑγρά· παρὰ οὐρανοῦ; οὐκ ἦν ποιηθείς· παρὰ ἡλίου καὶ σελήνης καὶ ἄστρων; οὐδέπω δεδημιούργηντο· παρὰ ἀγγέλων καὶ ἀρχαγγέλων; οὐδέπω ἦσαν. ἐπείπερ καὶ αὐτῶν ποιητὴς ὁ υἱός· ἀλλὰ παρὰ αἰώνων; πρὸ αἰώνων ὁ μονογενής. μὴ ἐξέταζε τὰ μὴ ἀεὶ ὄντα περὶ τοῦ ἀεὶ ὄντος. ἄῤῥητος, ἀγέννητος ὁ πατὴρ, ἄῤῥητος, ἀῤῥήτως γεγεννημένος ἐξ αὐτοῦ ὁ υἱός. σιώπησον περὶ τοῦ πῶς,

A de nam igitur ad hanc considerationem excitatus sum, nisi ex verbo sanctæ scripturæ sacri cantoris Dauidis, ad demonstrationem & constitutionem non rationalis sapientiæ, vt ipse fueras opinatus, sed eius, quæ illã & omnia creata condidit, incomprehensibilis sapientiæ, increatæ, & initio carentis, hoc est, Christi: siquidẽ Christus est Dei virtus & Dei sapientia, iuxta modum suæ ineffabilis deitatis, ex Deo verus Deus Verbum. Verbo enim Domini cæli firmati sunt, & Spiritu oris eius omnis virtus eorum. Audisti Verbum Domini, audisti Spiritum oris eius: audi rursus de veræ Fidei constitutione, quæ pie à pijs intellecta & prædicata est: quandoquidẽ existimo nihil prædictorum te suscipere præter tanti sanctorum Pontificum spiritualis chori sententiã. Audi ergo pie, nec humanis ratiocinationibus quæ ineffabilia sunt, tenta perscrutari. Perfectus nec minuit, nec augebit. Vnus ingenitus Deus & Pater: vnus ex eo genitus vnigenitus Filius Deus Verbum, sicut non est alter Deus cum Deo & Patre ingenitus, ita neque congenitus, neque prior, neque posterior Filius, diuersus à Deo vnigenito Filio eius, Deo Verbo. Vnus vere Deus & Pater, vnus etiã ineffabiliter ex eo genitus Filius, Deus Verbum. Quemadmodum autem non solo nomine Pater est Deus, sic neque solo nomine Filius, sed vere est Filius: verus est Pater, verus Filius: Deus est Pater, Deus etiam Filius ex eo genitus: perfectus Pater, perfectus & eius Filius: incorporeus Pater, incorporeus & Filius: incorporei enim est figura, & incorporea nimirũ imago. Credis hoc Philosophe, quod ex substantia Patris sit genitus vnigenitus eius Filius, quemadmodum à principio disputationum per plurima expressa testimonia demonstrauimus, an non?

1. Cor. 1.

Psal. 32.

INTERROGATIO PHILOSOPHI.

Quomodo & quanam ratione dic?

SANCTI EPISCOPI PER EVSEBIVM Pamphili dixerunt.

Ne quæras quomodo, ò Philosophe: alioquin, vt iam pluribus dictũ est tibi, & ab initio disputationis testati sumus, studes te præcipitẽ agere, perscrutari tentans, quæ inscrutabilia sunt. Si enim quęrere licet, quomodo nõ genitus, licet etiã quęrere, quì genitus. Si vero non deseris quæstionẽ, Quomodo sit genitus: ne quæras inscrutabilia: nõ enim inuenies: quæras quæ inueniri possunt, & inuenies. Si enim quæsieris, à quo potes discere? à terra? non subsistebat. à mari? nondum creatum fuerat mare. à cælo? nondum erat factum. à sole aut luna vel stellis? nondum fuerant condita. ab Angelis & Archangelis? nondum erant: siquidem & ipsorum factor est Filius. sed à sæculis? ipse ante sæcula vnigenitus. Ne igitur quæras, quæ non semper fuerunt, de eo quod semper fuit. Ineffabilis & ingenitus est Pater, ineffabilis est & ex eo ineffabiliter genitus Filius. Taceas ergo de illo,

lo,quomodo,& concedas hoc ei qui genuit,& genito. Pater enim ſolus agnoſcit Filium qui eſt, & Filius Patrem, & cui voluerit Filius reuelare, vt ait ipſius Euangelium. Si autem non vis ceſſare illud, Qui, ſed contendis inſcrutabilia perſcrutari, ridemus tuam audaciam, quin magis deflemus quòd non velis fide intelligere, Deum ſemper patrem filij ſui, & vnigenitum ſuum Filium, ſemper eius filium, ſemper cum Patre fuiſſe, non poſteriorem, vt tu impie aſſeris. Sed fide intellige atque confiteare, perfectum Filium ex perfecto, vt ſæpe audiſti, lumen æternum ex æterno lumine, Deum verum ex vero Deo & Patre, increatũ ex increato, ſine compoſitione ab eo, qui compoſitionis eſt expers, ſemper exiſtentem apud Patrem: In principio enim erat Verbum, vt ait Ioannes Euangeliſta, & Verbum erat apud Deũ, & Deus erat Verbum. Illud, erat, Philoſophe, nõ habet aliquid præcedens: illud, erat, Philoſophe, tollit quod non erat, vt prius oſtendimus: & illud, Deus, tollit quod non eſt Deus. Scriptis crede, quæ non ſcripta ſunt, ne cogites, nec inquiras. Credas quòd omnia condidit Filius quæ facta ſunt voluntate Patris, non oculorũ intuitu (Deus enim compoſitionis eſt expers, vt prædiximus) ſed voluntate, vt ipſe ſolus nouit: quod nos fide intelligentes prædicamus, iuxta ſanctarum ſcripturarum doctrinam, quòd Patris conſilio ac ſuo condidit omnem creaturam, & quæ in cælo eſt, & quæ in terra, & quæ videtur, & quæ intelligentia percipitur, non inſtrumentis, aut machinis, nec alicuius alterius auxilio, ſed, vt paulo ante diximus, voluntate Patris, qui ad ipſum & ad Spiritũ ſanctum locutus eſt: Faciamus hominem ad imaginem & ſimilitudinem noſtram. Non dixit fac, nec facite, ſed faciamus, oſtẽdens id quod eſt conſubſtantiale, eiuſdẽ honoris in beata illa & ineffabili Trinitate. Ne obmurmures, ò Philoſophe, neque oculos moueas: ſed mentis intuitu vide Apoſtolicorum dogmatum integritatem, ac fideliter ſuſcipe, non amplius infidelis exiſtens, ſed fidelis. Audi ergo atque intellige, Dei Verbũ quod fuit ante ſæcula, Filius ipſius, ad quem dixit: Faciamus hominem, & quæ ſequuntur. ipſum rurſus in diebus nouiſſimis & Patris & ſua ſententia homo factum eſt, incarnatum ex Virgine, propter eum qui lapſus eſt, Adamum; incorporeum, cum in corpore ſemetipſum exinaniſſet, vt dixit Apoſtolus Paulus, propter corpus accepit Deus Verbum nubem corporis, vt naturas creatas huius mundi non combureret. Deum enim nemo vidit vmquam. Carnẽ accepit, vt caro propter immutabilem cum ipſo in vnum coniunctionem à morte liberaretur: inuiſibilis viſibilem, vt ea quæ videntur, ſuſtineat: quaſi homo in tempore, ſed revera vtrumque, Deus & homo, homo & idem Deus: vnus enim ex ambobus Chriſtus, intellecta & cognita ſubſtantiarum differentia diuinitatis eius atque carnis, Deus erat & eſt: factus eſt autem homo propter diſpenſationem: propter ipſum Prophetæ, propter ipſum Apoſtoli, propter eum Martyres. Prophetæ propter eum

Matth. 11.

Ioan. 1.

Genes. 1.

Philip. 2.

Ioan. 1.

A ἐ ϖροχώρει τοῦτο τῷ γεννήσαντι, ἐ τῷ γεννηθέντι. ὁ γὰρ πατὴρ μόνος γινώσκει τὸν υἱὸν τίς ἐστι, ἐ ὁ υἱὸς τὸν πατέρα, ἐ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι, καθὰ φησι τὸ εὐαγγέλιον αὐτοῦ. εἰ δὲ μὴ θέλῃς παύσασθαι τὸ πῶς, ἀλλὰ φιλονεικεῖς διερευνᾶν τὰ ἀνεξερεύνητα, καταγελῶμέν σου τὴν τόλμαν, μᾶλλον δὲ καὶ πενθοῦμέν σε, ὅτι εἰ πίστει θέλεις νοεῖν τὸν υἱὸν ἀεὶ πατέρα τοῦ υἱοῦ αὐτοῦ, ἐ τὸν μονογενῆ υἱὸν αὐτοῦ ἀεὶ υἱὸν αὐτοῦ, συνυπάρχοντα ἀεὶ τῷ πατρὶ, ἐ μὴ μεταγενέστερον, καθὼς σὺ ἀσεβῶς φῂς, ἀλλὰ νοὶ πίστει, ἐ ὁμολόγει, πλέον ἐκ πλείω τὸν υἱὸν, ὡς πολλάκις ἠκούσας, φῶς ἐξ ἰδίου ἐκ φωτὸς ἰδίου, θεὸν ἀληθινὸν ἐξ ἀληθινοῦ θεοῦ ἐ πατρὸς, ἄκτιστον ἐξ ἀκτίστου, ἀσύνθετον ἐξ ἀσυνθέτου, ἀεὶ ὄντα πρὸς τὸν πατέρα. ἐν ἀρχῇ γὰρ ἦν ὁ λόγος, καθὰ φησιν Ἰωάννης ὁ εὐαγγελιστὴς, ἐ ὁ λόγος ἦν πρὸς τὸν θεὸν, ἐ θεὸς ἦν ὁ λόγος. τὸ ἦν, φιλόσοφε, τὸ προϋπάρχον οὐκ ἔχει· τὸ ἦν φιλόσοφε προσαφαιρεῖ τὸ οὐκ ἦν· καθὰ προαπεδείξαμεν· καὶ τὸ θεὸς προσαφαιρεῖ τὸ μὴ θεός. τοῖς γεγραμμένοις πίστευε, τὰ μὴ γεγραμμένα μὴ ζήτει, μηδὲ ἐρεύνα. πίστευε, ὅτι πάντα αὐτὸς ἐδημιούργησεν ὁ υἱὸς τὰ γεγονότα ῥήματι πατρικῷ, οὐκ ὀφθαλμῶν βλέμματι· ἀσυνθέτως γὰρ ὁ θεός· ὡς προεῖπαμεν, ἀλλὰ ῥήματι, ὡς αὐτὸς εἶδε μόνος. ὅπερ ἡμεῖς πίστει νοοῦντες κηρύττομεν, ἐ τὴν διδασκαλίαν τῶν ἱερῶν γραφῶν, ὅτι βουλῇ τοῦ πατρὸς καὶ ἰδίου θεοῦ δεδημιούργηκε πάντα τὴν κτίσιν τὴν τε ἐμφυτον ἐ ἄλογον, τήν τε ὁρωμένην ἐ νοουμένην, οὐκ ὀργάνοις, ὅτι μηχαναῖς, οὐδὲ συνεργίᾳ τινὸς ἐτέρᾳ, ἀλλὰ βουλῇ πατρὸς, καθὰ ἄρτιος εἰρήκαμεν, ἅ πάντες πρὸς αὐτὸν, ἐ τὸ πνεῦμα τὸ ἅγιον· ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, ἐ καθ' ὁμοίωσιν. οὐκ εἶπε ποίησον, ἢ ποιήσατε, ἀλλὰ ποιήσωμεν, δεικνὺς τὴν ὁμοούσιον ἐ ὁμότιμον δόξαν τῆς μακαρίας ἐκείνης ἐ ἀφράστου τριάδος. ἐ μὴ ὑπογογγύζε, ὦ φιλόσοφε, ἐ φθόνους ὀφθαλμοὺς ἀνάκινει, ἀλλὰ θέα τῷ τῆς ἀληθείας βλέμματι τὴν τῶν δογματικῶν δογμάτων ἀκεραιότητα, ἐ δέχου πιστῶς, μὴ δὴ πλέον γινόμενος ἄπιστος, ἀλλὰ πιστός. ἄκουε οὖν ἐ σύνες. ὁ θεοῦ λόγος, ὁ πρὸ αἰώνων αὐτοῦ υἱὸς, πρὸς ὃν εἶπε, ποιήσωμεν ἄνθρωπον, καὶ τὰ ἑξῆς, αὖθις πάλιν ἐπ' ἐσχάτων τῶν ἡμερῶν βουλῇ πατρικῇ ἐ οἰκείᾳ ἄνθρωπος γέγονε, σαρκωθεὶς ἐκ παρθένου τὸν ἐκπεσόντα ἄνθρωπον Ἀδὰμ· ὁ ἀσώματος ἐν σώματι κενώσας ἑαυτὸν, ὡς εἶπεν ὁ ἀπόστολος Παῦλος, Β διὰ τὸ σῶμα ἔλαβε νέφος ὁ θεὸς λόγος τὸ σῶμα, ἵνα μὴ καταφλέξῃ τὰς κτίσεις φύσεις τὰς ἐν τῷ κόσμῳ· θεὸν γὰρ οὐδεὶς ἑώρακε πώποτε· ἐκαθάρθη σαρκὶ, ἵνα ἐ ἡ σὰρξ διὰ τὸ πρὸς αὐτὸ ἀτρέπτως ἑνώσεως ἀλλοιωθῇ εἰ θνατοῦ, ἀφθάρτου ἐ θνητοῦ, ἀόρατος ἐν ὁρατῷ· ἵνα ὑπομείνῃ τὰ ὁρώμενα, ὡς ἄνθρωπος ὑπὸ χεῖρον, ἀλλ' ἀληθείᾳ κατ' ἀμφότερα θεὸς καὶ ἄνθρωπος, ἄνθρωπος ἐ θεὸς ὁ αὐτός· εἷς γὰρ ἐξ ἀμφοῖν χριστὸς, νοουμένης ἐ γνωριζομένης τῆς διαφορᾶς τῶν φύσεων, τῆς τε θεότητος αὐτοῦ ἐ τῆς σαρκὸς, θεὸς ὢν καὶ ἐν· μέγα

τὸν ἄνθρωπον δι' οἰκονομίαν, δι' αὐτὸν σοφῆται, δι' αὐτὸν δυνάμεις, δι' αὐτὸν μάρτυρες· σοφῆται γὰρ τὸ σοφι-

σεφητεύθητε, διὸ φησιν ὁ Δαβὶδ τὸν ἀπεσταλμένον οἰκονομικῶς, μάρτυρες διὰ τὸν πρωτομάρτυρα. ἦλθε θεὸς ὅλος γῆς, ὁ υἱὸς σαρκὶ κρύψας, ὡς ἠβουλήθη, τὸ τῆς αὐτοῦ θεότητος μέγεθος, οὐκ ἐρημώσας τὰ ἐν ἐρημοῖς, οὐδὲ γὰρ πρὸ τοῦ σαρκωθῆναι ἔρημος αὐτοῦ ὁ κόσμος. θεὸς ἦν ἀεὶ ἔστι, γέγονε δὲ ἄνθρωπος διὰ οἰκονομίαν, σαρκωθεὶς καὶ πεχθεὶς ἐκ παρθένου διὰ οἰκείαν φιλανθρωπίαν· ἄξιον ἑαυτοῦ καὶ ἴσον ὁ υἱὸν ἐγέννησεν ὁ πατὴρ, ὡς οἶδεν ὁ γεννήσας αὐτὸν θεὸς καὶ πατὴρ, καὶ ὁ ἐξ αὐτοῦ γεννηθεὶς υἱὸς, ὦ φιλόσοφε.

A eum qui à Prophetis prædictus est: Apostoli propter eum, qui dispensatorie missus & Apostolus factus est: Martyres propter eumdem protomartyrem. Venit Deus in terram, Filius in carnem, occultans vt voluit, suæ diuinitatis magnitudinem, non ea quæ in cælis sunt deserens: neque enim ante incarnationẽ desertus ab eo erat mundus: Deus erat & est, & factus est homo propter dispensationem, incarnatus & natus ex virgine propter suam erga genus humanum charitatem. Pater dignum seipso & æqualem genuit Filium, eo modo quem nouit ipse qui eum genuit Deus & Pater, & qui ex ipso genitus est Filius, ò Philosophe.

B

ΑΝΤΙΡΡΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ.

Μὴ δὴ πλείοσιν ὅσον δεῖμεν βιαζόμενος τὴν ἀλήθειαν, καὶ τῇ τῶν λόγων δυσχερείᾳ θησιαζειν ὡς νέφος πρὸ τῆς γραφῆς ἀσάμενον φέγγος· ἀλλὰ εἰς τὸ σαφὲς τῆς γραφῆς ἐλθὲ, τὸ σοι προκείμενον· ἐμὲ μὲν φεύγε, τὸν, κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ· ἐς τὸν, κύριος ἐποίησε χώρας καὶ οἰκητούς, ἅπερ οἰκουμένην τῆς ὑπ' οὐρανὸν, μίαν καὶ τὴν αὐτὴν ἔχει ἔννοιαν περὶ τοῦ ἑνὸς κυρίου. τοῦτό ἐστι τοῦ θεοῦ, ὃ ἐς πρωτότοκον κτίσματος εἰς ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ, ὃν καὶ υἱὸν αὐτοῦ προσηγόρευσε, τοῦ καὶ κτίσματος δι' αὐτοῦ, ὡς δι' ὑπηρέτου, χώρας ἐς οἰκητούς. εἰ γὰρ καὶ ἡ κτίσις τοῦ θεοῦ σοφία, τοῦτ' ἔστιν, ὁ υἱὸς ἐργάζεται, ἀλλ' ὁ θεὸς ἐστὶν ὁ κτίζων δι' αὐτοῦ τὰ μὴ ὄντα, ὡς δι' ὑπηρέτου.

CONTRADICTIO PHILOSOPHI.

Ne pluribus perseueres vim facere veritati, & verborum arte quasi nube obumbrare tentans non obscurum scripturæ sermonem: sed veni ad manifestam scripturam, quæ tibi est proposita, & non fugias illud: Dominus condidit me initium viarum suarum in opera eius. & illud: Dominus fecit regiones, & inhabitabilia, & summa quæ habitantur eius quæ sub cælo: vnam & eamdem habet intelligentiam. De vno Domino Deo hæc sunt, qui primo factum creauit initium viarum suarum in opera eius, quem & Filium appellauit qui Deus etiam per ipsum Filium quasi per instrumentum fecit regiones, & inhabitabilia. Etsi enim creata Dei sapientia, hoc est, Filius operatur, Deus tamen est qui per ipsum quasi per instrumentum ea quæ non erant, creat.

Prouer. 8.
ibid.

C

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΕΠΙΣΚΟΠΩΝ ΔΙΑ ΤΟΥ ΑΥΤΟΥ ΕΥΣΕΒΙΟΥ ΤΟΥ ΠΑΜΦΙΛΟΥ.

Πολὺ διατρίβων τ' βασιλικῆς λεωφόρου, τοῦτ' ἔστι τ' ἀποστολικῆς πίστεως, ἔξω πῶς τούτης φέρεσθαι ἀνέχῃ; κρημνίσου σαυτὸν ἄπαξ ἐλόμενος, καὶ μικρὸν ἀναδύσας ἐκ τ' βεβόθρου σε τῆς ἀσεβείας βυθοῦ. ὅταν ἤκουσας διὰ τῆς ἁγίας ταυτησὶ τούτης τὴν προφητείαν τ' μεγάλου Ἱερεμίου δακτυλοδεικτοῦντος, ὡς ἂν εἴποι τις, καὶ λέγοντος· οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτὸν· καὶ τὰ ἑξῆς. οἷς ἐπιλέγει· μετὰ τοῦτο ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνθρώποις συναναστράφη. ἐ οἶσθα, ὦ φιλόσοφε, ἐπερωτηθεὶς παρὰ τ' ἁγίων ἐπισκόπων, τίς ἐπὶ τῆς γῆς ὀφθεὶς, καὶ τοῖς ἀνθρώποις συναναστραφεὶς, ὁ πατὴρ ἢ ὁ υἱός; ἐ ὁμολογήσας, ὅτι ὁ υἱός, καθὼς αἱ θεῖαι γραφαὶ λέγουσιν. οὐ τοῦτο ἔρρηξας; πῶς πάλιν ἐπὶ τὸν βυθὸν τῆς μοχθηρίας Ἀρείου ἑαυτὸν ἀναπτίζεις, μᾶλλον δὲ βυθίζεις; οὐ γὰρ αὐτίζόξας χωρισθεὶς ἐκείνου, ὡς ἑαυτὸν συνίζόξας. προκείμενός σ' ἄθλιε τ' ἀποστολικῶν δογμάτων τὰ Ἀρείου βλάσφημα ῥήματα, κτίσμα καὶ ἐργαλεῖον τ' υἱὸν τ' θεοῦ ἀποκαλῶν. ἄκουε τοίνυν ἡμῶν, ὦ φιλόσοφε, εἴπερ φιλόσοφος εἶ, καὶ πίθου, μὴ ὡτὸν εἶναι τ' υἱὸν τ' θεοῦ τὴν κτίσιν σοφίαν, τὸν λογισμὸν, τὸν τῷ ἀνθρώπῳ ὑπ' αὐτοῦ υἱῷ τ' θεοῦ δοθέντα, τ' κτίσαντος χώρας ἐς οἰκητούς· ἀπόστηθι σου τ' νοῦ, μὴ πρὸς ἀπεχθῆσαι

RESPONSIO SANCTORVM EPISCOPORVM per eumdem Episcopum Eusebium Pamphili.

D Cum diu in via publica & regia, hoc est, in Apostolica Fide permanseris, quomodo extra illam ferri sustines? vt simul sublatus te ipsum præcipites, cum ex profundo impietatis te circumstantis parum emerseris, quando ab hac sancta Synodo audisti prophetiam magni Hieremiæ, quasi digito, vt ita loquamur, indicantis, & dicentis: Hic Deus noster, & non reputabitur alius aduersus eum: & quæ sequuntur, quibus addit: Post hæc in terris visus, & cum hominibus conuersatus est. & nosti ò Philosophe, quòd interrogatus à sanctis Episcopis, quisnam in terris visus esset, & cum hominibus conuersatus, Pater ne an Filius? confessus es, quòd Filius, vt diuinæ scripturæ testantur. Nonne hæc dixisti? quomodo iterum in profundum prauitatis Arij teipsum conijcis, aut potius demergis? Non enim ab eo separatus castra moueres, vt teipsum implicares. Præfers, ò miser, Apostolicis dogmatibus Arij verba blasphema, creaturam & instrumentum Filium Dei appellãs. Audi ergo à nobis ò Philosophe, si tamen philosophus es, & crede nón ipsum Filium Dei esse sapientiam creatam rationalẽ, ab ipso Filio Dei qui fecit terram & inhabitabilia, homini datam. Animum tuum conuerte non ad odiũ respiciens,

Baruch 3.
ibid.

E

ſed ad veritatem, & ipſa veritas ducet te: atque agnoſces, Filium Dei vnigenitum non eſſe creaturam, ſed ipſum creatorem & opificem omniũ creatarum naturarum, ſicut & ipſe parum reſpiciens intellexiſti, & intelliges, vt ego credidi, ſi ſaluari deſideras.

CONTRADICTIO PHILOSOPHI de Spiritu ſancto.

CAPVT XX.

SInt, inquit, credibilia de Filio, & minime dubia, vt dicitis, quòd creauerit, aut ſimul cum Deo & Patre condiderit, vt teſtimonia indicant, & quòd non opus, ſed germen ſit Dei, qui natura ex ipſo genitus eſt, & quæ iam ſunt admiſſa. Ceterum de Spiritu ſancto non poteſtis aliquid affirmare. Quis enim audebit aſſerere Spiritum ſanctum creatorem aliquarum creatarum naturarum? Vbi teſtimonia de ipſo prædicant, condidiſſe illum aliquam creaturarum quæ videntur, aut quæ non videntur? Quis vero de ipſo prorſus, ſicut de Filio ſcripſit? Proclamet aliquis veſtrum, ſi poteſt.

RESPONSIO PATRVM PER Protogenem Epiſcopum Sardicenſem.

Non difficile, ò Philoſophe, operum ſancti Spiritus teſtimonia tibi demonſtrare, quæ Patres noſtri de illo expoſuerunt, quòd creauit. Iterũ proponemus quod de creatione dictum eſt: Dixitq. Deus: Faciamus hominem ad imaginem & ſimilitudinem noſtrã. & adiecit dicens: Fecitq. Deus hominem: ad imaginem Dei fecit illum, maſculum & feminam fecit eos. Sicut ergo Deus eſt Pater, qui Filio dixit, Faciamus, & Filius Deus, qui fecit hominem. Si ergo Deum aſſerimus eum qui dixit, & qui fecit Adam & Euam, deinceps de Spiritu ſancto audi. Qui fecit Adamum, eratne Deus, an non? *Philoſophus*: Eſt profecto Deus. *Epiſcopus*: In libro Iob, Eliu Buzites ait ad Iob: Diuinus ſpiritus qui fecit me. Si ergo Deus eſt qui Adamum fecit, quid dicis de illo qui fecit Eliu? an alterius eſſentiæ videtur tibi Eliu eſſe, atque Adam? ex æquali enim artificum peritia æqualem concluſionem proferre, perſonæ hominis innatum eſt. Quid ergo dices Philoſophe de illo qui fecit Eliu? Numquid non etiam Deum affirmabis, & hominis creatorẽ? Vt enim dixit de eo qui fecit Adamum: Fecitq. Deus hominẽ: ita nos dicere par eſt de eo qui fecit Eliu, quòd ſcilicet Spiritus ſanctus ſit Deus: & quorum creationis æqualis eſt fabrica, æqualis etiam ſit opificum appellatio. Siquidem vna eſt diuinitas ſanctæ Trinitatis, quæ in tribus ſubſiſtentijs perfectis & æqualibus cõſideratur, iuxta illud: Et fecit Deus hominẽ. & illud: Diuinus ſpiritus fecit Eliu. In libro autẽ analepſis Moyſis Michael angelus diſputans cũ diabolo dicit: A Spiritu ſancto eius omnes creati ſumus. Et rurſus ait ex perſona Dei;

Exiuit

Geneſ. 1.

Iob 33.4

ΑΝΤΙΡΡΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ, *κ) τοῦ ἁγίου πνεύματος.*

ΕΣτω, φησὶ, πρὸς τοῦτο τοῦ υἱοῦ ἡ ὁμοφίλεια, ὡς φατὲ, ὅτι ἔκτισεν, ἢ ὅτι συνέκτισε τῷ θεῷ καὶ πατρὶ, ὡς αἱ μαρτυρίαι δηλοῦσι, κ) ὅτι οὐ πνεῦμα, ἀλλὰ γέννημα τοῦ θεοῦ, φύσει ἐξ αὐτοῦ γεγονημένος, καὶ ἤδη ἀνέχομεθα. μὴ καὶ περὶ τοῦ πνεύματος ἔχετί τι λέγειν; τίς γὰρ τολμήσει φῆσαι τὸ ἅγιον πνεῦμα κτίσμα τινῶν γενητῶν φύσεων; τοῦ δὲ μαρτυρίαν περὶ αὐτοῦ λέγουσι διεδημιουργηκέναι αὐτὸ τῶν ὁρατῶν καὶ ἀοράτων κτισμάτων; τίς δ' ὅλως ἀνέχεται περὶ αὐτοῦ ὡς περὶ τοῦ θεοῦ; ἐκβοήσῃ τις ὑμῶν, εἰ ἔχοι.

ΑΝΤΑΠΟΚΡΙΣΙΣ ΤΩΝ ΠΑΤΕΡΩΝ *διὰ Πρωτογένους Ἐπισκόπου Σαρδικῆς.*

Οὐκ ἔστι δυσχερὲς, ὦ φιλόσοφε, ἐπιδεῖξαί σοι τὰς μαρτυρίας τῶν ἐνεργειῶν τοῦ ἁγίου πνεύματος, ἃς οἱ πατέρες ἡμῶν ἐξέθεντο περὶ αὐτοῦ, ὅτι ἔκτισε. πάλιν ἐρήσωμεν τὸ περὶ τῆς κτίσεως ῥηθέν· καὶ εἶπεν ὁ θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν κ) καθ' ὁμοίωσιν, κ) ἐποίησε τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτὸν, ἄρρεν κ) θῆλυ ἐποίησεν αὐτούς. ὡς οὖν θεός ἐστιν ὁ πατὴρ ὁ εἰπὼν τῷ υἱῷ, ποιήσωμεν, ὁ δὲ υἱὸς θεὸς ὢν ἐποίησε τὸν ἄνθρωπον· εἰ οὖν θεὸν λέγομεν τὸν εἰπόντα, κ) τὸν ποιήσαντα τὸν Ἀδὰμ καὶ τὴν Εὔαν, λοιπὸν ἄκουσον περὶ τοῦ ἁγίου πνεύματος· ὁ ποιήσας τὸν Ἀδὰμ θεὸς ἦν, ἢ οὔ; Ὁ φιλόσοφος ναὶ θεός ἐστι. Ὁ ἐπίσκοπος· ἐν τῇ βίβλῳ Ἰὼβ Ἐλιοὺμ ὁ Βυζαίτης λέγει πρὸς Ἰώβ· πνεῦμα θεῖον τὸ ποιῆσό με· εἰ οὖν θεός ἐστιν ὁ ποιήσας τὸν Ἀδὰμ, τί εἶπας τὸν ποιήσαντα τὸν Ἐλιοὺμ, ἢ ἐπιεικὲς δοκεῖ σοι εἶναι ὁ Ἐλιοὺμ τοῦ Ἀδάμ; τῶν γὰρ δημιουργῶν ὅλη ἡ ἴσις ἐπιστήμης, τὸ ἰσοσθενὲς τοῦ συμπεράσματος φανερόν ἐστιν, πέφυκεν ὅλη τὸ τοῦ ἀνθρώπου ποιῆσαι. τί οὖν λέξεις φιλόσοφε τὸν ποιήσαντα τὸν Ἐλιοὺμ; ἆρα ἔχει θεὸν ἢ ποιητὴν ἀνθρώπου; ὡς γὰρ εἴρηται περὶ ἑνὸς ποιήσαντος τὸν Ἀδὰμ, ἐποίησε ὁ θεὸς τὸν Ἀδὰμ, οὕτως εἰπεῖν ἡμᾶς δίκαιον ἐστὶ περὶ τοῦ ποιήσαντος τὸν Ἐλιοὺμ, ὅτι θεὸς τὸ ἅγιον πνεῦμα ἐστὶν, ἴση τῆς δημιουργίας ἡ πλάσις, ἴση καὶ ἡ τῶν δημιουργῶν κατασκευή· ὥσπερ μία θεότης τῆς ἁγίας τριάδος ἐν τρισὶν ὑποστάσεσι πλέουσι καὶ ἴσαις νοεῖται· τὸ, ὅτι, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον· καὶ τὸ θεῖον πνεῦμα τὸ ποιῆσαν τὸν Ἐλιοὺμ· ἐν βίβλῳ δὲ ἀναλήψεως Μωσέως, Μιχαὴλ ὁ ἀρχάγγελος διαλεγόμενος τῷ διαβόλῳ λέγει· ἀπὸ γὰρ πνεύματος ἁγίου αὐτοῦ πάντες ἐσμὲν, καὶ πάλιν λέγει· ἀπὸ προσώπου τοῦ θεοῦ

ἐξῆλθε

ἐξῆλθε τὸ πνεῦμα αὐτοῦ· καὶ ὁ κόσμος ἐγένετο. ἀχώριστος γὰρ ἀεὶ ἡ θεία καὶ ἄῤῥητος τριάς, ὅ τε πατὴρ καὶ ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα, δημιουργήσασα ἅμα πᾶσαν τὴν κτίσιν, τήν τε νοητὴν, καὶ τὴν αἰσθητήν. λέγει γὰρ καὶ ἐν τῷ λβ'. ψαλμῷ· τῷ λόγῳ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν. ἄκουε δὴ τοῦ θεοῦ ἐν Ησαΐᾳ λέγοντος· ἐγὼ κύριος ὁ θεός σου, ἐπακούσομαί σου θεὸς Ισραήλ. εἰπὼν δὲ περὶ τῶν ἐνεργεσιῶν τὰ πρὸς τὸν λαὸν, ἐπάγει λέγων· ἵνα ἴδωσι καὶ νοήσωσι καὶ ἐπίστωνται ἅμα, ὅτι χεὶρ κυρίου ἐποίησε πάντα ταῦτα· καὶ ὁ ἅγιος τοῦ Ισραὴλ κατέδειξεν αὐτά· χεῖρα φήσας τὸ ἅγιον πνεῦμα τοῦ θεοῦ, ἅγιον δὲ τοῦ Ισραὴλ τὴν υἱὸν αὐτοῦ. καὶ πάλιν πρὸς Ιακὼβ εἶπεν· ἡ χείρ μου ἐθεμελίωσε τὴν γῆν, καὶ ἡ δεξιά μου ἐστερέωσε τὸν οὐρανόν. καθὰ καὶ Ιεζεκιὴλ, λέγων· ἐγένετο χεὶρ κυρίου ἐπ' ἐμέ. εἴωθεν ἡ γραφὴ, ὦ φιλόσοφε, ἡ χεῖρα ἢ βραχίονα καλεῖν τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, δεξιὰν δὲ τὸν υἱὸν αὐτοῦ.

ΕΤΙ ΟΙ ΑΓΙΟΙ ΠΑΤΕΡΕΣ ΕΙΠΑΝ Διὰ Λεοντίου ἐπισκόπου Καισαρείας Καππαδοκίας.

Ικανὰ μὲν τὰ λεχθέντα περὶ τῶν ἐνεργειῶν τοῦ ἁγίου πνεύματος πεῖσαί σε φιλόσοφε, ὅτι συνδημιουργὸν τῷ πατρὶ καὶ τῷ υἱῷ πασῶν τῶν κτιστῶν φύσεων, καὶ τῆς αὐτῆς θεότητος καὶ οὐσίας, ἧς ὁ πατὴρ καὶ ὁ υἱός. ἐπιστήσας οὖν τὸν νοῦν σου, ἐκ τῶν προλεχθέντων σοι, ἄκουε καὶ νῦν σαφεστέρας ἀποδείξεις περὶ αὐτοῦ ἐκ τῶν ἱερῶν γραφῶν. λέγει ὁ προφήτης Δαυὶδ ἐν τῷ ἐνενηκοστῷ ἑβδόμῳ ψαλμῷ· ἄσατε τῷ κυρίῳ ἆσμα καινόν· διὰ τί; ὅτι θαυμαστὰ ἐποίησεν ὁ κύριος, ἔσωσεν αὐτὸν ἡ δεξιὰ αὐτοῦ· ἀντὶ τοῦ ὁ υἱὸς αὐτοῦ, καὶ ὁ βραχίων ὁ ἅγιος αὐτοῦ, τὸ πνεῦμα λέγων τὸ ἅγιον. καὶ ἐν καθολικαῖς δὲ Ιωάννης ὁ εὐαγγελιστὴς βοᾷ, περὶ τοῦ πνεύματος τοῦ ἁγίου θεολογῶν αὐτὸ καὶ αὐτὸς, καθὰ καὶ πάντες, τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. καὶ μετ' ὀλίγα· ὁ πιστεύων, φησὶν, εἰς τὸν υἱὸν τοῦ θεοῦ, ἔχει τὴν μαρτυρίαν τοῦ θεοῦ ἐν ἑαυτῷ· ἀντὶ τοῦ, τὸ πνεῦμα τοῦ θεοῦ· ὁ δὲ μὴ πιστεύων τῷ υἱῷ, ψεύστην πεποίηκεν αὐτόν. καὶ ὁ μέγας δὲ τῶν ἀποστόλων πρόβολος ὁ θεῖος Πέτρος φησὶ πρὸς Ανανίαν· εἰς τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον. καὶ μετ' ὀλίγα· οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. καὶ ἐν τῇ παλαιᾷ, πάλαι, τὸν οὐρανόν φησι καὶ τὴν γῆν ἐγὼ πληρῶ, λέγει κύριος. καὶ ὁ Σολομὼν δὲ δεικνὺς τίς ὁ πληρῶν, λέγει· πνεῦμα κυρίου πεπλήρωκε τὴν οἰκουμένην. πείθου τοίνυν καὶ περὶ τῆς τοῦ ἁγίου πνεύματος δεσποτείας, καὶ δέχου καὶ τὰς περὶ αὐτοῦ μαρτυρίας, πιστεύων ὅτι τῆς αὐτῆς θεότητος καὶ οὐσίας, καὶ τοῦ αὐτοῦ κρίματος, τὸ πνεῦμα τὸ ἅγιον, οὗ περ ὁ πατὴρ καὶ ὁ υἱὸς, καὶ συνυπάρχον ἀεὶ τῷ πατρὶ καὶ τῷ υἱῷ. ἀκούεις φιλόσοφε.

ἴσ. χρήματος

A Exiuit spiritus eius, & factus est mundus. Inseparabilis enim est diuina & ineffabilis Trinitas, Pater, Filius, & Spiritus sanctus, quæ simul condidit omnem creaturã, tam quæ intellectu, quàm quæ sensu percipitur. Inquit enim: Verbo Domini cæli firmati sunt, & spiritu oris eius omnis virtus eorum. Audi ergo Deum in Esaia loquentem: Ego Dominus Deus tuus. Audiam te Deus Israel. Postquam autem de beneficijs disseruit quæ ad populum pertinent, adiungit, dicens: Vt videant, intelligant, & sciant quòd manus Domini fecit hæc omnia, & sanctus Israel ostendit ea. manum appellans Spiritum Dei, sanctum autem B Israel, Filium eius. & rursus ad Iacob ait: Manus mea fundauit terram, & dextera mea cælum firmauit. vt & Ezechiel dicit: Facta est manus Domini super me. Consueuit scriptura, ò Philosophe, manum aut brachium appellare Spiritum sanctum Dei, dexteram autem Filium eius.

Psal. 32. *Esai. 41. a* *Ibid.* *Esai. 48. b* *Ezech. 3. d*

ADHVC SANCTI PATRES DIXERUNT per Episcopum Leontium Cæsareæ Cappadociæ.

C Sufficiunt quidem, quæ dicta sunt de operibus sancti Spiritus, ò Philosophe, vt ipsum credas simul cum Patre & Filio omnium factarum naturarum esse creatorem, & eiusdem diuinitatis atque substantiæ, cuius est Pater & Filius. Aduertens igitur animum ad ea quæ prius tibi dicta sunt, audi & nunc de eodem manifestiores demonstrationes ex sacris litteris. Ait propheta Dauid: Cantate Domino canticum nouum. quare? quia mirabilia fecit, saluauit dextera eius (pro eo quod est, Filius eius) & brachium sanctum eius, Spiritum sanctum significans. & in D Catholicis Ioannes Euangelista idem clamat, & ipse, quod & alij omnes, de Spiritu sancto diuinitus differens: Spiritus est qui testificatur, quia spiritus veritas est. & post pauca: Qui credit, inquit, in Filium Dei, habet testimonium Dei in semetipso: pro eo quod est, Spiritum sanctum Dei: qui autem non credit Filio, mendacem facit eum. & magnum Apostolorum propugnaculum, diuinus Petrus ait ad Ananiam: Cur impleuit satanas cor tuum, mentiri te Spiritui sancto? & post pauca: Non es mentitus hominibus, sed Deo. Et rursum in veteri Testamento: Cælum & terram ego impleo, dicit Dominus. & Salomon indicans quis impleat, ait: Spiritus Domini repleuit orbem terrarum. Crede, & de potestate Spiritus sancti hæc recipe de ipso testimonia, quòd Spiritus sanctus eiusdem sit deitatis & substantiæ, eiusdemq. auctoritatis atque Pater & Filius, & cum Patre & Filio semper existat. Audis Philosophe.

Psal. 97. *1. Ioan. 5.* *Ibid. c* *Act. 5. b* *Ibid.* *Hiere. 23. e* *Sapien. 1.*

RESPONSIO PHILOSOPHI AD sanctos Patres noſtros.

Igitur vt dicitis,& teſtimonia ſcripturarũ quas proponitis, indicant, oportet Spiritum ſanctum Deum eſſe affirmare: ſed mihi videtur coactam eſſe hanc ſententiam, niſi aliæ ſcripturæ nobis proferantur. Niſi quod illa de Eliu demonſtratio manifeſta eſt. Alteram vero ex Moyſis analepſi, quam vocant, vt paulo ante dixiſtis, numquam audiui niſi nunc: quamobrem à vobis poſtulo,clariorem mihi eorum quæ dicta ſunt, conſiſtentiam ob oculos exhibeatis. Ad perfectiſſimam enim de Spiritu ſancto certitudinem non mihi ſufficiunt quæ iam à vobis dicta ſunt, ſed candidiori atque vehementiori ſermone opus habet hæc hypotheſis. Non enim de paſſim occurrentibus quæſtio eſt.

RESPONSIO SANCTORVM PATRVM per eundem Epiſcopum Leontium ad Philoſophum.

Cum ſit copioſa eorum quæ tibi enarrata ſunt, demonſtratio, & teſtimonia ex diuinis ſcripturis euidentiſſima, quæ perſuadere tibi propoſitam hypotheſim valeant,miramur,ò Philoſophe,quomodo qui tanta intelligentia videris pollere, adhuc dubitas. Verum enimuero, præſertim cum te veritatem aſpicere volumus, & hoc precamur & exhortamur prudentiam tuam,vt incipias increatam illam & immutabilem naturam fide intelligere, non autem humanis rationibus, vt ſæpe diximus, quæ intellectum ſuperant, curioſe audeas inquirere, neque pravis & impijs Arij opinionibus auxilio eſſe tamdiu ſuſtineas, maxime cum philoſophus ſis, vt ais, ò Philoſophe,ſed fideliter ſuſcipere, vt paulo ante monuimus, & quæ tibi ſunt dicta, & quæ dicenda ſunt. Admitte vnam diuinitatem Patris Filiũ ineffabiliter generantis,& Filij ex eo geniti,& Spiritus ſancti ex eodem Patre procedentis, qui & proprius eſt Filij, vt ait diuinus Apoſtolus Paulus:

Rom. 8. Qui ſpiritum Chriſti non habet,hic non eſt eius,

2.Cor.3.c & idem alibi: Dominus autem ſpiritus eſt. &

1.Cor.12. rurſus: Diuiſiones gratiarum ſunt, idem autem Spiritus:& diuiſiones miniſtrationum ſunt,idem autẽ Dominus:& diuiſiones operationum ſunt, idem autem Deus,qui operatur omnia in omnibus. & poſt non multa: Hæc autem omnia operatur vnus atque idem Spiritus,diuidens vnicuique prout vult. Ecce tibi,ò Philoſophe,manifeſtiſſimam demonſtrationem, quæ Deum prædicat Spiritum ſanctum,& quæ oſtendit eius ex natura ſua poteſtatem. Vide igitur, quomodo ſic

Ibid. ait: Diuiſiones operationum ſunt, idem autem Deus, qui operatur omnia in omnibus. & illud: Hæc autem omnia operatur vnus atque idem Spiritus,qui diuidit vnicuique prout vult. & Dominus in Euangelijs, vt ſcis, manifeſtius ad Sa-

Ioan.4. maritanam loquens, ait: Spiritus eſt Deus. Si ergo ſpiritus eſt Deus, omnino & Deus erit Spiritus,

ΑΠΟΚΡΙΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ ΠΡΟΣ τοὺς ἁγίους ἡμῶν πατέρας.

Οὑτωῖ καθὼς φατὲ,καὶ αἱ μαρτυρίαι δὲ τῶν γραφῶν, ὧν παρηγάγετε, δηλοῦσι, θεολογεῖν δεῖ καὶ τὸ πνεῦμα τὸ ἅγιον. καί μοι δοκεῖ βεβιασμένον εἶναι τὴν ἔννοιαν, εἰ μὴ αἱ τῶν γραφῶν ὑφ' ἡμῶν παρέχθη. πλὴν τὸ μὲν περὶ Ελιοὺ τοῦ Βζαιτου σαφὴς ἡ ἀπόδειξις. περὶ δὲ τῆς ῥηθείσης ἀναλήψεως Μωσέως,περὶ ἧς ἄρτιος εἰρήκατε, οὐδὲ ἀκηκόα πω, εἰ μὴ νῦν· ὅθεν αἰτῶ ὑμᾶς σαφεστέραν μοι τῶν λεχθέντων ἀνδεχῆναι τὴν σύνεσιν· πρὸς ἐπιπλεόνασιν γὰρ πληροφορίας περὶ τοῦ πνεύματος οὐκ αὐτάρκη μοι τὰ ἤδη παρ' ὑμῶν λεχθέντα· λαμπρᾶς γὰρ δεῖται φράσεως, καὶ γλυκυτέρας ἡ ὑπόθεσις. ἀ γὰρ περὶ τῶν τυχόντων ἡ ζήτησις.

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΗΜΩΝ πατέρων πρὸς τοῦ αὐτοῦ Ἐπισκόπου Λεοντίου πρὸς τὸν Φιλόσοφον.

Πολλῆς ὄσης τῆς τῶν εἰσηνεγθέντων σοι ἀποδείξεως, καὶ ἐναργεστάτων τῶν ἐκ τῶν θείων γραφῶν, πῶσύ σε δυναμένων περὶ τῆς προκειμένης ὑποθέσεως, ὦ Φιλόσοφε, θαυμάζομεν πῶς τοσαύτης πίστεως δοκῶν ἔμπλεως εἶναι, ἔτι ἀμφιβάλλεις. ἀλλ' ἐπιδὴ σε πρὸς τὴν ἀλήθειαν βλέπειν ἐθέλομεν, καὶ παρακαλοῦμεν, παραιτούμεθά σου τὴν σοφὴν ἄρχεσθαι πίστει νοεῖν τὴν ἄκτιστον φύσιν ἀκούσας, καὶ ἄτρεπτον· καὶ μὴ ἀνθρωπίνοις λογισμοῖς, οἷς πολλάκις εἰρήκαμεν, πολυπραγμονεῖν καταλιμπάνειν τὰ ὑπὲρ νοῦν· μὴ πῶς κακοδόξοις ἐπαίβιοις ἐννοίαις Αρείου συμφέρεσθαι ὅπῃ πλεῖον ὅσον αὐέχει, φιλόσοφος ὢν, ὡς φῂς φιλόσοφε, ἀλλὰ δέχου πρῶτον, ὡς ἀρτίως εἰρήκαμεν, τὰ τε νῦν ῥηθέντα σοι, τά τε μέλοντα ῥηθήσεσθαι. δέχου μίαν θεότητα τοῦ πατρὸς τοῦ γεννήσαντος τὸν υἱὸν ἀσυγχύτως, καὶ τοῦ υἱοῦ τοῦ γεννηθέντος ἐξ αὐτοῦ, καὶ τοῦ ἁγίου πνεύματος τοῦ ἐκπορευομένου ἐξ αὐτοῦ τοῦ πατρὸς, ἰδίᾳ ὄντος τοῦ υἱοῦ, καθώς φησιν ὁ θεῖος ἀπόστολος Παῦλος· εἴ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. καὶ ἀλλαχοῦ ὁ αὐτὸς, ὁ δὲ κύριος τὸ πνεῦμά ἐστι. καὶ πάλιν· διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δ' αὐτὸ πνεῦμα. καὶ διαιρέσεις διακονιῶν εἰσὶν· ὁ δὲ αὐτὸς κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσὶ, ὁ δ' αὐτὸς θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι· καὶ μετ' ὀλίγα, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. ἰδοὺ ὦ Φιλόσοφε, σαφεστάτη καὶ τελειοτέρα ἀποδείξει θεολογοῦται τὸ πνεῦμα τὸ ἅγιον, δεικνύουσι αὐτοῦ τὴν αὐτεξουσιότητα. ὅρα πῶς ὧδε λέγει· διαιρέσεις δὲ ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι· καὶ τὸ, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν, καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. τί ὁ κύριος ἔφη ἐν εὐαγγελίοις, ὡς οἶδα, σαφῶς διαλεχθέντος πρὸς τὴν Σαμαρεῖτιδα, τί φησί· πνεῦμα ὁ θεός. εἰ οὖν πνεῦμα θεὸς, πάντως θεὸς καὶ τὸ πνεῦμα,

πνεῦμα, ἀλλ' οὐκ ἄλλος καὶ ἄλλος, ἀλλὰ μία θεότης τῶν θεείρων προσώπων, κατὰ τὴν τῶν ὑποστάσεων ἔννοιαν. ἀλλὰ πρόσωπον ἀκούοντες, μὴ ἀνθρωπόμορφον τὸ θεῖον ὑπολάβωμεν. ἀσώματον γὰρ καὶ ἀσχημάτιστον· καθὼς καὶ ἐν ἀρχῇ τῶν λόγων, καὶ αὐτὸς, ὡς καὶ ἡμεῖς, καθωμολόγησας. καὶ γὰρ καὶ ὁ οὐρανὸς καὶ ἡ γῆ πρόσωπον ἔχειν μεμαρτύρηται, καθὰ αὐτὸς ὁ κύριος ἐν εὐαγγελίοις πρὸς τοὺς γραμματεῖς καὶ Φαρισαίους διαλεγόμενος ἔφη· ὑποκριταί, τὸ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς οἴδατε δοκιμάζειν, καὶ τὰ ἑξῆς. πᾶν γὰρ τὸ ὑφεστὼς ἐφ' ὅσον ὑφέστηκεν, πρόσωπον ἔχειν λέγεται τῆς οἰκείας φύσεως, ἤτοι σχήματος. ἀλλὰ μὴν ὁ οὐρανὸς καὶ ἡ γῆ κτίσματά, καθὰ καὶ πᾶσα ἡ τῶν γενητῶν φύσις, ἡ δὲ θεία καὶ ἄῤῥητος οὐσία ἄκτιστος· ἁπλοῦν γὰρ καὶ ἀσύνθετον, καὶ ἀσχημάτιστον, ἀίδιόν τε καὶ ἀθάνατον. ἀλλ' ἵνα τὸ προκείμενον ἐπανέλθωμεν. ἀποδείξαμεν διὰ πλειόνων τῶν ἐκ τῶν θείων γραφῶν μαρτυριῶν, συνδημιουργὸν τῷ πατρὶ καὶ τῷ υἱῷ πάσης κτίσεως ὁρωμένης τε καὶ νοουμένης εἶναι τὸ πνεῦμα τὸ ἅγιον. ἐπείπερ καὶ ἀχώριστον ἀεί ἐστι τοῦ πατρὸς καὶ τοῦ υἱοῦ, καθὰ καὶ ὁ υἱὸς τοῦ πατρὸς, καὶ ὁ πατὴρ τοῦ υἱοῦ. ἐάν δὲ, οἶμαι, λάβητε καὶ δι' ὑποδειγμάτων αἰ καὶ ἀσθενεστέρων χρήσασθαι ὑποθήκας, ὁ λόγος ὁ σὸς, καθὰ καὶ πάντες ἄνθρωποι, προφορικὸς μέν ἐστι, γινόμενος δὲ ἀτμήτως ἐκ τοῦ σοῦ νοός· ὁμοίως καὶ τὸ πνεῦμά σου, καὶ ἐκπορεύεται ἐκ σοῦ· καὶ οὐκ ἂν εἴη σὸς λόγος, οὔτε τὸ πνεῦμά σου ἄνευ τοῦ λόγου σου, ἀλλοτρίους δὲ ἂν εἴποις ἀμφοτέρους εἶναι σοῦ. καὶ τοιοῦτόν τι ἐπὶ τοῦ θεοῦ λόγου καὶ πνεύματος ἁγίου νόησον. ἀλλ' ἐπειδὴ τὸν λόγον σου, οὔτε τὸ πνεῦμά σου ἄνευ σοῦ ἐθέλεις εἶναι, πῶς τὸν τοῦ θεοῦ λόγον, ἢ τὸ πνεῦμα τὸ ἅγιον τὸ ἐρευνῶν τὰ βάθη τοῦ θεοῦ τολμᾷς ἀλλότριον εἶναι εἰπεῖν, ἢ τὸν λόγον, ἢ τὸ πνεῦμα τοῦ θεοῦ; ἢ τοὺς ταῦτα λέγοντας προσκαθαίρεις; ναὶ φιλόσοφε.

A ritus, non autem alius, atque alius: sed vna diuinitas vtriusque personæ, iuxta hypostasium considerationem. At vero cum personam audimus, ne suspicemur, quod est diuinum habere humanam effigiem. expers est enim compositionis atque figuræ, vt in principio disputationum tu ipse, sicut & nos, confessus es. Nam & cælum & terram personam habere testantur: quemadmodum & ipse Dominus in Euangelijs ad Scribas & Pharisæos loquens, aiebat: Hypocritæ, faciem si- Luc.12.g
ue personam cæli & terræ dijudicare nostis. & quæ sequuntur. Quidquid enim per se subsistit, quatenus per se subsistit, propriæ naturæ perso-
B nam siue faciem siue figuram habere dicitur. Sed cælum quidem & terra facta sunt, sicut & omnis creaturarum natura: substantia vero diuina & ineffabilis, increata si quidem & simplex est, atque omnis compositionis expers, infigurata, æterna & immortalis. Sed ad institutum reuertamur. Pluribus ex diuinis scripturis testimonijs demonstrauimus, Spiritum sanctum simul cum Patre ac Filio conditorem esse omnis creaturæ, & eius quæ videtur, & eius quæ intelligentia percipitur: quandoquidem inseparabilis sem
C per est à Patre ac Filio, quemadmodum & Filius à Patre, & Pater à Filio. Age dum si videtur per similitudines, quamuis infirmiores, accipe bona documenta. Verbum tuum, vt & cuiusuis hominis, prolatitium est, gignitur autem insecabiliter & ex mente, quemadmodum spiritus tuus procedit ex te: neque autem verbum tuum neque spiritum tuum à te alienum esse dixeris, & hæc quidem non dedignaris in hominibus considerare: in illa vero Dei substantia ineffabili, & quæ superat intellectum, atque comprehendi nõ
D poteſt, verbum non prolatitium, sed semper viuens & efficax, & penetrabilius omni gladio an- Hebr.4.e
cipiti, quod iudex est omnium; si quidem & opifex est: in cuius conspectu nulla creatura latet, omnia nuda & aperta in oculis eius. & sanctum eius Spiritum, qui scrutatur profunda Dei, audet 1.Cor.2.
aliquis alienum esse affirmare, aut Verbum aut Spiritum Dei? aut hæc asserentes admittere? vtique ò Philosophe.

ΑΠΟΚΡΙΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ πρὸς τὸ κοινὸν τῶν ἁγίων ἐπισκόπων.

E Ἐπειδὴ εἰς ὑψηλοτέραν ἔννοιαν ἡμᾶς ἄγετε, φάσκοντες δεῖν, μίαν θεότητα νοεῖσθαι καὶ πιστεύεσθαι τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· ἐπεμνήσθημεν δὲ τῶν πρώτων ἐμφερθέντων ῥητῶν, ὅτι θεὸς ὁ πατὴρ, καὶ θεὸς ὁ υἱὸς, καὶ θεὸς τὸ πνεῦμα ἅγιον· νῦν δὲ φατὲ μίαν θεότητα τῶν τριῶν τελείων ὑποστάσεων, τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. λαμπρότερον σαφήνισόν μοι τοὺς ῥητοὺς, ὦ διδάσκαλε.

RESPONSIO PHILOSOPHI AD sanctos Episcopos in vniuersum.

CAPVT XXI.

POstquam ad sublimiorem intelligentiam me ducitis, asserentes oportere vnam diuinitatem cogitare ac credere Patris & Filij & Spiritus sancti: memini autem vos prius dixisse, Deũ esse Patrem, & Deum Filium, & Deum Spiritum sanctum: nunc autem dicitis vnam esse diuinitatem trium perfectarum hypostasium, Patris, & Filij, & Spiritus sancti; candidius precor has mihi sententias explicate.

ἐκ τῶν αἰσθητῶν περὶ τῶν νοητῶν· καὶ ἐκ τῶν κρ̃ νοουμ̃ περὶ τῶν ὑπὲρ νοῦν· καὶ ἐκ τῶν λεγομένων περὶ τῶν ὑπὲρ λόγον· εἰ γὰρ σύγκειται πάντα τὰ ἐρώμενα καὶ τὰ νοούμενα τῶν τε ἐπιγείων καὶ ὑπογείων καὶ καταχθονίων κτισμάτων πρὸς τὴν ἄκτιστον ἐκείνην καὶ ἀκατάληπτον καὶ ἀθάνατον τοῦ θεοῦ οὐσίαν· πάλιν τὸ ἐμπεσὸν ὑπόδειγμα ἐμμέτριον πρὸς ὠφέλειαν τῆς πιστῶς δεχομένοις, ἀλλ' ἀσφαλῶς εἰκόνα παρέχον τῆς ἀσεβείας τοῖς ἀσεβῶς ἐθέλουσι νοεῖν, λέξομεν. τὸ αἰσθητὸν τοῦτο πῦρ φύσις μία ὂν, ἤτοι οὐσία, τριάς ἐστι κρ̃ τοῦτο, πῦρ, ἀπαύγασμα, φῶς· καὶ οὐδὲν τούτων προϋπάρχον τοῦ θατέρου διέσπασται, ἀλλ' ἔστιν ἀχωρίστως ἀλλήλων τὰ τρία, τὸ πῦρ, τὸ ἐξ αὐτοῦ ἀπαύγασμα, καὶ τὸ φῶς. διάχωρισον τοίνυν, εἰ δύνῃ, ὦ φιλόσοφε, τὰ τρία, καὶ δεῖξον ἡμῖν θατέρου τοῦ θατέρου προϋπάρχον, ἢ τοῦ ἀπαυγάσματος τὸ πῦρ καθ' ἑαυτὸ προϋπάρχον, καὶ μεταγενέστερον μέν χρόνῳ τινὰ τοῦ πυρὸς τὸ ἀπαύγασμα, ἢ μεταγενέστερον πάλιν ἢ μεταχρόνιον τοῦ πυρὸς καὶ τοῦ ἀπαυγάσματος τὸ φῶς, ἢ προχρόνιον. δεῖξον ἡμῖν, εἰ δύνῃ, διακεχωρισμένα ἀπ' ἀλλήλων τὰ τρία, καὶ μὴ ὡς ἀπὸ τοῦ πυρὸς ὄντα τὸ πῦρ, ἀπαύγασμα, φῶς, μιᾶς οὐσίας τῆς τοῦ πυρὸς φύσεως· ταῦτα κρ̃ νοῦν λαβὼν τὰ αἰσθητὰ καὶ κτιστὰ, εἰ καὶ ἀσύγκριτα, ὡς δρᾶσαι ἠρκάμεν, πρὸς τὴν αἰδίου ἐκ ἀκτίστου τοῦ θεοῦ οὐσίαν, πάλιν δέχου ἐκ τούτων ἀφορμὰς σωτηρίους, καὶ πληρώσας τῇ πίστει τὸ τῆς διανοίας σου ὄμμα, ἀναβήθι ἐπὶ τὴν ὑψηλὴν τοῦ θεοῦ ἔννοιαν· καὶ ἀπαντήσει σοι, ὡς γε δυνόμεθα καὶ πεφρονήμεθα, ἐκεκραλλωπισμένη σοι ἡ χάρις ἡ τοῦ πατρὸς ἐκ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, δεικνύουσί σοι μίαν θεότητα πῦρ ἕν ὂν ἀθάνατον, ἐκ ἀπαύγασμα, ἐκ φῶς, ἀπλοῦν καὶ ἀσύνθετον, ἀχώριστον, ἀδιαίρετον, ἀπερινόητον, καὶ ἀπερίφραστον, τριάδα ἀληθῶς ὁμοούσιον, τὴν τοῦ πατρὸς, καὶ τοῦ υἱοῦ, ἐκ τοῦ ἁγίου πνεύματος.

libus intellectilia, ex his quæ intellectui ſubijciuntur, ea quæ intellectum ſuperant, & ex his quæ dicuntur, ea quæ ſunt ſuper omnem ſermonem. Quamuis autem omnia & quæ videntur & quæ intelliguntur ex cæleſtibus creaturis & his quæ in terra vel ſub terra ſunt, conferri nequeant cum illa increata, incomprehenſibili, & immortali Dei ſubſtantia, nihilominus tamen occurrentem ſimilitudinem proferemus, etſi non æquabilem, ad vtilitatem tamen fideliter ſuſcipientium, & quæ ſufficientem pietatis imaginem præbeat pie conſiderare volentibus. Senſibilis iſte ignis, natura vna ſiue ſubſtantia cum ſit, trinitas eſt in eodem, ignis, ſplendor, lumen, & nihil horum inuenitur altero prius eſſe: ſed à ſe inuicem ſeparari non poſſunt tria, ignis, ex ipſo ſplendor, & lumen. Diſtingue igitur, ſi potes, ò Philoſophe tria hæc, & oſtende nobis aliud alio prius exiſtere, vel ignem ante ſplendorem in ſeipſo eſſe, vel ſplendorem poſt aliquot tempora igne poſteriorē, aut rurſus lumen igne vel ſplendore poſterius eſſe tempore, vel etiam prius: oſtende ſi potes, diuidens adinuicem hæc tria, & non ſimul exiſtere ignem, ſplendorem, & lumen, cùm tamen ſit vna ignis natura. Hæc animo retinens ſenſilia & creata, quamuis conferenda non ſunt, vt paulo ante diximus, ad æternam illam & incomprehenſibilem Dei ſubſtantiam, accipe ex his occaſiones ſalutares, & fide quaſi alis quibuſdam adaptans mentis tuæ oculum, ad ſublimiorem Dei cogitationem aſcende, & occurret tibi, vt oramus & credimus, irradians te gratia Patris & Filij & Spiritus ſancti, & oſtendens tibi vnam diuinitatem tamquam ignem immortalem, ſplendorem & lumen, ſimplicem & ſine compoſitione, inſeparabilem, indiuiſam, incogitabilem, & ineffabilem Trinitatem, vere conſubſtantialem Patris & Filij & Spiritus ſancti.

ΟΠΟΥ ΠΙΣΤΕΤΕΙ Ο ΦΙΛΟΣΟΦΟΣ εἰς τὴν ἁγίαν τριάδα.

DVBI CREDIT PHILOSOPHVS *in ſanctam Trinitatem.*

Ταῦτα ἀκούσας ὁ φιλόσοφος, καὶ ὡς ἐν ἐκστάσει γενόμενος, ἀπηυθύνθη ὅλῃ ἀλλήλων ὅσον, καὶ οἱ διαλογισμοὶ αὐτὸν παρεπέσασιν αὐτὸν, φόβος τε πολὺς ἐπέπεσεν ἐπ' αὐτόν· εἶτα εἰς ἑαυτὸν ἐλθὼν ἀνεκράξατο μέγα ἐπαινῶν, δόξα σοι ὁ θεὸς ὁ ἐμπνεύσας τούτοις τοῖς ἁγίοις σου τὸ ὑπὲρ πάντα νοῦν μυστήριον τῆς ἀχράντου καὶ ἀχωρίστου καὶ ἀκτίστου θεότητος. ἀλλὰ δέομαί σου Χριστὲ, ὡς παναγάθου πατρὸς παναγάθης υἱὸς, πάρες ἄπερ εἰς σὲ, ὑπ' ἀσεβῶν λόγων τῶν ἀσεβῶν Ἀρείων δόξαις, ἥμαρτον, καὶ μὴ ἐσπεσπάσθω μοι δίκας σοῦ ἐπὶ τῷ δικαίῳ κριτῇ ὑπὲρ τῶν ἀσεβῶν ῥημάτων ἐλάλησα, ὧν καὶ σὺ ἀπέφηνας ὁ πλάσας. νῦν Ἀρείῳ καὶ τῇ συμμορίᾳ αὐτοῦ τῇ ἀσεβεῖ, βλασφημήσασιν εἰς τὸν υἱὸν καὶ θεὸν, λέγουσιν, ἦν ποτὲ ὅτε οὐκ ἦν· καὶ ὅτι κτίσμα καὶ ποίημα, καὶ ἐξ ἑτέρας οὐσίας ὁ υἱὸς τοῦ θεοῦ, καὶ τὸ πνεῦμα τὸ ἅγιον, καὶ μὴ τῆς αὐτῆς οὐσίας, ἧς ὁ πατὴρ εἰρηκότι τὸν υἱὸν καὶ θεὸν καὶ τὸ πνεῦμα τὸ ἅγιον. ἀναθεματίζω νῦν καὶ * πάντοτε Ἄρειον καὶ τοὺς ἀσεβεῖς αὐτοῦ δόξας,

Cum hæc audiſſet Philoſophus, & quaſi raptus in ecſtaſim maxime obriguiſſet, eiusq. cogitationes ipſum perturbarent, magnus timor in eum incidit. Deinde in ſeipſum reuerſus clamauit valde, dicens: Gloria tibi Deus, qui inſpiraſti ſanctis his tuis myſterium, quod omnem intellectum ſuperat, immaculatæ, immenſæ & increatæ diuinitatis. Sed oro te Chriſte tamquam vndiquaque boni Patris vndiquaque bonum Filiũ, condona quæ impijs adhuc Arij opinionibus ſeductus peccaui: nec pœnis grauer apud te iuſtum iudicem propter impia illa verba, quæ aduerſus te miſer protuli. Væ Ario, & eius impio cœtui, blaſphemantibus aduerſus Filium Dei, dicentibus: Erat quando nõ erat, & quòd creatura ſit, & opus ex alia ſubſtantia Filius Dei & Spiritus ſanctus, & dicentibus Filium Dei & Spiritum ſanctũ non eſſe eiuſdem ſubſtantiæ, cuius eſt Pater. Anathematizo nunc & ſemper Arium & impias eius opi-

* πάντοτε

opiniones, & omnes cum eo sentientes, & blasphemantes aduersus Patrem & Filium & Spiritum sanctum. Qui enim Filium non habet, neque Patrem habet, & qui contra Filium aut Spiritum sanctum blasphemauit, in Patrem blasphemauit. Supplico autem sacræ vestræ senectuti, adiuuate me per vestras de me ad Christum filiũ Dei preces, maxime cum iam consentiam his quæ à vobis de sancto Spiritu exposita & definita sunt: & confiteor illa esse vera atque firma: hoc esse credens, quod sacrorum scriptor Paulus dixit: Mysterium absconditum à sæculis & generationibus, quod nunc reuelatum est, vt asserit, sanctis eius Apostolis, & Prophetis, & vobis in Spiritu sancto, semper scilicet existentem, & simul subsistentem, ac permanentem cum Deo & Patre Filium eius, & Spiritum eiusdem sanctum.

Coloss. 1. d

ADDENTES SANCTI PATRES de fonte, fluuio, & aqua loquuti sunt ad Philosophum, per Episcopum Leontium.

CAP. XXII.

ILlud etiam, amice Philosophe, quod superest huius veritatis considerandum est. Fontem cogitemus, qui fluuium aquæ generat: omnis enim fluuius, vt nosti, fontem habet genitorem: inde procedit aquæ fluuius. Sed nemo fluuium appellat fontem, neque fontem fluuium: sed fons fons appellatur, & fluuius fluuius, & vtrumque aqua vna. Quando autem vult quispiam à fonte vel fluuio aquam dissolui, mutat nomenclaturam: non enim dicit, Vade progrediens haurias & feras mihi fontem aut fluuium, sed aquam. & vna quidem matura, tres autem personæ dicendæ sunt, fons, fluuius, & aqua. Sed & diuina scriptura eadem asserens demonstrat. Neque enim ab eadem aliena nos tibi loquimur, ò legitime in posterum gratiæ fili, quamuis in similitudinibus, typis & imaginibus sermonem veritatis enarramus. Ait igitur de Filio diuina scriptura: Inclino in eos quasi fluuius pacis egrediens: videlicet ex vero vitæ fonte, Patris diuinitate, vt ipse Dominus in Euangelio clamat: Ego à Patre exiui, & venio. & quod ipse apertissime dixit: Ego & Pater vnum sumus. & illud: Ego in Patre, & Pater in me. & quòd Spiritum sanctum ex ipso fideles omnes accipimus, qui eiusdem substantiæ est cuius & Pater & Filius, procedens à Patre, proprius vero Filij, vt superius ostendimus. Quòd autem ab ipso nobis effundatur, clarissime in Euangelijs docuit ipse Dominus, dicens: Si quis sitit, veniat ad me, & bibat: qui credit in me, vt scriptura testatur, flumina de vẽtre eius fluent aquæ viuæ. Quibus Euangelista diuinitus inspiratus, dictum interpretans, subinfert: Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum. & propheta Dauid de hoc vtique fonte vitæ, sancta Trinitate, vide quid clamet: Apud te est

Esai. 66.
Ioan. 8. f
Ioan. 10. d
Ioan. 7. f
Psal. 35. d

A δόξας, καὶ τοὺς τὰ αὐτοῦ φρονοῦντας πάντας, καὶ τοὺς βλασφημοῦντας κατὰ τε τοῦ πατρὸς, κατὰ τὸν τοῦ υἱοῦ, καὶ κατὰ τοῦ ἁγίου πνεύματος. ὁ γὰρ τὸν υἱὸν μὴ ἔχων, οὐδὲ τὸν πατέρα ἔχει, καὶ ὁ εἰς τὸν υἱὸν, καὶ τὸ πνεῦμα τὸ ἅγιον βλασφημήσας, εἰς τὸν πατέρα ἐβλασφήμησε. καθικετεύω τὴν ὑμετέραν ἱερὰν γερουσίαν, βοηθήσατέ μοι διὰ τῶν ὑπὲρ ἐμοῦ πρὸς τὸν Χριστὸν τὸν υἱὸν τοῦ θεοῦ ἱκεσιῶν ὑμῶν, ἀκολουθοῦντι μάλιστα τοῖς δι' ὑμῶν ὑπὸ τοῦ ἁγίου πνεύματος ἐκτεθεῖσι καὶ ὁριζομένοις. καὶ ὁμολογῶ ταῦτα ἀληθῆ εἶναι, καὶ βέβαια· τοῦτο γὰρ πιστεύων εἶναι ὅπερ ὁ ἱεροφάντης εἶπε Παῦ-
B λος· τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων, καὶ ἀπὸ τῶν γενεῶν, ὃ νῦν ἀπεκαλύφθη, καθὼς εἴρηται τοῖς ἁγίοις αὐτοῦ ἀποστόλοις καὶ προφήταις, καὶ ὑμῖν ἐν πνεύματι, ἀεὶ ὄντα καὶ συνυπάρχοντα καὶ συνδιαμένοντα τῷ θεῷ καὶ πατρὶ τὸν υἱὸν αὐτοῦ καὶ τὸ πνεῦμα αὐτοῦ τὸ ἅγιον.

ΠΡΟΣΘΕΝΤΕΣ ΟΙ ΑΓΙΟΙ ΠΑΤΕΡΕΣ εἶπον πρὸς τὸν φιλόσοφον περὶ πηγῆς, καὶ ποταμοῦ, καὶ ὕδατος, διὰ τοῦ ἐπισκόπου Λεοντίου.

C ΚΑκεῖνο δὲ νοητέον ὦ φίλε λοιπὸν τῆς ἀληθείας φιλόσοφε. πηγὴν νοήσωμεν γεννῶσαν ποταμὸν ὕδατος· πᾶς γὰρ ποταμὸς, ὡς οἶσθα, πηγὴν ἔχει γεννήτειραν· εἶτα προέρχεται μὲν ὁ ποταμὸς τοῦ ὕδατος. ἀλλ' οὐθεὶς καλεῖ τὸν ποταμὸν πηγὴν, ἢ τὴν πηγὴν ποταμόν· ἀλλ' ἡ πηγὴ πηγὴ καλεῖται, καὶ ὁ ποταμὸς ποταμός· καὶ ἀμφότερα ἓν ὕδωρ. ἐπὰν δέ τις ἐθέλοι ἀρύσασθαι ἐκ τοῦ ποταμοῦ, ἢ τῆς πηγῆς ὕδωρ, μεταβάλλει τὴν προσηγορίαν· οὐκ ἐρεῖ γὰρ, ἄπελθε πορευθεὶς ἄντλησον, καὶ φέρε μοι τὴν πηγὴν, ἢ τὸν ποταμὸν, ἀλλ' ὕδωρ. καὶ μία μὲν ἡ φύσις, τρία δὲ πρόσωπα λεκτέα, πηγὴ, ποταμὸς, ὕδωρ. ἀλλὰ καὶ ἡ θεία γραφὴ ταῦτα
D φράζουσα δείκνυται. οὐ γὰρ ἀλλότρια ταύτης ἡμεῖς σοι φθεγγόμεθα, γνήσιον λοιπὸν τέκνον τῆς χάριτος. εἰ καὶ ὡς ἐν ὑποδείγμασι, καὶ τύποις, καὶ εἰκόσι τῆς ἀληθείας τὸν λόγον εἰσηγησάμεθα. λέγει οὖν περὶ τοῦ υἱοῦ ἡ θεία γραφή· κλίνω φησὶν ἐπ' αὐτοὺς ὡς ποταμὸς εἰρήνης· ἐκπορευόμενος δηλονότι ἐκ τῆς ἀληθοῦς πηγῆς τῆς ζωῆς, τῆς τοῦ πατρὸς θεότητος· καθὰ φημὶ αὐτὸς ὁ κύριος ἐν εὐαγγελίοις βοᾷ· ἐγὼ ἐκ τοῦ πατρὸς ἐξῆλθον, καὶ ἥκω. κἀκεῖνο δὲ ὅπερ ἔφη λευκότατα, ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν· καὶ τὸ, ἐγὼ ἐν τῷ πατρὶ,
E καὶ ὁ πατὴρ ἐν ἐμοί· καὶ τὸ πνεῦμα δὲ τὸ ἅγιον ὅτι ἐξ αὐτοῦ λαμβάνομεν ἅπαντες οἱ πιστοὶ, τῆς αὐτῆς ὂν οὐσίας, ἧς ὁ πατὴρ καὶ υἱὸς, ἴδιον δὲ ὂν τοῦ υἱοῦ, καθάπερ ἀνωτέρω ἀπεδείξαμεν. ὅτι δὲ ἐξ αὐτοῦ ἡμῖν ἀναβλύζον ἐστὶ, σαφέστατα ἐν εὐαγγελίοις ἐδίδαξεν αὐτὸς ὁ κύριος εἰπών· ἐάν τις διψᾷ ἐρχέσθω πρός με, καὶ πινέτω· ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. οἷς ὁ εὐαγγελιστὴς θεόθεν ἐμπνευσθεὶς, τὸ ῥηθὲν ἑρμηνεύων, ἐπιφέρει λέγων· τοῦτο δὲ ἔλεγε περὶ τοῦ πνεύματος οὗ ἤμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. καὶ ὁ προφήτης δὲ Δαυὶδ ὅρα τί περὶ ταύτης τῆς πηγῆς τῆς ὄντως ζωῆς τῆς ἁγίας τριάδος βοᾷ· ὅτι παρὰ σοι

πηγὴ

πηγὴ ζωῆς, ἐν τῷ φωτί σου ὀψόμεθα φῶς· πηγὴν ζωῆς τὸν θεὸν καὶ πατέρα καλῶν, πρὸς τὸν υἱὸν δὲ λέγων, ἐπείπερ ὁ πατὴρ ἐν τῷ υἱῷ, καὶ ὁ υἱὸς ἐν τῷ πατρὶ, φῶς δὲ τὸν υἱὸν ὑπαγορεύει, ἐν ᾧ φωτὶ λέγει ὄψεσθαι φῶς, τὸ πνεῦμα τὸ ἅγιον. ἐν γὰρ τῷ φωτί σου φησὶν ὀψόμεθα φῶς. πηγὴ γὰρ ὄντως τῆς ζωῆς καὶ φωτὸς ὁ πατήρ· φῶς καὶ ὁ υἱὸς, ἐκ φωτὸς τοῦ πατρός· φῶς καὶ τὸ πνεῦμα τὸ ἅγιον ἐξ αὐτοῦ τοῦ φωτός. ἐπείπερ, ὡς πολλάκις ἡμῖν λεκτέον, μιὰ θεότης τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, καθὰ αὐτὸς βοᾷ διὰ τῶν προφητικῶν λόγων· ἐγώ εἰμι θεὸς, οὐκ ἔστιν ἄλλος· καὶ ἐγὼ θεὸς πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ εἰς τὸν αἰῶνα ἐγώ εἰμι. καὶ πάλιν· ἐγώ εἰμι, καὶ οὐκ ἠλλοίωμαι, καὶ εἰς τὸν αἰῶνα ἐγώ εἰμι· καὶ τὰ ἑξῆς. καὶ κατὰ τὰ προαποδειχθέντα, ἀναγκαῖον γὰρ οἶμαι ἐπαναλαβεῖν τὰς ῥήσεις, εἰ καὶ μὴ πάσας διὰ τὸ πλῆθος, ἀλλ' οὖν τὰς σαφεστέρας, πρὸς τὸ βεβαιοτέραν τὴν σύστασιν ἔχειν τὰ εἰρημένα. τὰ οὖν ἐκ στόματος Ἱερεμίου τοῦ προφήτου παραθήσομεν· ὁ κατασκευάσας, φησὶ, τὴν γῆν εἰς τὸν αἰῶνα χρόνον, ἐνέπλησεν αὐτὴν κτηνῶν τετραπόδων· ὁ ἀποστέλλων τὸ φῶς καὶ πορεύεται, ἐκάλεσεν αὐτὸ, καὶ ὑπήκουσεν αὐτῷ τρόμῳ· οἱ δὲ ἀστέρες ἔλαμψαν ἐν ταῖς φυλακαῖς αὐτῶν, καὶ ἠυφράνθησαν· ἐκάλεσεν αὐτοὺς, καὶ εἶπαν, πάρεσμεν· ἔλαμψαν μετ' εὐφροσύνης τῷ ποιήσαντι αὐτούς. οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· καὶ τὰ ἑξῆς. ἀναγκαῖον οὖν, ὦ θεοφιλέστατε φιλόσοφε, ἐπιστῆσαι ὧδε τὸν νοῦν, καὶ ἀναπτύξαι τῆς γραφῆς τὴν διάνοιαν. ἔδειξε γὰρ, καθὰ καὶ αὐτὸς συνωμολόγησας, ὅτι περὶ τοῦ υἱοῦ ταῦτα προείρηται. μετὰ ταῦτα γὰρ, φησὶν, ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνθρώποις συνανεστράφη. εἰ οὖν κατὰ τὴν ἀσεβῆ μοχθηρίαν Ἀρείου, ἄλλη τις οὐσία κτιστή ἐστι τοῦ υἱοῦ, καὶ μεταγενέστερος τοῦ πατρὸς θεός· λέγει δὲ περὶ αὐτοῦ ἡ γραφὴ, οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· οὐ θεὸς ὁ πατὴρ κατὰ τὴν Ἀρείου ἀσέβειαν· ἐπείπερ λέγει περὶ τοῦ υἱοῦ, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν. καὶ ἐλέγχον δὲ οἱ ἀσεβεῖς Ἀρειομανῖται σὺν τῷ τῆς βλασφημίας αὐτῶν αὐθέντῃ, πρὸ τῆς περὶ τοῦ υἱοῦ ἀρνήσεως, αὐτὸν τὸν πατέρα ἐκβαλόντος τῆς θεότητος· καὶ ἄθεοι παντελῶς εὑρίσκονται οἱ τῆς ἀληθείας πολέμιοι. ὁ γὰρ τὸν υἱὸν μὴ ἔχων, καθά φησιν ἐν καθολικαῖς, οὐδὲ τὸν πατέρα ἔχει. ἡ δὲ καθολικὴ πίστις μίαν θεότητα οἶδε, καὶ ταύτην προσβεύει, τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· παρ' ἣν οὐ λογισθήσεται ἑτέρα. τὸ δὲ μυστήριον τοῦτο τῆς ἁγίας, καὶ προσκυνητῆς καὶ ὁμοουσίου τριάδος, ἀπερινόητον καὶ ἀνέκφραστον καὶ πάντη ἀκατάληπτον ὑπάρχει, πίστει μόνῃ νοεῖσθαι δυνάμενον.

Ὁ ΦΙΛΟΣΟΦΟΣ.

ΘΕΙΑ ὡς ἀληθῶς καὶ φωτὸς ἔμπλεα, τὰ παρὰ τοῦ ἁγίου πνεύματος δι' ὑμῶν ἐκφωνηθέντα. δέομαι δὲ ὑμῶν, ἐρασμίων μοι ὄντων τῶν ἱερῶν τῆς διδασκαλίας ὑμῶν λόγων, ὑπόσχετέμοι τὰς εὐαγεῖς ὑμῶν ἀκοὰς, καὶ πρὸς ἃ ἐπερωτῶ διδάξατε, ἵνα πληρεστάτην λήψεσθε παρὰ τοῦ θεοῦ τὴν ὑπὲρ τῆς ἐμῆς σωτηρίας ἀμοιβήν.

A te est fons vitæ, & in lumine tuo videbimus lumen. fontem vitæ Deum & Patrem appellans, ad Filium vero loquens: siquidem Pater est in Filio, & Filius in Patre: lumen autem ipsum Filium nominat, in quo lumine testatur videndum esse lumen, Spiritum sanctum: In lumine, inquit, tuo videbimus lumen. Fons enim vitæ ac luminis vere est Pater: lumen etiam est Filius ex Patre lumine: lumen etiam est Spiritus sanctus ex eodem lumine. Si quidem, vt nobis sæpe dicendum est, vna est diuinitas Patris & Filij & Spiritus sancti, vt ipse clamat per verba prophetica: Ego sum Deus, & non est alius, & ego primus, & ego postea, & in sæculum ego sum. & rursum: Ego sum, & non mutor, & in sæculum ego sum. & quæ sequuntur. Et iuxta prius demonstrata necessarium arbitror dicta repetere, quamuis non omnia propter multitudinem, sed clariora, vt firmiorem habeant consistentiam quæ dicta sunt. Quæ igitur erant ex ore Hieremiæ prophetæ proponemus: Qui præparauit, inquit, terram in æternum tempus, & impleuit eam iumentis quadrupedibus: qui mittit lumen & ibit, vocauit illud, & obediuit timore: stellæ splenduerunt in custodijs suis, & exultauerunt: vocatæ sunt & dixerunt, Adsumus: splenduerunt cum exultatione factori suo. Hic Deus noster, non reputabitur alius aduersus eũ. & quæ sequuntur. Necessarium igitur, ò Deo dilectissime Philosophe, huc animum aduertere, & scripturæ sensum aperire. Ostẽdit enim, vt tu ipse pariter confessus es, de Filio hæc dicta esse. Post hæc enim, inquit, in terra visus est, & inter homines conuersatus est. Si ergo iuxta impiam Arij prauitatem, alia quidem est Filij substantia creata, vt sit Deus Patre posterior: ait autem de ipso scriptura: Hic Deus noster, & non reputabitur alius aduersus eum: sequetur ex impietate Arij Patrem Deum non esse, siquidem ait de Filio, Et non reputabitur alius aduersus eum. & conuincuntur impij Ariomanitæ cum suæ blasphemiæ auctore, præter Filij negationem ipsum Patrem à diuinitate depellere, & athei prorsus deprehenduntur veritatis aduersarij. Qui enim Filium non habet, vt in Catholicis ait, nec Patrẽ habet. Fides autem Catholica vnam deitatem nouit & colit, Patris & Filij & Spiritus sancti: aduersus quam non æstimabitur alia. Porro mysterium hoc sanctæ atque adorandæ & consubstantialis Trinitatis, omnem intellectum atque sermonem superat, & prorsus comprehendi non potest, sed sola fide percipi.

Esai. 42. & 45.

Malach. 3.

Baruch 3.

Ibid.

1. Ioan. 2.

PHILOSOPHVS.

CAPVT XXIII.

DIuina revera & lucis plena sunt, quæ à Spiritu sancto per vos fuerunt explicata. Oro autem vos (amo enim sacros doctrinæ vestræ sermones) spondeté mihi puras vestras prædicationes, & de his docete quæ adhuc inquiro, vt plenissimam à Deo pro salute mea remunerationem accipiatis.

ΑΠΟ-

RESPONSIO SANCTORVM PAtrum ad Philosophum, per eumdem Leontium Episcopum.

Dic quod vis, cupimus enim te plenissime scire de omnibus, maxime cum iam te illustrante Spiritu sancto, facile possis dictorum demonstrationem percipere.

GRATIARVM ACTIO PHILOSOPHI & interrogatio de diuina incarnatione.

Gratia sacro vestro capiti. Dicite autem mihi, ò sanctissimi, quomodo sit intelligendum Deũ Verbum Dei filium in terra visum esse, & inter homines conuersatum, cum aspectabilis non sit ab omni creata natura, & quæ videtur, & quæ intelligentia percipitur: & quæ sit causa, propter quam hæc gesta sunt, doceatis rogo.

RESPONSIO SANCTORVM PATRVM ad Philosophum per Episcopum Leontium.

Causa præsentiæ eius ab ipso dispensata est propter primorum hominum Adami & Euæ lapsum in paradiso, qui totum ipsorum genus inuasit. Postquam igitur transgressi præceptum, diuina gratia priuati fuerunt, eam humano generi opifex voluit restituere. Et considerandum hic est, quòd quemadmodum Deus dixit: Faciamus hominem ad imaginem & similitudinem nostrã: & fecit Deus hominem iuxta prius dictas demonstrationes; idem rursus dixit: Seruemus perditum hominem, quem ad imaginem & similitudinem nostram fecimus. Vt autem Deus & Pater dixit, Faciamus, & Filius Deus ex Deo fecit: idem rursus ex Patris sententia saluare hominem voluit in semetipso.

INTERROGATIO PHILOSOPHI de eodem.

Et quomodo in terra visus, & quasi homo inter homines conuersatus, cum sit Deus immutabilis?

RESPONSIO SANCTORVM PATRVM per Macarium Episcopum Hierosolymorum.

1. Tim. 3. c Iuxta diuini Pauli vocem: Magnum pietatis est sacramentum, quod manifestatum est in carne: hoc est, Dei Filius. Eodem tempore idem apparuit Angelis. Neque enim Angelis vel Archangelis, vel aliquibus cælestibus potestatibus visibilis est Vnigenitus: quandoquidem Deum nemo vidit vmquam. Cuius de cælis aduentum audiens, nullatenus immensæ diuinitatis localem migrationem suspiceris: sed dispensationem cogita totius huius magni revera pietatis sacramenti, in quo sumus renouati. Renouatio enim fuit nouitatis resumptio. Per hoc enim qui nobis

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ πρὸς τὸν Φιλόσοφον διὰ τοῦ αὐτοῦ Λεοντίου ἐπισκόπου.

Εἰπὲ ὃ βούλει, ἐπιθυμητὸν γὰρ ἡμῖν πληροφορῆσαί σε ἐν πᾶσιν, εὐμαρῶς δυναμένου σου νῦν μάλιστα δέχεσθαι τὰς ἀποδείξεις τῶν ῥήσεων, ἐλλαμφθέντος σου ὑπὸ τοῦ ἁγίου πνεύματος.

ΕΥΧΑΡΙΣΤΙΑ ΤΟΥ ΦΙΛΟΣΟΦΟΥ, ΚΑΙ ἐπερώτησις περὶ τῆς τοῦ κυρίου ἐνανθρωπήσεως.

B Χάρις ὑμῶν τῇ ἱερᾷ κεφαλῇ. Φατὲ δέ μοι ὦ ἱερώτατοι, πῶς νοητέον τὸ τὸν θεὸν λόγον, τὸν τοῦ θεοῦ υἱὸν, ἐπὶ τῆς γῆς ὤφθαι, καὶ τοῖς ἀνθρώποις συναναστράφθαι, ἀθέατον ὄντα πάσῃ κτιστῇ φύσει, ὁρωμένῃ τε καὶ νοουμένῃ, καὶ τίς ἡ αἰτία δι' ἣν ταῦτα ἐπραγματεύσατο, διδάξατε παρακαλῶ.

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ πρὸς τὸν Φιλόσοφον διὰ τοῦ ἐπισκόπου Λεοντίου.

Ἡ μὲν αἰτία τῆς αὐτοῦ παρουσίας ᾠκονομήθη ὑπ' αὐτοῦ διὰ τὴν ἐν τῷ παραδείσῳ τῶν πρωτοκτίστων ἀνθρώ-
C πων τοῦ τε Ἀδὰμ καὶ τῆς Εὔας γεγενημένην ἀπόπτωσιν, ἥ τις ἅπαν τὸ αὐτῶν ἐπενέμετο γένος. ἐπεὶ οὖν παραβάντες τὴν ἐντολὴν, τοῦ θείου χαρίσματος ἐστερήθησαν, τοῦτο ἀποδοῦναι ἠθέλησεν ὁ δημιουργὸς τῷ τῶν ἀνθρώπων γένει, καὶ νοητέον ἐνταῦθα, ὅτι ὥσπερ εἶπεν ὁ θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατὰ τὰς προῤῥηθείσας ἀποδείξεις, ὁ αὐτὸς πάλιν εἶπε, σώσωμεν τὸν ἀπολωλότα ἄνθρωπον, ὃν κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν ἐποιήσαμεν. καὶ ὥσπερ ὁ θεὸς καὶ πατὴρ εἶπε τὸ ποιήσωμεν, καὶ ὁ υἱὸς ἐδημιούργησεν,
D θεὸς ὢν ἐκ θεοῦ, ὁ αὐτὸς πάλιν βουλῇ πατρικῇ ἀνασῶσαι ἐν ἑαυτῷ ἠβουλήθη τὸν ἄνθρωπον.

ΕΠΕΡΩΤΗΣΙΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ περὶ τοῦ αὐτοῦ.

Καὶ πῶς ἐπὶ τῆς γῆς ὤφθη, καὶ συναναστράφη ὡς ἄνθρωπος τοῖς ἀνθρώποις, θεὸς ὢν ἀναλλοίωτος;

ΑΠΟΚΡΙΣΙΣ ΠΑΡΑ ΤΩΝ ΑΓΙΩΝ πατέρων διὰ Μακαρίου ἐπισκόπου Ἱεροσολύμων.

Κατὰ τὴν φωνὴν τοῦ θεσπεσίου Παύλου, μέγα ἐστὶ
E τὸ τῆς εὐσεβείας μυστήριον, ὃ ἐφανερώθη ἐν σαρκὶ, τοῦτ' ἔστιν, ὁ τοῦ θεοῦ υἱός· τότε αὐτὸς ὤφθη καὶ ἀγγέλοις. οὐδὲ γὰρ ἀγγέλοις, ἢ ἀρχαγγέλοις, ἤ τισι τῶν ἐπουρανίων δυνάμεων θεατὸς ὁ μονογενής· ἐπείπερ θεὸν οὐδεὶς ἑώρακε πώποτε. οὗπερ τὴν ἐξ οὐρανῶν καταφοίτησιν ἀκούων, μὴ τοπικὴν μετάστασιν τῆς ἀχωρήτου αὐτοῦ ὑποπτεύσῃς θεότητος, οἰκονομίαν δὲ νόει τὸ ὅλον τοῦτο τὸ μέγα ὡς ἀληθῶς τῆς εὐσεβείας μυστήριον, ἐν ᾧ ἀνεκαινίσθημεν· ἀνακαίνισις γὰρ γέγονε καινότητος ἐπανάληψις. διὰ δὴ τοῦτο ἀποδιδοὺς ἡμῖν

ἡμῖν τῷ πρὸς ἑαυτὸν ὁμοίωσιν, ὁ αὐτὸς τοῦ θεοῦ λόγος, εἰς ὁμοίωσιν ἡμῶν κατῆλθεν. ἀδύνατον γὰρ ἦν θεὸν ὁμοιωθῆναι ἡμῖν, μὴ σαρκωθέντα. οὐ γὰρ ἀσώματον εἶδος αἱματὶ ἀσωμάτου οὐσίας προσελήφθη, ὅπερ ἦν αὐτός· ἀλλὰ τὸ σωματικόν· σωματικὴ γὰρ οὐσία ἄνευ προσλήψεως οὐκ ἐγίνετο. Διὰ τοῦτο σῶμα ἀληθῶς προσέλαβεν, ἵνα οἱ τῆς ἐξ ἀρχῆς ἀδελφοποιηθέντες σπουδῶμεν, Διὰ τῶν ἀσωμάτου εἴδους ἀλλαγῆναι, τοῦτ' ἔστι τῆς τοῦ πάθους χάριτος, ἧς Διὰ τῶν πρώτων ἀνθρώπων τοῦ τε Ἀδὰμ καὶ τῆς Εὔας ἀπωλέσαμεν, εἰς ἀδελφότητα ἐπανέλθωμεν Διὰ τῆς σωματικῆς προσλήψεως· καὶ πάλιν τὸ ἀσώματον εἶδος τὸ θεῖον ἀπολάβωμεν. λαμβάνει δὲ σάρκα ἐκ γυναικός. ἵνα γὰρ ἐξ ὁμοφυοῦς ἡμῖν καθήκῃ πᾶν, ἵνα ἐξ ὡς ὁμοφύσιν ἡμῖν μεταδῷ τῆς δόξης τῆς ἑαυτοῦ· ἵνα δὲ τὸν γυναῖκα Διὰ τῆς γυνήσεως. σωσασθήσεται γὰρ φησιν ἡ γυνὴ Διὰ τῆς τεκνογονίας. σὰρξ δὲ προσείληφε τὸ κατὰ φύσιν ἔχειν ζωτικόν· ἀδύνατον γὰρ ἄνευ τοῦ ζωτικοῦ, ὃ καὶ ψυχὴν ἰδίως ἡ γραφὴ καλεῖ.

A bis dedit similitudinem suam, Deus Verbum ad similitudinem nostram descendit. Impossibile est autem Deum nobis assimilari, & non incarnari: neque enim species incorporea substantiæ incorporeæ, quæ quidem ipse erat, accessit, sed corporea. corporea autem substantia absque assumptione nō erat: propterea corpus vere assumpsit, vt qui à prima fraternitate, hoc est, gratia sancti Spiritus, quam per primos parentes Adamum & Euam amisimus, per figuræ incorporeę mutationem excideramus, ad fraternitatem per corporis assumptionem reduceremur, & iterum incorpoream speciem diuinam acciperemus. Accipit autem carnem ex muliere: sic enim nobis similis factus est, vt nos sibi similes participes suæ gloriæ faceret, & vt mulierem per natiuitatem suam saluaret. Saluabitur enim, inquit, mulier per filiorum generationem. Caro autem assumpta est, quæ secundum naturam habebat quod vitale est: nulla enim caro eo quod vitale est caret, quod scriptura proprie animam appellat. 1. Tim. 2.

Ο ΦΙΛΟΣΟΦΟΣ.

Τίς οὐκ ἂν ἐκπλαγῇ, ὅτι τοῖς μεγαλείοις τοῦ θεοῦ τούτοις, ὡς εἶφας; πλὴν πῶς λαμβάνει σάρκα ἐκ γυναικὸς καθὼς ἀρτίως εἰρήκατε;

PHILOSOPHVS.

Quis non stupeat in his Dei magnalibus, vt dicebatis? Verumtamen quomodo accepit carnem ex muliere, vt paulo ante asseruistis?

ΑΠΟΚΡΙΣΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ Διὰ τοῦ αὐτοῦ Μακαρίου Ἐπισκόπου Ἱεροσολύμων.

RESPONSIO SANCTORVM PATRVM per eundem Macarium Episcopum Hierosolymorum.

Ἤδη εἰρήκαμέν σοι, ὦ βέλτιστε, μηδαμῶς δεῖν τοῦ θεοῦ μυστηρίων λέγειν τὸ ἔπως. ἀπόρρητα γὰρ εἰσὶ καὶ ἀνεπιλόγιστα. ὡς δὲ ἐκ τῶν ἱερῶν λογίων ἐδιδάχθημεν, ἐροῦμεν ὅσον ὁ λόγος παραδέδωκε δυνήσεσθαι. τὸ γὰρ παντελῶς καταληπτικὸν τοῦ μυστηρίου ἐκείνου, τῆς δὲ κυρίου ἐνσάρκου οἰκονομίας, πῶς γέγονεν, οὐδεὶς ἀνθρώπων οὐδὲ ἀγγέλων οὐδείς, οὐδὲ αὐτὸς Γαβριὴλ ὁ διακονησάμενος τῷ μυστηρίῳ ἐκείνῳ, οὐδὲ ἡ πάναγνος καὶ καθαρὰ ἐξ ἁγίας παρθένος Μαρία παραδέδωκεν δυνήσεσθαι τὴν ὅλην τῆς αὐτῆς θεοῦ λόγου σαρκώσεως κατάληψιν. αὐτὸς γὰρ μόνος ὁ μονογενὴς τοῦ θεοῦ υἱὸς τὸ ἀκριβὲς οἶδε τῆς ἑαυτοῦ δι' ἡμᾶς ἐνανθρωπήσεως. οἱ γὰρ καὶ παραδόντες ἡμῖν, οἱ ἀπ' ἀρχῆς αὐτόπται, ἐξ ὑπηρέται γενόμενοι τοῦ λόγου, καθά φησιν ὁ Λουκᾶς, περὶ τῆς ἐνσάρκου αὐτοῦ οἰκονομίας· ὅτι ἐκ σπέρματος Δαυὶδ ἐξ Ἀβραὰμ τὸ κατὰ σάρκα, ἐξ οὗ ἐξ ἧς ἐτέχθη Ἰησοῦς, τοῦτ' ἔστι ἐκ τῆς παρθένου, ὁ λεγόμενος Χριστός. καθ' ὅτι ὧν οἱ πατέρες, καθ' ἑξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα· ἐξ ὅτι οὐκ ἀγγέλων, ἀλλὰ σπέρματος Ἀβραὰμ ἐπελάβετο, καὶ ὅτι κατὰ πάντα ὁμοιωθῆναι ἡμῖν, πλὴν τῆς ἁμαρτίας, τοῦτο ἴσμεν· ὁ δὲ πρόπας πῶς τοῦτο μεθήκατε, πόσης λογικῆς φύσεως ὑπερβαίνει διάνοιαν. λέγει γὰρ καὶ περὶ τούτου Ἱερεμίας ὁ προφήτης, καὶ ἄνθρωπός ἐστι, καὶ τίς γνώσεται αὐτόν; θαυμάζοντες δὴ τοῦ φιλοσόφου καὶ παντὸς τοῦ συναθροισθέντος πλήθους, εἰς τὴν ἀκρόασιν προσθέντες οἱ ἅγιοι πατέρες Διὰ Μακαρίου Ἐπισκόπου Ἱεροσολύμων, εἶπον.

Iam monuimus te, vir optime, nequaquam in diuinis mysterijs dicere, quomodo? ineffabilia enim sunt, & incomprehensibilia. vt autem ex sacris litteris edocti sumus, dicemus quantum oratio consequi poterit. Omnimodam enim mysterij illius cognitionem quomodo dispensatio in carne Domini facta sit, nullus neque hominum neque Angelorum, nec ipse Gabriel qui eidem mysterio ministrauit, neque omnino sancta, pura, & casta virgo Maria consequi poterit totam huius Dei Verbi incarnationis intelligentiam. ipse etenim solus vnigenitus Dei Filius exacte nouit suam propter nos inhumanationem. sed quæ nobis tradiderunt, qui ab initio ipsi viderunt & ministri fuerunt sermonis, vt ait Lucas, de illius in carne dispensatione: quòd scilicet ex semine Dauid & Abraam secundum carnem, & de qua natus est IESVS, qui vocatur Christus, id est, ex virgine: & quorum patres, & ex quibus Christus secundum carnem: & quòd non Angelorum, sed semen Abraæ apprehendit: & quòd per omnia nobis assimilatus est excepto peccato: hæc scimus: modus autem quo hæc gesta sunt, omnis creaturæ rationalis cogitationem transcendit. Ait autem & de hoc Hieremias propheta: Homo est, & quis cognoscet illum? Admirante autem Philosopho, & tota multitudine collecta ad auscultationem, addentes sancti Patres per Macarium Episcopum Hierosolymorum dixerunt. Luc. 1. 4. Matth. 1. Roman. 9. Heb. 2. 4. Hebr. 4. Hier. 17. 9

Plu-

Pluribus iam demonstrauimus, quòd Deus vnigenitus Filius Dei factus sit homo propter benignitatem erga genus humanum, incarnatus & genitus ex virgine Maria inexplicabili generatione. Postquam enim voluit, vt sermo prior ostendit, instaurare quæ per primorum parentum lapsum fuerant soluta, natus est in nostris, vt nos in suis ipsius reficeret: condescendens quasi optimus medicus infirmitati nostræ. Iterum dicemus hoc condescendere & descendere & mitti, iuxta suæ inhumanationis modum accipiendum, vt prius demonstrauimus. Diuinitate enim sua omnia cum Patre semper implet, secundum prius traditas intelligentias. Audi ergo: nati sumus ex muliere, venit in hoc propter charitatem erga homines. at nos ex delectamento somni & semine viri: ipse autem solus ex Spiritu sancto & Maria virgine. Lactamur nos, venit etiã in hoc secundum carnem, qui deitate sua omni carni alimentum præbet. Proficimus in ætatis augmentum: non dedignatus est & ipse hoc fieri corporaliter, sicut scriptum est, quòd IESVS proficiebat sapientia, ætate, & gratia apud Deũ & homines: & vsque ad tricesimum annum transigens, vt omni ætati benediceret, tunc ad baptismum venit, prædicante Ioanne Zachariæ filio ad populum baptismum pœnitentiæ, non autem remissionis peccatorum, aut adoptionis filiorum donum largiente. non enim erat Ioannis hoc dare, sed neque Angeli, verum ipsius dumtaxat incarnati & inhumanati Dei Verbi: & accipit nostrum baptismum, & cùm esset Deus sine peccato, corporaliter baptizatus est vt homo, non ipse indigens baptismo, sed vt nostrum baptismũ approbaret: vt credamus quòd quemadmodum in eum descendit Spiritus sanctus, ita & in nos in ipso baptizatos. Deinde conuersatus cum hominibus, & suorum diuinorum præceptorum mandans traditiones, signorumq. admiranda opera perficiens, post tertium annum quarto iam inchoato ad corporalem pro nobis passionẽ sponte peruenit. Nobis quidem debebatur crucis supplicium: sed si omnes crucifixi fuissemus, nos ipsos à morte non potuissemus liberare. Regnauit enim mors ab Adam vsque ad Moysen, etiam in eos qui non peccauerunt: multi sancti, multi prophetæ, multi iusti, & eorum nemo seipsum è potestate mortis redimere potuit. sed venit ille saluator omnium, & à nobis debita supplicia in sua carne, quæ sine peccato erat, pro nobis & ex nobis & nomine nostro suscepit. Descendebamus nos post mortem ad inferos: suscepit & hoc, descenditq. sponte ad eos, nõ tamen detentus, sicut & nos, sed descendit tantũ. non enim erat subiectus morti, sed mortis dominus. Cumq. solus descendisset, cum multis redijt. Ipse enim erat spiritualiter granũ frumenti, quod pro nobis cadẽs in terrã, & carne moriens, per suæ diuinitatis potentiã corporalis suum templum suscitauit secundũ scripturas, fructum afferens totius humani generis

Luca 2.

Luc. 3. a

Rom. 5. b

Ioann. 12.

A Ἤδη διὰ πλείστων ὅσων ἀπεδείξαμεν, ὅτι θεὸς ἦν ὁ μονογενὴς υἱὸς τοῦ θεοῦ, γέγονεν ἄνθρωπος διὰ φιλανθρωπίαν σαρκωθεὶς, καὶ γεννηθεὶς ἐκ τῆς παρθένου Μαρίας ἀπορρήτῳ γεννήσει. ἐπειδὴ γὰρ ἠβουλήθη, ὡς προαπέδειξεν ὁ λόγος, ἀνακαινίσαι τὰ διὰ τὴν ἀπόπτωσιν τῶν πρωτοπλάστων λυθέντα, γέγονεν ἐν τοῖς ἡμετέροις, ἵνα ἡμᾶς ποιήσῃ ἐν τοῖς ἑαυτοῦ, συγκαταβὰς ὡς ἰατρὸς ἄριστος τῇ ἀσθενείᾳ ἡμῶν. πάλιν ἐροῦμεν τὸ συγκαταβὰν, καὶ τὸ κατελθεῖν, καὶ τὸ ἀπεστάλθαι κατὰ τὸν τῆς ἐνανθρωπήσεως αὐτοῦ τρόπον διαληπτέον ὡς προαπεδείξαμεν. τῇ γὰρ θεότητι αὐτοῦ τὰ B πάντα σὺν τῷ πατρὶ πληροῖ ἀεὶ, κατὰ τὰς προαποδοθείσας ἐννοίας. ἄκουε τοίνυν· γεννώμεθα ἐκ γυναικὸς, ἦλθε διὰ φιλανθρωπίαν εἰς τοῦτο· ἀλλ' ἡμεῖς μὲν ἐξ ἡδονῆς ὕπνου, καὶ σπέρματος ἀνδρὸς, αὐτὸς δὲ μόνος ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου. γαλακτοτροφούμεθα· ἦλθε καὶ εἰς τοῦτο σαρκὶ, ὁ τῇ θεότητι αὐτοῦ διδοὺς τροφὴν πάσῃ σαρκί. γινόμεθα εἰς προκοπὴν καὶ αὔξησιν ἡλικίας· οὐκ ἀπηξίωσε γενέσθαι καὶ αὐτὸς τοῦτο σωματικῶς, καθὼς γέγραπται, ὅτι Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις, καὶ ἕως τριακοστοετοῦς χρόνου διανύσας, ἵνα C πᾶσαν ἡλικίαν εὐλογήσῃ· τότε ἐπὶ τὸ βάπτισμα ἔρχεται κηρύσσοντος Ἰωάννου υἱοῦ Ζαχαρίου τῷ λαῷ βάπτισμα μετανοίας, οὐκ ἀφέσεως ἁμαρτιῶν, οὔτε υἱοθεσίας δῶρον διδόντος· οὐ γὰρ ἦν Ἰωάννου ταῦτα δοῦναι, ἀλλ' οὔτε ἀγγέλου, ἀλλ' αὐτοῦ τοῦ σαρκωθέντος καὶ ἐνανθρωπήσαντος θεοῦ λόγου. καὶ ἀνέχεται τὸ ὑπὲρ ἡμῶν βάπτισμα, καὶ θεὸς ὢν ἀναμάρτητος ἐβαπτίσθη σωματικῶς ὡς ἄνθρωπος, οὐκ αὐτὸς δεόμενος βαπτίσματος, ἀλλ' ἵνα τὸ ἡμέτερον βάπτισμα δοξάσῃ, ἵνα πιστεύωμεν, ὅτι ὥσπερ ἐπ' αὐτὸν κατῆλθε τὸ πνεῦμα D τὸ ἅγιον, οὕτως καὶ ἐφ' ἡμᾶς τοὺς εἰς αὐτὸν βαπτιζομένους. εἶτα συναναστραφεὶς τοῖς ἀνθρώποις, τάς τε τῶν θείων αὐτοῦ ἐντολῶν παραδοὺς ἐκδόσεις, τάς τε τῶν σημείων ἐργασάμενος θαυματουργίας, ἐπὶ τριετῇ χρόνον, καὶ τετάρτου ἀρξαμένου, οὕτω ἐπὶ τὸ ὑπὲρ ἡμῶν ἑκούσιον αὐτοῦ σωματικὸν ἔρχεται πάθος. ἡμῖν γὰρ κεχρεώστητο τιμωρία σταυροῦ· ἀλλ' εἰ πάντες ἐσταυρώθημεν, οὔτε ἑαυτοὺς ἐκ τοῦ θανάτου ἁρπάσαι ἰσχύσαμεν. ἐβασίλευσε γὰρ ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας. πολλοὶ ἅγιοι, πολλοὶ προφῆται, πολλοὶ δίκαιοι, καὶ οὐδεὶς αὐτῶν τῆς τοῦ θανάτου E ἐξουσίας ἑαυτὸν ἠδυνήθη λυτρώσασθαι. ἀλλὰ ἦλθεν αὐτὸς ὁ τῶν πάντων σωτὴρ, καὶ τὰς ἡμῖν χρεωστουμένας τιμωρίας εἰς τὴν ἐξ ἡμῶν, ἀνθ' ἡμῶν, ὑπὲρ ἡμῶν, ἀναμάρτητον αὐτοῦ ὑπεδέξατο σάρκα. κατεφερόμεθα μετὰ τὸν θάνατον εἰς τὸν ᾅδην. ἀνεδέξατο καὶ οὗτο, καὶ κατῆλθεν ἑκουσίως εἰς αὐτόν· οὐ κατηνέχθη καθάπερ ἡμεῖς, ἀλλὰ κατῆλθεν· οὐ γὰρ ἦν ὑποκείμενος τῷ θανάτῳ, ἀλλ' ἐξουσιαστὴς τοῦ θανάτου. καὶ μόνος κατελθὼν, μετὰ πλήθους ἀνελήλυθεν. αὐτὸς γὰρ ἦν ὁ νοερὸς κόκκος τοῦ σίτου, ὁ ὑπὲρ ἡμῶν πεσὼν εἰς τὴν γῆν, καὶ ἀποθανὼν σαρκὶ, ὃς τῇ τῆς θεότητος αὐτοῦ δυνάμει ἀνέστησε τὸν σωματικὸν αὐτοῦ ναὸν, κατὰ τὰς γραφὰς καρποφορήσαντα τὴν τοῦ παντὸς ἀνθρωπείου γένους ἀνά-

ἀνάστασιν, καὶ ἐμφανίσας τοῖς μαθηταῖς μετὰ τὴν τριημέρον ταφὴν, καὶ τὴν ἐκ νεκρῶν ἀναβίωσιν, ἐπέδειξεν αὐτοῖς τὰ ἐν τῷ σταυρῷ τοῦ σώματος αὐτοῦ πάθη, εἰπὼν, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι αὐτὸς ἐγώ εἰμι, ὁ θαυματουργῶν, ὁ καὶ τὰ ὑπὲρ τοῦ ὑμετέρου γένους ἐν τῇ σαρκί μου καταδεξάμενος πάθη. εἶτα ἐπὶ τεσσαράκοντα ἡμέρας συναυλιζόμενος αὐτοῖς, δούς τε αὐτοῖς σωτηρίων ἐντολῶν ὑποθήκας, ἀνελήλυθεν εἰς τοὺς οὐρανοὺς, βλεπόντων αὐτῶν, ἐν δεξιᾷ τε τοῦ πατρὸς κεκαθικέναι αὐτὸν οἱ ἱεροὶ ἐδίδαξαν λόγοι. ὃν καὶ ἥξειν προσδοκῶμεν ἐπὶ συντελείᾳ τοῦ αἰῶνος κρῖναι ζῶντας καὶ νεκροὺς, ἀϊδίως, ὡς ἀεὶ, συμβασιλεύοντα τῷ πατρὶ εἰς τοὺς ἀπείρους αἰῶνας. αὕτη ἡ τῆς ἐκκλησίας ἀποστολικὴ, καὶ ἀμώμητος πίστις, ἣν τινα ἄνωθεν παρ' αὐτοῦ τοῦ κυρίου διὰ τῶν ἀποστόλων ἐκ προγόνων εἰς ἐκγόους παρὰ δοθεῖσαν ἡ ἐκκλησία πρεσβεύει, καὶ νῦν καὶ εἰς ἀεὶ ταύτην κρατεῖ, εἰπόντος τοῦ κυρίου τοῖς μαθηταῖς, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

ΠΕΡΙ ΤΗΣ ΤΩΝ ΠΑΤΕΡΩΝ ΟΜΟΦΩΝΙΑΣ τῆς εἰς τὸ ὁμοούσιον.

Τούτων οὕτως ὑπὸ τοῦ ἁγίου πνεύματος διὰ τῶν ἁγίων ἡμῶν πατέρων τῶν ἐν ἐκείνῃ τῇ ἁγίᾳ συνόδῳ συνειλεγμένων ἐκφωνηθέντων, ἐμεγάλυνε τὸν θεὸν ἅπαν τὸ πλῆθος ἐκεῖνο, τὸ εἰς τὴν ἀκρόασιν ἐκείνην συνελθόν· ἐπηκροᾶτο δὲ καὶ αὐτὸς ὁ θεοφιλέστατος βασιλεὺς, συμπαρὼν καὶ αὐτὸς τὰ πλεῖστα τῇ συνόδῳ, καὶ ὑπεραγασθεὶς, ἐδόξαζε τὸν θεὸν, τοιούτων ἐπακούσας θείων δογμάτων, χαίρων δῆτα ἐπὶ τῇ τῶν ἡμετέρων ἐπισκόπων συμφωνίᾳ, ἠγαλλιᾶτο τῷ πνεύματι· ἔσπευδε γὰρ μηδένα, μὴ μέγαν, μὴ μικρὸν διαφωνῆσαι ταύτης τῆς σωτηρίου ὁμολογίας. μετὰ γοῦν τὴν πολλὴν ταύτην καὶ χρονίαν τῆς προσκυνητῆς σκέψεως ἐκπλήρωσιν ἔδοξε πᾶσιν ὁμοῦ τοῖς ἡμετέροις τὸ ὁμοούσιον δεῖν ὁρίσασθαι ἐπὶ τῆς ἐκκλησιαστικῆς πίστεως, ὃν τρόπον καὶ οἱ μετὰ τοὺς ἀποστόλους ἅγιοι ἡμῶν πατέρες ταύτην παρέδοσαν τὴν πίστιν, τοῦτ' ἔστι τῆς αὐτῆς οὐσίας τῆς τοῦ πατρὸς ὁμολογεῖν τὸν υἱὸν, καὶ τὸ πνεῦμα τὸ ἅγιον· ἣν τινα πίστιν πάντες οἱ ἐν τῇ Νικαέων συναθροισθέντες ἅγιοι ἐπίσκοποι ἐβεβαίωσαν· τό τε τῶν ἱερατικῶν καὶ ὁμολογητῶν ἀνδρῶν πλῆθος, αὐτός τε ὁ πανεύφημος καὶ θεοφιλέστατος βασιλεὺς, καὶ ἅπαν τὸ ἐκεῖσε τῶν πιστῶν συνεληλυθὸς πλῆθος, χαίροντες ἀπεδέξαντο τὴν ὁμολογίαν τῆς πίστεως, παρεκτὸς ἑπτακαίδεκα ἐπισκόπων τὸν ἀριθμὸν, περὶ ὧν καὶ ἀνωτέρω εἰρήκαμεν· οἷς ὁ Ἄρειος ἐπιτέρπεσθαι δοκῶν σὺν αὐτοῖς ἑάλω, συμφώνοις αὐτῷ οὖσι, λεγόντων αὐτῶν σὺν αὐτῷ, ἔξωθεν τὸν υἱὸν δεδημιουργῆσθαι τῷ θεῷ ἐκ μὴ ὄντων τινῶν ὑποστάσεων, καὶ οὐκ ἀπ' αὐτῆς τοῦ πατρὸς θεότητος γεννηθέντα.

ΟΠΟΥ ΥΠΟ ΤΟΥ ΚΟΙΝΟΥ ΤΗΣ ΣΥΝΟΔΟΥ ἐκκηρύττεται ὁ ἀσεβὴς Ἄρειος, καὶ οἱ σὺν αὐτῷ.

Διὸ ἐκκηρύκτους αὐτοὺς καὶ αὖθις γενέσθαι σὺν Ἀρείῳ τῆς καθολικῆς ἐκκλησίας, παμψηφὶ πάν-

A ris resurrectionem, & post triduanam sepulturã, & reditum ex mortuis ad vitam apparens discipulis, ostendit eis quas in cruce pertulerat sui corporis affectiones, dicens: Palpate me, ac videte quòd ego sum, qui facio admirabilia, qui & pro vestro genere in carne mea passiones suscepi. Deinde per dies quadraginta versans cum eis, tradensq. illis salutaria præceptorum pignora, ipsis videntibus ad cælos redijt, sedereq. illum ad Patris dextram sacri libri demonstrant. Quẽ & in fine sæculi ad iudicandum viuos & mortuos venturum expectamus: qui in æternum, vt semper cum Patre regnauit per infinita sæcula. Hæc B est Ecclesiæ fides Apostolica & inculpata, quam desuper ab ipso Domino per Apostolos, & à patribus ad filios traditam Ecclesia colit, & vsque nunc & in sempiternum retinet, dicente suis discipulis Domino: Euntes docete omnes gentes, baptizantes eos in nomine Patris & Filij & Spiritus sancti.

Luc. 24. f

Act. 1.

Matth. 28.

DE OMNIVM CONSENSV CIRCA Consubstantiale.

CAP. XXIV.

C HIs hoc modo à sancto Spiritu per sanctos Patres nostros in sacra illa Synodo collectos, explicatis, magnificabat Deum tota illa multitudo, quæ ad auditionem illam conuenerat. Auscultabat autem & ipse Deo amabilissimus Rex, qui vt plurimum aderat Synodo, & admirabundus laudabat Deum, cùm diuina hæc audisset dogmata, & gaudens de nostrorum Episcoporum concordia, exultabat spiritu. studebat enim neminem neque magnum, neque paruum ab hac confessione dissentire. Post longam igitur atque diuturnam huius adorandæ considerationis plenitudinem, visum est simul omnibus no- D stris, consubstantiale in Ecclesiastica fide definiri oportere, ad eumdem modum quo & post Apostolos sancti Patres nostri Fidem hanc tradiderant, hoc est, confiteri Filium & Spiritum sanctũ eiusdem substantiæ cum Patre. Quam Fidẽ omnes Nicææ congregati sancti Episcopi confirmarunt, & tota sacrorum, & confitentium virorum multitudo, & ipse laudatissimus & Deo dilectissimus Rex, & tota fidelium quæ illic conuenerat, multitudo, gaudentes hanc fieri confessionem susceperunt, præter septemdecim Episcoporum numerum, de quibus supra etiam diximus, quibus cum delectari Arius videretur, conuictus est cum F ipsis ei consentientibus, qui cum eo asserebãt, exterius factum esse à Deo Filium ex quibusdam substantijs non extantibus, & non ex ipsa Patris diuinitate genitum fuisse.

QVOMODO AB VNIVERSA Synodo excommunicatur impius Arius, & qui cum illo erant.

CAP. XXV.

PRopterea rursus extra Ecclesiæ catholicæ communionẽ pelli eos cũ Ario omnibus suf-

fragijs ſancti Patres noſtri definierunt, anathematizantes ipſos,& impiam ipſorum opinionẽ,& verba eorum, atque blaſphemas ſententias,quibus aduerſus Filium Dei vtebantur,dicentes: Ex non extantibus ipſum eſſe, & quòd erat quando non erat, & quòd libertatis ad malitiam atque virtutẽ capax eſt ipſe Filius Dei,& quòd ſit creatura,& opus. Omnia hæc & ipſoſmet ſancta Synodus anathemate percuſſit, nec audire quidem ſuſtinens impiam eorum opinionem & amentiã, atque blaſphema verba. Quin & tabellas ipſorũ impietatis plenas,quas offerre auſi fuerant,protinus dilacerarunt. Et quæ quidem illorum erãt, à ſancta Synodo talem ſortita ſunt finem. Quæ autem Fidei erant orthodoxæ, & concorditer omnes Epiſcopi comprehenſum breuibus verbis complectentes, propter fidelis populorum multitudinis ſimplicitatem, ita ſcripto expoſuerunt catholicæ Fidei Symbolum.

EXPOSITIO CATHOLICAE ET APOſtolica Fidei in Nicana Synodo promulgata,ſub Deo cariſſimo Imperatore Conſtantino,in Conſulatu Paulini & Iuliani illuſtrium, anno ab Alexandro DC XXXVI. menſe Iunio ante xiij. Kalen. Iulias, Nicæa in Bithynia metropoli.

CAP. XXVI.

CRedimus in vnum Deum, Patrem omnipotentem,omnium viſibilium & inuiſibilium creatorem: Et in vnum Dominum IESVM Chriſtum filium Dei vnigenitum ex Patre natum, id eſt ex ſubſtantia Patris, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, conſubſtantialem Patri,per quẽ omnia facta ſunt quæ in cælo & quæ in terra: Qui propter nos homines & propter noſtram ſalutem deſcẽdit, & incarnatus eſt,& homo factus,paſſus eſt,ſepultus eſt, & reſurrexit tertia die, & aſcendit in cælos,& ſedet ad dexteram Patris, & iterũ venturus eſt iudicare viuos & mortuos. Et in Spiritũ ſanctum. Iis autem qui dicunt fuiſſe aliquando tempus cũ non eſſet,& ex ijs quæ non ſunt ortum,vel ex alia ſubſiſtentia aut ſubſtantia eſſe,vel creatum eſſe, vel conuerti aut mutari poſſe Filiũ Dei, iſtis catholica & Apoſtolica Eccleſia anathema denuntiat. Hæc eſt Fides quam expoſuerunt Nicææ ſancti noſtri Patres, orthodoxi Epiſcopi,primum quidem aduerſus Arium blaſphemantem & dicentem creaturam Filiũ Dei,& contra Sabellium & Photinum,& Paulum Samoſatenum, & Manichæum, & Valentinum, & Marcionem,& aduerſus omnem hæreſim, quæ orta eſt in catholica & Apoſtolica Eccleſia, quos damnauit Synodus ſanctorum orthodoxorum in ciuitate Nicæa congregata, quorum nomina,quemadmodum & prouinciarum quibus præerant, ſubiuncta ſunt. Referuntur igitur ad pium & illuſtriſſimum Imperatorem quæcumque à Synodo fuerant iudicata: & ſententia contra Dei hoſtes

A πάντες οἱ ἅγιοι ἡμῶν πατέρες ὠφέλησαν, ἀναθεματίσαντες αὐτούς τε καὶ τὴν ἀσεβῆ αὐτῶν δόξαν, καὶ τὰ ῥήματα, καὶ τὰ νοήματα αὐτῶν τὰ βλάσφημα, οἷς ἐκέχρηντο καὶ τὸν υἱὸν τοῦ θεοῦ, λέγοντες ἐξ οὐκ ὄντων αὐτὸν εἶναι, καὶ ὅτι ἦν ποτε, ὅτι οὐκ ἦν· καὶ αὐτεξουσίοτητα κακίας καὶ ἀρετῆς δεκτικὸν αὐτὸν εἶναι τὸν υἱὸν τοῦ θεοῦ, κτίσμα λέγοντες αὐτὸν εἶναι καὶ ποίημα. ἀποδεμάτισαν ἅπαντα τοῦτα, καὶ αὐτοὺς ἡ ἁγία σύνοδος, ἀδὲ ἐπὶ ἀκοῇ τῆς ἀσεβοῦς δόξης αὐτῶν, καὶ δυσνοίας καὶ τῶν βλασφήμων αὐτῶν ῥημάτων ἀνασχομένη. ἀλλὰ καὶ τὸ πιθανώτατον ἦ αὐτῶν, ὅπερ φέρον τῆς ἀσεβείας αὐτῶν B ἀποδεῶσαι ἐπάλμησαν, ἀποχρῆμα διέρρηξαν. καὶ τὰ μὲν κατ' ἐκείνους φιλοτιμίαν ἔλαβε τοιαύτην τέλους· τὸ δὲ περὶ τῆς ὀρθοδόξου πίστεως συμφώνως ἅπαντες οἱ ἐπίσκοποι ἐν ὀλίγοις ῥήμασι, διὰ τὸ φιλόπτωχον πλῆθος τῶν λαῶν ἁπλότητα τὸ ὅλον περιλαβόντες, ὡδέ πως ἐγγράφως ἐκτίθενται τὸ τῆς καθολικῆς πίστεως σύμβολον.

ΕΚΘΕΣΙΣ ΤΗΣ ΚΑΘΟΛΙΚΗΣ ΚΑΙ ἀποστολικῆς πίστεως, ἐκτιθείσης ὑπὸ τῶν ἐν Νικαίᾳ πατέρων, ὅτι ταῦτα θεοφιλεστάτου βασιλέως Κωνσταντίνου, ἐν ὑπατείᾳ Παυλίνου καὶ Ἰουλιανοῦ τῶν λαμπρῶν, ἔτους ἀπὸ Ἀλεξάνδρου, χλς'. ἐν μηνὶ δίῳ τῇ πρὸ δεκατριῶν καλανδῶν Ἰουλίου, ἐν Νικαίᾳ μητροπόλει τῆς Βιθυνίας.

ΠΙστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, ἁρατῶν τε πάντων καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γνήσιον ἐκ τοῦ πατρὸς μονογενῆ, τοῦτ' ἔστιν ἐκ τῆς οὐσίας τοῦ πατρός, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ D ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα, παθόντα, ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθεζόμενον ἐκ δεξιᾶς τοῦ πατρός, καὶ πάλιν ἐρχόμενον, κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ ἅγιον αὐτοῦ πνεῦμα. τοὺς δὲ λέγοντας, ἦν ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως, ἢ οὐσίας φάσκοντας εἶναι, ἢ τρεπτὸν, ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τοὺς τοιούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία. οὗτος ἐστὶν ὁ τρόπος. ἐξέθεντο οἱ ἐν Νικαίᾳ ἅγιοι ἡμῶν πατέρες οἱ ὀρθόδοξοι ἐπίσκοποι· πρῶτον μὲν κατὰ Ἀρείου βλασφημοῦντος καὶ λέγοντος κτίσμα τὸν υἱὸν τοῦ θεοῦ, καὶ κατὰ Σαβελλίου τοῦ φονεύοντος καὶ Παύλου τοῦ Σαμοσατέως, καὶ Μανιχαίου, καὶ Οὐαλεντίνου, καὶ Μαρκίωνος, καὶ πάσης ἑτέρας αἱρέσεως, ἥ τις ἐπανέστη τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, οὓς κατέκρινεν ἡ ἐν τῇ Νικαέων πόλει συναγμένη τῶν ἁγίων ὀρθοδόξων σύνοδος, ὧν τὰ ὀνόματα, καὶ τῶν ἐπαρχιῶν αὐτῶν, ἐστὶν ὑποτεταγμένα. ἀναφέρεται τοίνυν ἐπὶ τὸν εὐσεβῆ καὶ πανεύφημον βασιλέα τὰ ὑπὸ τῆς συνόδου κεκελευσμένα, ἤτε κατὰ τῶν θεομάχων ἀσε-

δοξοφανης, καὶ ἡ τῆς ὀρθοδόξου πίστεως ἔκθεσις, ὡς ὡς ἡδέως μὲν ὑπεδέχθησαν ἀσμένως προσεδέξαντο μετὰ πολλῆς ὅσης εὐβασμίας τῆς. τοὺς δὲ τούτης μεμίσηκε, ὡς ἄτε θεῷ ἐναντιωμένους, ἐξορίαν ὑπομεῖναι ψηφίζεται. ἐξ ὧν ὅτε καὶ τῶν μετ' Ἀρείου θεομάχων σὺν αὐτῷ Ἀρείῳ καὶ τοῖς περὶ αὐτὸν συναπωθεῖσθαι ἠνέσχοντο· οἱ δὲ καὶ ἔνδεκα ὄντες τὸν θεοφιλοῦς βασιλέως πρὸ προσώπου, καὶ τὴν συνόδου τῶν θεομάχων τὸ πλῆθος, μὴ ἐξορισθῆναι, ὑπομείναντες ὑπογράψαι εἰς τὸ ὁμοούσιον, χαρᾷ, καὶ προθύμῳ. τούτης τῆς ὑπογραφῆς ἔξαρχος ὁ Νικομηδείας Εὐσέβιος, ὃς καὶ μέχρι τέλους ἀνέκυπτε τῇ ἐφ' ἑκάτερα κεχρημένος γνώμῃ, καθὰ Εὐστάθιός τε ὁ τῆς Ἀντιοχέων, καὶ Εὐσέβιος ὁ Παμφίλου, Ἀθανάσιός τε ὁ μέγας, καὶ πάντες οἱ τὰ τῆς συνόδου συγχαίροντες δηλοῦσιν. τῇ τε πρὸς ἡμᾶς δι' ὑπονοίας τὸν ἄνδρα τοῦ δοκεῖν εἶναι τῆς τῶν ἐναντίων συμμορίας ἡγεμόνα ὑπερμαχοῦντες.

ΑΙ ΤΗΣ ΠΙΣΤΕΩΣ ΤΠΟΓΡΑΦΑΙ τῶν θεομάχων.

Ὁ Οσιος θεομάχος πόλεως Κορδύβης τῆς κατὰ Ῥώμην καὶ Σπανίαν καὶ Ἰταλίαν πᾶσαν, καὶ τῆς ἐν τοῖς λοιποῖς ἔθνεσι, τοῖς ἐπέκεινα κατ' ἐμὲ ὄντων, ἕως ἐπὶ ὠκεανοῦ, ἁγίαις τοῦ θεοῦ ἐκκλησίαις, διὰ τῶν σὺν αὐτῷ πρεσβυτέρων Ῥώμης Βίτωνος καὶ Βικεντίου.

Ἀλέξανδρος Ἀλεξανδρείας σὺν Ἀθανασίῳ τότε διακόνῳ ὄντι τῆς κατ' Αἴγυπτον πᾶσαν καὶ Λιβύην καὶ Πεντάπολιν καὶ τὰ ὅμορα τούτοις ἕως τῶν τῆς Ἰνδίας ἐπαρχιῶν.

Εὐστάθιος Ἀντιοχείας τῆς μεγάλης τῆς κατὰ Συρίαν κοίλην, καὶ Μεσοποταμίαν πᾶσαν, καὶ Κιλικίαν ἑκατέραν.

Ἰωάννης Πέρσης τῆς ἐν Περσίδι πάσῃ, καὶ τῇ μεγάλῃ Ἰνδίᾳ.

Λεόντιος Καισαρείας Καππαδοκίας, τὸ τοῦ ἐκκλησίας θεοῦ κυρίου κάλλωπισμα, τῆς κατ' αὐτὴν Καππαδοκίας, Γαλατίαν, Πόντου Διοσπόντου, Παφλαγονίαν, Πόντου Πολεμωνιακοῦ, Ἀρμενίαν μικρὰν καὶ μεγάλην.

Θεωνᾶς Κυζίκου τῆς κατὰ τὴν Ἀσίαν ἁπάσαν Ἑλλήσποντον Λυδίαν τε καὶ Καρίαν, διὰ τῶν σὺν αὐτὸν θεομάχων Εὐτυχίου Σμύρνης καὶ Μαρίνου Τρωάδος.

Μακάριος Ἱεροσολύμων σὺν Εὐσεβίῳ τῷ Παμφίλου θεομάχῳ Καισαρείας τῆς κατὰ Παλαιστίνην καὶ Ἀραβίαν καὶ Φοινίκην.

Ἀλέξανδρος Θεσσαλονίκης διὰ τῶν σὺν αὐτὸν πλουσίων τῆς κατὰ Μακεδονίαν πρώτης καὶ δευτέρας, σὺν τῇ ἑλλάδι, τοῦ τε Εὐρώπου πᾶσαν, Σκυθίαν ἑκατέραν, καὶ τῆς κατὰ τὸ Ἰλλυρικὸν ἁπάσης, Θεσσαλίαν τε καὶ Ἀχαΐαν.

Νοννίχος Λαοδικείας τῆς κατὰ τὴν Φρυγίαν πρώτην καὶ δευτέραν.

Πρωτογένης ὁ θαυμασιώτατος πόλεως Σαρδικῆς, τῆς ἐν Δακίᾳ, Καλαυρίᾳ, Δαρδανίᾳ καὶ τῆς ὁμόρους πάσης.

fles lata, & orthodoxæ Fidei expositio: quam vt diuinitus oblatam libenter & magna cum reuerentia excepit: hostes autem eius tamquam Deo aduersantes exilio mulctandos censuit. Sex porro ex Arianis Episcopis cum ipso Ario, & qui cũ eo erant, exulare sustinuerunt. Vndecim enim, qui religiosissimi Imperatoris præsentiam, & Synodi Episcoporum multitudinem reueriti sunt, non fuerunt relegati. Simulantes enim, manu quidem, non proposito, in consubstantiale subscripserunt. Simulationis huius Eusebius Nicomediensis princeps fuit, qui & vsque in finem alterutra sententia vsus fuisse ostenditur, vt Eustathius Antiochenus, & Eusebius Pamphili, & magnus Athanasius, & omnes alij qui Synodo subscripserunt, referunt. Propter hanc simulationem virum hunc nostræ sententiæ fuisse arbitrati sunt, qui aduersariorum cœtum generosius propugnarunt.

SVBSCRIPTIONES EPISCOPORVM Fidem approbantium:

CAP. XXVII.

HOsius Episcopus Cordubæ sanctis Dei Ecclesijs, quæ Romæ sunt, & in Italia & Hispania tota, & in reliquis vlterius nationibus vsque ad Oceanum commorantibus, per eos qui cum ipso erant, Romanos Presbyteros Vitonem & Vincentium.

Alexander Alexandriæ cum Athanasio tunc Archidiacono, ecclesijs per totam Aegyptum, Libyam, & Pentapolim, & regiones finitimas, vsque ad Indiæ prouincias.

Eustathius magnæ Antiochiæ Episcopus, ecclesijs in Cœlesyria, & Mesopotamia tota, & Cilicia vtraque.

Ioannes Persa, ecclesijs in tota Persia & magna India.

Leontius Cæsareæ Cappadociæ, Ecclesiæ Domini ornamentum, ecclesijs in eadem Cappadocia, Galatia, Ponto Diosponti, Paphlagonia, Ponto Polemaico, Armenia magna & parua.

Theonas Cyzici, ecclesijs in Asia, & Hellesponto, & Lydia, & Caria, per Episcopos qui sub ipsa erant Eutychium Smyrnæ, & Marinum Troadis.

Macarius Hierosolymorum cum Eusebio Pamphili Episcopo Cæsareæ Palæstinæ, ecclesijs in Palæstina, Arabia & Phœnicia.

Alexander Thessalonicæ Episcopus per eos qui sub ipso censentur, ecclesijs in Macedonia prima & secunda, cum ijs quæ in Græcia & Europa tota, in vtraque Scythia, & omnibus denique in Illyrico, Thessalia & Achaia.

Nunechius Laodiceæ Episcopus, ecclesijs quæ in Phrygia prima & secunda.

Protogenes ille admirabilis, Sardicæ ciuitatis, sanctis Dei ecclesijs in Dacia, Calauria, Dardania, & prouincijs vicinis.

Cæcilianus Carthaginienſis, ſanctis Dei eccleſijs in prouincijs Africæ, Numidiæ, atque Mauritaniæ vtriuſque. A

Piſtus Marcianopolis Epiſcopus, eccleſijs in Myſia, Athenarum, & Gallorum gentibus, & ciuitatibus quæ his vicinæ ſunt.

Alexander Conſtantinopolis tunc ſolum Presbyter, poſtea vero eccleſiæ illius Epiſcopatum ſortitus, cũ Paulo tunc Lectore, atque ipſius notario, eccleſijs omnium Cycladum inſularum.

Hi omnes ſancti atque Apoſtolici viri omnibus ſub cælo ſanctis Dei Eccleſijs, quæ in Nicæna ſancta, magna & generali Synodo decreta ſunt, tranſmittentes, vbique tradiderunt. B

Κικιλιανὸς Καρθαγενήσης τῆς κ' πάσης τῆς ἐπαρχίας, τῆς τε Αφρικῆς, καὶ τῆς Νομιδίας, & Μαυρετανίας ἀμφοτέρας, ἔθνεσί τε ἁγίαις & θεοῦ ἐκκλησίαις.

Πίστις Μαρκιανουπόλεως τῆς κ' τῶν Μυσίων καὶ τῶν Αθηνῶν καὶ Γαλλῶν ἐθνῶν, & τῆς πλησιοχώροις τούτων πόλεσιν.

Αλέξανδρος Κωνσταντινουπόλεως τότε πρεσβύτερος ἐπὶ ὢν, εἰς ὕστερον δὲ καὶ τῆς οἰκουμενικῆς ἱερατείας τῆς αὐτόθι ἐκκλησίας. λαχὼν, σὺν Παύλῳ ἐπὶ τότε ἀναγνώστῃ ὄντι καὶ νοτερίῳ αὐτοῦ, τῆς ἐν τῇσι νήσοις πάσης κυκλάδων. Οὗτοι πάντες οἱ ἅγιοι & θεοφιλεῖς καὶ αὐθεντικοὶ πάσης τῆς ὑπὸ τὸν οὐρανὸν ἁγίας τοῦ θεοῦ ἐκκλησίας τὰ ἐν τῇ Νικαέων ἁγίᾳ μεγάλῃ & οἰκουμενικῇ συνόδῳ κεκελευσμένα διαπρεπῶς μυσταγωγοῦντες πανταχοῦ γῆς παρέδωκαν.

QVOMODO IMPERATOR EX SOLIO surgens Deo gratias egeris.

ΟΠΟΥ Ο ΒΑΣΙΛΕΥΣ ΑΝΑΣΤΑΣ ἐκ τοῦ θρόνου εὐχαριστηλίας φωνὰς ἀναπέμπει τῷ θεῷ.

CAP. XXVIII.

IMperator autem Conſtantinus poſt expoſitionem rectæ atque Apoſtolicæ Fidei, à Spiritu ſancto per trecentos ſanctos Patres quaſi ore vno promulgatæ, & ab omnibus comprobatæ, qui ad ſanctam illam Fidei diſceptationem concurrerant, expanſis manibus, & oculis in cælum ad Deum ſublatis, ipſum Dominum omniũ noſtrum ſaluatorem & benefactorem claris verbis laudauit, quòd deſideratam Epiſcoporum concordiam, & eorumdem circa rectam & ſalutarem fidem conſenſum largitus ſit. Tanta ſcilicet cura optimus ille, ac Deo carus Imperator in Eccleſias Dei, & pacificam Paſtorum concordiam incubuit. Non abſurdum autem exiſtimo huic commentario inſerere, quæ pulchre diſſeruit Euſebius Pamphili de vita Conſtantini Deo amabilis Imperatoris, de geſtis inquam in Synodo verba facere incipiens. ſunt autem hæc: Cum igitur multa eſſent ex vtraque parte propoſita, magnaq. controuerſia in ipſo diſputationis ingreſſu à quibuſdam concitata; Imperator ille celeberrimus omnes benigne audiebat, intentiſſimo ſtudio vtriuſque partis propoſitiones excipiebat: interdum etiam ferens opem alterutri diſceptantium parti, eos magna cum contentione digladiantes paulatim reconciliabat, cum ſingulis comiter & benigne ſermonem conferebat Græce. nam ne huius quidem linguæ ignarus erat. Suauis erat & blandus, dum alijs perſuadere, alijs ſermone pudorem exprimere, alios qui differte dixiſſent collaudare, omnes denique ad concordiam reducere contendebat: vſque eo donec tandem eos tum conſpirantes animis, tum opinionibus conſentientes redderet. Vt pium Dominicæ gloriæ ſtudium principatum vno conſenſu obtineret, & præualeret Fides ſaluaris vere à Spiritu ſancto per omnes prædictos ſanctos Patres noſtros promulgata. Ibidem etiam lege ſanxit, vt apud omnes vnum tempus conſtaret pro ſalutaris Paſchatis feſtiuitate: tum etiam vt per

Lib. 3. cap. 12.

Ὁ δὲ βασιλεὺς Κωνσταντῖνος ὅλῃ τῇ ἐκθέσει τῆ ὀρθῆς & ἀποστολικῆς πίστεως, τῆς ἐκ πνεύματος ἁγίου διὰ τῶν τριακοσίων ἁγίων ἡμῶν πατέρων ἐκφωνηθείσης, ὥσπερ δι' ἑνὸς στόματος, καὶ κυρωθείσης φωνὰς πάντων τῶν συνδραμόντων εἰς τὸν ἅγιον ἐκεῖνον τῆς πίστεως ἀγῶνα, & τὰς χεῖρας ἁπλώσας, & τὸ ὄμμα πρὸς τὸν οὐρανὸν πρὸς τὸν θεὸν, ὑφήνους ἤρατο τὸν τῶν πάντων ἡμῶν σωτῆρα, καὶ διερρήδην ἀπεῖπε, ὅτι τῷ πεφυκότι αὐτῷ τῶν ἀποστόλων ὁμοίως, καὶ τῷ πρὸς τῆς ὀρθῆς & σωτηρίου πίστεως αὐτὸν ὁμοφωνίαν, αὐτῷ ἐπευφήμησε. πάντες δὲ ὁ πάντα ἄριστος ἐκεῖνος καὶ θεοφιλὴς βασιλεὺς πρὸς τὸν τῶν τοῦ θεοῦ ἐκκλησιῶν φρονήματα & τὸν τῶν τετιμένων εἰρηνικωτάτην ὁμόνοιαν. ἐκ ἄπαντος δὴ ἠρέμα καὶ τὰ Εὐσεβίου τοῦ Παμφίλου, ἅπερ, περὶ τούτων τῶν ἐν τῇ συνόδῳ πραγματευθέντων λέγω, πεπαιδαγμένον λόγον δεχόμενος καλῶς διελάβετο ἐν τῷ τρίτῳ αὐτοῦ βιβλίῳ τῷ εἰς τὸν βίον Κωνσταντίνου τοῦ θεοφιλοῦς βασιλέως, ἐπιπλέξας τῇδε τῇ συγγραφῇ· ἔστι δὲ τῶνδε· πολλῶν δὴ τῶν ὑφ' ἑκατέρου τάγματος προτεινομένων, πολλῆς τε ἀμφιβολίας τὰ πρῶτα ἐξ αὐτῶν γινομένης, ἐπεκρόα τῶν πάντων ὁ βασιλεὺς ὁ πανσόφημος, σχολῇ τε & ὑπομονητικῶς τοῖς προτείνουσι ἑκατέρων τῶν μερῶν ὑπεδέχετο· ἐν μέρει τε ἀντιλαμβανόμενος τῶν παρ' ἑκατέρου τάγματος λεγομένων, ἠρέμα τε σπεύδων τοὺς φιλονείκως ἐσχισμένους, πρᾴως τε μεθύμενος τοὺς πρὸς ἕκαστον ὁμιλίας, ἐλλιμίζων τε τῇ φωνῇ, ἐπειδὴ μηδὲ τούτοις ἀμαθῶς εἶχε, γλυκερός τις ἦν καὶ ἡδύς, τοὺς μὲν συμπείθων, τοὺς δὲ καταδυσωπῶν τῷ λόγῳ, τοὺς δὲ εὖ λέγοντας ἐπαινῶν, πάντας τε εἰς ὁμόνοιαν ἐλαύνων, ἕως ὅτε ὁμογνώμονας τῇ ὁμοδόξῳ ἐπ' αὐτοῖς κατέστησε· εἰς ὁμοφρονοῦντας μὲν ἐπὶ πᾶσι τοῖς κεφαλαίοις τῆς εὐσεβοῦς ὁμολογίας, κεφανθῆναί τε τὸν ἀληθῶς ἐκ πνεύματος ἁγίου θεοδίδακτον τῶν πάντων ἁγίων ἡμῶν πατέρων ἐκφωνηθέντα σωτήριον πίστιν. ἐν τούτῳ δὲ καὶ τῆς σωτηρίου ἑορτῆς τὸ πάχα

ἔνα

ἵνα πᾶσι ἁμολογηθῆναι καιρὸν ἐνομοθέτησεν. τότε δὴ καὶ ἐγγράφως διὰ ὑποσημειώσεως ἑκάστου τὰ κοινῇ δεδογμένα κυρωθῆναι ᾠήσατο· καὶ περὶ τῶν καθ' ἕκαστον ἐκκλησιαστικῶν διατυπώσεων καὶ κανόνων ἐγγράφως ἐκθεῖναι τοὺς ἐπισκόπους παρεγγρᾷ.

A per expreſſam ſingulorũ ſubſcriptionem, quæ in communi decreta fuerant firmarentur. Denique Epiſcopos vt de Eccleſiaſticis conſtitutionibus & canonibus ſcriptum ederent hortatus eſt.

ΠΕΡΙ ΑΚΕΣΙΟΥ ΕΠΙΣΚΟΠΟΥ τῶν Ναυατιανῶν ἢ τῶν σὺν αὐτῷ.

DE ACESIO NOVATIANORVM Epiſcopo, & qui cum illo erant.

ΚΕΦ. ΛΧΙΧ.

CAP. XXIX.

Κινεῖ δὲ ἡμᾶς ἡ τοῦ Βασιλέως πίστις καὶ ἑτέρου πράγματος ἐπιμνησθῆναι· ὃς τῷ αὐτῷ ἢ σπουδαίου τῆς ἐκκλησιαστικῆς εἰρήνης ἐπεμέλετο, ὡς μηδὲ τὰ ἐλάχιστα αὐτὸν ὑπερβαλέσθαι. καὶ Ακέσιον γὰρ τὸν τῶν Ναυατιανῶν θρησκείας ἐπίσκοπον καὶ τοὺς σὺν αὐτῷ ἐκκλῆσαι εἰς τὴν σύνοδον, ὡς καὶ αὐτοὺς τὸ ὁμούσιον, ἢ τὴν τριάδα δοξάζοντας. μεθ' οὗ τὸ ἐκτεθῆναι καὶ ὑπογραφῆναι ἅπαντα τῆς συνόδου ἢ τὸν Βασιλέως τὸν ὅρον τῆς πίστεως, ἠρώτα τὸν Ακέσιον Κωνσταντῖνος ὁ Βασιλεὺς, εἰ ἢ αὐτὸς τῇ πίστει συντίθεται καὶ τῷ ὁρισμῷ τῆς περὶ τοῦ Πάσχα ἑορτῆς· ὁ δὲ Ακέσιος πρὸς αὐτὸν, οὐδὲν καινὸν, ἔφη, ὦ Βασιλεῦ, ἡ σύνοδος ὥρισεν· οὕτω γὰρ ἄνωθεν ἅπαντες ἐκ τῶν ἀποστολικῶν θρόνων παρειλήφαμεν καὶ τὸν ὅρον τῆς πίστεως, καὶ τὸν χρόνον τῆς τοῦ Πάσχα ἑορτῆς. καὶ ὁ Βασιλεὺς πρὸς αὐτὸν, τί οὖν τὴν κοινωνίας ἡμῶν χωρίζῃ; ὁ δὲ Ακέσιος τὰ ἐπὶ Δεκίου καὶ τὸν διωγμὸν γενόμενα περὶ τῶν ἐν τῷ μαρτυρίῳ μὴ δυνηθέντων ἀγωνίσασθαι, ἀλλὰ ἀρνησαμένων, διηγεῖτο, καὶ ἀκρίβειαν αὐτῶν καινός περιεβάλετο, λέγων, ὡς οὐκ ἂν χρὴ τοὺς μὴ τὸ βάπτισμα ἡμαρτηκότας δέχεσθαι μετανοοῦντας, ἢ τῆς κοινωνίας τοῦ μυστηρίου τοῦ λοιποῦ ἀξιοῦσθαι. ταῦτα εἰπόντος τοῦ Ακεσίου ἔφη πρὸς αὐτὸν ὁ Βασιλεὺς, ἧς ἄρα Ακέσιε κλίμακα μόνος, καὶ ἀνάβηθι εἰς τὸν οὐρανόν. μετὰ ταῦτα πάντες οἱ ἐπίσκοποι διατυπώσεις ἐκκλησιαστικὰς διαφόρους ἐπέθηκαν.

MOuet autem nos Imperatoris fides, vt & aliud quiddam commemoremus, qui tanto ſtudio & prudentia in Eccleſiaſticam pacem incumbebat, vt ne minima quidem negligeret. Etenim Aceſium ſectæ Nouatianorum Epiſcopũ, & eius ſocios in Synodum vocauit, haud aliter quàm ipſos qui conſubſtantiale & Trinitatem celebrabant. Ac poſtquam deciſio de Fide, cum in commentarios relata, tum ſubſcriptionibus confirmata à Synodo & Imperatore erat, Imperator Conſtantinus ſciſcitabatur ab Aceſio, vtrũ ipſe eidem fidei, & decreto quoque de feſti Paſchatis obſeruatione conſtituto aſſentiretur. Tũ ille: Nihil noui, inquit, ò Imperator, Concilium decreuit: nam antiquitus ab Apoſtolorum ſedibus omnes eamdem Fidei deciſionem, & idem tempus feſti Paſchatis accepimus. Tum Imperator: Cur igitur te à communione noſtra ſegregaſti? Ille res regnante Decio geſtas, & quæ perſecutione ingruente acciderant, & de ijs qui martyrij certamen decertare non poterant, ſed Chriſtum abnegabant narrauit, exquiſitamq. ſeueri cuiuſdam canonis obſeruationem in medium adduxit: Quòd non oporteat eos qui poſt baptiſmum peccarunt, quamuis pœnitentes admittere, nec myſteriorum communione dignari. Quæ cum dixiſſet Aceſius, Imperator ſic illum denuo affatus eſt: Erigito tibi ſcalam Aceſi, & ad cælum ſolus aſcendito. Poſt hæc omnes Epiſcopi varias Eccleſiaſticas conſtitutiones edunt.

Beſ. lib. 1. c. 7. & Sozom. lib. 1. c. 22.

Concil. Eliberitan. can. 1.

ΠΕΡΙ ΤΩΝ ΕΚΚΛΗΣΙΑΣΤΙΚΩΝ Διατυπώσεων λόγος διδασκαλικός.

DE DIATYPOSIBVS ECCLESIAſticis ſermo dogmaticus.

ΚΕΦ. ΛΧ.

CAP. XXX.

ΟΜιλήσωμεν τῷ Φωτὶ, ὅ ἐστιν ὁ Χριστὸς, ὡς πλησίον αὐτὸ ἐσῶτες, ὡς ὁρῶντες αὐτὸν, οὕτως πολιτευσώμεθα πρὸς εὐχὰς ἀναζεύσεις· εὐχαὶ γὰρ ἁγιάζουσιν, ἐὰν λόγῳ θείῳ προσευχώμεθα· λόγος δὲ θεῖος πάρεστιν, ἔνθα καρδία καὶ πολιτεία καθαρὰ ἐν ταπεινοφροσύνῃ φυλάττεται. ἐκαμνεν ὁ Ισραὴλ τὰς θυσίας ἀπαρτίζων· ἐκραζον οἱ προφῆται πρὸς τὸν θεὸν, ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου· ἐκεῖνοι ἔκραζον, καὶ ἡμεῖς εἰλάβομεν· ἄλλοι κεκοπιάκασι, καθὼς εἶπεν ὁ κύριος, καὶ ἡμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθαμεν. ἦλθε γὰρ πρὸς ἡμᾶς αὐτὸς ὁ κύριος λέγων, ἐγώ εἰμι τὸ φῶς, ἐγώ εἰμι ἡ ἀλήθεια. ἀκαμάτως εἰλάβομεν τὴν χάριν, ἀλλὰ διὰ καμάτου δεῖ ἡμᾶς φυλάξαι τὴν χάριν.

VErſemur cum luce, quæ eſt Chriſtus, tamquam ipſi propinqui exiſtentes, & ipſum aſpicientes. Sic in ſanctificantibus precationibus exerceamur. Preces enim ſanctificant, ſi diuinum Verbum adoremus. Verbum autem diuinum adeſt, vbi cor & pura vitæ inſtitutio in humilitate conſeruatur. Laborabat Iſrael ſacrificia perficiens: clamabant Prophetæ ad Deum: Emitte lucem tuam, & veritatem tuam. Illi clamabant, & nos accepimus. Alij laborauerunt, ſicut Dominus dixit, & nos in laborem ipſorum introiuimus. Venit enim ad nos Dominus, dicens: Ego ſum lux, ego ſum veritas. ſine labore accepimus gratiam, ſed cum labore oportet nos gratiam conſeruare.

Pſalm. 42.

Ioann. 4.

Ioan. 8. & 14.

ΠΕΡΙ

DE HIS QVI DICVNT NON oportere Chriſtianos laborare.

Quoniam aliqui nolentes laborare, ſed curioſi eſſe, male interpretantur ſacras Domini voces, dicentis: Ne ſitis ſolliciti animæ veſtræ quid manducetis: perinde ac ſi verbis ipſis adhærentes, nõ oporteret Chriſtianos terram colere & laborare: demonſtrandum eſt non ſic dixiſſe Dominum. Poſſumus enim laborare, & ſecuri eſſe, ſcientes & credentes, quòd operum noſtrorum incrementum & fructus ipſe Dominus dat, qui dixit: Sic eſt regnum Dei, quemadmodum ſi homo iaciat ſementem in terram, & dormiat, & ſurgat nocte & die, & ſemen germinat, & aſſurgit, & non nouit ipſe.

Matth. 6. e

Marc. 4. d

DE CLERICIS SACRI ORDINIS.

Clerici ſacri ordinis cæleſtium typi & imagines eſſe debent. Epiſcopus quidem debet obtinere locum Domini tamquam caput poſt illum Eccleſiæ, quam recepit: Presbyter tenere debet ſedem & locum Seraphicum: Diaconus autem Cherubicum: miniſter vero his miniſtrare debet.

QVOD NON OPORTET LAICOS in ſuggeſtum aſcendere.

Non licet laicos in ſuggeſtum aſcendere, præter eos qui legere aut canere ex libris debent.

DE SANCTO BAPTISMATE.

Baptiſma noſtrum non oculis corporis conſiderandum eſt, ſed mentis. Aquam vides, conſidera virtutem Dei in aquis abſconditam. In ſancto enim Spiritu & igne baptizari nos docet Euangelium. In fide enim baptizantis, & fide baptizati per ſacram inuocationem plenas ſanctificatione Spiritus & ignis diuini aquas conſidera. Ipſe enim, inquit, baptizabit vos Spiritu ſancto & igne. Deſcendit itaque qui baptizatur reus peccatorum, & obnoxius ſeruituti corruptionis: & aſcendit liberatus ab hac ſeruitute & peccato, factus filius Dei, & heres gratia ipſius, coheres autem Chriſti, indutus ipſum Chriſtum, ſicut ſcriptum eſt: Quicumque in Chriſtum baptizati eſtis, Chriſtum induiſtis.

Matth. 3.

Galat. 3. d

DE DIVINA MENSA ET DE EO quod in ipſa eſt myſterio corporis & ſanguinis Chriſti.

Iterum etiam hic in diuina menſa ne humiliter intenti ſimus ad propoſitum panem & poculum: ſed attollentes mentem, fide intelligamus ſitum in ſacra illa menſa agnum illum Dei tollentem peccatum mundi, incruente à ſacerdotibus immolatum: & pretioſum ipſius corpus & ſangui-

ΠΕΡΙ ΤΩΝ ΑΕΓΟΝΤΩΝ ΜΗ ΔΕΙΝ χριστιανὸς ἐργάζεσθαι.

Ἐπίπρ τινὲς σὺκ ἐργάζεσθαι βυλόμενοι, ἀλλὰ περιεργάζεσθαι, ἐκλαμβάνουσι κακῶς τὰς τ κυρίυ ἱερὰς φωνάς, εἰπόντος, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, ὡς ἂ χρεΐαν λέγοντες, ἀκολουθοῦντες τῇ φωνῇ τύτῃ ἐργάζεσθαι εἰς τὴν γῆν χριστιανύς· διὸ δεικτέον ἡμῖν μὴ οὕτως εἰρῆκέναι τὸν κύριον. ἐγχωρεῖ γὰρ ἐργάζεσθαι καὶ μὴ μεριμνᾶν, εἰδότας ἡμᾶς καὶ πεπεισμένους, ὅτι τῶν ἔργων ἡμῶν τὴν αὔξησιν, καὶ τοὺς καρποὺς, αὐτὸς ὁ κύριος δίδωσιν, εἰπών, ὕτως ἐστὶν ἡ βασιλεία τ θεῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνει καὶ μηκύνηται, ὡς σὺκ οἶδεν αὐτός.

ΠΕΡΙ ΤΩΝ ΙΕΡΟΥΜΕΝΩΝ.

Τοὺς ἱερεμίνους εἰς τύπον καὶ εἰκόνα χρὴ εἶναι τῶν ἐπουρανίων· καὶ τὸν μὲν ἐπίσκοπον ἐπέχειν τὸν τόπον τ κυρίυ, ὡς κεφαλὴν μετ' αὐτὸν ὄντα τῆς ἐκκλησίας, ἧς περίληφε· τὸν δ πρεσβύτερον, τὸν σεραφικὸν ἐπέχειν θρόνον· τὸν δ διάκονον τὸν χερουβικόν· τὸν ὑπηρέτην εἰς διακονίαν τύτων εἶναι πεποίηκε.

ΠΕΡΙ ΤΟΥ ΜΗ ΔΕΙΝ ΛΑΙΚΟΥΣ αἰνέσαι ἐν τῷ ἄμβωνι.

Περὶ τ μὴ δεῖν λαϊκοὺς αἰνέσαι ἐν τῷ ἄμβωνι, πλὴν τ τεταγμένων ἀναγινώσκειν, ἢ ψάλλειν ἐν ταῖς διφθέραις.

ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΒΑΠΤΙΣΜΑΤΟΣ.

Τὸ βάπτισμα ἡμῶν ὐ τοῖς αἰσθητοῖς ὀφθαλμοῖς καταντητέον, ἀλλὰ τοῖς νοεροῖς· ὕδωρ ὁρᾷς, νόησον τὸν ἐν τοῖς ὕδασι κρυπτόμενον τ θεῦ δύναμιν· ἐν γὰρ πνεύματι ἁγίῳ καὶ πυρὶ βαπτίζεσθαι ἡμᾶς οἱ ἱεροὶ διδάσκουσι λόγοι· ἐν γὰρ πίστει τὸ βαπτίζοντος, καὶ ἐν πίστει τὸ βαπτιζομένυ διὰ τῆς ἱερᾶς ἐπικλήσεως, πλήρη τ ἁγιασμὸν τὸ πνεύματος καὶ τὸ θείυ πυρὸς νόει τὰ ὕδατα. αὐτὸς γὰρ φησι βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. κατέχεται μὲν σὼ ὁ βαπτιζόμενος ὑπὸ θανάτυ ἁμαρτημάτων, καὶ τῇ τῆς φθορᾶς δουλείᾳ ἐνεχόμενος· αὐέρχεται δὲ ἐλευθερωθεὶς τῆς τοιαύτης δουλείας, καὶ τ ἁμαρτίας υἱὸς τ θεῦ, καὶ κληρονόμος χάριτι αὐτὸ μονογενύς, συγκληρονόμος τ Χριστ, αὐτὸν ἐνδυσάμενος τ Χριστὸν, καθὼς γὰρ ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

ΠΕΡΙ ΤΗΣ ΘΕΙΑΣ ΤΡΑΠΕΖΗΣ ΚΑΙ τ ἐπ' αὐτῇ μυστηρίυ τ σώματος καὶ τ αἵματος τ Χριστ.

Ἐπὶ τῆς θείας τραπέζης πάλιν κἀνταῦθα μὴ τῷ προκειμένῳ ἄρτῳ, καὶ τῷ ποτηρίῳ ταπεινῶς προσέχωμεν· ἀλλ' ὑψώσαντες ἡμῶν τὸν νῦν, πίστει νοήσωμεν κεῖσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τ ἀμνὸν τ θεῦ, τὸν αἴροντα τὰς ἁμαρτίας τ κόσμυ, ἀθύτως ὑπὸ τῶν ἱερέων θυόμενον· καὶ τὸ τίμιον αὐτ σῶμα καὶ αἷμα

σῶμα ἀληθῶς λαμβάνοντες ἡμᾶς, πιστεύειν τοῦτο εἶναι τὸ τῆς ἡμετέρας ἀναστάσεως σύμβολον. Διὸ καὶ ὀλίγον λαμβάνομεν, ἀλλ' ἐλίγον, ἵνα γνῶμεν, ὅτι οὐκ εἰς πλησμονὴν, ἀλλ' εἰς ἁγιασμόν.

A guinem vere sumentes, credere hæc esse nostræ resurrectionis symbola. Propter hoc enim neque multum accipimus, sed parum, vt sciamus quòd non satietati, sed sanctimoniæ sumimus:

ΠΕΡΙ ΤΗΣ ΕΚ ΝΕΚΡΩΝ ΑΝΑΣΤΑΣΕΩΣ.

Οὐχ ἁπλῶς ὁ κύριος τὸν ἑαυτοῦ σάρκα ὑπὲρ ἡμῶν παρέδωκεν εἰς πάθος καὶ θάνατον· ἀλλ' ἵνα τὴν ἡμετέραν σωτηρίαν πραγματεύσηται, καίπερ ἐλεύθερος ὢν ἀπὸ θανάτου, καθὼς ἀνωτέρω ὁ λόγος ἀπέδειξε. βοᾷ ὁ προφήτης ὡς ἐκ προσώπου αὐτοῦ, προαναφωνῶν τὸ μέλλον τῆς κατ' σάρκα αὐτοῦ οἰκονομίας μυστήριον· ἐλεύθερος, φησὶν, ὡσεὶ ἄνθρωπος ἀβοήθητος, ἐν νεκροῖς ἐλεύθερος. τίς δὲ ἐλεύθερος θανάτου, εἰ μὴ θεός; ἀλλὰ κατὰ τὰς προαναδειχθείσας ἀνακεφαλαιώσεις διὰ φιλανθρωπίαν, γέγονεν ὡσεὶ ἄνθρωπος ἀβοήθητος, ταπεινώσας τὸν ἑαυτοῦ σάρκα μέχρι θανάτου, θανάτου δὲ σταυροῦ, ἣ καὶ ἐγηγέρθαι κηρύττεται, ἵνα ἡμᾶς ἀπαθανατίσας, περιποιήσῃ ἡμῖν τὴν ἀπεγνωσμένοις δι' αὐτῆς τῆς ἡμετέρας ἀπαρχῆς τὴν τῆς ἀναστάσεως ἡμῶν ἐλπίδα· ὅπως μηκέτι ὦμεν δοῦλοι τῷ αἰωνίῳ θανάτῳ, ἀλλ' ἐλεύθεροι, καθάπερ ἡ ἀπαρχὴ ἡμῶν Χριστὸς, καθὼς φησὶν ὁ μακάριος ἀπόστολος Παῦλος, ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ὃν καὶ σωτῆρα αὐτὸν δὴ πιστὸν τὸ κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν θεοῦ καὶ πατρὸς ἡμῶν μονογενῆ ἀπεκδέχεσθαι ἡμᾶς ἐξ οὐρανῶν, ἀναστήσοντα τὰ ἡμῶν ἐκ τῶν τάφων τὰ σώματα, ἀθανατίσοντα· λέγων ἡμῶν τὸ θνητὸν μέλος, φησὶν, ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστὸν, ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. οὕτω γὰρ δεῖ τὸ σῶμα ἡμῶν δοξασθῆναι, ὡς τὸ τοῦ δεσπότου, ἀπηλλαγμένον πάσης κακίας, καὶ πάντων τῶν νῦν παθῶν ἐλεύθερον, καὶ θανάτου καὶ ἁμαρτίας, ἅγιον, ἵνα ἐν καινότητι ζωῆς σὺν αὐτῷ περιπατῶμεν ἀθανατίσαντος ἡμᾶς τοῦ Χριστοῦ. ἐν πίστει γὰρ τῇ ἐλπίδι καὶ τὸ ἅγιον εἰλήφαμεν βάπτισμα, καὶ τὸν σωτήριον τῶν ἁγίων αὐτοῦ μελῶν μετουσίαν ἀπεδεχόμεθα. ταῦτα τὰ καθολικῆς ἐκκλησίας τὰ δόγματα.

Non simpliciter Dominus suam ipsius carnem pro nobis passioni & morti tradidit, sed vt nostram salutem procuraret, cum liber esset à morte, vt sermo superius demonstrauit. Clamat Propheta quasi ex persona ipsius, prædicens futurum eius secundum carnem œconomiæ mysterium: Factus sum, inquit, quasi homo sine adiutorio, inter mortuos liber. Quis autem liber à morte, nisi Deus? sed iuxta prius ostensas demonstrationes incarnatus propter hominum dilectionem, factus quasi homo sine adiutorio, humilians suam ipsius carnem vsque ad mortem, mortem autem crucis, quæ & resurrexisse prædicatur, vt postquam nos immortales fecerit per primitias nostras, resurrectionis spem nobis etiam desperatis suppediteret, vt non amplius obnoxij simus æternæ morti, sed liberi, quemadmodum & primitiæ nostræ Christus, vt inquit beatus Apostolus Paulus: Primitiæ Christus, deinde hi qui sunt Christi in aduentu ipsius. Et ipsum saluatorem hunc Dominum nostrum IESVM Christum, Dei & Patris filium vnigenitum expectare nos in cælis, cum nostra corpora ex sepulchris excitauerit, restatur dicens: Conuersatio nostra in cælis est, vnde & saluatorem expectamus Dominum nostrum IESVM Christum, qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ. Sic enim oportet corpus nostrum clarificari, sicut & corpus Domini: vt malitiam & eas quæ nunc sunt passiones susciperе nequeat, liberum à morte & peccato, sanctum, vt in nouitate vitæ cum ipso possimus ambulare in cælesti lumine, semper cum ipso Christo regnantes. In hac enim spe sanctum baptisma percepimus, & salutarem sanctorum eius membrorum participationem susceпimus. Hæc Ecclesiæ Catholicæ dogmata sunt.

B *Psalm.87.*

Philip.3.

C *1.Cor.15.*

Philip.3.

D

ΟΤΙ ΜΙΑ Η ΕΚΚΛΗΣΙΑ ΤΟΥ ΘΕΟΥ.

Μία ἡ ἐκκλησία ἐν οὐρανοῖς, ἡ αὐτὴ καὶ ἐπὶ γῆς. ἐν ταύτῃ τὸ πνεῦμα τὸ ἅγιον ἐπαναπαύεται. αἱ ἔξω πάσης οὔσαι αἱρέσεις, ἃς ἔχουσιν οἱ ἄνθρωποι, οὐκ εἰσὶ διδασκαλίαι τοῦ σωτῆρος ἡμῶν, οὐδὲ τῶν ἀποστόλων· ἀλλὰ τοῦ σατανᾶ, καὶ τοῦ πατρὸς αὐτῶν τοῦ διαβόλου. τὰ γὰρ ἐκείνων καὶ ἀλλήλων ἑκάστη ἀναλίσκουσι, ἵνα ἀφέλωνται τῶν ἀνθρώπων τὸν ὄντως ζωήν.

QVOD VNA EST ECCLESIA DEI.

Vna est Ecclesia in cælo, eadem & in terra, & in hac requieuit Spiritus sanctus. Hæreses autem quæ extra hanc sunt, quas habent homines, non sunt doctrinæ Saluatoris nostri, neque Apostolorum, sed satanæ & patris eorum diaboli. Quæ autem sunt hæreses Iudæorum & Græcorum, alio docent modo, vt veram vitam hominibus auferant.

E

ΠΕΡΙ ΤΗΣ ΤΟΥ ΘΕΟΥ ΠΡΟΓΝΩΣΕΩΣ καὶ τοῦ κόσμου.

Μικρότερος ὁ κόσμος ἐγένετο διὰ τὴν προγνωσιν· προέγνω γὰρ ὁ θεὸς, ὅτι ἁμαρτήσει ὁ ἄνθρωπος· διὰ τοῦτο καινοὺς οὐρανοὺς καὶ καινὴν γῆν προσδοκῶμεν,

DE PROVIDENTIA DEI, & de mundo.

Minor mundus per prouidentiam factus est. præuidit enim Deus peccaturum esse hominem. Idcirco nouos cælos & nouam terram speramus,

mus, iuxta sacras litteras, apparente nobis præsentia & regno magni Dei & saluatoris nostri
Dani. 7. d IESV Christi. & tunc (vt ait Daniel) percipient sancti regnum Altissimi, & erit terra pura, sancta terra viuentium & non mortuorum. quam oculis fidei prævidens Dauid clamat: Credo videre
Psal 26. bona Domini in terra viuentium, terra mansuetorum & humilium. Beati, inquit, mites, quo-
Matth. 5. niam ipsi possidebunt terram. Et Propheta, Et
Esai. 26. calcabunt ipsam, ait, pedes mansuetorum & humilium. Has ex elaboratis à sanctis nostris Patribus constitutionibus Ecclesiasticis, paucas ex multis hoc commentario descripsimus. Ediderunt autem & Ecclesiasticos canones viginti in Nicæna Synodo: quos ipsos necessarium existimaui huic scripto inserere.

A μεν, καὶ τὰ ἱερὰ γράμματα, φαινομένης ἡμῖν τῆς ἐπιφανείας καὶ βασιλείας τοῦ μεγάλου θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἀπολαμβάνοντα τὸν, καθάπερ φησὶ Δανιὴλ, τὴν βασιλείαν ἅγιοι ὑψίστου, καὶ ἔσται ἡ γῆ καθαρὰ, ἁγία γῆ ζώντων, καὶ οὐ νεκρῶν· ὧν προφητικῶς Δαυὶδ τῷ τῆς πίστεως ὀφθαλμῷ, βλέπω φησὶ τὰ ἀγαθὰ κυρίου ἐν γῇ ζώντων, γῆν πραέων καὶ ταπεινῶν. μακάριοι γὰρ, φησὶν, οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. καὶ ὁ προφήτης· καὶ πατήσουσιν αὐτὴν, φησὶ, πόδες πραέων καὶ ταπεινῶν. τούτων ἐκ τῶν αὐτοδιδαχθέντων, τοῖς ἁγίοις ἡμῶν πατράσιν ἐκκλησιαστικῶν διατυπώσεων, μικρὰ ἐκ πολλῶν, τῇδε τῇ συγγραφῇ συνεταξάμεν. ἐξέθεντο δὲ καὶ ἐκκλησιαστικοὺς κανόνας ἐπὶ τῆς ἐν Νικαίᾳ συνόδου, οὓς καὶ αὐτοὺς ἀναγκαῖον φήθην ἐνταῦθα τῷ γράμματι.

CANONES ECCLESIASTICI
sanctæ magnaq. Synodi Nicænæ.
Definita sunt hæc quæ subiiciuntur.

ΟΡΟΙ ΕΚΚΛΗΣΙΑΣΤΙΚΟΙ ΣΥΝΑΧΘΕΙΣΗΣ ΤΗΣ ἁγίας καὶ μεγάλης συνόδου ἐν Νικαίᾳ. ὡρίσθη τὰ ὑποτασσόμενα.

CAP. XXXII.

De eunuchis qui seipsos castrauerunt.

Περὶ εὐνούχων ἀποκοψάντων ἑαυτούς.

I. SI quis in ægritudine à medicis excisus sit, vel à barbaris exsectus, ille permaneat in clero. Si quis autem sanus seipsum exsecuerit, hunc amplius in clero non haberi conuenit: & deinceps neminem talem oportet promoueri. Sicut autem manifestum est, illud dictum esse de ijs qui eam rem consulto instituerunt, & ausi sunt seipsos excindere: ita si qui vel à barbaris, vel à dominis suis eunuchi facti sint, & inueniantur alioqui digni, eos in clerum recipit canon.

C ΕΙ τις ἐν νόσῳ ὑπὸ ἰατροῦ ἐχειρουργήθη, ἢ ὑπὸ βαρβάρων ἐξετμήθη, οὗτος μενέτω ἐν τῷ κλήρῳ· εἰ δέ τις ὑγιαίνων ἑαυτὸν ἐξέτεμε, πρέπει καὶ ἐν τῷ κλήρῳ ἐξεταζόμενον πεπαῦσθαι τοιούτου, καὶ ἐν τοῦ λοιποῦ μηδένα τῶν τοιούτων χρὴ "προσποιεῖσθαι. ὥσπερ δὲ πρόδηλον, ὅτι περὶ τῶν ἑαυτοὺς τοιούτων τὸ πρᾶγμα, καὶ τολμώντων ἑαυτοὺς ἐκτέμνειν εἴρηται· οὕτως εἴ τινες ὑπὸ βαρβάρων ἢ δεσποτῶν ἐνευχίσθησαν, εὑρίσκοντο δὲ ἄλλως ἄξιοι, τύπους εἰς κλῆρον προσίεται ὁ κανών. "ἐπιποθῇ.

D

De his qui ab ethnicis venientes ordinantur.

II. Quoniam multa vel pro necessitate, vel alioqui cogentibus hominibus contra canonem Ecclesiasticum facta sunt, ita vt homines ex vita Gentili nuper accedentes ad Fidem, & exiguo tempore eruditi, statim ad spirituale lauacrum ducantur, & simul atque baptizati fuerint, ad Episcopi, vel Presbyteri dignitatem promoueantur: recte igitur visum est, de cetero nihil tale debere fieri. Nam & tempore opus habet catechumenus, & post baptismum longiori probatione indiget. Euidens namque Apostolicum præ-
1. Tim. 3. ceptum est, dicens: Non neophytum, ne forte inflatus in iudicium incidat, & laqueum diaboli. Si vero procedente tempore, animi aliquod peccatum inueniatur in ea persona, & duobus vel tribus testibus conuincatur, abstineat talis à clero. Si quis vero aduersus hæc facit, tamquam aduersus magnum Concilium aliquid audens, clericatu periclitabitur.

Περὶ τῶν ἀπὸ ἐθνικῶν εἰς χειροτονίαν προσερχομένων.

Ἐπειδὴ πολλὰ ἤτοι ὑπὸ ἀνάγκης, ἢ ἄλλως πως ἐπιφερομένων τῶν ἀνθρώπων ἐγένετο παρὰ τὸν κανόνα τὸν ἐκκλησιαστικὸν, ὥστε ἀνθρώπους ἀπὸ ἐθνικοῦ βίου ἄρτι προσελθόντας τῇ πίστει, καὶ ἐν ὀλίγῳ χρόνῳ κατηχηθέντας, εὐθὺς ἐπὶ τὸ πνευματικὸν λουτρὸν ἄγεσθαι, καὶ ἅμα τῷ βαπτισθῆναι "προάγεσθαι εἰς ἐπισκοπὴν, ἢ πρεσβυτέριον, καλῶς ἔχειν ἐδόξε γε τοῦ λοιποῦ μηδὲν τοιοῦτον γίνεσθαι. καὶ γὰρ καὶ χρόνου δεῖ τῷ κατηχουμένῳ, καὶ μετὰ τὸ βάπτισμα δοκιμασίας πλείονος. σαφὲς γὰρ τὸ ἀποστολικὸν γράμμα τὸ λέγον· μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ, καὶ παγίδα τοῦ διαβόλου. εἰ δέ τι προϊόντος τοῦ χρόνου ψυχικὸν τι ἁμάρτημα εὑρεθείη "προάγεσθαι. περὶ τοῦτο τὸ πρᾶγμα, καὶ ἐλέγχοιτο ὑπὸ δύο καὶ τριῶν μαρτύρων, παυέσθω ὁ τοιοῦτος τοῦ κλήρου. ὁ δὲ παρὰ τοῦτο ποιῶν, ὡς ἀποστατῶν τῇ μεγάλῃ συνόδῳ θεσπιζόμενος, αὐτὸς κινδυνεύσῃ εἶναι τοῦ κλήρου.

E

DE

ΠΕΡΙ

Περὶ τῶν τὰς συνοικτους ἐχόντων.

Απηγόρευσε καθόλου ἡ μεγάλη σύνοδος, μὴ δεῖν ἐπισκόπῳ πρεσβυτέρῳ μή τι διακόνῳ μήθ' ὅλως τῶν ἐν τῷ κλήρῳ τινὶ, εἰσάκτους συνοικους ἔχειν, πλὴν εἰ μὴ ἄρα μητέρα ἢ ἀδελφὴν ἢ θείαν, ἢ ἃ μόνα πρόσωπα διαφεύγει πᾶσαν ὑποψίαν. ὁ δὲ παρὰ ταῦτα ποιῶν κινδυνεύσει τῇ ἰδίᾳ ἀξίᾳ.

Περὶ καταστάσεως ἐπισκόπων.

Ἐπίσκοπον πρόσηκε μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ ἐπισκόπων καθίστασθαι· εἰ δὲ δυσχερὲς εἴη τὸ τοιοῦτον, ἢ διὰ κατεπείγουσαν ἀνάγκην, ἢ διὰ μῆκος ὁδοῦ, ἐξ ἁπάντης τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμψήφων γινομένων καὶ τῶν λειπόντων, καὶ συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν ποιεῖσθαι. τὸ δὲ κῦρος τῶν γινομένων δίδοσθαι εἰς ἑκάστην ἐπαρχίαν τῷ μητροπολίτῃ ἐπισκόπῳ.

Περὶ τῶν ἀκοινωνήτων γινομένων.

Περὶ τῶν ἀκοινωνήτων γινομένων, εἴ τι τῶν ἐν τῷ κλήρῳ, εἴ τι τῶν ἐν τῷ λαϊκῷ τάγματι ὑπὸ τῶν καθ' ἑκάστην ἐπαρχίαν ἐπισκόπων, κρατείτω ἡ γνώμη, κατὰ τὸν κανόνα, τοὺς ὑφ' ἑτέρων ἀποβληθέντας, ὑφ' ἑτέρων μὴ προσίεσθαι. ἐξετάζεσθω δὲ μὴ μικροψυχίᾳ, ἢ φιλονεικίᾳ, ἢ τινὶ τοιαύτῃ αἰτίᾳ τοῦ ἐπισκόπου ἀποπωλάγωσι μᾶλλον. ἵνα οὖν τοῦτο τὸν πρέποντα ἐξέτασιν λαμβάνῃ, καλῶς ἔχειν ἔδοξεν ἑκάστου ἐνιαυτοῦ, καθ' ἑκάστην ἐπαρχίαν δὶς ἔτους συνόδους γίνεσθαι, ἵνα κοινῇ πάντων τῶν ἐπισκόπων τῆς ἐπαρχίας, ἐπὶ τὸ αὐτὸ συναγομένων, τὰ τοιαῦτα ζητήματα ἐξετάζοιτο. καὶ ἅπαξ οἱ ὁμολογουμένως πρόσκεκριμένοι τῷ ἐπισκόπῳ καὶ λόγον ἀκοινώνητοι παρὰ πάντων εἶναι δοκῶσι, μέχρις ἂν τῇ κοινῇ ἢ τῷ ἐπισκόπῳ δόξῃ τὸν φιλανθρωπότερον περὶ αὐτῶν ἐνεγκεῖν ψῆφον, αἱ δὲ συνόδοι γινέσθωσαν, μία μὲν πρὸ τῆς τεσσαρακοστῆς, ἵνα πάσης μικροψυχίας ἀπαιρουμένης τὸ δῶρον καθαρὸν προσφέρηται τῷ θεῷ· δευτέρα δὲ περὶ τὸν τοῦ μετοπώρου καιρόν.

Περὶ τῶν ἐξαιρέτων τιμῶν αἱ πρὸς τοὺς μείζονας κυβερνῶσιν ἐπισκόπους ἐκκλησιαστικῶς ἐκυρώθησαν.

Τὰ ἀρχαῖα ἔθη κρατείτω, τὰ ἐν Αἰγύπτῳ καὶ Λιβύαις καὶ Πενταπόλει, ὥστε τὸν ἐν Αλεξανδρείᾳ ἐπίσκοπον πάντων ἔχειν τὴν ἐξουσίαν. ἐπειδὴ καὶ τῷ ἐν Ρώμῃ ἐπισκόπῳ τοῦτο συνήθες ἐστιν. ὁμοίως δὲ καὶ τὴν Αντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα σώζεσθαι τῇ ἐκκλησίᾳ. καθόλου δὲ φανερὸν ἐκεῖνο ὅτι εἴ τις χωρὶς γνώμης τοῦ μητροπολίτου γένοιτο ἐπίσκοπος, τὸν τοιοῦτον ἡ σύνοδος ἡ μεγάλη ὥρισε μὴ δεῖν εἶναι ἐπίσκοπον· ἐὰν μέντοι τῇ κοινῇ πάντων ψήφῳ εὐλόγῳ οὔσῃ καὶ κατὰ τὸν κανόνα τὸν ἐκκλησιαστικὸν, δύο ἢ τρεῖς δι' ἰδίαν φιλονεικίαν ἀντιλέγωσι, κρατείτω ἡ τῶν πλειόνων ψῆφος.

Περὶ

A *De ijs qui mulieres subintroductas habent.*

Magna Synodus pleniſſime vetuit Epiſcopum, Presbyterum, Diaconum, aut vllum clericorum habere ſecum mulierem introductam. Niſi forte matrem vel ſororem vel amitam, vel denique eas ſolas perſonas, quæ omni ſuſpicione carere ſolent. Qui ſecus faxit, dignitate ſua periclitabitur. III.

De ordinatione Epiſcopi.

Epiſcopum oportet maxime ab omnibus Epiſcopis qui in prouincia ſunt, conſtitui: quod ſi hoc difficile vel ob vrgentem aliquam neceſſitatem, vel ob itineris longitudinem fuerit, certe tres in vnum locum conuenientes, dummodo conſenſerint qui abſunt, & per litteras approbauerint, manus impoſitionem faciant. Confirmatio vero eorum quæ fiunt in ſingulis prouincijs, dari debet à metropolitano Epiſcopo. IV.

De excommunicatis.

De ijs qui excommunicantur, ſiue in clero ſint, ſiue in laicorum ordine, ab cuiuſque prouinciæ Epiſcopis, obtineat ſententia ſecundum Canonem iubentem ab alijs eiectos ab alijs non admitti. Exquiratur autem num impotentia animi, aut pertinacia, aut aliqua alia indignatione Epiſcopi ſint excommunicati. Vt igitur iſtud conueniente inquiſitione examinetur, recte placuit quotannis per ſingulas prouincias bis in anno ſynodos fieri, vt omnibus prouinciæ Epiſcopis ſimul in vnum locum conuenientibus, huiuſmodi quæſtiones excutiantur, & ita demum qui manifeſte Epiſcopum offenderint, merito apud omnes excommunicati habeantur, donec communi Epiſcoporum cœtui, vel priuatim ipſi Epiſcopo, viſum fuerit humaniorem de ipſis ferre ſententiam. Synodi autem fiant, vna quidem ante Quadrageſimam, vt omni ſimultate depoſita, donum mundum offeratur Deo: altera vero circa tempus autumni. V.

De præcipuis honoribus qui maiori Epiſcopo in gubernatione Eccleſiaſtica decreti ſunt.

Antiquus mos valeat qui in Aegypto eſt, Libya & Pentapoli, vt Alexandrinus Epiſcopus omnium poteſtatem habeat, quoniam & vrbis Romæ Epiſcopo conſuetum hoc eſt. Similiter autem & apud Antiochiam & ceteras prouincias vnicuique ſuus ſeruetur honor. Illud omnino manifeſtum eſt, quòd ſi quis præter ſententiam Metropolitæ factus fuerit Epiſcopus, hunc magna Synodus cenſuit non oportere eſſe Epiſcopum: ſi vero communi omnium ſuffragio, eoq. iuſto ſecundum Eccleſiaſticum canonem comprobato, contradixerint duo aut tres propria pertinacia inducti, valeat plurimorum ſententia. VI.

De

De Aeliæ Episcopo.

VII. Quoniam consuetudo obtinuit & antiqua traditio vt Aeliæ Episcopus honoretur, habeat proximum gradum honoris, salua propria dignitate metropolis.

De ijs qui vocantur Cathari, ideſt puri.

VIII. De ijs qui se aliquando vocarunt Catharos, cum ad sanctam catholicam & Apostolicam Ecclesiam venerint, placuit sancto & magno Concilio, vt manus ijs imponantur, & sic maneant in clero: ante omnia profiteri ipsos scripto oportet, quòd obseruabunt & sequentur catholicæ & Apostolicæ Ecclesiæ dogmata, hoc est, quòd communicabunt cum his qui secundas nuptias experti sunt, & his qui persecutionis tempore lapsi sunt, quibus tamen & tempus constitutum & dies definitus est, vt sequantur in omnibus decreta catholicæ Ecclesiæ. Vbicumque igitur siue in pagis siue in vrbibus ipsi inueniantur ordinati, inuenti in clero, erunt in eodem ordine: quicumque autem eo veniunt, vbi iam est Ecclesiæ catholicæ Episcopus aut Presbyter, manifestum quòd Episcopus Ecclesiæ habebit auctoritatem Episcopi: qui autem à Catharis vocatur Episcopus, Presbyteri honorem habebit: nisi forte placuerit Episcopo, nominis honorē illi impertire. sin minus hoc ei placuerit, prouidebit illi locum vel Chorepiscopi, vel Presbyteri, vt omnino ille in clero esse videatur, & in vna vrbe non sint duo Episcopi.

De ordinatione Presbyterorum.

IX. Si qui citra examinationem promoti sunt Presbyteri, aut examinati confessi sunt peccata sua, & postquam confessi sunt, homines commoti manus eis imposuerint præter canonem, tales non admittit canon. quod enim reprehensione caret, tuetur Ecclesia catholica.

De lapsis, & ordinatis per ignorantiam.

X. Quicumque a lapsis ordinati sunt per ignorantiam, vel etiam scientibus ijs qui ordinarunt, hoc non præiudicat canoni Ecclesiastico: cogniti enim deponuntur.

De his qui prænaricati sunt citra necessitatem.

XI. De his qui prænaricati sunt absque necessitate, aut absque facultatum ablatione, aut absque periculo, aut aliquo simili, quod factum est sub tyrannide Licinij: placuit sanctæ Synodo, licet indigni fuerint humanitate, benignitate tamen aliqua erga eos vti. Quoscumque igitur serio pœnitet, ij tres annos inter audientes agent, septem annis prosternentur supplices, duobus vero absque oblatione orationum cum populo participes erunt.

De

A Περὶ τοῦ ἐν Αἰλίᾳ ἐπισκόπου.

Ἐπειδὴ συνήθεια κεκράτηκε, καὶ παράδοσις ἀρχαία, ὥστε τὸν ἐν Αἰλίᾳ ἐπίσκοπον τιμᾶσθαι, ἐχέτω τὴν ἀκολουθίαν τῆς τιμῆς, τῇ μητροπόλει σωζομένης τοῦ οἰκείου ἀξιώματος.

Περὶ ὀνομαζομένων καθαρῶν.

Περὶ τῶν ἑαυτοὺς μὲν ὀνομαζόντων καθαρούς ποτε, προσερχομένων δὲ τῇ ἁγιωτάτῃ, ἀποστολικῇ καὶ καθολικῇ ἐκκλησίᾳ, ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε χειροτονουμένους αὐτοὺς οὕτως μένειν ἐν τῷ κλήρῳ· πρὸ πάντων δὲ τούτων ὁμολογῆσαι αὐτοὺς ἐγγράφως προσῆκεν, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας δόγμασι, τοῦτ' ἔστι διγάμοις κοινωνοῦν, καὶ τοῖς ἐν τῷ διωγμῷ παραπεπτωκόσιν, ἐφ' οἷς καιρὸς πέπτωκεν, καιρὸς ὥρισται, ὥστε αὐτοὺς ἀκολουθεῖν ἐν πᾶσι, τοῖς δόγμασι τῆς καθολικῆς ἐκκλησίας· ἔνθα μὲν οὖν πάντες εἴ τι ἐν κώμαις, εἴτε ἐν πόλεσιν αὐτοὶ μόνοι διέσποιντο χειροτονηθέντες, διεσκόμενοι ἐν τῷ κλήρῳ, ἔσονται ἐν τῷ αὐτῷ σχήματι· ἔσται δὲ ἐν τῇ καθολικῆς ἐκκλησίας ἐπισκόπου ἢ πρεσβυτέρῳ ὄντες, παρόντων· ἀποδήλων ὡς ὁ μὲν ἐπίσκοπος τὸ ἐκκλησίας, ἕξει τὸ ἀξίωμα δὲ ἐπισκόπου· ὁ δὲ ὀνομαζόμενος παρὰ τοῖς καθαροῖς ἐπίσκοπος τὸν δὲ πρεσβυτέρου τιμὴν ἕξει, πλὴν εἰ μὴ ἄρα δοκοίη τῷ ἐπισκόπῳ τῆς τιμῆς τοῦ ὀνόματος αὐτὸ μετέχειν, εἰ δὲ μὴ τοῦτο αὐτῷ ἀρέσκοι, ἐπισκόπου τόπον ἢ χωρεπισκοπῆς ἢ πρεσβυτέρου, ὥστε τοῦ ἐν τῷ κλήρῳ ὅλως δοκεῖν εἶναι, ἵνα μὴ ἐν τῇ πόλει δύο ἐπίσκοποι ὦσιν.

Περὶ χειροτονίας πρεσβυτέρων.

Εἴ τινες ἀνεξετάστως προήχθησαν πρεσβύτεροι, ἢ ἀνακρινόμενοι ὡμολόγησαν τὰ ἡμαρτημένα αὐτοῖς, καὶ ὁμολογησάντων παρὰ καιρὸν, κινήσεσι ἀνθρωπίναις χεῖρας ἐπιθήκασι, τοὺς τοιούτους ὁ κανὼν οὐ προσίεται· τὸ γὰρ ἀνεπίληπτον ἐκκλησιαστικὴ ἡ καθολικὴ ἐκκλησία.

Περὶ τῶν πιόντων, καὶ προχειρισθέντων εἰς ἄγνοιαν.

Ὅσοι προεχειρίσθησαν τῶν παραπεπτωκότων εἰς ἄγνοιαν ἢ καὶ συνιδόντων τῶν προχειρισαμένων, πάντα οὐ προκρίνει τῷ κανόνι τῷ ἐκκλησιαστικῷ· γινωσκόντων γὰρ καθαιροῦνται.

Περὶ τῶν βιαίων χωρὶς ἀνάγκης.

Περὶ τῶν βιαζομένων χωρὶς ἀνάγκης, ἢ ἀφαιρέσεως ὑπαρχόντων, ἢ χωρὶς κινδύνων ἢ τινος τοιούτου ὁ γέγονεν ἐπὶ τῆς τυραννίδος Λικινίου· ἔδοξε τῇ συνόδῳ εἰ καὶ ἀνάξιοι ἦσαν φιλανθρωπίας, ὅμως χρηστεύεσθαι εἰς αὐτούς. ὅσοι οὖν γνησίως μεταμελοῦνται, τρία ἔτη ἐν ἀκροωμένοις ποιήσουσι, καὶ ἑπτὰ ἔτη ὑποπεσοῦνται· δύο δὲ ἔτη χωρὶς προσφορᾶς κοινωνήσουσι τῷ λαῷ τῶν εὐχῶν.

Περὶ

Περὶ τῶν ἀποστραμένων, καὶ πάλιν εἰς κόσμον ἀναδραμόντων.

Οἱ προσκληθέντες ὑπὸ τῆς χάριτος, καὶ τὴν πρώτην ἱλαρὸν ἐπιδείξαμένοι, καὶ ἀποθέμενοι τὰς ζώνας, μετὰ ταῦτα δὲ τὸν οἰκεῖον ἔμετον ἀναδραμόντες, εἰς πινὰς καὶ δεήσεις προῆκαν, καὶ βεβιωκόσι καταρτῶσιν τὸ στρατιωτικὸν, ὅτι δέκα ἔτη ὑποπίπτουσι, μετὰ τὸν τῆς τριετοῦς ἀκροάσεως χρόνον. ἐφ' ἅπασι δὲ τούτοις σκοπεῖν ἐχρὴ τὴν προαίρεσιν, καὶ τὸ εἶδος τῆς μετανοίας. ὅσοι μὲν γὰρ καὶ φόβῳ, καὶ δάκρυσι, καὶ ὑπομονῇ, καὶ ἀγαθοεργίαις τὴν διόρθωσιν ἐργῳ καὶ σχήματι δείκνυνται, ὅτε πληρώσαντες τὸν χρόνον τὸν ὡρισμένον τῆς ἀκροάσεως, τῶν εὐχῶν κοινωνήσουσι. μετὰ δὲ ἐξέσται τῷ ἐπισκόπῳ φιλανθρωπότερόν τι περὶ αὐτῶν βουλεύσασθαι. ὅσοι δὲ ἀδιαφόρως ὑπέμειναν, καὶ τὸ σχῆμα τοῦ εἰσιέναι εἰς τὴν ἐκκλησίαν ἀρκεῖν ἑαυτοῖς ἡγήσαντο πρὸς τὴν διόρθωσιν, ἐξέσται πᾶσι πληρῶσαι τὸν χρόνον.

A *De ijs qui separauerunt se, & iterum ad mundum redierunt.*

Qui vocati sunt per gratiam, & primam alacritatem suam ostenderunt, & cingulum militiæ deposuerunt, postea vero tamquam canes ad proprium vomitum redierunt, sic vt quidam etiam pecuniam conferant, & beneficijs militiã repetant: isti decem annos prosternantur supplices, etiam post auditionis triennium. Sed in his omnibus oportet propositum perpendere, & genus pœnitentiæ. Quicumque enim timore, & lacrymis, & perseuerantia, & bonis operibus emendationẽ vitæ reipsa, non simulatione ostendunt: hi postquam præfinitum tempus auditionis compleuerint, orationum participes erunt: deinde vero licebit & Episcopo humanius aliquid de ijs statuere. Qui vero vtcumque tulerũt, & videri Ecclesiam ingredi sufficere sibi existimarunt ad mutationem vitæ, illi tempus omne quod præfinitum est impleant. XII.

Περὶ τῶν ἐν τῷ ἀποθνήσκειν κοινωνίαν ἀπαιτούντων.

De his qui morituri communionem petunt.

Περὶ τῶν ἐξοδεύοντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε ἄν τις ἐξοδεύῃ, τὸν δεσποτικὸν ἐφόδιον μὴ ἀποστερείσθω· ὁ δὲ ἀπογνωσθεὶς καὶ κοινωνίας τυχὼν, καὶ προσφορᾶς μεταλαβὼν, πάλιν ἐν τοῖς ζῶσιν ἐξετασθήσῃ, ἴσως μὲν τῶν κοινωνούντων τῆς εὐχῆς μόνης. καθόλου δὲ καὶ περὶ παντὸς ἄν τινος ἐξοδεύοντος αἰτοῦντος μεταλαβεῖν εὐχαριστίας, ὁ ἐπίσκοπος μετὰ δοκιμασίας μεταδιδότω τὴν προσφοράν.

De his qui ex hac vita excedunt, vetus & canonica lex seruetur etiã nunc, vt si quis decedat, Dominico viatico non fraudetur: quòd si desperatus communione sumpta & hostia perceptа iterum conualescat, sit inter eos qui orationum tantum participes sunt. Omnino vero cuicumque morituro petenti Eucharistiam, Episcopus cum inquisitione tribuat hostiam. XIII.

Περὶ τῶν κατηχουμένων, καὶ ὀλισθαινόντων δέ.

De catechumenis qui lapsi sunt.

Περὶ τῶν κατηχουμένων καὶ ὀλισθαινόντων ἐν τῇ κατηχήσει, ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε τρισὶν ἔτεσιν αὐτοὺς ἀκροασαμένους μόνον, μετὰ ταῦτα εὔχεσθαι μετὰ τῶν κατηχουμένων.

De catechumenis qui labuntur dum sacra mysteria docentur, visum est sanctæ magnæq. Synodo, vt tres annos inter auditores tantum sint, postea orent cum catechumenis. XIV.

Περὶ τοῦ μὴ δεῖν μεταπηδᾶν ἀπὸ ἑτέρας πόλεως εἰς ἑτέραν.

Quòd non oporteat ex ciuitate in ciuitatem migrare.

Διὰ τὸν πολὺν πάροχον, καὶ τοὺς τὰς γενομένας, ἔδοξε παντάπασι περιαιρεθῆναι τὸ συνήθειαν τὸν παρὰ τὸν κανόνα ἀρεσθῆσαι ἔν τισι μέρεσιν, ὥστε ἀπὸ πόλεως εἰς πόλιν μὴ μεταβαίνειν, μήτε ἐπίσκοπον, μήτε πρεσβύτερον, μήτε διάκονον· εἰ δέ τις μετὰ τὸν τῆς ἁγίας συνόδου ὅρον, τοιοῦτό τι ἐπιχειρήσειεν, ἢ ἑαυτῷ παράγοιτο τοιούτῳ, ἄκυρον ἔσται, ἐξάπαντος τὸ κατασκεύασμα, καὶ ἀποκατασταθήσεται τῇ ἐκκλησίᾳ, ἧς ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος ἐχειροτονήθη.

Propter plurimum tumultum & seditiones quæ exoriuntur, placuit prorsus consuetudinem tollere, quę contra canonem in quibusdam partibus comperta est, vt nemo ex ciuitate vna in aliam migret, neque Episcopus, neque Presbyter, neque Diaconus. Si quis post sanctæ huius Synodi sanctionem tale aliquid tentauerit, aut se negotio huic dederit, irritus omnino erit huiusmodi conatus, & restituetur Ecclesiæ, cuius aut Episcopus, aut Presbyter, aut Diaconus ordinatus fuerat. XV.

Περὶ τῶν ἐν αἷς πεπλήθυσαν ἐκκλησίαις οὐκ ἐμμενόντων.

De his qui non manent in Ecclesiis in quibus ordinati sunt.

Ὅσοι ῥιψοκινδύνως, μήτε τὸν φόβον τοῦ θεοῦ πρὸ ὀφθαλμῶν ἔχοντες, μήτε τὸν ἐκκλησιαστικὸν κανόνα εἰδότες, ἀναχωρεῖν τῆς ἐκκλησίας, πρεσβύτεροι, ἢ διάκονοι, ἢ

Quicumque temere, neque timorem Dei ante oculos habentes, neque Ecclesiasticum canonem scientes, recesserunt ab Ecclesia, siue Presbyteri, siue Diaconi, siue in quocumque alio Ecclesiasti- XVI.

co

co ordine fuerint, hi nequaquam in alia Ecclesia recipi debent, sed omni necessitate cogi eos par est redire in parœcias suas: pertinaces vero excommunicari oportet. Si quis ausus fuerit subripere eum qui ad alium pertinet, & in sua Ecclesia ordinare, non consentiente proprio Episcopo à quo recesserat clericus ille, irrita erit huiusmodi ordinatio.

De clericis fœnerantibus.

XVII. Quoniam plerique Ecclesiastici auaritiam & turpem quæstum sectantes obliuiscuntur diuinæ scripturæ, dicentis: Qui pecuniam suam non dedit ad vsuram: & fœnerantes centesimas exigunt: iustum duxit sanctum magnumq. Conciliũ, vt si quis comperiatur post hanc sanctionem vsuras capere ex negotiatione, aut aliter rem consectari, aut sescuplas exposcere, aut aliud quidpiam excogitare turpis lucri causa, de clero deijcietur, & alienus ab Ecclesiastico ordine erit.

Psalm. 14.

De Presbyteris accipientibus Eucharistiam à Diaconis.

XVIII. Peruenit ad sanctum & magnum Concilium, quòd in quibusdã locis & vrbibus, Diaconi Presbyteris Eucharistiam præbeant, quod neque Canon neque consuetudo tradidit, vt qui potestatem offerendi non habent, his qui offerunt, corpus Christi porrigant. Illud etiam innotuit, quòd iam quidam ex Diaconis prius quàm Episcopi Eucharistiam attingant. Omnia igitur ista amputentur, & maneant Diaconi in suo ordine, scientes quòd Episcoporum ministri sunt, & Presbyteris inferiores existunt: accipiant Eucharistiam suo loco post Presbyteros, vel Episcopo dante, vel Presbytero. Sed nec sedere Diaconis in medio Presbyterorum liceat: præter canonem enim & ordinem est quod fit. Si quis autem parere noluerit, post sanctiones has desinat esse Diaconus.

De redeuntibus ex hæresi Pauli Samosateni ad Ecclesiam catholicam.

XIX. Si qui ex Paulianis confugerint ad Ecclesiam catholicam, statutum est, eos omnino rebaptizari debere. Si qui ante hac in clero numerati sunt, si quidem inculpati & sine reprehensione visi fuerint, denuo baptizati ordinentur ab Ecclesiæ catholicæ Episcopo. Si vero examinati minus idonei esse comperiantur, deponi eos oportet. Similiter autem & de Diaconis, & alijs omnibus Ecclesiasticis eadem forma seruabitur. Mentionem autem fecimus de diaconissis, quæ in eodem ordine numerantur, quia manus impositionem non habent, vt omnino inter laicos censeantur.

De

A ὅλως ἐν τῷ κλήρῳ ἐξεταζόμενοι, οὗτοι οὐδαμῶς δεκτοὶ ὀφείλουσιν εἶναι, ἐν ἑτέρᾳ ἐκκλησίᾳ, ἀλλὰ πᾶσαν αὐτοῖς ἀνάγκην ἐπάγεσθαι χρὴ ἀναστρέφειν, εἰς τὰς ἑαυτῶν παροικίας· ἐπιμένοντας δὲ ἀκοινωνήτους εἶναι προσήκει. εἰ δὲ καὶ τολμήσειέ τις ὑφαρπάσαι τὸν τῷ ἑτέρῳ διαφέροντα, καὶ χειροθετήσει ἐν τῇ ἑαυτοῦ ἐκκλησίᾳ μὴ συγκατατιθεμένου τοῦ ἐπισκόπου, οὗ ἀνακεχώρηκεν, ὁ ἐν τῷ κανόνι ἐξεταζόμενος, ἄκυρος ἔστω ἡ χειροθεσία.

Περὶ κληρικῶν τοκιζόντων.

B Ἐπειδὴ πολλοὶ ἐν τῷ κανόνι ἐξεταζόμενοι, τὴν πλεονεξίαν καὶ τὴν αἰσχροκέρδειαν διώκοντες, ἐπελάθοντο τοῦ θείου γράμματος, λέγοντος· τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ· καὶ δανείζοντες ἑκατοστὰς ἀπαιτοῦσιν, ἐδικαίωσεν ἡ ἁγία καὶ μεγάλη σύνοδος, ὡς εἴ τις εὑρεθείη μετὰ τὸν ὅρον τοῦτον τόκους λαμβάνων ἐκ μεταχειρήσεως· ἢ ἄλλως μετερχόμενος τὸ πρᾶγμα ἢ ἡμιολίας ἀπαιτῶν ἢ ἕτερόν τι ἐπινοῶν αἰσχροῦ κέρδους ἕνεκα, καθαιρεθήσεται τοῦ κλήρου, καὶ ἀλλότριος τοῦ κανόνος ἔσται.

C Περὶ πρεσβυτέρων λαμβανόντων παρὰ διακόνων τὴν εὐχαριστίαν.

Ἦλθεν εἰς τὴν ἁγίαν καὶ μεγάλην σύνοδον, ὅτι ἔν τισι τόποις ἢ πόλεσι, πρεσβυτέροις τὴν εὐχαριστίαν οἱ διάκονοι διδόασιν, ὅπερ οὔτε ὁ κανὼν, οὔτε ἡ συνήθεια παρέδωκε, τοὺς ἐξουσίαν μὴ ἔχοντας προσφέρειν, τούτους τοῖς προσφέρουσι διδόναι τὸ σῶμα τοῦ Χριστοῦ. κἀκεῖνο δὲ ἐγνωρίσθη, ὅτι ἤδη τινὲς τῶν διακόνων καὶ πρὸ τῶν ἐπισκόπων τῆς εὐχαριστίας ἅπτονται. ταῦτα οὖν πάντα περιῃρείσθω, καὶ ἐμμενέτωσαν οἱ διάκονοι τοῖς ἰδίοις μέτροις, εἰδότες ὅτι τοῦ μὲν ἐπισκόπου ὑπηρέται εἰσὶ, τῶν δὲ πρεσβυτέρων ἐλάττους τυγχάνουσι· λαμβανέτωσαν δὲ κατὰ τάξιν τὴν εὐχαριστίαν μετὰ τοὺς πρεσβυτέρους· ἢ τοῦ ἐπισκόπου αὐτοῖς διδόντος ἢ τοῦ πρεσβυτέρου. ἀλλὰ μήτε καθῆσθαι ἐν μέσῳ τῶν πρεσβυτέρων ἐξέστω τοῖς διακόνοις· παρὰ κανόνα γὰρ καὶ παρὰ τάξιν ἐστὶ τὸ γινόμενον. εἰ δέ τις μὴ θέλοι πειθαρχεῖν, καὶ μετὰ τοὺς ὅρους πεπαύσθω τῆς διακονίας.

D

Περὶ τῶν ἐκ Παύλου τοῦ Σαμοσατέως προσελθόντων ἢ προσιόντων τῇ καθολικῇ ἐκκλησίᾳ.

E Περὶ τῶν Παυλιανισάντων, εἶτα προσφυγόντων τῇ καθολικῇ ἐκκλησίᾳ ὅρος ἐκτέθειται, ἀναβαπτίζεσθαι αὐτοὺς ἐξάπαντος. εἰ δέ τινες ἐν τῷ παρεληλυθότι χρόνῳ, ἐν τῷ κλήρῳ ἐξετάσθησαν, εἰ μὲν ἄμεμπτοι καὶ ἀνεπίληπτοι φανεῖεν ἀναβαπτισθέντες χειροτονείσθωσαν, ὑπὸ τοῦ τῆς ἐκκλησίας ἐπισκόπου· εἰ δὲ ἀνακριθέντες ἀνεπιτήδειοι εὑρίσκονται, καθαιρεῖσθαι αὐτοὺς προσήκει· ὡσαύτως δὲ καὶ περὶ τῶν διακόνων, καὶ ὅλως περὶ τῶν ἐν τῷ αὐτῷ κανόνι ἐξεταζομένων, ὁ αὐτὸς τύπος φυλαχθήσεται. ἐμνήσθημεν δὲ καὶ τῶν διακονισσῶν, τῶν ἐν αὐτοῖς, τῶν ἐν τῷ σχήματι ἐξετασθεισῶν, ἐπεὶ μὴ χειροθεσίαν τινὰ ἔχουσιν, ὡς ἐξάπαντος ἐν τοῖς λαϊκοῖς αὐτὰς ἐξετάζεσθαι.

Περὶ

Περὶ τῶν ἐν τῇ κυριακῇ γόνυ κλινόντων.

Ἐπειδή εἰσί τινες ἐν τῇ κυριακῇ γόνυ κλίνοντες, καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις, ἵνα τοῦτο πάντα ὁμοίως ἐν πάσῃ παροικίᾳ ὁμοφρόνως φυλάττεσθαι, ἔσωπεν ἔδοξε τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ κυρίῳ. Τούτους τοὺς εἴκοσι νόμους τὰ αὐτὰ ἅγιον αὐτῶν συνέδριον διὰ παρουσίας τοῦ θεοφιλεστάτου καὶ πανευφήμου βασιλέως Κωνσταντίνου, περὶ τῆς ἐκκλησιαστικῆς πολιτείας ἐγράψαντο· ἐβουλεύσαντο δὲ καὶ ἕτερον νόμον ἐκθέσθαι τῶν ἐπισκόπων, ὃν ὁ θεῖος ἐκώλυσε Παφνούτιος περὶ οὗ ἀναγκαῖον ᾠήθην διηγήσασθαι μεγίστου θαύματος ἄξιον διήγημα. ἐδόκει τισὶ τῶν ἐπισκόπων νόμον νεαρὸν, εἰς τὸν ἐκκλησίαν εἰσαγαγεῖν, ἐν τῇ συνόδῳ, ὡς περὶ τῶν ἄλλων τῆς ἐκκλησίας, οὕτω καὶ περὶ τούτου εὐξασθαι.

ΠΕΡΙ ΤΟΥ ΜΗ ΔΕΙΝ ΤΟΥΣ ΙΕΡΩμένους ἔκαστον τὴν ἑαυτοῦ γαμετὴν ἐκβάλλειν.

Ἔγραφεν οὖν περὶ τοῦ μὴ δεῖν τοὺς ἱερωμένους, εἴτε ἐπισκόπους, εἴτε πρεσβυτέρους, εἴτε διακόνους, εἴτε ὑποδιακόνους, εἴτέ τινας τοῦ ἱερατικοῦ καταλόγου, συγκαθεύδειν τῇσι γαμεταῖς, ἃς ἔτι λαϊκοὶ ὄντες ἠγάγοντο. τούτων οὕτω διατυπουμένων, ἀναστὰς ἐν μέσῳ τοῦ ὄχλου τῶν ἐπισκόπων, ὁ θεῖος Παφνούτιος, μεγάλῃ τῇ φωνῇ ἐβόησε, λέγων· μὴ βαρύνετε τὸν ζυγὸν τῶν ἱερωμένων· τίμιος γὰρ φησὶν, ὁ γάμος ἐν πᾶσι καὶ ἡ κοίτη ἀμίαντος. μὴ τῇ ὑπερβολῇ τῆς ἀκριβείας τὴν ἐκκλησίαν μᾶλλον παρασβλάψητε· οὐ γὰρ φησι πάντας δυνατὸν φέρειν τὴν ἀκριβείας τὴν ἄσκησιν. οὐδὲ ὡς οἴμαι φυλαχθήσεται ἐν τῇ σωφροσύνῃ τὴν ἐκείνου γαμετῆς τοῦ ἀνδρὸς στερομένης· σωφροσύνη γὰρ καλὸν καὶ τὸ νομίμως γαμετῆς ἐκείνου τὴν συνέλευσιν λέγω· μὴ μὲν δικαίως ζεύγνυσθαι τούτῳ δοκῶ ὁ θεῖος ἔζωξε, καὶ διὰ ταῦτα ἀναγνώστης, ἢ ψάλτης, ἢ λαϊκὸς ὢν ἠγάγετο. καὶ ταῦτα εἰπὼν ὁ μέγας Παφνούτιος ἄπειρος ὢν γάμου, διὰ τὸ ἀπὸ νηπίων ἐν ἀσκητηρίοις ἀνατρέφεσθαι αὐτόν. διὸ πεισθεὶς ὁ πᾶς τῶν ἐπισκόπων σύλλογος τῇ τοῦ ἀνδρὸς συμβουλίᾳ ἀπέστησαν περὶ τοῦ ζητήματος τούτου, τῇ γνώμῃ καταλήψεσιν τῶν βουλομένων τοῦ συμφωνίαν ἀσκεῖσθαι τῆς ἰδίας γαμετῆς.

Ταῦτα ἐπράχθησαν ἐπὶ τῆς ἁγίας καὶ μεγάλης καὶ οἰκουμενικῆς συνόδου τῆς ἐν Νικαίᾳ τῆς Βιθυνίας ἀθροισθείσης. Εὐσέβιος οὖν καὶ Θεόγνιος, καὶ οἱ σὺν αὐτοῖς Ἀρειανοὶ, οὐκ ἐνεγκόντες τὴν τῆς ἀληθοῦς πίστεως κρατυνθεῖσαν βεβαίωσιν, ἔτι μὲν καὶ τὸ Ἀρείου ἀναθεματίσαι μὴ ἀνασχόμενοι, φωραθέντες καὶ αὖθις ἐπὶ τούτῳ ἐξορίᾳ ὑποπεσόντες ψήφῳ τοῦ θεοφιλεστάτου βασιλέως, ἐκείσε τῆς ἁγίας τῶν ἐπισκόπων συνόδου, ἄλλων αὖτ' αὐτοῖς ἐν τοῖς αὐτῶν παροικίαις καθεσταμένων ψήφῳ τῆς αὐτῆς συνόδου, καὶ τοῦ τῆς ἐκάστου παροικίας κλήρου καὶ λαοῦ· καὶ Ἀμφίων μὲν τὴν τῆς Νικομηδέων ἐκκλησίας ἡγεμονίαν παρέλαβε, Χρῆστος δὲ τὴν τῆς Νικαίας, καὶ ἄλλοι τῆς ὁμοφρόνων αὐτῷ. ἀλλὰ μὲν καὶ πάλιν τοῖς ἐξ ἔθους χρησάμενοι μηχαναῖς Εὐσέβιος καὶ Θεόγνιος, καὶ τὸν

De genuflectentibus in die Dominico.

Quoniam sunt quidam, qui in die Dominico genua flectunt, & in diebus Pentecostes: vt omnia in omnibus Ecclesijs concorditer seruentur, placuit sancto Concilio, stantes preces suas Deo reddere. XX.

Has viginti leges sanctus ille Episcoporum consessus in præsentia Deo charissimi & celeberrimi Imperatoris Constantini, de administratione Ecclesiastica scripserunt. Statuerant autem & aliam quidem legem Episcopi ferre, quam diuinus Paphnutius prohibuit. de quo operæpretium duxi historiam narrare admiratione dignam. Visum erat quibusdam Episcopis in Concilio nouam legem in Ecclesia constituere, & vt de alijs rebus Ecclesiasticis, sic & eam rogare.

QVOD NON OPORTEAT ECCLEsiasticos suam vxorem ejicere.

CAP. XXXII.

CEnsuerunt igitur non oportere Ecclesiasticos, siue Episcopos, siue Presbyteros, siue diaconos, siue subdiaconos, aut alios quoscumque sacri illius ordinis, cum vxoribus suis dormire, quas iam antea cum laici essent duxissent. Hæc cum illi constituerent, surgens in medio Episcoporum conuentu diuinus Paphnutius, magna voce dixit: Nolite grauare iugum Ecclesiasticorum. Nam honorabiles, inquit, sunt nuptiæ apud omnes, & thorus immaculatus. Nolite lædere *Hebr.13.* Ecclesiam nimio seueri iuris excessu. non enim omnes, ait, ferre possunt vitæ illud institutũ quod omnibus affectibus vacat. nemo, vt opinor, in castitate seruabitur, si mariti singuli suis priuantur vxoribus. Virorum cum suis vxoribus consuetudinem ego præclaram continentiam esse dico, nec posse separari eam quam Deus coniunxit, & quam semel, cum lector aut cantor aut laicus esset, vxorem duxit. Atque ista quidem suasit magnus Paphnutius, licet coniugij expers esset, proptereaquod in monasterijs à pueritia fuerat educatus. Quocirca viri consilio persuasus Episcoporum cœtus, de quæstione ea tacuit, & eorum reliquit arbitrio qui volunt ex mutuo consensu a proprijs coniugibus abstinere. *Matth. 19.*

Hæc gesta sunt in sancto, magno, & generali Concilio, quod Nicææ in Bithynia congregatum fuit. Eusebius autem, & Theognius, & qui cum eis erant Ariani, non ferentes vincentem verę Fidei confirmationem, quin & Ario anathema dicere nô patientes, iterumq. in eo deprehensi, exilio cesserunt, suffragio religiosissimi Imperatoris, & iudicio sancti Concilij Episcoporum, postquam alios pro ipsis in ipsorum parœcijs constituerunt decreto eiusdem Concilij, & cleri ac populi vniuscuiusque parœciæ: & Amphion quidem ecclesiæ Nicomediensi præfectus est, Chrestus vero Nicænæ, & alij eiusdem cum ipso sententiæ alijs. Verum vtentes rursus consuetis artibus Eusebius & Theognius, & occasionem fraudis

τὸν

inuenientes Regis humanitatem, callide agere iterum, & priorem potestatem recuperare tentabant. Sed illorum commenta pessima, quæ plurima erant, & omnis impietatis plena, discere volentes, ad Theodoritum ac reliquos historiæ Ecclesiasticæ scriptores remiserim. Ego autem hinc oratione properabo ad ea quæ postea sequuta sunt, de quibus Episcoporum Concilium misit epistolam ad reliquos Episcopos, & eorum parœcias: quinetiam Imperator ipse semper victor & fidelissimus ad constitutionem expositæ sanctissimæ Fidei & sanctæ festiuitatis Paschatis, ad redargutionem patronorum impietatis. Post hæc enim omnia magnifice conspirante Concilio, & decenter promulgata fide, cum omnia quæ ad rectam Ecclesiæ administrationem spectant, sancti Patres constituissent: omnia definita per litteras indicare omnibus quæ sub cælo sunt sanctis Dei Ecclesijs studuerunt, subiungentes etiam quæ ad Meletium pertinent.

DE NEFARIO MELETIO.
CAP. XXXIII.

QVoniam autem Meletius Episcopus delectus non multo ante Arij furorem, conuictus à sanctissimo Petro Alexandrinæ Ecclesiæ Episcopo, & postea martyrij corona exornato, & Episcopatu abdicatus, sententiæ abdicationis non acquieuit, sed Thebaidem & finitimã Aegyptum tumultu ac procellis contentionis impleuit, tyrannidem contra prærogatiuam sedis Alexandri Episcopi vsurpans, conuentus Episcoporum ad Alexandrinam ecclesiam scripsit quæ de Meletio res nouas moliente statuisset.

EPISTOLA CONCILII SCRIPTA sanctis Dei Ecclesiis per Alexandriam, Aegyptum, Pentapolim, & Libyam, & omnem terram quæ sub cælo est, cleris etiam & populis orthodoxæ Fidei, ab Episcopis sancti Nicæni Concilij.

Sanctum & magnum Concilium, sanctæ & magnę Dei gratia Ecclesiæ Alexandrinæ, & dilectis fratribus, Aegyptum, Pentapolim, & Libyam incolentibus, & omnibus sub cælo Dei Ecclesijs, cleris & populis orthodoxis, Episcopi Nicæę Concilium celebrantes, salutẽ in Domino.

Socr. lib. 1. c. 6. Theodor. lib. 1. c. 9.

QVoniam Dei gratia & sanctissimi Imperatoris Constantini, qui nos ex varijs prouincijs & ciuitatibus in vnum congregauit, magnum sanctumq. Concilium Nicææ coactum, quæ ad Ecclesiasticam Fidem spectant in disceptationem vocauit: eaq. litteris ad vos perscribere necessarium visum est, vt intelligere possitis, cum quæ ibi in quæstionem & disquisitionem vocata, tum quæ decreta sancitaq. sunt.

Primũ igitur omniũ perquisita sunt impia peruersaq. Arij dogmata & sectatorum eius, coram san-

A τὴν βασιλέως φιλανθρωπίαν ἐφόδιον ἐξ ἀπάτης εὑρόντες, ἀναπαλαῖσαι πάλιν καὶ τὴν προτέραν δυναστείαν ἀπολαβεῖν ἐπειρῶντο. καὶ τὰ μὲν τούτων κάκιστα μηχανήματα πάμπολλα ὄντα, καὶ πάσης ἀσεβείας ἔμπλεα τυγχάνοντα, πρὸς τὴν Θεοδωρίτου καὶ τῶν λοιπῶν συγγραψάντων ἐκκλησιαστικὴν ἱστορίαν τοὺς βουλομένους καταμαθεῖν παραπέμψοιμι. βαδιῶ δὲ ἐγὼ ἐντεῦθεν τῷ λόγῳ ἐπὶ τὰ ἑξῆς περὶ ὧν ἡ τῶν ἐπισκόπων ἀπέστειλε σύνοδος, τοῖς ἀπολειφθεῖσιν ἐπισκόποις, καὶ ταῖς ἑαυτῶν παροικίαις· οὐ μὴν δὲ ἀλλὰ καὶ ὁ νικηφόρος καὶ πιστότατος βασιλεὺς εἰς σύστασιν τῆς

B τε ἐκτεθείσης ἁγιωτάτης πίστεως, καὶ τῆς ἁγίας ἑορτῆς τοῦ πάσχα, εἰς ἔλεγχον δὲ τῶν τῆς ἀσεβείας πρωτοστατῶν. ἐπὶ τούτοις γὰρ πᾶσι μεγαλοφυῶς συγκροτηθείσης τῆς συνόδου, καὶ θεοπρεπῶς ἐκφωνηθείσης τῆς πίστεως, τάτε κατὰ τὴν ἐκκλησιαστικὴν εὐταξίαν τυπώσαντες ἅπαντα οἱ ἅγιοι πατέρες· δηλῶσαι πάντα τὰ ὡρισμένα διὰ γραμμάτων πάσαις ταῖς ὑπὸ τὸν οὐρανὸν ἁγίαις τοῦ θεοῦ ἐκκλησίαις ἐσπούδασαν, συνάψαντες καὶ τὰ κατὰ Μελήτιον.

ΠΕΡΙ ΤΟΥ ΑΝΟΣΙΟΥ ΜΕΛΗΤΙΟΥ.

C ΕΠεὶ δὲ καὶ Μελήτιός τις ἐπισκοπῆς χειροτονίας ἠξιωμένος οὐ πρὸ πολλοῦ τῆς Αρείου μανίας, διελεγχθεὶς ὑπὸ τοῦ θειοτάτου Πέτρου τοῦ τῆς Αλεξανδρέων ἐπισκόπου, τοῦ καὶ τὸν τοῦ μαρτυρίου στέφανον ἀναδησαμένου, καθαιρεθεὶς ὁ αὐτὸς Μελήτιος οὐκ ἔστερξε τὴν τῆς καθαιρέσεως ψῆφον, ἀλλὰ τήν τε Θηβαΐδα καὶ τὴν πελάζουσαν Αἴγυπτον θορύβων καὶ ζάλης ἐνέπλησε, τυραννίδος κατὰ τῆς Αλεξάνδρου τοῦ ἐπισκόπου χρώμενος προεδρίας, ἔγραψε δὲ τὸ κοινὸν τῆς συνόδου, πρὸς τὴν τῶν Αλεξανδρέων ἐκκλησίαν, ἅπερ περὶ

D τῆς τούτου [x] νεωτεροποιίας ἐνομοθέτησεν.

[x] νεωτεύειν

ΣΥΝΟΔΙΚΗ ΕΠΙΣΤΟΛΗ ΓΡΑΦΕΙΣΑ τοῖς κατὰ Αλεξάνδρειαν, καὶ Αἴγυπτον, καὶ Πεντάπολιν, καὶ Λιβύην, καὶ ταῖς κατὰ πᾶσαν τὴν ὑπ' οὐρανὸν ἁγίαις τοῦ θεοῦ ἐκκλησίαις, κλήροις τε καὶ λαοῖς τῆς ὀρθοδόξου πίστεως, παρὰ τῆς ἐν Νικαίᾳ ἁγίας συνόδου τῶν ἐπισκόπων.

Ἡ ἁγία καὶ μεγάλη σύνοδος τῇ ἁγίᾳ καὶ μεγάλῃ θεοῦ χάριτι Αλεξανδρέων ἐκκλησίᾳ, καὶ τοῖς κατὰ τὴν Αἴγυπτον, καὶ Πεντάπολιν, καὶ Λιβύην, καὶ τοῖς κατὰ τὴν ὑπ' οὐρανὸν, ἀγαπητοῖς ἀδελφοῖς, κλήροις τε καὶ λαοῖς ὀρθοδόξοις, οἱ ἐν Νικαίᾳ σύνοδον συγκροτήσαντες ἐπίσκοποι ἐν κυρίῳ χαίρειν.

E ΕΠειδὴ τῆς τοῦ Χριστοῦ χάριτος καὶ τοῦ θεοφιλεστάτου βασιλέως Κωνσταντίνου συναγαγόντος ἡμᾶς ἐκ διαφόρων ἐπαρχιῶν καὶ πόλεων, ἡ μεγάλη καὶ ἁγία σύνοδος ἐν Νικαίᾳ συγκροτηθεῖσα τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως διείληφεν, ἅ τινα ἀναγκαῖον ἡμῖν ἐφάνη ἀποσταλῆναι παρ' ἡμῶν πρὸς ὑμᾶς διὰ γραμμάτων, ἵνα εἰδέναι ἔχοιτε τίνα μὲν ἐκινήθη καὶ ἐξητάσθη, τίνα δὲ ἔδοξε καὶ ἐκρατύνθη. Πρῶτον μὲν οὖν ἁπάντων ἐξητάσθη τὰ κατὰ τὴν ἀσέβειαν καὶ παρανομίαν Αρείου, καὶ τῶν σὺν αὐτῷ, ἐπὶ παρουσίᾳ τοῦ

τοῦ θεοφιλεστάτου ἡμῶν βασιλέως Κωνσταντίνου· καὶ παμψηφὶ ἐδόξαν ἀναθεματισθῆναι αὐτὸν, καὶ τῇ ἀσεβῆ αὐτοῦ δόξῃ, καὶ τοῖς ῥήμασι, καὶ τοῖς νοήμασιν αὐτοῦ τοῖς βλασφήμοις οἷς ἐκέχρητο βλασφημῶν τὸν υἱὸν τοῦ θεοῦ, λέγων ἐξ οὐκ ὄντων εἶναι, καὶ πρὶν γεννηθῆναι μὴ εἶναι, ἦν δὲ ὅτε οὐκ ἦν, ἐξουσίαν κακίας καὶ ἀρετῆς δεκτικὸν τὸν υἱὸν τοῦ θεοῦ λέγοντας, καὶ κτίσμα· τούτοις πᾶσι τοῖς ἀνοσιήμασιν ἡ ἁγία σύνοδος, οὐδὲ ὅσον ἀνέχεσθαι τοῦ ἀσεβοῦς δόξης, καὶ τῆς ἀσεβείας, καὶ τῶν βλασφήμων ῥημάτων αὐτοῦ ἀναχωρούσης. καὶ τὸ μὲν κατ' ἐκεῖνον εἴθ' οὕτως πέφυκε, πάντως ἢ ἀκηκόατε, ἢ ἀκούσεσθε, ἵνα μὴ δέξωμεν ἐπεμβαίνειν αὐθις ἀνθρώπῳ ἐν οἰκείαις ἁμαρτίαις ἄξια τὰ πρόσφορα κομισαμένῳ· τοιοῦτον γὰρ ἴσχυεν αὐτοῦ ἀσέβεια, ὡς καὶ συμπλέσαι θεωνᾶ, τὸν ἀπὸ Μαρμαρικῆς, καὶ Σεκοῦνδον τὸν ἀπὸ Πτολεμαΐδος· τῶν γὰρ αὐτῶν κἀκεῖνοι καὶ τοῖς ἄλλοις πεπτώκασιν. ἀλλ' ἐπειδὴ ἡ τοῦ θεοῦ χάρις τὸ μὲν κακοδόξους ἐκείνης καὶ βλασφημίας, καὶ τοὺς προσώπων τὰ πλημμελήσαντα λόγῳ καὶ διαίρεσιν ποιησαμένους ἀφεωμένη λαοῦ, ἠλευθέρωσε τῷ λόγῳ· ἐλείπετο γὰρ τὸ περὶ τῆς προθέσεως Μελιτίου καὶ τῶν ὑπ' αὐτοῦ χειροτονηθέντων, καὶ περὶ τούτου τί μέρος ἂν ἔδοξε τῇ συνόδῳ, ἐμφανίζομεν ὑμῖν ἀγαπητοὶ ἀδελφοί. ἔδοξεν μὲν Μελίτιον φιλανθρωπότερον κινηθείσης τῆς συνόδου· καὶ γὰρ τὰ ἀκριβῆ λόγον ἀθεμιτάτης συγγνώμης ἄξιος ἦν· μένειν ἐν τῇ αὐτοῦ πόλει, καὶ μηδεμίαν ἐξουσίαν ἔχειν, μήτε χειροτονεῖν, μήτε χειρίζειν, μήτε χειροθετεῖν, μήτε ἐν χώρᾳ, μήτε ἐν πόλει ἑτέρᾳ φαντάζεσθαι τούτης τῆς προφάσεως ἕνεκα· φίλον δὲ τὸ ὄνομα τῆς ἡμῶν κεκτῆσθαι· τοὺς δὲ ὑπ' αὐτοῦ καταστραφέντας μυστικωτέρᾳ χειροτονίᾳ βεβαιωθέντας κοινωνεῖν οὕτως· ἐφ' ᾧ τὰ ἔχειν μὲν αὐτοὺς τῷ ἀριθμῷ, καὶ λειτουργεῖν, δοκιμάζειν δὲ εἶναι ἐξάπαντος πάντων τὰ ἐν ἑκάστῃ παροικίᾳ καὶ ἐκκλησίᾳ ἐξεταζόμενον τὸν ὁμοιότατον καὶ συλλειτουργὸν ἡμῶν Ἀλέξανδρον προκεχειρισμένων. ὡς τούτοις μὲν μηδεμίαν ἐξουσίαν εἶναι τοὺς ἀφιστάντας αὐτοῖς προχειρίζεσθαι ἢ ὑποβάλλειν ὀνόματα, ἢ ὅλως ποιεῖν τι χωρὶς γνώμης τοῦ τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἀποκόπτων τὸν σὺν Ἀλέξανδρον πλάντων, τὸ ὁσιώτατον συλλειτουργὸν ἡμῶν. τοὺς δὲ χάριτι θεοῦ καὶ ἐυχαῖς ὑμετέραις ἐν μηδενὶ σχίσματι ἁλόντας, ἀλλὰ ἀκηλιδώτους ἐν τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ ὄντας, ἐξουσίαν ἔχειν καὶ προχειρίζεσθαι, καὶ ὀνόματα ἐπιλέγεσθαι τοῦ ἀξίων δοκιμάζειν κλήρου, καὶ ὅλως πάντα ποιεῖν κατὰ νόμον καὶ θεσμὸν τὸ ἐκκλησιαστικόν. εἰ δέ τινα συμβαίη ἀναπαύσασθαι τῶν ἐν τῇ ἐκκλησίᾳ, τηνικαῦτα προσιέναι εἰς τὸν ἁγιώτατον τοὺς ἤδη προκριθέντας μόνον εἰ ἄξιοι φαίνοιντο, καὶ ὁ λαὸς αἱροῖτο τοιοῦτον καὶ ἐπιψηφίζοντος αὐτῷ, καὶ ἐπισφραγίζοντος τὸν τοῦ Ἀλεξανδρείας ἐπισκόπου. τοῦτο δὲ τοῖς μὲν ἄλλοις ἅπασι συνεχωρήθη. ἐπὶ δὲ Μελιτίου προσώπου οὐκέτι τὰ αὐτὰ ἔδοξε, διὰ τὸν αἴτιον αὐτοῦ ἀπιστίαν, καὶ διὰ τὸ πρόχειρον καὶ προπετὲς τῆς γνώμης, ἵνα μηδεμίαν ἐξουσίαν

A sanctissimo Imperatore Constantino: & placuit Concilio communibus suffragijs anathema denuntiare & ei ipsi, & nefariæ eius opinioni, & verbis sententijsq. execrabilibus, quibus vsus est ad Filium Dei blasphemijs onerandum, dicens eum ex ijs quæ non sunt esse, nec fuisse antequam natus esset: fuisse tempus aliquando cum non esset: Filiũ Dei libero voluntatis suæ arbitrio virtutis & vitij capacem esse inquiens, & creaturam esse: quibus omnibus sanctum Concilium indicit anathema: immo vero ne pati quidem potest, vt vel impia eius opinio, vel amentia, vel blasphema verba ad aures perueniant. Quem autem
B exitum consecutæ sint res eius, omnino vel audiuistis, vel saltem à nobis audietis, ne nos insultare homini videamur, qui meritas sceleris sui pœnas luit. Tantum vero inualuit eius impietas, vt cum eo vna perierint Theonas Marmaricæ, & Secundus Ptolemaidis Episcopi: nam & illi cum alijs quibusdam eisdem malis affecti sunt. Verum cum iam Aegyptus non modo peruersa illa opinione & blasphemia, sed etiam certis hominibus qui in populo antea pacato & tranquillo seditionem & discordiam concitare ausi sunt, Dei gratia penitus liberata esset: tamen petulantia Meletij & eorum qui ab illo in sacrum ordinem
C cooptati sunt, restabat adhuc: de qua re quid Concilio decreuerit, vobis charissimi fratres indicamus. Concilium clementius aliquando in Meletium animatum (nam summo iure nullam merebatur veniam) decreuit vt in sua ciuitate maneat, potestatem autem nullam habeat vel manus imponendi, vel administrandi, vel quemquã ad munus aliquod Ecclesiasticum deligendi, vel in aliena regione aut ciuitate eius rei gratia comparendi, sed vt solum dignitatis nomen retineat. Illi vero qui ab eo in sacrum ordinem lecti sunt, simul atque sanctiore ordinatione confirmati fuerint, ad communionem posthæc admittantur, & permittatur illis quidem honoribus frui, & sacris muneribus fungi, sed tamen omnibus in singulis parœcijs & Ecclesijs, qui sunt ab honoratissimo viro & collega nostro Alexandro ordinati, sint omnino inferiores. Quinetiam
D nulla potestas sit vel designandi quos velint, vel omnino quidquam faciendi absque cõsensu Episcoporum catholicæ & Apostolicæ Ecclesiæ qui sub Alexandro sunt sanctissimo collega nostro. Hi autem qui Dei gratia & vestris precibus adiuti, ad nullum schisma deflexisse comperti sunt, & se intra catholicam & Apostolicam Ecclesiam impollutos continuerunt, ius habeant & ordinandi, & eos qui digni clero fuerint nominandi, denique & omnia ex lege & instituto Ecclesiastico libere exequendi. Quod si quis forte eorum
E qui Ecclesiæ funguntur muneribus, diem suum obierit, tum vnus ex illis qui nuper in Ecclesiam adsciti sunt, modo idoneus videatur, & populus illum eligat, Episcopusq. Alexandriæ & suffragetur & consentiat, in locum succedat demortui. Atque sit istud alijs quidem omnibus concessum. De Meletio autem nominatim aliter statutum est, vt videlicet, cum propter petulantiam quam antea ostendit, tum propter temeritatem & pro-

 ueniam

teruiam mentis, nulla poteſtas auctoritasve ei tribuatur: quippe cum homo is ſit qui poſſit denuo Eccleſiæ ſtatum & ordinem perturbare. Hæc ſunt quæ ad Aegyptum & ſanctiſſimam Eccleſiam Alexandrinam proprie & ſeparatim pertinent. Si quid præterea vel canonibus vel decretis conſtitutum eſt, honoratiſſimus dominus frater & collega noſter Alexander ad vos reuerſus certius perferet, vt qui actorum omnium auctor fuerit & particeps. Lætum etiam nuntium vobis afferimus de conſenſu omnium in celebrando ſanctiſſimo feſto Paſchatis, quòd ea res etiam veſtris precibus recte conſtituta eſt; ita vt omnes fratres in Oriente, qui antea Iudæos imitari conſueuerant, iam deinceps cum Romanis & vobis, omnibusq. nobis qui eumdem morem vobiſcum à primis temporibus in eo recolendo tenuimus, ſanctiſſimum feſtum Paſchatis concordiſſime celebrabunt. Læti igitur ob res proſpere geſtas, & ob pacem & concordiam communiter inter omnes conſtitutã, tum denique ob exciſas radicitus hæreſes, collegam noſtrum & Epiſcopum veſtrum Alexandrum maiore honore & ardentiore charitate complectimini: qui nos præſentia ſua recreauit, & permultum laboris in hac ætate ſua ſuſcepit, quò vos alijq. omnes tranquilliore pace frui poſſitis. Orate pro omnibus nobis, vt quæ à nobis recte ſunt conſtituta, ea rata ſtabiliaq. maneant, vt credimus, beneficio Dei Patris omnipotentis, & vnigeniti filij eius Domini noſtri Iesv Chriſti, & Spiritus ſancti, cui ſit gloria in ſæcula. Amen.

A ἐξουσία ἡ αὐθεντία αὐτῷ δοθείη, τῷ θεοφιλεστάτῳ ἡμῶν
πάλιν τὰς αὐτὰς ἀπειλὰς ἐμποιῆσαι. τοῦτ' ἔστι τὸ
ἐξαίρετα καὶ διαφέροντα λέγοντες καὶ τῇ ἁγιωτάτῃ
Ἀλεξανδρέων ἐκκλησίᾳ. εἰ δέ τι ἄλλο ἢ ἐκανονίσθη
ἢ ἐδογματίσθη συμπαρόντος τοῦ κυρίου καὶ τιμιωτάτου
συλλειτουργοῦ καὶ ἀδελφοῦ ἡμῶν Ἀλεξάνδρου, αὐτὸς παρὼν ἀκριβέστερον αὐτοῦ τοῦτο πρὸς ἡμᾶς, ἅτε δὴ καὶ κύριος καὶ κοινωνὸς τῶν γεγονότων τυγχάνων.
διαγγελίζομεθα ὑμᾶς ἐπὶ τῇ συμφωνίᾳ τοῦ
ἁγίου πάσχα, ὅτι ὑμετέρᾳ εὐχῇ κατωρθώθη καὶ
τοῦτο τὸ μέρος, ὥστε πάντας τοὺς ἐν τῇ ἑῴᾳ ἀδελφοὺς,
B τοὺς μὲν τῶν Ἰουδαίων τὸ πρότερον μιμουμένους, συμφώνως Ῥωμαίοις καὶ ὑμῖν, καὶ πᾶσιν ἡμῖν τοῖς ἐξ ἀρχαίου
μεθ' ὑμῶν φυλάττουσι τὸ πάσχα ἐν τῷ δεῖνα ἁγιωτάτῳ αὐτῶν ἀγοστίῳ ἑορτῷ τοῦ πάσχα. χαίρουσι
οὖν ὅτι τοῖς κατορθώμασι, καὶ ὅτι τῇ κοινῇ εἰρήνῃ καὶ
συμφωνίᾳ, καὶ ὅτι τῷ πάντων αἱρέσεις ἐκκοπῆναι, δικαιοῦσθαι μὲν μὴ μείζονος ἡμῶν καὶ τελείους ἀρέσαι
τὴν συλλειτουργίαν ἡμῶν, ὑμῶν δὲ θείοτατον Ἀλέξανδρον, τὸν διαφέροντα ἡμῖς τῇ αὐτοῦ παρουσίᾳ, καὶ ἐν
αὐτῇ τῇ ἡλικίᾳ τοσοῦτον πόνον ὑπενεγκόντα ὑπὲρ τοῦ
εἰρηνεύειν ὑμᾶς καὶ τὸν ὑμῶν καὶ πάντων. εὔχεσθε δὲ καὶ
C περὶ ἡμῶν ἁπάντων, ἵνα τὰ καλῶς ἔχειν δόξαντα,
τοῦτο βέβαια μένοι κατ' εὐδοκίαν γεγραμμένα, ὡς
πιστεύομεν, θεοῦ τοῦ παντοκράτορος θεοῦ, καὶ τοῦ μονογενοῦς υἱοῦ αὐτοῦ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τοῦ ἁγίου
πνεύματος, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

PVBLICA EPISTOLA SCRIPTA ab Euſebio Epiſcopo Cæſareæ Paleſtinæ.

CAP. XXXIV.

ETſi veriſimile eſt, fratres chariſſimi, ea quæ de fide Eccleſiaſtica in amplo & frequenti Concilio Nicææ coacto tractata ſunt, ad vos aliunde perlata eſſe, præſertim cùm fama ipſa accuratam rerum geſtarum narrationem ſua celeritate præcurrere ſoleat: tamen ne veritas, ſi auditione ſola ea acceperitis, contra ac ſe habeat vobis nuntietur, primum eam fidei formulam, quæ à nobis Concilio propoſita eſt, deinde alteram, quam Epiſcopi, vbi noſtris pauca adiecerant, ediderũt, ad vos mittere neceſſe putauimus. Noſtra vero formula, quæ tum coram Imperatore noſtro ſanctiſſimo perlecta eſt, tum recte ſe habere pro certo explorata, ad hunc modum ſe habet.

Fides à nobis expoſita.

Sicut ab Epiſcopis qui nos antegreſſi ſunt, accepimus, ſicut cum Fidei fundamenta in noſtris animis primum iacta eſſent, cumq. lauacro baptiſmi abluti eſſemus audiuimus, ſicut à diuinis ſcripturis didicimus, & ſicut cum fungeremur presbyteri munere, & cum Epiſcopatum obineremus, credidimus & docuimus: ſic etiam iam credentes noſtram Fidem patefacimus: ea eſt talis.

Credimus in vnum Deum, Patrem omnipotentem, viſibilium omnium & inuiſibilium creatorem:

ΕΥΣΕΒΙΟΥ ΕΠΙΣΚΟΠΟΥ ΚΑΙΣΑΡΕΙΑΣ ΤΗΣ ΕΝ ΠΑΛΑΙΣΤΙΝΗ ΕΚΚΛΗΣΙΟΣ ΕΠΙΣΤΟΛΗ ΓΡΑΦΕΙΣΑ

D ΤΑ περὶ τῆς ἐκκλησιαστικῆς πίστεως πραγματευθέντα ἐν τῇ μεγάλῃ συνόδῳ τῇ ἐν
Νικαίᾳ συγκροτηθείσῃ, οἶδ' ὑμᾶς ἀγαπητοὶ ἄλλοθεν μεμαθηκέναι, τῆς φήμης προτρέχειν εἰωθυίας τὸν περὶ τῶν πραττομένων πραγμάτων ἀληθῆ λόγον· ἀλλ' ἵνα μὴ ἐκ τοιαύτης ἀκοῆς τὸ τῆς ἀληθείας ἐπιρρέοις ὑμῖν ἀπαγγέλληται, ἀναγκαίως διεπεμψάμεθα ὑμῖν, πρῶτον μὲν τὴν ἐφ' ἡμῶν προτεθεῖσαν περὶ τῆς πίστεως γραφὴν, ἔπειτα δὲ τὴν δευτέραν ἣν τῇ ἡμετέρᾳ φωνῇ προσθήκας ἐπιβαλόντες ἐκδεδώκασι. τὸ μὲν οὖν παρ' ἡμῶν γράμμα ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου ἡμῶν βασιλέως ἀναγνωσθὲν τοῦτο ἔσχεν καὶ δοκίμως ὑπεφάνθη, τοῦτον ἔχειν τὸν τρόπον· ἡ ὑφ' ἡμῶν ἐκτεθεῖσα πίστις. Καθὼς παρελάβομεν παρὰ τῶν περὶ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ πρώτῃ κατηχήσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν, καὶ καθὼς διδαχθέντες τῶν θείων γραφῶν μεμαθήκαμεν, καὶ ὡς ἐν τῷ πρεσβυτερίῳ ὄντες αὐτῇ τῇ ἐπισκοπῇ ἐπιστεύομέν τε καὶ ἐδιδάσκομεν, οὕτω καὶ νῦν πιστεύοντες τὴν ἡμετέραν πίστιν ὑμῖν ἀποφαίνομεν. ἔστι δὲ αὕτη.

Πιστεύομεν εἰς ἕνα θεὸν, πατέρα παντοκράτορα,
τὸν τῶν ἁπάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν·
καὶ

καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν τοῦ θεοῦ λόγον, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτὸς, ζωὴν ἐκ ζωῆς, υἱὸν μονογενῆ, πρωτότοκον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον, δι' οὗ καὶ ἐγένετο τὰ πάντα. τὸν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα, καὶ ἐν ἀνθρώποις πολιτευσάμενον, καὶ παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα πρὸς τὸν πατέρα, καὶ ἥξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς. πιστεύομεν καὶ εἰς ἓν πνεῦμα ἅγιον, ἀληθῶς πνεῦμα ἅγιον, καθὼς καὶ ὁ κύριος ἡμῶν ἀποστέλλων εἰς τὸ κήρυγμα τοὺς ἑαυτοῦ μαθητὰς, εἶπε· πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. περὶ ὧν καὶ διαβεβαιούμεθα οὕτως ἔχειν, καὶ οὕτω φρονεῖν, καὶ πάλιν οὕτως ἐσχηκέναι, καὶ μέχρι θανάτου ὑπὲρ πάσης ἐναντίας δόξης τῆς πίστεως, ἀναθεματίζοντες πᾶσαν ἄθεον αἵρεσιν. ταῦτα ἀπὸ καρδίας καὶ ψυχῆς πάντως πεφρονηκέναι, ἐξ οὗ πρὸ ἐγνωμεν ἑαυτοὺς, καὶ νῦν φρονοῦντα, ἐξ ἀληθείας ἔτι τοῦ θεοῦ τοῦ παντοκράτορος καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μαρτυρόμεθα, δεικνύναι ἔχοντες, καὶ διὰ λόγων πείθειν ὑμᾶς, ὅτι καὶ τοὺς παρελθόντας χρόνους οὕτως ἐπιστεύομέν τε καὶ ἐκηρύσσομεν. τούτης ὑφ' ἡμῶν ἐκτεθείσης τῆς πίστεως, οὐδενὶ παρῆν ἀντιλογίας τόπος. αὐτὸς γε μὴν πρῶτος ὁ θεοφιλέστατος ἡμῶν βασιλεὺς, ὡμολόγησε ταύτῃ συνέχειν αὐτῇ ἐμαρτύρησεν· ἅτε καὶ ἑαυτὸν φρονεῖν συνωμολόγησε, καὶ ταύτην τοὺς πάντας συγκατατίθεσθαι, συνεπιθέσθαι τε τοῖς δόγμασι, καὶ συμφωνεῖν τούτοις αὐτοῖς παρεκελεύσατο, ἑνὸς μόνου προσεγγραφέντος ῥήματος τοῦ ὁμοουσίου, ὃ καὶ αὐτὸ ἠμείβετο, λέγων· ὅτι μὴ κατὰ τὰ τῶν σωμάτων πάθη λέγοιτο τῷ πατρὶ ὁμοούσιος, ὅτι κατὰ διαίρεσιν, ἢ κατά τινα ἀποτομὴν ἐκ τοῦ πατρὸς γένοιτο· μηδὲ γὰρ δύνασθαι τὴν ἄυλον, καὶ νοερὰν, καὶ ἀσώματον φύσιν, σωματικόν τι πάθος ὑφίστασθαι· θείοις γὰ καὶ ἀπορρήτοις λόγοις προσῆκεν τὰ τοιαῦτα νοεῖν. καὶ ὁ μὲν σωφρονέστατος ἡμῶν καὶ θεοσεβέστατος βασιλεὺς τὰ τοιάδε ἐφιλοσόφει, οἱ δὲ περὶ τῆς τοῦ ὁμοουσίου προσθήκης, τήνδε τὴν γραφὴν ἐπεποίηκασι.

Η ΕΝ ΤΗ ΣΥΝΟΔΩ ΥΠΑΓΟΡΕΥΘΕΙΣΑ ΠΙΣΤΙΣ.

ΠΙστεύομεν εἰς ἕνα θεὸν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τοῦτ' ἔστιν, ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτὸς, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν οὐρανῷ, τά τε ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα, παθόντα, ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ ἅγιον πνεῦμα.

τοὺς

rem: Et in vnum Dominum IESVM Christum, Dei Verbum, Deum de Deo, lumen de lumine, vitam de vita, filium vnigenitum, primogenitum omnis creaturæ, ante omnia sæcula ex Patre genitum; per quem etiam omnia facta sunt: Qui propter nostram salutem incarnatus est, & inter homines versatus: qui passus est, & resurrexit tertia die, & ascendit ad Patrem, & iterum venturus est in gloria iudicare viuos & mortuos. Credimus etiam in vnum Spiritum sanctum, vere Spiritum sanctum, sicut Dominus noster cum discipulos suos ad prædicandum mitteret, locutus est: Euntes docete omnes gentes, baptizantes eos in nomine Patris, & Filij, & Spiritus sancti. De quibus confirmamus ita esse, nos ita sentire, sic etiam sensisse, & vsque ad mortem huic Fidei insistere velle, anathemate impiæ cuique hæresi denuntiato. Atque de istis rebus omnibus nos sincere ex animo ita sensisse, ex quo nosmet noscere poteramus, & iam etiam vere tum sentire, tum dicere, Deum omnipotentem & Dominum nostrum IESVM Christum coram testamur, certaq. demonstratione ostendere possumus, vobisq. ratione persuadere, nos temporibus præteritis ita credidisse, & prædicasse. Cum hanc Fidem exposuissemus, nulli erat contradicendi locus. Quinetiam Imperator ipse noster sanctissimus hanc nostram Fidem veritatem in se complecti primus omnium testificatus est, seq. eodem animo esse constanter asserit, præcepitq. vt omnes eidem assentirentur, decretis eiusdem subscriberent, congruerent cum eisdem, dummodo vna vox consubstantialis adscriberetur: quam quidem ille ipse explicauit: quòd non secundum corporis affectiones dicatur Patri consubstantialis, neque quòd per diuisionem vel sectionem vllam ex Patre constare. nam fieri non potest, vt natura quæ materiæ expers est, quæ sola intelligentia percipitur, quæ corpore vacat, corpoream vllam affectionẽ in se excipiat: sed eiusmodi res nos diuinis & arcanis verbis debere complecti. Sapientissimus quidem & pius noster Imperator de his isto modo philosophatus est. Episcopi autem propter hanc vocem, consubstantiale, istam formulam ediderunt.

Matth. 28.

FIDEI FORMVLA IN CONCILIO edita.

CAP. XXXV.

CRedimus in vnum Deum, Patrem omnipotentem, omnium visibilium & inuisibilium creatorem: Et in vnum Dominum IESVM Christum, filium Dei, genitum ex Patre vnigenitum, hoc est, ex substantia Patris, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri, per quẽ omnia facta sunt & quæ in cælo, & quæ in terra sunt: Qui propter nos homines & propter nostram salutem descendit, & incarnatus est, homo factus est, passus est, sepultus est, & resurrexit tertia die, ascendit ad cælos, venturus est iudicare viuos & mortuos. Et in Spiritum sanctum.

Qui vero dicunt, quòd erat aliquando tempus cum non eſſet, & antequam genitus erat non eſſet, vel quòd ex nihilo ortus eſt, vel quòd ex alia eſſentia ſubſtantiaue quàm ex Patris genitus, vel quòd conuerti aut mutari poteſt Filius Dei: iſtis catholica & Apoſtolica Dei Eccleſia anathema denuntiat. Cum iſta formula ab illis præſcripta eſſet, illud, Ex ſubſtantia Patris eſſe, & illud, Patri conſubſtantialem eſſe, quomodo eſſent intelligenda, ab eis diligenter quærere cœpimus. Vnde quæſtiones, & reſponſa nata ſunt, rationeq. accurate perueſtigatum, quæ illis verbis ſubiecta eſſet ſententia. Fatebantur illi, ex ſubſtantia Patris eſſe, idem ſignificare, quod ex Patre eſſe, non tamen partem Patris eſſe. Nobis ſane videbatur pulchre conſentire cum pia illius doctrinæ ſententia, quæ docet Filium ex Patre eſſe, non tamen partem ſubſtantiæ illius eſſe. Quapropter huic ſententiæ etiam à nobis aſſenſum eſt: neque vocem, conſubſtantiale, reiecimus, propterea quod pax tamquam ſcopus ad intuendum ante oculos noſtros verſabatur: & cautio erat à nobis adhibita, ne recta Fidei ſententia excideremus. Pari ratione, Genitum, non factum, approbauimus. Nam factum verbum cum ceteris creaturis, quæ per Filium factæ ſunt, commune eſſe dixerunt, nec Filium earum ſimile quidquam habere: ac propterea eum non eſſe creaturam illarum ſimilem, quæ ab ipſo factæ ſunt, ſed præſtantioris eſſe ſubſtantiæ, quàm qua vlla creatura prædita ſit: quam quidem ex Patre genitam eſſe ſacræ litteræ perdocent, cum modus eius generationis à nulla mortali natura vel verbis exprimi, vel cogitatione comprehendi poſſit. Eodem modo etiam illud: Filium Patri conſubſtantialem eſſe, ratione & exquiſitum eſt, & probatum, non more corporeo debere intelligi, nec quidquam habere ſimile cum mortalibus animantibus. nam neque diuiſione ſubſtantiæ, neque ſectione, ſed nec affectione vlla, aut verſione mutationeve paternæ eſſentiæ & facultatis poſſe conſtare: ingenitam enim Patris naturam ab his omnibus prorſus alienam eſſe. & hoc, Patri conſubſtantialem eſſe, nihil aliud oſtẽdere, quàm Filium Dei ad reliquas creaturas nullam habere ſimilitudinem, ſed Patri ſolum, qui eum genuit, omnino ſimilem eſſe, neque ex alia quàm Patris ſubſiſtentia & eſſentia genitum. Quod quidem ſic expoſitum, rectum videbatur aſſenſione approbare. Nam nonnullos veteres Epiſcopos & ſcriptores, viros ſane diſertos & illuſtres, in Patris & Filij diuinitate explicanda hoc verbo conſubſtantiale vſos fuiſſe cognouimus. Sed de Fide in Concilio Nicæno expoſita & diuulgata, hæc hactenus. Cui quidem omnes ad vnum aſſenſi ſumus, non temere & inconſulto, ſed ſecundum ſententias coram ipſo ſanctiſſimo Imperatore propoſitas, diſcuſſasque. Quinetiam anathematis formulam, quæ poſt Fidem explanatam ab illis propoſita eſt, approbandam quoque putauimus: propterea quod vetet, ne quiſquam vocibus à ſcripturis abhorrentibus (ex quibus in Eccleſias omnis fere confuſio & diſcordia inuecta eſt) omnino vtatur. Cum itaque nulla ſcriptura diuinitus

A τοὺς δὲ λέγοντας, ἦν ποτε ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν ἢ τρεπτὸν, ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, ἀναθεματίζει ἡ ἁγία καθολικὴ καὶ καθολικὴ ἐκκλησία. καὶ δὴ τούτης τῆς γραφῆς ὑπ' αὐτῶν ὑποτασσομένης, ὅπως εἴρηται αὐτῆς, τὸ ἐκ τῆς οὐσίας τοῦ πατρὸς, καὶ τὸ, τῷ πατρὶ ὁμοούσιον, οὐκ ἀνείχόμεθα αὐτῆς καταλαμβάνειν. ἱστορικῶς τιμαρεῖν καὶ ἀκριβέως ἐπιζητεῖν ἀνεκινοῦμεν, καὶ ἐβασανίζετο ὁ λόγος τῶν ἀρχαίων τῶν εἰρημένων· καὶ δὴ τὸ ἐκ τῆς οὐσίας τοῦ πατρὸς ὡμολόγουν αὐτοὶ δηλοῦν B εἶναι τοῦ ἐκ μὲν τοῦ πατρὸς εἶναι, οὐ μὴν ὡς μέρος ὑπάρχειν τοῦ πατρός. ταύτῃ δὴ καὶ ἡμῖν εὐδόκει καλῶς ἔχειν συγκατατίθεσθαι τῇ ἀρχαίᾳ τῆς ἀσεβοῦς διδασκαλίας, ὑπαγορευούσης ἐκ τοῦ πατρὸς εἶναι τὸν υἱὸν, οὐ μὴν μέρος τῆς οὐσίας αὐτοῦ τυγχάνειν. διό περ τῇ ἀρχαίᾳ καὶ αὐτοὶ συνετιθέμεθα, οὐδὲ τῶν φωνῶν παραιτούμενοι, τοῦ τῆς εἰρήνης σκοποῦ ἐνώπιον ἡμῖν κειμένου, καὶ ἵνα μὴ τῆς ὀρθῆς ἐκπέσωμεν ἀρχαίας. καὶ τὸ αὐτὸ δὴ, ἐκ τοῦ γεννηθέντος, οὐ ποιηθέντος, καταδεξάμεθα. ἐπειδὴ τὸ ποιηθὲν κοινὸν C ἔφασκον εἶναι πρόσρημα τῶν λοιπῶν κτισμάτων τῶν διὰ τοῦ υἱοῦ γεγονότων, ὧν οὐδὲν ὅμοιον ἔχειν τὸν υἱόν· διὸ δὴ μὴ εἶναι αὐτὸν ποίημα τοῖς δι' αὐτοῦ γενομένοις ἐμφερῆ, κρεῖττον δὴ ἢ κατ' ἄκρον τυγχάνειν οὐσίας, ἵνα ἐκ τοῦ πατρὸς γεγεννῆσθαι τὰ θεῖα διδάσκει λόγια, τοῦ τρόπου τῆς γεννήσεως ἀνεκφράστου καὶ ἀνεπιλογίστου πάσῃ γεννητῇ φύσει τυγχάνοντος. οὕτω δὲ καὶ τὸ, ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱὸν ἐξεπιζόμενος ὁ λόγος σωίζει, ἐν κατ' ἄκρον τῶν σωμάτων τρόπον, οὐδὲ τοῖς θνητοῖς ζώοις ὑφιστάμενος· οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας, οὔτε κατὰ D τομὴν, ἀλλ' οὐδὲ κατά τι πάθος, ἢ τροπὴν, ἢ ἀλλοίωσιν τῆς τοῦ πατρὸς δυνάμεως· τούτων γὰρ πάντων ἀλλοτρίαν εἶναι τὴν ἀγέννητον τοῦ πατρὸς φύσιν. ὑφεστηκὸς δὲ εἶναι τὸ, ὁμοούσιον τῷ πατρὶ, τὸ μηδεμίαν ἐμφέρειαν πρὸς τὰ γεννητὰ κτίσματα τὸν υἱὸν τοῦ θεοῦ φέρειν, μόνῳ δὲ τῷ πατρὶ τῷ γεννήσαντι κατ' ἄκρον τρόπον ὁμοιοῦσθαι, καὶ μὴ εἶναι ἐξ ἑτέρας τινὸς ὑποστάσεώς τε καὶ οὐσίας, ἀλλ' ἐκ τοῦ πατρός. ᾧ καὶ αὐτῷ τῷ τρόπῳ εἰρωνεύθηναι τὸν τρόπον καλῶς ἔχειν ἐφάνη συγκατατίθεσθαι· ἐπεὶ δὲ τῶν παλαιῶν τινας λόγους, καὶ ἀποφάσεις διαπεπόνηκε καὶ συγγράφεις ἐγνωμεν, ἐπὶ τῆς τοῦ πατρὸς καὶ υἱοῦ θεολογίας τῷ τοῦ ὁμοουσίου χρησαμένους ὀνόματι. πάντα μὲν οὖν ἐκ τῆς ἐκπεφασμένης εἰρήνης πίστεως, ἣν συνεφωνήκαμεν οἱ πάντες, ἐκ ἀνείκαστος, ἀλλὰ κατ' ἐκείνας ἀποδεχόμεθα, ἐν αὐτῷ δὲ θεοφιλεστάτῳ βασιλέως ἐξετασθέντα. καὶ τὸν ἀναθεματισμὸν δὲ τὸν μὴ τὸν τινα πρὸς αὐτὸν ἐκπεφάνθαι ἄλυτον εἶναι ἠξιώμεθα, διὰ τὸ ἀπείρῳ ἀγράφοις χρῆσθαι φωναῖς, ἐξ ὧν χεῖδον ἡ πᾶσα γέγονε σύγχυσις καὶ ἀκαταστασία τῆς ἐκκλησίας. μηδεμιᾶς γοῦν θεοπνεύστου γραφῆς,

τὸν

τὸ, ἐξ οὐκ ὄντων, καὶ τὸ, ἦν ποτε ὅτε οὐκ ἦν, καὶ τὰς ἑξῆς ὑπ' ἐκείνου λεγομένοις, κεχρημένης, οὐκ εὔλογον ἐφάνη ταῦτα λέγειν καὶ διδάσκειν. ᾧ καὶ αὐτῷ καλῶς δόξαντι συνηνέσαμεν· ἐπὶ δὲ ἐν τῷ περὶ τούτου χρόνῳ τούτοις ἐνάρξαμεν συγχρῆσθαι τοῖς ῥήμασιν, ὅτε μὲν τὸ ἀναθεματίζεσθαι, τὸ πρὸ τοῦ γενηθῆναι, οὐκ ἦν, οὐκ ἄποθεν ἐνεμείνθη, τῷ καὶ πᾶσιν ὁμολογεῖσθαι εἶναι αὐτὸν υἱὸν τοῦ θεοῦ, πρὸ τῆς κατὰ σάρκα γενήσεως. ἤδη δὲ ὁ θεοφιλέστατος ἡμῶν βασιλεὺς, καὶ αὐτὸς τῷ λόγῳ καταπαύζειν, ὡς καὶ κατὰ τὴν ἰδίαν αὐτοῦ γένεσιν, τὸν πρὸ πάντων αἰώνων εἶναι αὐτόν. ἐπὶ καὶ πρὶν ἐνεργείᾳ γενηθῆναι, δυνάμει ἦν ἐν τῷ πατρὶ ἀγεννήτως, ὄντος τοῦ πατρὸς ἀεὶ πατρὸς ὡς καὶ βασιλέως ἀεὶ, καὶ σωτῆρος ἀεὶ δυνάμει πάντα ὄντος, ἀεί τε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντος. Ταῦτα ὑμῖν ἀναγκαίως διεπεμψάμεθα ἀγαπητοὶ, τὸ κεκριμένον τῆς ἡμετέρας ἐξετάσεώς τε καὶ συγκαταθέσεως φανερὸν ὑμῖν καθιστῶντες· καὶ ὡς ἀλόγως τότε μὲν καὶ μέχρις ὑστάτης ὥρας ἐνιστάμεθα, ὅτι ἡμῖν τὰ ἐπιρρίπτως γεγραμμένα προσέκοπτε· τότε δ' ἀφιλονείκως τὰ μὴ λυποῦντα καταδεξάμεθα, ὅτι ἡμῖν ἀγνωμόνως τῶν λόγων ἐξετάζεσθαι τοῖς ζητοῦσιν, ἐφάνη συντρέχειν τοῖς ὑφ' ἡμῶν αὐτοῖς ἐν τῇ προκειμένῃ πίστει ὁμολογημένοις. ἀσπαζόμεθα ὑμᾶς διὰ τῆς παρ' ὑμῖν ἀδελφότητος, εὐχόμενοι ὑμᾶς ἐν κυρίῳ ἐρρῶσθαι ἀγαπητοὶ ἀδελφοὶ ἡμῶν.

ΝΙΚΗΤΗΣ ΚΩΝΣΤΑΝΤΙΝΟΣ ΜΕΓΙΣΤΟΣ, σεβαστὸς, ἐπισκόποις καὶ λαοῖς.

Τοὺς πονηροὺς καὶ ἀσεβεῖς μιμησάμενος Ἄρειος, δικαίως ἐστὶ τῷ αὐτῷ ἐκείνοις ὑποκεῖσθαι ἀτιμίᾳ. ὥσπερ οὖν Πορφύριος ὁ τῆς θεοσεβείας ἐχθρὸς συντάγματα ἄθεα συνθέμενος καὶ τῆς θρησκείας συκοφαντήσας ἄξιον ἔργον μισθὸν ἐκομίσατο, καὶ τοιοῦτον, ὥστε ἐπονείδιστον μὲν αὐτὸν πρὸς τὸν ἑξῆς γενεᾶς χρόνον, καὶ πλείστης ἀναπλησθῆναι κακοδοξίας, ἀφανισθῆναι δὲ τὰ ἀσεβῆ αὐτοῦ συγγράμματα· ἔτι καὶ νῦν ἔδοξεν Ἀρείου τε καὶ τοὺς αὐτῷ ὁμογνώμονας Πορφυριανοὺς μὲν καλεῖσθαι, ἵν' ὧν περ τοὺς τρόπους μεμιμήσαντο, τούτων ἔχωσι καὶ τὴν ἐπωνυμίαν. πρὸς δὲ τούτῳ εἴ τι συγγράμμα τοῦ Ἀρείου καταπεπονημένον εὑρεθείη, πυρὶ παραδίδοσθαι· ἵνα μὴ μόνον τὸ φαῦλον αὐτοῦ τῆς διδασκαλίας ἀφανισθῇ, ἀλλὰ μηδὲ ὑπόμνημα αὐτοῦ ὅλως ὑπολείπηται· ἐκεῖνο μέντοι προαγορεύω, ὡς εἴ τις σύγγραμμα τοῦ Ἀρείου καταχθὲς φανερὸν ποιήσας, καὶ μὴ δίκην παραυτίκα καὶ πυρὶ καταναλώσας, τούτῳ θάνατος ἔσται ζημία· φθάσαν γὰρ ἄλλους, δεῖ τούτῳ κεφαλῆς ὑποστῆναι τιμωρίαν. ὁ θεὸς ὑμᾶς φυλάξῃ ἀδελφοὶ ἀγαπητοί.

Καὶ ἄλλας δὲ ἐπιστολὰς ὁ βασιλεὺς κατὰ Ἀρείου καὶ τῶν ὁμοδόξων αὐτοῦ πεπωγεικώτερον γράψας, παντοχοῦ κατὰ πόλιν προέθηκεν.

ΕΠΙ-

A tus inſpirata, his vocibus vſa ſit: Filiũ Dei ex nihilo ortum eſſe, & tempus fuiſſe aliquando cum non eſſet, & quæ ſequuntur in eamdem ſententiam: minime conſentaneum videbatur, eas vel proferre, vel docere. Cui ſententiæ tam præclare decretæ conſtitutæq. nos conſenſimus: quandoquidem numquã antehac eiuſmodi verba vſurpare conſueuimus. Præterea non abſurdũ videtur illud etiam anathemate ferire, Quòd antequam gigneretur non eſſet, cum omnes fateri debeant Filiũ Dei prius fuiſſe quàm in carne naſceretur. immo vero pijſſimus Imperator noſter etiam ratione confirmauit, ipſum ſecundum diuinã gene-
B rationem ſuam ante omnia ſæcula fuiſſe: ſi quidẽ priuſquã actu gigneretur, facultate erat in Patre modo quodam ingenito, cum Pater ſemper pater eſſet, quemadmodum ſemper rex & ſaluator, cùm ſemper facultate omnia ſit, ſemper ſecundũ ſuam ipſius naturam eodem modo ſe habeat.

Iſta ad vos, fratres chariſſimi, neceſſitate coacti miſimus, nõn ſolum vt decretum, quod noſtram diſquiſitionem & aſſenſionem ſecutum eſt, vobis planum faceremus, verum etiam vt intelligeretis, quòd primo ſicut ratio poſtulabat, cum ea quæ aliter ab alijs ſcripta erant, animum
C noſtrum offenderent, in vna eademq. ſententia ad extremam vſque horam perſtitimus. Verum poſtea facile ſane, & ſine vlla contentione, ea quę nullam habebant offenſionem, tum demum amplexati ſumus, cùm nobis verborum ſenſum & ſententiam æquis animis diſquirentibus, illa quæ expoſita erant, conſentire viderentur cum his quæ in Fidei formula ante propoſita, à nobis conceſſa & probata fuerant. Salutamus vos, & cum ea quæ apud vos eſt fraternitate, valere vos in Domino precamur, fratres chariſſimi.

VICTOR CONSTANTINVS MAXIMVS, Auguſtus, Epiſcopis & populis.

CAP. XXXVI.

D

QVum malignos & impios Arius ſibi imitandos duxerit, par eſt, vt eamdem cum illis ferat ignominiam. Quemadmodum igitur Porphyrius diuinæ pietatis hoſtis, iniquis de religione compoſitis libris, condignã reperit mercedẽ, per quam futuris ſæculis omnium probris obnoxius erit, plurimaq. obruetur infamia, atque inſuper impia eius abolita ſunt ſcripta: ita & nunc placitum nobis eſt, Arium & Arij ſuffragatores Porphyrianos quidem nominare, vt quorũ imitati ſunt mores, eorum quoque obtineant appellationem. Si quod autem ſcriptum ab Ario compoſitum reperiatur, igni tradatur, vt non modo improba eius doctrina tollatur, verum etiam ne monumentum quidem aliquod eius relinquatur. Illud equidem prædictum volo, ſi quis libellum aliquem ab Ario conſcriptum occultaſſe deprehenſus ſit, nec continuo eum prolatum igne abſumpſerit, morte mulctabitur. illico namque in crimine tali comprehenſus pœnam capitis luet. Deus vos ſeruet, fratres dilecti.

Socr. lib. 1. cap.

Et cum alias epiſtolas Imperator aduerſus Ariũ & cũ illo ſentientes, magnificentius ſcripſiſſet, paſſim per ſingulas ciuitates eas propoſuit.

EPI-

EPISTOLA IMPERATORIS CONstantini ad Alexandrinos aduersus Arium, & ad omnes orthodoxos.

Constantinus Augustus, catholicæ Alexandrinorum & omnium orthodoxorum Ecclesiæ. Saluete plurimum fratres charissimi.

PErmagnam certe, & singularem gratiam à diuina prouidentia accepimus, quòd omni errore liberati, vnã eamdemq. Fidem agnoscamus. Non licet amplius diabolo quidquam contra nos moliri. nam quidquid mali est in nos molitus, illud funditus sublatum est. Dissensiones autem animorum, schismata, tumultus illos, & lethalia discordiarum, vt ita dicam, venena, veritatis splendor, Dei iussu, vicit. Vnum igitur Deũ omnes & nomine veneramur, & esse credimus. Vt autem istud fieret, Dei voluntate magnam Episcoporum turbam in vrbem Nicæam conuocaui: quibuscum ego ipse tamquam vnus ex vestro numero (nam me conseruum vestrum esse supra modum gaudeo) operam dedi, vt veritas diligenter inuestigaretur.

Proinde omnia, quæ aut controuersiæ, aut dissensionis materiam præbere videbantur, accurate excussa & exagitata sunt. Quantas & quàm graues blasphemias (ignoscat nobis diuina maiestas) nonnulli de Saluatore nostro, de spe & vita nostra indecore protulerunt, & scripturis diuinitus inspiratis, Fideiq. sacrosanctæ contraria effutiuerunt, & se ita credere palam confessi sunt! Nam cum amplius trecenti Episcopi, viri propter animi modestiam & solertiam admirabiles, vnam eamdemq. fidem (quæ revera exacta diuinæ legis fides est) constabiliuissent, solus Arius inuentus est vi ac fraude diabolica victus, qui impio consilio hanc erroris labem primum apud vos, deinde apud alios sparsit. Quocirca eam quam omnipotens Deus nobis tradidit doctrinam amplexemur: ad fratres nostros, à quibus nequam & impudens diaboli minister nos segregauit, redeamus: ad commune corpus Ecclesiæ, & ingenua nostra membra omni studio reuertamur. Illud enim vestram prudentiam, fidem & sanctitatem decet, vt errore illius, quem veritatis hostem esse constat, penitus depulso, ad Dei gratiam vos denuo recipiatis. Nam quod trecentis sanctis Episcopis visum est, non est aliud putandum, quàm solius Filij Dei sententia: præsertim, cum in talium & tam præclarorum virorum mentibus sacer insideret Spiritus, qui illis diuinam voluntatem aperuerit. Quapropter nemo vestrum hæsitet, nemo moram interponat, sed omnes lubentibus animis ad viam veritatis redite: vt simul atque ipse ad vos aduentauero, debitas gratias Deo, qui omnia lustrat, vna vobiscum agam, quòd postquam finceram fidem nobis ostenderit, charitatem, quæ nobis optanda erat, benigne largitus sit. Deus vos, fratres charissimi, seruet incolumes.

ΕΠΙΣΤΟΛΗ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΩΝσταντίνου πρὸς Αλεξανδρεῖς κ᾽ Αρείου, κ᾽ πρὸς πάντας ὀρθοδόξους.

Κωνσταντῖνος σεβαστὸς τῇ καθολικῇ Αλεξανδρέων κ᾽ πάντων τῶν ὀρθοδόξων ἐκκλησίᾳ. Χαίρετε ἀγαπητοὶ ἀδελφοί.

ΤΕλείαν ὄντως τῆς θείας προνοίας ἀπολήψεσθαι χάριν, ἵνα πάσης πλάνης ἀπαλλαγῶμεν, μίαν τε τὴν αὐτὴν ἀπολαμβάνωμεν πίστιν. ὑφ᾽ ἓν λοιπὸν τῷ διαβόλῳ ἔχεσι μεθ᾽ ἡμῶν· πᾶν ὅτι δ᾽ αὖ κακοπραγμονήσας ἐπιχείρησεν, ἐκ βάθρων ἀνῄρηται· τὰς διχονοίας, τὰ σχίσματα, τοὺς θορύβους ἐκείνους, τε τὰ τῶν διαφωνιῶν, ἵν᾽ οὕτως εἴπω, θανάσιμα φάρμακα ἡ τῆς ἀληθείας, κ᾽ θεοῦ κέλευσιν, ἐνίκησε λαμπρότης. Ἵνα πεχαρισμένως ἅπαντες, τε τῷ ὀνόματι σεμνυνώμεν, τε εἶναι πιστεύωμεν. ἵνα ὃ πάντα χρὴ πρᾶγμα, θελήσει θεοῦ, συνεκάλεσα εἰς τὴν Νικαέων πόλιν, τοὺς πλείστους τῶν ἐπισκόπων, μεθ᾽ ὧν καὶ αὐτὸς ἐγὼ καθάπερ εἷς τις ἐξ ὑμῶν, συνεργάτων ὑμέτερος καθ᾽ ὑστερβολὴν εἶναι χαίρων, καὶ αὐτὸς τὴν τῆς ἀληθείας ἐξέτασιν αὐτὸς ἐξήμην. ἠλέγχθη γοῦν ἅπαντα, καὶ ἀκριβῶς ἐξητάσθη, ὅσα ἀμφιβολίας τε διχονοίας προφάσεις εἰσὶν ἐφ᾽ ἡμῖν κ᾽ φανερὰ τῇ θείᾳ μεγαλειότητι· ἠλίκα, καὶ ὡς δεινὰ περὶ τοῦ ἡμετέρου σωτῆρος, περὶ τῆς ἐλπίδος καὶ ζωῆς ἡμῶν, ἀπρεπῶς ἐβλασφήμησάν τινες, παντάπασι τῆς θεοπνεύστου γραφῆς, καὶ τῇ ἀγίᾳ πίστει φθεγγόμενοί τι, καὶ πιστεύειν ὁμολογοῦντες. τριακοσίων γοῦν κ᾽ πλείονων ἐπισκόπων ἐπὶ σωφροσύνῃ τε καὶ ἀγχινοίᾳ θαυμαζομένων, μίαν κ᾽ τὴν αὐτὴν πίστιν, ἣ ἐστὶ τῆς ἀληθείας ἀκριβὴς κ᾽ θείᾳ νόμῳ πέφυκε πίστις εἶναι βεβαιωθέντων, μόνος Αρειος ἐφωράθη τ᾽ διαβολικῆς ἐνεργείας ἡττημένος. καὶ τὸ κακὸν τοῦτο πρῶτον μὲν παρ᾽ ὑμῖν, ἔπειτα δὲ καὶ παρ᾽ ἑτέροις αἰσθῆ γνόμενον διαστάσεως. ἀποδεξώμεθα τοιγαροῦν λιὰ τὸ παντοκράτωρ θεὸς παρέχειν πᾶσιν· ἐπανέλθωμεν ἐπὶ τοὺς ἀδελφούς, ὧν ἡμᾶς τοῦ διαβόλου ἀσεβής τις ὑπηρέτης ἐχώρισεν· ἐπανίωμεν ἐπὶ τὸ κοινὸν ἡμῶν σῶμα, καὶ τὰ γήσια ἡμῶν μέλη ἀπροσδεῶς πάσῃ ἴωμεν. τοῦτο γὰρ καὶ τῇ ἀγχινοίᾳ, τε τῇ πίστει, τε τῇ ὁσιότητι τῇ ὑμετέρᾳ πρέπει, ἵνα τῆς παλαιᾶς ἐλεγχθείσης ἐκείνης, ὃν κ᾽ τῆς ἀληθείας ἐχθρὸν εἶναι συνέσηκε, πρὸς τὴν θείαν ἐπανέλθητε χάριν. ὁ γὰρ τοῖς τριακοσίοις ἁγίοις ἥρεσεν ἐπισκόποις, οὐδέν ἐστιν ἕτερον ἢ μόνα τοῦ ἰοῦ τοῦ θεοῦ γνώμη, μᾶλλον ὅπου γε τε τὸ ἅγιον πνεῦμα τοσούτων κ᾽ τηλικούτων αἱρεῖται τῆς Αρειανῆς ἐγκείμενον τῇ θείᾳ βάλλειν ἐξεφώνησε. διὸ μηδεὶς ἀμφιβαλλέτω, μηδεὶς ὑποπτευέσθω, ἀλλὰ προθύμως πᾶσι εἰς τὴν ἀληθεστάτην ὁδὸν ἐπανίωμεν· ἵν᾽ ἐπειδὰν ὅσον τάχιστα πρὸς ὑμᾶς ἀφίκωμαι, τὰς ὀφειλομένας τῷ παντοφόρῳ θεῷ μεθ᾽ ὑμῶν ὁμολογήσω χάριτας, ὅτι πρὸς τὴν εἰλικρινῆ πίστιν ὑπεδείξας, τὴν ἀπάτην ἡμῖν ἀφείλετο δεδοικέναι. ὁ θεὸς ὑμᾶς φυλάξῃ, ἀδελφοὶ ἀγαπητοί.

ΕΠΙ-

ΕΠΙΣΤΟΛΗ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΩΝΣΤΑΝΤΙΝΟΥ, ἣν ἔστειλε τοῖς ἀπὸ τῆς Νικαίων ἐπισκόποις τοῖς μὴ παραγενομένοις τῇ ἁγίᾳ καὶ μεγάλῃ τῶν Νικαίων συνόδῳ συναθροισθεῖσι, χαίρειν.

Κωνσταντῖνος σεβαστὸς ἐκκλησίαις καὶ ἐπισκόποις τοῖς τῆς ἁγίας καὶ μεγάλης τῶν Νικαίων συνόδου συναθροισθεῖσι, χαίρειν.

Γνοὺς λαβὼν ἐκ τῆς τῶν πραγμάτων εὐπραξίας, ὅση τῆς θείας δυνάμεως πέφυκε χάρις, τοῦτο ἐμαυτῷ κρῖναι ἔναγχος ἔδοξεν, ὅπως ἔσοιτο τοῖς μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθεσι, πίστις μία τε εἰλικρινὴς ἀγάπη, ὁμολογούμενόν τε δόξαν ἀεὶ τὸν παντοκράτορα θεὸν τηρεῖσθαι. ἀλλ' ἐπειδὴ τοῦτο ἑτέρως ἔχ οἷόν τε ἦν ἀκλινῆ καὶ βεβαίαν τάξιν λαβεῖν, εἰ μὴ εἰς τοῦτο πάντων ἅμα, ἢ γοῦν τῶν πλείστων ἐπισκόπων συνελθόντων, ἑκάστου τῶν προκειμένων τῇ ἁγιωτάτῃ θρησκείᾳ διάκρισις γένοιτο, τύπου ἕνεκα πλήσεως ὅσων παραθρισθέντων ἐν ταύτῃ τῇ Νικαίων πόλει θεοφιλεστάτων ἐπισκόπων· καὶ αὐτὸς δὲ ἐγὼ καθάπερ εἷς ἐξ ὑμῶν τυγχάνων συμπαρῆν· ἃ γὰρ ἀρτιαίτερον ἦν, ἐφ' οἷς μάλιστα χαίρω, συνηρέσκετο ὑμέτερος πέφυκέναι· ἄχρι τοῦτου ἅπαντα τῶν προκειμένων πεύσεως ἐξετάσεως, ἄχρις ἧς ἡ τῷ παντοφόρῳ θεῷ δόξα γνώμη, πρὸς τὴν τῶν ἀνόητος συμφωνίαν εἰς φῶς προήχθη. ὡς μηδὲν ἔτι πρὸς διχόνοιαν ἢ πίστεως ἀμφισβήτησιν, τό γε παραλειπόμενον. ἔνθα δὲ καὶ τὰ ἅγια πάσχα ἀγιωτάτης ἡμέρας χρωμένης ζητήσεως, ἔδοξε κοινῇ γνώμῃ καλῶς ἔχειν ἅπαντας τοὺς ἀπανταχόθι χριστιανοὺς τὴν σωτήριον ἑορτὴν ἁπαντᾶν ἐνιαυσίους. τὴν γὰρ ἡμῖν καλλίονα, τὴν ἢ συμφέρουσαν ὑπάρξαι δυνήσεται, ἢ τὴν ἑορτὴν ταύτην, παρ' ἧς τὴν τῆς ἀληθείας ἀληφθεῖσαν ἐλπίδα, μιᾷ τάξει καὶ φανερῷ λόγῳ πᾶσι καὶ πάσῃ ἀδιαπτώτως φυλάξεσθαι. ἐν πρώτοις μὲν ἀνάξιον ἔδοξεν εἶναι τὴν τῶν ἁγιωτάτων ἑορτὴν ἐκείνων τῇ τῶν Ἰουδαίων ἐμμένειν συνηθείᾳ πεπηρωμένοις· οἷς τὰς ἑαυτῶν χεῖρας ἀξιμάχῳ πεπημελήμεναι χρώματι, εἰκότως τὰς ψυχὰς οἱ μιαροὶ τυφλώττουσιν. ἔξεστι γὰρ τοῦ ἐκείνων ἔθνους ἐκβληθέντας ἀληθεστέραν τάξει, ἵνα ἐκ πρώτης τοῦ πάσχα ἡμέρας, μέχρι τοῦ παρόντος ἐφυλάξαμεν, καὶ ὅλην τοὺς μέλλοντας αἰῶνας, τὴν τῆς ὁλοτηρήσεως ταύτης συμπλήρωσιν ἐγχειρεῖν. μηδὲν οὖν ἔστω ἡμῖν κοινὸν μετὰ τοῦ ἐχθίστου τῶν Ἰουδαίων ὄχλου· ἀληθέστερον γὰρ καὶ τοῦ σωτῆρος ἐστὶν ὁδὸν· παρείληπται ἡμῖν τῆς ἱερωτάτης ἡμῶν θρησκείας, καὶ νόμος πρέπων. τούτου συμφώνως ἀναλαμβανόμενοι, τῆς αἰσχρᾶς ἐκείνης συνειδήσεως ἑαυτοὺς ἀπαλλάξωμεν, ἀδελφοὶ ἀμείνοσι. ἔστι γὰρ ἀληθῶς ἄτοπον ἐκείνους αὐχεῖν καθ' ἡμῶν, ὡς ἄρα παρεικὸς τῆς αὐτῶν διαστολίας τοῦτο φυλάττειν ἐστὶν ἡμᾶς ἀναγκαῖον. τί γὰρ φρονεῖν ὀρθῶς ἐκείνοις δυνήσεται, οἳ μετὰ τῶν κυριοκτονίαν ἐκείνων ἐκπεπτωκότων φρενῶν, ἄγονται οὐ λογισμῷ τινὶ, ἀλλ' ὁρμῇ ἀκατασχέτῳ, ὅπου ποτὲ αὐτοὺς ἡ ἔμφυτος αὐτῶν ἀπο-

LITTERAE CONSTANTINI, QVAS Nicæa ad Episcopos misit, qui Concilio non interfuerunt.

Constantinus Augustus Ecclesijs & Episcopis qui sancto & magno Concilio non interfuerunt, salutem.

CVm ex florenti & prospero rerum publicarum statu, quanta sit diuini numinis erga nos benignitas, compertum haberem, illum maxime finem mihi propositum esse debere iudicaui, vt a beatissimis catholicæ Ecclesiæ populis, vna Fides, sincera charitas, & consentiens erga Deum omnipotentem religionis cultus seruaretur. Verum quoniam istud haud poterat in loco tuto firmoq. collocari, nisi vel omnes Episcopi, vel certe plurimi in vnum conuenissent, singuliq. suum iudicium de rebus ad sacratissimam religionem pertinentibus interposuissent: eam ob causam, cum cœtus, quantum fieri poterat, maximus religiosissimorum Episcoporum in hac vrbe Nicææ coactus esset, ipse tamquam vnus è vestro numero (non enim negauerim, ex qua re iam maximam capio lætitiam, me conseruum vestrum esse) præsto vna adfui. Atque eousque omnia debita disquisitione excussa sunt, quo ad sententia Deo omnium contemplatori grata ad concordiæ consensum in lucem producta esset & promulgata: sic vt nihil amplius, quod vel ad discordiam, vel ad Fidei controuersiam spectaret, omnino reliquum fieret. Vbi etiam cum de sanctissimo die Paschatis disceptaretur, communi omnium sententia videbatur rectum esse, vt omnes vbique Christiani vno eodemq. die salutare festum sanctissimi Paschatis celebrarent. Quid enim præstabilius, quidve augustius esse poterit, quam vt hoc festum, per quod spem immortalitatis accepimus, vno modo & ratione apud omnes sincere inuiolateq. obseruetur? Ac primum omnium indignum plane videbatur, vt consuetudinem Iudæorum sequentes sanctissimum festum celebraremus: qui quoniam suas ipsorum manus immani scelere polluerunt, cæco animorum errore merito tenentur irretiti. Licet enim nobis ea gente reiecta, veriore instituto (quod quidem vsque à prima passionis die hactenus seruauimus) huius festi celebrationem ad posterorum sæculorum memoriam transmittere. Nihil igitur sit nobis commune cum Iudæorum turba, omnium maxime odiosa. Aliam enim viam, quam insistamus, à Saluatore didicimus. Proponitur namque sanctissimæ nostræ religioni cursus quidam & legitimus & decorus. Hunc igitur vno consensu tenentes, fratres honoratissimi, ab illa detestabili Iudæorum opinione nosipsos remoueamus. Est enim revera absurdissimum, illos gloriando iactare, nos absque ipsorum doctrina hæc nullo modo posse obseruare. Quid tandem est, de quo illi recte sentire queant, qui post necem Domino illatam ex mentis statu deturbati, non ratione vlla, sed impoten-

ti impetu, quocumque eos insita rapit insania feruntur?

suntur? Hinc etiam est, quòd ne in hac quidem parte veritatem perspiciant: qui, vt semper plurimum aberrantes, non modo errorem non corrigunt, sed in eodem anno alterum Pascha celebrant. Proinde quid est cur istos imitemur, quos constat graui errore implicatos esse? Eodem namque anno bis celebrari Pascha non permittemus. Verum quamuis ista non à me fuissent proposita: tamen vestræ solertiæ esset, dare operam ne qua illorum similitudine, animorum nostrorum integritas nequissimorum hominum moribus admisceri videatur. Ex his item illud potest intelligi, nefas esse, vt in tanto negotio, tam solemni religionis nostræ festo dissentio vlla fit. Vnum enim libertatis nostræ diem festum, hoc est sanctissimæ passionis, Saluator noster nobis tradidit, vnamq. Ecclesiam catholicam esse voluit: cuius quidem membra, tametsi in multis varijsq. locis congregentur, tamen vno spiritu, hoc est, diuina voluntate & nutu fouentur. Vestræ igitur sanctitatis prudentia secum reputet, quàm graue & indecorum sit, vt ijsdem diebus alij ieiunijs vacent, alij agitent conuiuia: ac post dies Paschatis, alij in festis & animorum remissione versentur, alij præscriptis ieiunijs se dedãt. Quapropter istud, vt decet, emendari, & ad vnã normam reduci, diuina prouidentia postulat, sicut vos omnes satis animaduertere existimo. Et quoniam istud erat ita corrigendum, vt nihil nobis cum parricidis illis & necis Domini auctoribus commune sit: est modus ille decorus quem omnes Ecclesiæ seruant, quę orbis partes vel versus Occidentem, vel versus Meridiem, vel versus Septentrionem incolunt, quem nonnulli qui ad Orientem habitant, non admittunt: idcirco omnes in præsentia hoc recte se habere arbitrati sunt. Ipseq. etiam in me recepi, vestram sapientiam facile assensuram: vt quod in vrbe Roma, in Italia, in Africa, in Aegypto, in Hispania, Gallia & Britannia, in Libya, & vniuersa Græcia, in diœcesi Asiatica & Pontica, in Cilicia denique, vna & consentiente sententia conseruatur, hoc etiam vestra prudentia libenter approbet: illud sedulo reputantes, non solum quòd in locis ante dictis maior Ecclesiarum numerus existat, sed etiam quòd sanctissimum sit, illud omnes communi consilio statuere, quod recta ratio postulare videtur, nihil cum Iudæorum periurio habere commercij. Verum vt summam rei breuiter complectar, visum est communi omnium iudicio sacratissimum Paschatis festum vno eodemq. die celebrandum esse. Neque enim de re tam sancta ac solemni vlla dissensio debet existere: & longe pulchrius est eam sequi sententiam, cui nullus à Fide alienus error, nullum vitium admixtum sit. His itaque diuino iudicio à tot tantisq. sanctis Episcopis ad hunc modum constitutis, ea velut dona cælitus demissa, & diuina vere mandata accipite. Nam quidquid in sanctis Episcoporum concilijs decernitur, id vniuersum diuinæ voluntati

A γε μανία; ἐκεῖθεν τοίνυν καὶ ἐν τούτῳ τῷ μέρει τῆς ἀληθείας ἔχ ὁρῶσιν, ὡς ἀεὶ καὶτὶ τὸ πλῆθος αὐτοὺς πλανώμενος, αὐτὴ τῆς συσκηνούσης ἐπανορθώσεως ἐν τῷ αὐτῷ ἔτει δεύτερον αὐτοὺς τὸ πάσχα ἑορτάζειν. τίνος οὖν χάριν τούτοις ἑπόμεθα τοῖς δεινῶς πλανῶσιν ὡμολογημένως ἔχουσι; δεύτερον γὰρ τὸ πάσχα ἐν ἐνὶ ἑαυτῷ ἔτει οὐ πού ποτε παῖν ἀνεξόμεθα. ἀλλ' εἰ καὶ πῶς μὴ συνέκειτο, τὴν ὑμετέραν ἀγχίνοιαν ἐκρῶν πάντως ἐν μηδενὸς ὁμοίστητι ἑαυτῶν τὸ καθῆκον ἡ ἡμετέρας ψυχῆς κοινωνῶν δοκεῖν ἀνθρώπων ἔχειν παγκάκων. ὡς τούτοις, κἀκεῖνο πάρεστι συνορᾶν,

B ὡς ἐν τηλικούτῳ πράγματι, καὶ τοιαύτης θρησκείας ἑορτῇ διαφωνίαν ὑπάρχειν ἐστὶν ἀθέμιτον. μίαν γὰρ ἡμῖν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τοῦτ' ἔστι τοῦ ἀχραντίστου πάθους, ὁ ἡμέτερος παρέδωκε σωτὴρ, μίαν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βεβούληται, εἰ καὶ τὰ μάλιστα εἰς πολλούς τε καὶ διαφόρους τόπους τὰ μέλη συνάγειν, ἀλλ' ὅμως ἐν ἑνὶ πνεύματι, τοῦτ' ἔστι τῷ θείῳ βουλήματι ζῆλπται. λογισώμεθα δὲ καὶ τῆς ὑμετέρας ὁσιότητος ἀγχίνοια, ὅπως ἔστι δυνατόν τι, καὶ ἀπείρους κατὰ τὰς αὐτὰς ἡμέρας, ἑτέρους μὲν τῆς νηστείας σχολάζειν, ἑτέρους δ' συμπόσια ἑορτάλειν· καὶ μὴ τὰς τοῦ πάσχα ἡμέρας, ἄλλους μὲν ἐν

C ἑορταῖς καὶ αὐλίσεσιν ἐξετάζεσθαι, ἄλλους δὲ τῆς ἀφειμένας ἐκδέδοσθαι νηστείας. διὰ τοῦτ' γοῦν τῆς συσκηνούσης ἐπανορθώσεως τυχεῖν, ἐ συνᾶς μίαν διαπάσιον ἄγεσθαι τοῦτο, ἡ θεία συνέσεια βούλεται, ὡς ἐγωγε ἅπαντας ἡγοῦμαι συνορᾶν. ὅθεν ἐπιδὴ τοῦτο ἔτως ἐπανορθοῦσθαι συνέβησεν, ὡς μηδὲν μὴ τῶν παγκάκων τινῶν καὶ κυκλοκτόνων ἐκείνων ἡμῖν κοινὸν· ἔστι δὲ πᾶξις ἁπερεπὴς, ἣν ἅπασαι αἱ τῶν δυτικῶν καὶ μεσημβρινῶν, καὶ δεκτῶν τῆς οἰκουμένης μερῶν φυλάττουσιν ἐκκλησίαι, ἵν' πνες τῶν κατὰ τὴν ἑῴαν τόπων ἀ συσκήνητοι. ὧν ἔνεκεν δῆτα τοῦ παρόντος καλῶς ἔχειν ἅπαντες ἡγήσονται. ἐ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγχίνοιᾳ δείσειν ὑπεισέρχομαι, ἵνὅπερ δ' ἂν κατὰ τὴν Ρωμαίων πόλιν, Ἰταλίαν τε, ἐ Ἀφρικὴν πᾶσαν, Σπανίαν τε, ἐ Γαλλίαν, Βρεττανίαν, Αἴγυπτόν τε, ἐ Λιβύην, Ἑλλάδα τε ἅπασαν, Ἀσιανήν τε διοικήσεις, κατὰ Ποντικὴν, καὶ Κιλικίαν, μιᾷ κατὰ τῇ αὐτῇ συμφώνῳ φυλάττεσθαι γνώμῃ· ἀσμένως τοῦτο καὶ ἡ ὑμετέρα συνδέξεται σύνεσις, λογιζομένη, ὡς ἂ μόνον πλείων ἐστὶ τῶν κατὰ τοὺς συνημμένους τόπους ἐκκλησιῶν ἀριθμὸς, ἀλλὰ κατὰ ὡς τοῦτο μάλιστα κοινῇ πάντας ἑσπερίους ἐν βαλλέσθαι· ὅπερ ἐ ὁ ἀκριβὴς λογισμὸς ἀπαιτῶν δικαῖ, τὸ μηδεμίαν μὲν τῆς ἰουδαίων ἀπειθείας ἔχειν κοινωνίαν. ἵνα δὲ τὸ κεφαλαιωδέστερον συντόμως ἅπασι κοινῇ πάντων ἤρεσε κρῖναι, τὴν ἁγιωτάτην τοῦ πάσχα ἑορτὴν μιᾷ καὶ τῇ αὐτῇ ἡμέρᾳ συνελθεῖν. οὐδὲ γὰρ περὶ ἐν τοιούτῃ ἀγορᾷ εἶναί τινα διαφορὰν, καὶ κάλλιον ἔπεσθαι τῇ γνώμῃ ταύτῃ, ἐν ᾗ ἑδέ-

luntati

μία ἐστὶν ἀλλοτρίας πλανῆς, καὶ ἁμαρτήματος ἀπαμύξαι. τούτων θείᾳ κρίσει διὰ τῶν πατέρων καὶ πλείστων ἁγίων ἀποστόλων διαπεφωτίσθαι, ἀσμένως δέχεσθε τὴν ἀρίστην χάριν, καὶ θείαν ὡς ἀληθῶς ἐντολήν. πᾶν γὰρ ὅ,τι δ' ἂν ἐν τοῖς ἁγίοις τῶν ἀποστόλων συνεδρίοις ἐπράχθη, τοῦτο πρὸς τὴν θείαν βούλησιν

τὴν

τὴν αἱρεσιν ἔχει, διὸ πᾶσι τοῖς ἀγαπητοῖς ἡμῶν ἀδελφοῖς ἐμφανίσαντες τὰ προγεγραμμένα ἤδη, ἐ τὸν προκειμένον τῆς καθολικῆς πίστεως λόγον, ἢ τὴν ἑορτὴν τοῦ σωτηρίου τοῦ ἁγιωτάτου Πάσχα ἡμέρας ἀναδείχεσθαί τι, ἐ ἀμφοτέρα ὁ Φίλιππ' ἐν ἐπόδου πρὸς τὴν πάλαι μοι πεποθουμένην τῆς ὑμετέρας ἀδελφότητος ὄψιν ἀφίκωμαι, ἐν μιᾷ ἢ τῇ αὐτῇ ἡμέρᾳ τὴν ἁγίαν μεθ' ὑμῶν ἑορτὴν ἀναπλέσαι δυνηθῶ, ἢ πάντων ἕνεκα μεθ' ὑμῶν εὐδοκήσω, σωφρόνων τὴν ἀβουλίαν ἀπὸ τῆς θείας δυνάμεως ἀφ' ἑ ἡμετέρων πραξέων ἀπηρημένην· ἀπιμαζέως δὲ πεπληρωμένον τῆς ἡμετέρας πίστεως ἢ ἀρετῆς ἢ ὁμονοίας, εὐχαριστήριος ὕμνους μεθ' ὑμῶν ἀναπέμψω τῷ παντοκράτορι ἢ σωτῆρι θεῷ. ὁ θεὸς ὑμᾶς φυλάξοι ἀδελφοὶ ἀγαπητοί.

Ταῦτα μὲν οὖν τοῖς ἀπολειφθεῖσι τῆς συνόδου ἀπέστειλε· τοὺς δ' συνελθόντας ἐφιλοφρονήσατο καὶ λόγοις ἐ δώροις· πολλοὺς δ' εἰβάδας ἀνεστρωθῶσι πολλοῖς ἢ τοὺς αὐτοὺς ἑστιάσεν ἅπαντας· τοὺς μὲν θεμιστεύοντας ὁμοτραπέζους λαβών, τοὺς δ' ἄλλους ἐπὶ λοὺς εἰς τὰς ἄλλας τραπέζας. θεασάμενος δὲ τινας τοὺς δεξιοὺς ὀφθαλμοὺς οὐκ ἔχοντας ἀλλ' ἐκκεκεντημένους, ἢ μαθὼν ὡς τὸ πρὸ τοῦ δυσσεβεῖν τὸ εἰς Χριστὸν ἑώρων τοῦ πλήθους ἐθνικὸν ἅπαν· τὰ χείλη τοῖς προώμοσι προσπλησσόντων, ἐλκύσειν ἐκέλευσεν τῷ φιλήματι τὴν ἀλογίαν θέσθαι. τέλος δ' τοῦ συμποσίου λαβόντας ἑτέρα πάλιν αὐτοῖς προσπλώσχει δῶρα· καὶ μέντοι καὶ γράμματα πρὸς τοὺς τῶν ἐθνῶν προεστῶτας διέδωκεν, ἄρχοντας καθ' ἑκάστην πόλιν χορηγίαν παρεγγυῶν ἀσπαρθένοις ἐ χήραις ἐ τοῖς τῇ θείᾳ λειτουργίᾳ ἀφιερωμένοις ἐπίσης σπορέσια, φιλοτιμίᾳ μᾶλλον, ἢ χρείᾳ ταῦτα μετρήσας. πρὸ ὧν ἢ Εὐσέβιος ὁ Παμφίλου διαλαμβάνων ὧδέ πως λέγει· ἕτω δὴ τοὺς ἁγίους ἀποστόλους μᾶ πλείσης ἴσης ἐλαβάδας διανεμόμενος ὁ πανεύφημος, ἐ πρώτιστος βασιλεὺς Κωνσταντῖνος, σωματοφύλακάς τε σφᾶς ἐπιστήσας οἴκαδε, τοὺς πόνους ἠφίει. οἱ δὲ ἐπανήκοντα σὺν εὐφροσύνῃ πολλῇ. ἐπεφάτο τε λοιπὸν μία γνώμη πρὸς πάντας, περὶ αὐτοῦ βασιλέως συμφωνηθῆναι σύνοδον ἁπομένων, ὥσπερ ἐν σώματι τῶν ἐκ μέρους διῃρημένων. χαίρων δὴ τοῖς ὁ βασιλεὺς ἐπὶ τῷ καταρθώματι, τοῖς μὲν πρόσθεν τῇ συνόδῳ ἐπισκόποις χάριν εὐμενῆ· ἐπιστολῶν ἐδωρεῖτο· λαοῖς τε πᾶσι τοῖς τε κατ' ἐκκλησίας ἢ τοῖς ἀμφὶ τὰς πόλεις οἰκοῦσι, χρημάτων ἀφθόνως διαδόσεις ποιεῖσθαι παρεκελεύετο. ὧδέ πη γεγαίρων τὴν ἑορτὴν τῆς εἰκοστοῦ αὐτοῦ βασιλείας· ἐκκαιδεκάτῳ μὲν ἔτει καὶ μησὶν ἓξ τῆς βασιλείας αὐτοῦ, καθὼς ἐ αὐτόθεν ὁ λόγος ἀπέδειξε, ἢ τὰ πάλαι δεδημόσια, τὴν ἁγίαν τῶν ἐπισκόπων συναθροίσας σύνοδον. εἴκοσῳ δ' ἔτει διελυσάτων τὴν τῆς συνόδου συνέδριον, αὖθις ἕκαστον εἰς τὰς ἰδίας παροικίας, καθὼς προσαπέπεμπτο. ἐγὼ δ', τὰ ἐν αὐτῇ τῇ ἁγίᾳ συνόδῳ περὶ τῆς καθολικῆς ἐ ὀρθοδόξου πίστεως, ἢ τὰ συβασμὸν ἑορτῆς τοῦ ἁγίου πάσχα, ἢ τὰ ἐκκλησιαστικῆς θείας λειτουργίας διαπεπόμπτο, τῶν τε περὶ τὸ ἐν αὐτῇ διατάξεις κανόνων κε-

A luntati debet attribui. Quamobrem vos, vbi omnibus dilectis nostris fratribus quæ antea scripta sunt, & iam dictam catholicæ Fidei formulam, & sanctissimi diei Paschatis obseruationem denuntiaueritis; eadem ipsi approbare, & effecta reddere debetis: vt simulatque in pietatis vestræ conspectum iampridem à me desideratum peruenero, vno eodemq. die vobiscum vna sacrosanctum festum recolere possim, & simul omnium causa permagnam animo capiam voluptatem, cum intellexero, diabolicam crudelitatem à diuina virtute per vestra recte facta prorsus profligatam esse: & Fide nostra vbique B florente, pace itidem & concordia, hymnos cum gratiarum actione vobiscum concinam in laudem benefactoris & saluatoris Dei, qui vos, fratres charissimi, seruet incolumes.

Hæc igitur absentibus à Concilio per litteras significauit: eos autem qui conuenerant, sermonibus atque muneribus multis benigne excepit. Cum autem plures lectos præparari iussisset, simul omnibus epulum dedit: & illustriores quidem mensa sua dignatus est, alios vero ad alias mensas dimisit. Cum autem vidisset dextros oculos quibusdam effossos, & intellexisset constantiam pietatis & fidei in Christum, cladis eius C causam fuisse; labra vulneribus admouens, sese osculo benedictionē inde eruere credebat. Conuiuio peracto alia dona rursus ijs attulit: quinetiam litteras ad prouinciarum Præfectos dedit, mandauitq. vt virginibus perpetuam virginitatem vouentibus, & viduis & ijs qui diuinis ministerijs obeundis consecrati essent, in singulis ciuitatibus annua frumenta suppeditarentur, quæ non tam egentium necessitate, quàm sua ipsius magnificentia mensus est. De quibus & Eusebius Pamphili differēs, in hunc fere loquitur modum: Sic denique sanctos Episcopos cum maxima re- lib. 3. de vita Const. cap. uerentia interquiescere faciens laudabilis prorD sus ac fidelissimus Imperator Constantinus, præcipiensq. illos domum redire, omnes dimisit. Ipsi vero cum lætitia multa redierunt. Obtinebat autem apud omnes vna in posterum sententia, in quam præsente Imperatore conspirarunt, coniunctis velut in vnum corpus ijs, qui diu separati fuerant. Imperator igitur lætus ob rem feliciter gestam, ijs qui Concilio non interfuerunt Episcopis vberem fructum per epistolas dabat: populis omnibus tam agros quàm ciuitates habitantibus, pecuniarum effusas largitiones fieri iubebat. Hoc modo vicesimum sui regni annum condecorabat. Sexto quidem decimo anno & E sexto mense regni sui, iuxta vetereis historias, vt supra diximus, sanctum Episcoporum Concilium congregauit. Anno vero vicesimo cum Synodi conuentum dissoluissent, in suas parœcias, vt dictum est, vnumquemque dimisit. Ego autem, quæ in ipsa sancta Synodo de catholica & orthodoxa Fide, & veneranda sancti Paschatis festiuitate, de diuini Ecclesiastici officij constitutionibus, & de ipsius disciplinæ canonibus iudicata & defi-

definita sunt, cum ad plenissimam eorum securitatem qui hoc scripto vtentur, in hac Ecclesiastica historia, vt potui, ordine proposuerim, huic sermoni finem imponam: reliqua prorsus laudabilis atque fidelissimi Imperatoris pia pro Fide studia in tertio commentario relaturum me reputans, in gloriam omnium nostrum saluatoris Christi, & in manifestissimam pietatis demonstrationem Imperatoris nostri fidelissimi. Illud solum hic addere necessarium existimaui (non extra rem esse arbitratus, sed valde accommodatum) eorum scilicet Episcoporum nomina, qui ex communi omnium Episcoporum consensu in prouincias vbique terrarum missi sunt: per quos quæ à Synodo fuerant iudicata, per synodicas epistolas, & laudatissimi Regis litteras ad omnes sanctas sub cælo Dei Ecclesias sunt transmissa, in gloriam Dei Patris, & Filij eius Iesv Christi Domini nostri, & sancti Spiritus. Amen.

CATALOGVS SANCTORVM EPIscoporum per quos sancta magna & vniuersalis Synodus Nicæa coacta, misit omnibus in toto orbe terrarum Dei Ecclesiis, ea quæ ab ipsis per Spiritum sanctum in ea constituta sunt.

HOsius Episcopus Cordubæ sanctis Dei Ecclesijs, quæ Romæ sunt, & in Italia & Hispania tota, & in reliquis vlterius nationibus vsque ad Oceanum commorantibus, per eos qui cum ipso erant, Romanos Presbyteros Vitonem & Vincentium.

Alexander Alexandriæ cum Athanasio tunc Archidiacono, ecclesijs per totam Aegyptum, Libyam, & Pentapolim, & regiones finitimas, vsque ad Indiæ prouincias.

Macarius Hierosolymorum cum Eusebio Pamphili Episcopo Cæsareæ Palæstinæ, ecclesijs in Palæstina, Arabia & Phœnicia.

Eustathius Episcopus Antiochiæ magnæ omnibus in Cœlesyria, in Mesopotamia, & Cilicia vtraque.

Ioannes Persa, ecclesijs in tota Persia & magna India.

Leontius Cæsareæ Cappadociæ, magnum Ecclesiæ Domini ornamentum, ecclesijs in eadem Cappadocia, Galatia, Ponto Diosponti, Paphlagonia, in Ponto Ptolemaico, Armenia parua & magna.

Theonas Cyzici, ecclesijs in Asia, & Hellesponto, & Lydia, & Caria, per Episcopos qui sub ipsa erant, Eutychium Smyrnæ, & Marinum Troadis.

Alexander Thessalonicæ, per eos qui sub ipso censentur, ecclesijs in Macedonia prima & secunda, cum ijs quæ in Græcia & Europa tota, in vtraque Scythia, & omnibus denique in Illyrico, Thessalia & Achaia.

Nunechius Laodiceæ Episcopus, ecclesijs quæ in Phrygia prima & secunda.

A θέντα καὶ ὁρισθέντα ἐντάξας κατὰ δύναμιν, τῇδε τῇ ἐκκλησιαστικῇ ἱστορίᾳ, πρὸς πληρεστάτην ἀσφάλειαν τῶν ἐντευξομένων τῷδε τῷ γράμματι, ἐνταῦθα καταπαύσω τὸν λόγον. τὰ λοιπὰ τοῦ πανευφήμου καὶ πιστοτάτου βασιλέως εὐσεβῆ ὑπὲρ τῆς πίστεως σπουδάσματα ἐν τρίτῳ κατατάξαι συνιδὼν συντάγματι, εἰς δόξαν τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ, καὶ εἰς ἐναργεστάτην ἀπόδειξιν τῆς τοῦ πιστοτάτου τοῦ βασιλέως εὐσεβείας. ἐκεῖνο μόνον προσθῆναι ἐνταῦθα ἀναγκαῖον ὠήθην, μὴ παρέργον ἡγησάμενος, ἀλλὰ καὶ λίαν ἁρμόδιον· τὰ τῶν ἐπισκόπων ὀνόματα, τῶν ὑπὸ

B τοῦ κοινοῦ πάντων τῶν ἐπισκόπων εἰς τὰς ἁπανταχοῦ γῆς ἐπαρχίας σταλέντων, δι' ὧν τὰ ὑπὸ τῆς συνόδου κριθέντα, διὰ συνοδικῶν ἐπιστολῶν καὶ τῶν τοῦ πανευφήμου βασιλέως γραμμάτων, πάσαις διεπέμψατο ταῖς ὑπὸ τὸν οὐρανὸν ἁγίαις τοῦ θεοῦ ἐκκλησίαις, εἰς δόξαν τοῦ θεοῦ καὶ τοῦ υἱοῦ αὐτοῦ Ιησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, καὶ τοῦ ἁγίου πνεύματος. Αμήν.

ΚΑΤΑΛΟΓΟΣ ΤΩΝ ΑΓΙΩΝ ΕΠΙΣΚΟπων δι' ὧν ἡ σὺν αὐτοῖς ἐν Νικαίᾳ ἁγία καὶ μεγάλη καὶ οἰκουμενικὴ σύνοδος, ταῖς ἀνὰ τὴν οἰκου-

C μένην ἐκκλησίαις τοῦ θεοῦ διεπέμψατο τὰ ἐν αὐτῇ δι' αὐτῶν κεκριμένα ὑπὸ τοῦ ἁγίου πνεύματος.

ΟΟσιος ἐπίσκοπος Κουρδούβης τῆς κατὰ Ῥώμην, καὶ Ιταλίαν, καὶ Σπανίαν πᾶσαν, καὶ ταῖς ἐν τοῖς λοιποῖς ἔθνεσι, τοῖς ἐπέκεινα κατ' ἐμὲ οὖσιν, ἕως τοῦ ὠκεανοῦ, ἁγίαις τοῦ θεοῦ ἐκκλησίαις, διὰ τῶν σὺν αὐτῷ πρεσβυτέρων Ῥώμης Βίτωνος καὶ Βικεντίου.

Αλέξανδρος Αλεξανδρείας σὺν Αθανασίῳ τότε ἀρχιδιακόνῳ ὄντι, ταῖς κατ' Αἴγυπτον πᾶσαν, καὶ Λιβύην, καὶ Πεντάπολιν, καὶ τὰ ὅμορα τούτοις ἕως τῶν

D τῆς Ινδίας ἐπαρχιῶν.

Μακάριος Ιεροσολύμων σὺν Εὐσεβίῳ τῷ Παμφίλου ἐπισκόπῳ Καισαρείας τῆς κατὰ Παλαιστίνην καὶ Αραβίαν καὶ Φοινίκην.

Εὐστάθιος Αντιοχείας τῆς μεγάλης τῆς κατὰ Συρίαν κοίλην, καὶ Μεσοποταμίαν πᾶσαν, καὶ Κιλικίαν ἑκατέραν.

Ιωάννης Πέρσης τῆς ἐν Περσίδι πάσῃ, καὶ τῇ μεγάλῃ Ινδίᾳ.

Λεόντιος Καισαρείας Καππαδοκίας, τὸ τῆς ἐκκλη-

E σίας τοῦ κυρίου καλλώπισμα, ταῖς κατ' αὐτὴν Καππαδοκίαν, Γαλατίαν, Πόντον Διοσπόντου, Παφλαγονίαν, Πόντον Πολεμαϊκὸν, Αρμενίαν μικρὰν καὶ μεγάλην.

Θεωνᾶς Κυζίκου ταῖς κατὰ τὴν Ασίαν καὶ Ελλήσποντον, Λυδίαν τε, καὶ Καρίαν, διὰ τῶν ὑπ' αὐτὸν ἐπισκόπων Εὐτυχίου Σμύρνης, καὶ Μαρίνου Τρωάδος.

Αλέξανδρος Θεσσαλονίκης διὰ τῶν ὑπ' αὐτὸν Προτελούντων ταῖς κατὰ Μακεδονίαν πρώτην καὶ δευτέραν, σὺν τῇ ἑλλάδι, τήν τε Εὐρώπην πᾶσαν, Σκυθίαν ἑκατέραν, καὶ ταῖς κατὰ τὸ Ιλλυρικὸν ἁπάσαις, Θεσσαλίαν τε καὶ Αχαίαν.

Νουνέχιος Λαοδικείας ταῖς κατὰ τὴν Φρυγίαν πρώτην καὶ δευτέραν.

Πρω-

Πρωτογένης ὁ θαυμάσιος πόλεως Σαρδικῆς, τῆς ἐν Δακίᾳ, Καλαυρίᾳ, Δαρδανίᾳ καὶ τῆς ἐμόρους πόλεις.

Καικιλιανὸς πόλεως Καρθαγένης, τῆς κατ' πάσας τὰς ἐπαρχίας, τάς τε Αφρικὰς, καὶ τὰς Νουμιδίας, καὶ Μαυρετανίας ἀμφοτέρας, ἅπασι τοῖς ἁγίοις τοῦ θεοῦ ἐκκλησίαις.

Πίστις Μαρκιανουπόλεως, τῆς κατὰ τὴν Μυσίαν, ἔθνεσι τῶν Αθηνῶν καὶ Γαλλῶν ἔθνη, καὶ τῆς πλησιχώροις τούτων πόλεσιν.

Αλέξανδρος Κωνσταντινουπόλεως τότε πρεσβύτερος ἐπ ὢν, εἰς ὕστερον δὲ καὶ τῆς ὀνομαστῆς ἱερατείας τῆς αὐτόθι ἐκκλησίας λαχὼν, σὺν Παύλῳ ἐν τότε ἀναγνώστῃ ὄντι, καὶ νοταρίῳ αὐτοῦ, τῆς ἐν τῆς νήσοις πάσης κυκλάδος.

Οὗτοι πάντες οἱ ἅγιοι καὶ ἀποστολικοὶ ἀνδρες πάσαις ταῖς ὑπὸ τὸν οὐρανὸν ἁγίαις τοῦ θεοῦ ἐκκλησίαις, τὰ ἐν τῇ Νικαίων ἁγίᾳ μεγάλῃ, καὶ οἰκουμενικῇ συνόδῳ πεπραγμένα διαρρήδην ἐκθέμενοι, παντὶ τοῦ γῆς περίδηλον καθὰ δέοντος ἐποίησαν τὸν λόγον ἀποδοῦναι.

Protogenes ille admirabilis Sardicæ ciuitatis Episcopus, ecclesijs in Dacia, Calabria, Dardania, & prouincijs finitimis.

Cæcilianus Carthaginiensis Episcopus, sanctis Dei ecclesijs in omnibus prouincijs Africæ, Numidiæ, & Mauritaniæ vtriusque.

Pistus Marcianopolis Episcopus, ecclesijs in Mysia, Athenarum, & Gallorum gentibus, & ciuitatibus quæ his vicinæ sunt.

Alexander Constantinopolis tunc solum Presbyter, postea vero ecclesiæ illius Episcopatum sortitus, cũ Paulo tunc Lectore, atque ipsius notario, ecclesijs omnium Cycladum insularum.

Hi omnes sancti atque Apostolici viri omnibus sub cælo sanctis Dei Ecclesijs, quæ in sancta, magna & generali Synodo acta sunt, omnibus vbique terrarum tradiderunt, vt iam à nobis dictum fuit.

ΛΟΓΟΣ ΤΡΙΤΟΣ.

ΚΩΝΣΤΑΝΤΙΝΟΣ ΣΕΒΑΣΤΟΣ
Αρείῳ καὶ Αρειανοῖς.

Κακὸς ἑρμηνεύς, αὐτόχρημα εἰκών τις, καὶ εἰδωλίας ἐστὶ τοῦ διαβόλου. ὥσπερ γὰρ ἐκεῖνον οἱ δεινοὶ πλάσαι πρὸς ἁπάσης ἐλέσθαι πλάσεως, οὕτω καὶ κάλλους αὐτῷ δικαίου προσμηχανώμενοι, αἰσχίστῳ καθάπαξ ἔστι τῇ φύσει, ὅπως ἂν τοὺς πλανωτοὺς μᾶλλον πλανᾷ αὐτῆς προτείνων. τὸν αὐτὸν οὖν τρόπον καὶ οἴομαι τρόπον τινὰ, ᾧ μόνον ἀπαράδεκτον ἄξιον τοῦτ' εἶναι δοκεῖ, τὸ, τὰ τῆς οἰκείας ἁμαρτίας δηλητήρια ἀφειδῶς προβάλλεσθαι· πειρᾶται καινὰ, καὶ ἃ μηδέποτε ἀκούσθη, ἀδεπώτατα φανῆναι ἀπιστίας ἁπάσῃ πίστιν. διόπερ ἀδεῶς τῆς ἀληθείας ἔρρειν ἀπᾶδον ἐκεῖνο φαίνεται τὸ παλαι τῇ θείᾳ ῥήσει διηρθρωμένον, ὅτι πρὸς τὸ κακὸν εἰσὶ σοφοί. τί δ' ἂν τις ἐκεῖνο λέγεσθαι τὸν τοῦ βελιάλ ἄμεινον ἀποφαίνοι, μηκέτι κρυφιστῇ τινα ἀπειρεῖσθαι σύριγγι δηλητηρίων; τί γοῦν φημὶ, Χριστὲ Χριστὲ, κύριε κύριε; τί δήποτε ὑμᾶς τὸ λησμόνων ἀσυμφόρως πρόσωπον; ἵστησιν ἐξαναπίους δεινή τις βιαία πάλμη, βραχέως ἀπαρείσας τὸν εὐθὺν δύσμορφος ἐπ' ἀκμῆς, καὶ παντοδαπῆς πεπτερωμένη ἐγκλήμασιν. αὐτὴ μένει ἐν τῷ νόμῳ καὶ τῷ σοὶ τοῦ κηρύγματι, ὥσπερ τις ζάλης πρωμνίαις κακῶν διαφορμένη, ἐξιεμένη μὲν ἐξώλεις λόγους, χάρασα δ' ἐντύπους ἐκφαίνει, ἃς εὐθυπτοῦ τῷ αἰδοῖ τῆς σωτηρίου πηγῆς τῷ πατρὶ συνυπέχων, πῶς σοὶ σαυτοῦ γνώσιν ἀφέλησε. σωτὴρ δ' ὅλως καὶ συμφορεῖ δεινὰ ἄπαντα καὶ ἄνομα ἀσεβήματα. νῦν μὲν, τὰς γλώττας κεραίνεται· νῦν δ' αὖ πάλιν τῆς τῶν ἀθλίων ἀπαιδεύτου ἁμαρτίας ἐπαρθμίνη, ἃς ἐφ' ἁδείας αὐτὴ πρόντας ἐξαπατᾷ καὶ φθείρει. βούλομαι δ' ἤδη, τοῦ σοφίσματος αὐτῆς τὴν φύσιν ἐξευρεῖν. τί γὰρ δὴ λέγῃ; ἢ κατέχωμεν, φησὶν, ἃ ἤδη ἐγκεκραπῶς μεμαθήκαμεν. ἢ γνώσθω ὡς αὐτὸ βουλόμεθα. πάλαι,

LIBER TERTIVS.

CONSTANTINVS AVGVSTVS
Ario & Arianis.

MAlus interpres, revera effigies quædam & imago diaboli est. Vt enim illum periti artifices ad omnem deceptionis dolum effingũt, velut pulchritudinis formæq. decus affingentes illi, natura sua plane turpissimo, vt miseros mortales perdat, errorem ijs obijciens; eodem plane modo, vt opinor, facit, cui illud solum studio dignum videtur, vt noxia impudentiæ & audaciæ suæ pharmaca profusis omnibus obijciat. Etenim nouam, nec post homines natos vmquam visam, infidelitatis fidem inducit. Quamobrem nec à veritate abhorrere illud videtur iam pridem diuina oratione explicatum, quòd ad malum sunt sapientes. Quid enim quispiam dixerit illum consilij capiendi gratiam perdidisse, qui non amplius subleuationis auxilium vllum inuenire expetit? Quorsum igitur, Christe Christe, Domine Domine? quorsum nos quotidie prædones vulnerant? Stat ex aduerso dura quædam & violenta audacia, fremit frendetq. dentibus infamia deformis, & innumeris saucia-ta criminibus. ipsa certe in lege & promulgatione nominis tui velut quibusdam procellis & malorum fluctibus disiecta, effundit pernicios verba, eaq. scribens in lucem edit, quæ numquam tu qui cum æterno Patre tui ipsius fonte vnâ existis, in cognitione tui definiuisti. Cogit omnino & conuehit graues & iniquas impietates, nunc quidem linguas crispans, nunc vero iterum miserorum studijs elata, quos ipsa præsentes præ securitate decipit simul & corrumpit. Iam autem volo præsidis ipsius ingenium expendere. Quid enim ait? Aut teneamus, inquit, cuius iam compotes facti sumus, aut fiat sicut ipsi volumus. Ce-

Hieron 4.6

 dit

cidit & cecidit quidē interfectus, dolo ne, inquit, an atroci aliqua calliditate, nihil refert. Illud solum grande ducit, quod propter prauas cogitationes in ipsum irrepsit. Multitudinem, inquit, habemus. Progrediar & ipse paulo vlterius, vt insani belli spectator fiam? ipse inquam progrediar insanorum bella sedare antea solitus. Age sane Mars Ari, clypeis vtendum est: ne tu hoc feceris obsecro. detineat igitur te Veneris cōgressus. Verum vtinam quemadmodum turba plausibilis videris, sic & pietate vigeres erga Christum. Ecce iterum supplex venio, & armorum copia pollens, pugnare nolo: Christi vero fide munitus, cum te sanare, tum alios curare volo. Cur igitur ais ea te facere quæ moribus tuis non conueniunt? Sed qua quiete, dic mihi, dic quæso, aut quibus copijs cinctus, vel potius quo temeritatis prouectus? O audaciam fulminę vindicandam. Audite quæ nuper mihi indicauit, calamo virus instillante scribens: Sic, inquit, credimus. deinde addens nescio quæ insolenter, & valde accurate elaborata, progressus vlterius, nihil acerbitatis omisit, sed omnem, vt ita dicam, dementiæ thesaurum aperuit: Expellimur, inquit, & receptionis nostræ securitas omnis tollitur. Sed hæc parum ad rem: quæ sequuntur attendite. ipsius enim verbis vtar. Rogamus, inquit, si in eadem sententia maneat Alexandriæ Episcopus, facultatem nobis post hac dari ex legis præscripto, legitimos & necessarios cultus Deo tribuendi. O insignem impudentiam, quam veritatis studio reprehendi oportebat! Quod enim illi ex animi sententia accidit, id dictionis compendio expressit. Quid ais inepte? Dissidium speciosum scilicet nobis vlcus efferati erga me animi opponere paras, & in malo tecum implicatos perdere festinas. Quid, inquis, si nemo dignum me existimat qui recipiar? illud enim sæpe impuro gutture clamas. ego vero contra tibi dicam: Vbi certum documentum & testimonium ingenij tui ostendisti? Quod oportuit te dijs & hominibus explicare, & perspicue aperire, maxime cum venenati serpentes tum magis efferari soleant, quando in penitissimis lustris reconditos se esse sentiunt. Illud vero valde in eo vrbanum est, quòd sub persona pudoris tanto studio silentium simulet. Mitem & mansuetum te palam exhibes, cum malarum artium & insidiarum plenus multos fallas. Sed ò miseriam: diabolus vt voluit Arium nobis iniquitatis officinam fecit. Accede ac dic mihi fidei tuæ documentum, & nequaquam taceas. Heus tu qui os obtortum & ingenium ad omnem improbitatē possides: vnum dicis Deū? me suffragatorem habes, sic igitur sentias. Eiusdem essentiæ ais esse Dei Verbum quod principio fineq. caret? hoc quoque laudo: sic credas. Si quid vlterius adnectis, id tollo. Si quid ad impiam

πλωκε, ἐ τῶτο πέπλωκεν ἀναιρέμενος. δέλο, φησὶν, ἢ δυσὶτοι πανυργίας ἐδὲν Δημοφίλει. σμικρὸν μόνον ἡγεῖτο, ὁ Δημοπαθὴς ὄφελος εἰς αὐτὸν εἰσρέον. πλήθη, φησὶν, ἔχομεν· προβήσομαι δὴ μικρὸν αὐτὸς ὅπι τὸ πρόσθεν, ὡς ἂν τῶν τῆς μανίας πολέμων θεατὴς γένωμαι. αὐτὸς ἔφλω ἐγὼ προβήσομαι ὁ τοὺς τῶ ἀφρόνων πολέμους παύειν εἰωθώς. ἄγε δὴ Ἄρες Ἄρη, ἀσπίδων ἢ χρεία. μὴ σὺ γε πρὸς ταῦτα ἱκετεύομεν· ὅπηχέτω γαῖῶ σε, ἡ τῆς ἀφροδίτης ὁμιλία· ἀλλὰ γὰρ ἥδε ὡς τοῖς ὄχλοις ἄρεσα παντεχνοπαίδευτος δοκεῖς, οὕτω σὺ τῇ σῇ τὸν χεῖρα δυσβάτῳ προσῶ ἀκμάζειν. ἰδὰ δὴ πάλιν αὖ ἱκέτης ἔρχομαι, ἐ τῆς ὅπλως πᾶν πλῆθος ἰσχύων, μάχεσθαι μὲν οὐκ ἐθέλω τῇ ὃ τοῦ χεῖρος πεφραγμένος πίστει, σὲ τι ἰάσασθαι, ἢ τοὺς ἄλλως διεφθορότας βάλομαι. τί σιωᾷς φῆς πῶτα πεπεῖσθαι σὲ μὴ τοῖς ἤθεσι προσήκειν τοῖς σοῖς; ἀλλὰ μῆ τοίας ἡσυχίας εἰπεῖ μοι; ἢ τίνα σεσεισμὸν σεσεισβλημένος, μᾶλλον δὲ, ἐφ' ὅ, τι σωφροσύνης ἐλήλακας; ὦ τόλμης ὑπὲρ κεφαλὴν ἀξίας καθαιρεθῆναι. ἀκούσατε δὲ ἃ δεδήλωκε πρώην πρὸς με ἰὼν δεσπόζοντι χαράξων τῷ καλάμῳ. οὕτω φησὶ πεπείσμεθα. εἶτ' οἶμαι σεσωθὼς, οὐκ οἶδα ἅπλα εὐβαρῶς πῶς καὶ μάλα ἀκεραίως ἐξησκημένα σεσῶν πρόσωπον, ὑδὲν ὅτι τῶν δεινῶν ἀποσιώπησεν· ἀλλ' ἵνα ὡς ἂν εἰσαῦθις τις τῆς σωφροσύνης ἰώσηται ῥητορεύειν. ἀπελαυνόμεθα, φησὶ, καὶ τῶ τοῦ ἀποδέχεσθαι ἡμᾶς ἄδειαν ἀφαιροῦσιν. ἀλλ' ἰδέ πω τοῦτο πρὸς τὸ πρᾶγμα· τοῖς ὃ ἐξῆς σεσέχετε τὸν νοῦν, αὐτὰ γὰρ χρήσομαι τοῖς ῥήμασι. δεδίμεθα, φησὶν, ἐκὼ ὅπι τῆς αὐτῆς ὑπομένη γνώμης, ὁ τῆς Ἀλεξανδρείας ὑπάρχομεν, ἡμῖν τοῦ λοιποῦ δοθῆναι χῶ τῶ τοῦ νόμου Δημοπαθῆ, τοῖς ἐθίσμοις, ἐ ἀπειρηκόσι θεραπείας τῷ θεῷ ὑπηλεῖν. ὦ δεινῆς ἀναιδείας, ἵν' σεσῇ τῆς ἀληθείας ἀπελέγξαι σεσῆκεν. ὁ γὰρ αὐτὰ καθ' ἡδονὴν ἐτύγχανεν ὤν, τοῦτο τῇ σωτηρίᾳ τῆς φήμης ἀπετυπώσατο. τί φῆς ἄπαπε; Δημόσιον ὑπόσχεσιν ἡμῖν τὸ σωθὲν τῆς κατ' ἐμὲ ἀχρείας σου Δημοπαθείας ὑπεκχέζειν μηχανᾷ; καὶ τοὺς ὑπὲ κακῶ σε σεσωπαλαιότητος ἀπολέσαι ἀναιδέας; τί σιωᾷ, φῆς, πράξω, εἰ μηδεὶς ἄξιον ἡγεῖτό με δέξασθαι. πόθι γὰρ πολλάκις ὁ τῆ αἰσχύνης φάρυγγος ἐκβοᾷς· ἐγὼ ὃ τοιοῦτον ἱερομνήμων. τοῦ ὃ σαφῆς γνώρισμα ἐ μαρτύριον τὸ σεσωπᾶν Δημοπαθείας ἐπιδείξω; ἰδὼ ἐχρῶ σε Δημοπαθῆσαι, ἢ τοῖς ἡθεῖοις ἐ τοῖς αὐθρωπίνοις σωφῆ καπηλεῖσαι, καὶ μάλιστ' ὅτι τὸ ἰοβόλον τῶν ἑρπετῶν, καὶ τὸν ἰὸν μᾶλλον ἀχρειοῦσι πέφυκεν, ὅταν ἑαυτὸν τοῖς τῶν φυλεῶν μυχοῖς ἐνειλυθέντα σῴθηται. ὁπόταν δὲ γε λίαν ἀσθενὲς αὐτὸ, τὸ σωθὲν ὡς μάλα καθάπερ ὑπό τι σεσωπηλὸν αἰδοῦς σηκὸν πλάττεσθαι. τῇ μὲν ὃ χάριτος τύχῃ, πιθανὸν σεαυτὸν καὶ χειροῦσθαι σύ γε παρέχεις· κακῶν ὃ μυρίων καὶ ὀπισθίων ἔνδον γάμου, πόσ πολλὰς λέληθας. ἀλλ' ὦ τῆ ἀθλιότητος· ὡς ὁ πατρὸς βεβύλη), ἔτως λρειον ἡμῖν αἰσχύνης ἱερασήριον κατασήσατο. λέγε ὃ νῦν μοι παρελθὼν, τὸ σεαυτῷ πίστεως τὸ γνώρισμα, ἢ μηδαμῶς γε δεσποσιωπήσῃς. ἀ τὸ μὲν σῶμα Δημόσθον, τῶ ὃ φύσιν ὀξύρροπον πρὸς πάθεσιν κεκτημένε· ἵνα λέγῃς θαυμάσιον ἔχης κἀμὲ ἵνα φρίττω· τὸ ἀσὰς αὐτὰ ἄναρχον ἐ ἁπλᾶτητα λόγου ἄνω φῆς; σίγα πάλι· ἵνα πόθεν. ἀπὸ περιττῆς σεσωπλάκης.

πλέκεις, τοῦτ' ἀναιρῶ. εἰπὲ πρὸς ἀσεβῆ χωρισμὸν συγκαταθέσεις, τοῦτο ἔτι ὁρῶν, οὔτε νοεῖν ὁμολογῶ. εἰ τὴν τοῦ σώματος ξενίαν πρὸς οἰκονομίαν τῶν θείων ἐνεργειῶν παραλαμβάνεις, σὲ δοκιμάζω. εἰ τὸ πνεῦμα τῆς ἀϊδιότητος ἐν τῷ ὑπερέχοντι λόγῳ γεγεννῆσθαι λέγεις, δέχομαι. τίς γὰρ τὸν πατέρα, εἰ μὴ ὁ ἐλθὼν ἐκ τοῦ πατρός; τίνα ἔγνω ὁ πατὴρ, εἰ μὴ ὃν ἀϊδίως καὶ ἀπ' ἀρχῆς ἐξ αὐτοῦ γεγέννηκε; σὺ μὲν ὑπόνοιαν ξένην ὑποτίθεσθαι οἴει δεῖν, κακῶς δή μου πρᾴδων· ἐγὼ δὲ τῆς ὑπερεχούσης καὶ ὅλα πάντα διηκούσης δυνάμεως τὸ πλήρωμα πατρὸς καὶ υἱοῦ, θεότητα μίαν εἶναι γινώσκω. εἰ γοῦν μὲν οὐ ἀφαιρεῖς ἀπ' ἐκείνου, ἀφ' οὗ χωρισθῆναι οὐδὲ διάνοια τῶν ἐριχαλκούντων δεδύνηται οὐδὲ πώποτε οὐδεὶς· προσθήκης δὲ χαρακτῆρας ὀδοντιᾷς, καὶ ὅλως γνωρίσματα ζητήσεων διορίζεις, σαύτῳ μὲν ὁλόκληρον μὲν ἐξ ἑαυτοῦ τὴν ἀϊδιότητα δέδωκεν, ἀδιάφθορον δὲ τὴν ἔννοιαν, αὐθεκάστως τε δι' ἑαυτοῦ καὶ ἀσκληρίας ἔνεμε πίστιν. καταβαλὲ οὖν δή, καταβαλὲ τὸ εὐήθες τοῦτο αὐόμενμα. ὃ ἐστὶν οὐ μὰ εὖ φρονεῖν, ἐν τῷ κακὰ πρὸς ἀπιστίαν τῶν ἀοράτων ἐξάδων. οἶκτος ἔρχεται ὁ πατρὸς τῷ ἑαυτοῦ καταῤῥίψαντα κακίᾳ, καὶ τῆς μὲν ἴσως ἤδη τὸ πιστὸν εἶναι δοκεῖ· οὕτω γὰρ σαυτὸν πέπεικας. ἔστι δὲ πάντῃ ὀλέθριον τὸ κακόν. φέρε δὴ τῆς ἐν τῆς ἀπιστήμοσι διατριβῆς ἀπελαγεὶς, ἄκουε ὦ δαιμόνιε Ἄρειε· σοὶ γὰρ διαλέγομαι· τῆς σκληρότητος δή μου τοῦ υἱοῦ δοκεῖς κεκηρυγμένος εἶναι ἀποστάτης; δοκόλωλας εὖ ἴσθι, εἰ μὴ βλέψας εἰς σαυτὸν τὴν παροῦσαν σοι κατηφείης αἴτιαν. ἀλλ' ἐρεῖς, ὡς ὄχλοι συμπεπάτηκάσι σοι, καὶ τὰς φρουτίδας ἀπελαύνουσιν. ἄκουε δὴ μικρὸν ὑπομένων τὸ ὦτα, ὦ αὐόμενε Ἄρειε, ἐπὶ σοὶ τὸν σαυτοῦ αὐόμενον. σὺ δὲ ὦ πάντων κηδεμὼν θεὸς ἡμεῖς ὅπως τῷ λεγομένῳ, εἰ πίστιν ἔχοιτο. ἐγὼ γὰρ ὁ σὸς ἄνθρωπος ἴλεως ἔχων τὴν παροῦσαν σωμηθείς, ἐξ Ἑλληνικῆς, καὶ ἐκ Ῥωμαϊκῆς γραφῆς πάνυ δεξαμενῆς γραφῆς δοκοδόκεω τὸν Ἀρείου μαθεῖν, ὡς περιχαλκοῦν τι ἐστὸν ὑπὸ τὴν Ἐρυθρᾶς προῤῥηθέντα τι, ἐς ὃν φημισθῆναι. ἴφη γὰρ ἐκείνη γε· Οὐαί σοι Λιβύη ἐν φυλλάσι κειμένη χώροις, ἥξει γὰρ σοι καιρὸς, ἐν ᾧ μετὰ τῶν δήμων καὶ τῶν σωτῆς θυγατέρων δεινὸν ἀγῶνα ἐμοὶ ἐς παγχάλεπον ὑποδῦναι, ἀναγκασθήσῃ, ἀφ' οὗ κρεῖττον μὲν εἰς ἅπαντας, πίστας τε καὶ δόκησιν ἀμοδόθητον· σὺ δ' ὡς ἔοικεν ἀσκλήρως καταγροφῆς. ὑμεῖς γὰρ τὸ ἀρχαῖον αὐθῶν τὸ δεκτικὸν ἀναπαύσεως πεπλήκατε, καὶ δήγματα ἀναρρίζαι ἐς μὲν δὴ σιδηροῖς ἐχρήσατο τοῖς ὀδοῦσι. τί δῆτα, ὦ πανοῦργε; πῶς γῆς σαυτὸν εἶναι σὺν ὁμολογεῖς; ἐκπέπτωκας· κρατέχω γὰρ σου τὰ χρώμματα ἐν τῷ μανίως κεκλάσθαι πρός με διεξαγαγεῖν, ἐν οἷς φῆς πάντα τὸν Λίβυν δῆμον ὑμνῆσθαι εἰναίσιμον πρὸς σωτηρίαν δή σου. εἰ δὲ ὁ φήσας τοῦτο ἔχειν, μαρτύρομαι ἤδη τὸν θεὸν, ἢ μᾶλλον δεξαμενὸν τῆς Ἐρυθρᾶς πυκτίον, ἐξ Ἑλληνικῆς σοι πεπαγμένον γλώττης, εἰς Ἀλεξάνδρειαν ἀποστεῖλαι, ὡς ἂν ἧττον δοκόλωλας εἶτα οὐ ἀναμάρτητος, ὦ διεφθορὼς; εἶτα οὐ σαφῶς δοκόλωλας ὦ ἄθλιε, τοιοῦτον δεινῷ περιεσχισμένος; ἴσμεν, ἴσμεν σου τὸ ἐγχείρημα· πᾶσι φρονεῖς, πλὴν σε θεσπέσιος θεὸς, οὐ λέληθεν ἡμᾶς ὦ δύσκωφε καὶ παλαίπωρε. ὦ τῆς ἀμβλύτητος τῶν σῶν φρενῶν, ὃς οὐδὲ τὸν νόον

A piam ſeiunctionem adſtruis, id nec videre me nec intelligere fateor. Si corporis hoſpitium ad diuinarum functionum diſpenſationem aſſumis, non reprehendo. Si ſpiritum æternitatis in præcellente Verbo genitum dicis, admitto. Quis nouit Patrem, niſi qui venit a Patre? quem nouit Pater, niſi quem ex ſe ab æterno & ſine principio genuit? Tu hypoſtaſim peregrinam ſubſtituere putas oportere, male vtique credens: ego vero præcellentis & omnia peruadentis poteſtatis plenitudinem Patris & Filij, eſſentiam vnam eſſe cognoſco. Si igitur tu aufers ab illo, à quo ne cogitatione quidem contentioſorum auferri vm-
B quam potuit; additionis autem characterem promoues, & ſigna quæſtionum explicas: illi cui integram quidem ex ſeipſo æternitatem dedit, incorruptam vero immortalitatis intelligentiã per ſeipſum, & Eccleſiæ Fidem attribuit. Abijce igitur, abijce tam ſtultæ opinionis flagitium, facete & canore Ari, mala ad inſipientium fidem decantans. Iure te diabolus ſua ſubuertit malitia, & quibuſdam fortaſſe hoc iucundum eſſe videtur, ſic enim tibi perſuades. Eſt vero plane peſtiferum hoc malum. Age ſane relicto illo abſurdarum opinionum ſtudio, ò miſer Ari, audi, tecum enim diſſero, Nõ ſentis te ab Eccleſia Dei
C eiectum? perijſti certo ſcias, niſi teipſum reſpiciens, dementiam tuam damnes. Sed dices, magnam multitudinem hominum te adiuuare, & curas tuas ſubleuare. Audi igitur, paululum aures tuas ſubmittens, ò impie Ari, & intellige tuã dementiam. Tu vero Deus qui omnium curam geris, adſis benignus ijs quæ dicuntur, ſi ex fide ſunt. Ego enim homo tuus diuina prouidentia fretus, ex ſcripturis Græcis & Romanis, ijſq. vetuſtiſſimis, inſaniã Arij aperte demonſtrabo ante ter mille annos ab Erythræa præſignificatã atque prædictã. ait enim illa: Væ tibi Libya in maritimis ſita locis. veniet enim tempus in quo cum po
D pulo & filiabus tuis certamen graue, durũ & omnino difficile ſubire cogeris, ex quo omniũ fides & pietas iudicabitur: tu vero ad extremum exitiũ deuergis. vos enim cæleſtium florũ receptaculum conuellere auſi eſtis, & morſu diſcerpere, atque adeo ferreis polluiſtis dentibus. Quid igitur callide veterator, vbi locorũ eſſe fateris? illic ſcilicet: habeo enim litteras, quas ad me furoris tui calamo ſcripſiſti, in quibus ais omnem Libyæ populũ conſpirare tecum ad ſalutem. Si vero negaueris hæc ita ſe habere, Deum teſtor, me vetuſtiſſimum Erythrææ exemplar Græce ſcriptum
E habere, quod Alexandriam mittã, vt quàmcitiſſime perceas. An ne tu ſine peccato furcifer? anne manifeſte perijſti miſer, tanto malo circumſeptus? Nouimus quid moliaris, quæ cura, quis metus te perturbet, non nos latet infelix & calamitoſe, ò mentis tuæ ſtuporem, qui morbum &

 inno-

inopiam animæ tuæ non reptimis impie. qui ve-
ritatem varijs confodis ſermonibus: & cum ta-
lis ſis, nos vituperare non vereris, & nunc redar-
guens, vt tibi videtur, nunc vero commonens
tamquam fide & doctrina præſtantior, à quo ſci-
licet miſeri auxilium ſibi ſuppeditari cupiunt:
tametſi neque congredi cum tali oportet, neque
omnino illum compellare, niſi quis in ſubdolis
huius verbis recte viuendi ſpem & in verſibus
reconditam eſſe putet. Sed non eſt hoc verum:
longe ſane abeſt. ò impudentiam veſtram, qui cũ
iſto vos commiſcetis. Quis igitur furor vos hu-
ius acerbam linguam & aſpectum tolerare coë-
git? Eſto, ſed iam ad te ſermonem conuerto, ò
hominem animo imprudentem, lingua volubi-
lem, mente infidelem: da mihi diſputationis non
amplum dico & latum campum, ſed circulo re-
cte circumſcriptum, neque putrem, ſed natura
firmum ſolidumque, ò impie & peſſime & diſ-
ſimulator. cogor enim iſta dicere, immo ve-
ro laqueum tibi injiciam, & diſputatione impe-
ditum in medium te adducam, vt omnis populus
improbitatem tuam videat. Sed ad rem ipſam
progrediar. Lotæ vtique ſunt manus: perga-
mus precibus inuocare Deum, aut potius conti-
neamus nos parumper. Dic mihi callidiſſime,
quem Deum in auxilium tuum implorabis? Sed
continere me nequeo. O tu omnium auctor Do-
mine, ò ſingularis virtutis Pater, propter hunc
impium Eccleſia probra, dolores, immo vero
vulnera & mærores patitur. Arius tibi locum
iam adaptat, idq. admodum præclare, in quo, vt
puto, conſtituens ſibi ipſi ſynodum, quæ filium
tuum Chriſtum illum ex te genitum, illum noſtri
auxilij ducem, adoptionis lege arroget ac teneat.
Audi obſecro mirandam fidem: te Domine loco
moueri exiſtimat, te definitæ ſedis terminis cir-
cumſcribere audet. Vbi enim tu non præſens es?
aut vbi operationem tuam atque efficaciã ex le-
gibus tuis omnia peruadentibus nõ ſentiunt om-
nes? Omnia enim ipſe contines, & extra te nec
locum nec aliud quidquam cogitare fas eſt. ſic
potentia tua cum operatione infinita eſt. Tu au-
tem Deus exaudi: at vos populi aduertite men-
tem. Hic enim eſt impudens & nequã, qui ad ex-
tremã improbitatem & iniquitatem progreſſus,
pietatem ſimulat. Apage, inquit, nolo Deum
iniurijs obnoxium videri, ac ob id ſuppono & fin-
go mirabili ſane fide, quòd Deus cum nouellam
& nuper creatam Chriſti ſubſtantiam faceret, au-
xilium ſibi ipſi præparauit, vt mihi quidem vide-
tur. Quod enim, inquit, ab ipſo abſtuleris, id
minus feciſti. Tibi igitur hæc fides eſt, ò lues &
pernicies? tu ex hypotheſi figmentum ſumis eũ,
qui gentium figmenta condemnauit? Tu adſci-
titium eum vocas & velut officiorum miniſtrũ,
qui ſine cogitatione & ratiocinatione, eo quòd
ſemper vna cum Patris æternitate exiſtat, omnia
perfecit? Adapta iam ſi audes, adapta inquam,
Deo,

καὶ τὴν ἀμηχανίαν τῆς κατ' ἐμοῦ ψυχῆς ἀνασείλασα ὦ
αἰδοῦς. ὃς τὴν ἀλήθειαν ποικίλοις διορύττεις λόγοις·
καὶ πιθανὸς ὢν οὐκ αἰσχύνῃ ἡμᾶς ψέγων, καὶ νῦν
μὲν ἐλέγχων ὡς γε οἶει, νῦν δ' αὖ πάλιν νουθετῶν, ὡς
πίστει δὲ λόγοις διαφέρων· πρὸς οὗ δῆτα οἱ ἄθλιοι,
θρησκείαν ἑαυτοῖς περίζεσθαι γλίχονται· καί τι
δεῖ συγγίνεσθαι τῷ πικτῷ ἐχρῶ, δεῖ ἔλως αὐτὸν
προσφθέγγεσθαι, πλὴν εἰ μή τις ἐν τοῖς διαβόλοις
τόπου ῥήμασι, τὴν περὶ ὀρθῶς βιοῦν ἐλπίδα τοῖς μέ-
τροις δοκιμάζειν οἴεται. ἀλλ' οὐκ ἔστι ταῦτα· πολλοῦ γε
δεῖ. τὸ γὰρ ἀληθὲς, ὦ τῆς ὑμετέρας αἰδοῦς, ὅσοι πύτῳ
συναναγίνεσθε. τίς ἄρα οἶστρος ὑμᾶς τῆς χαλεπῆς
τούτου γλώττης ἐκ τῆς ὄψεως ἀπαχθέσθαι κατεπάγ-
κασεν; ἀλλ' ἐπ' αὐτὸν ἤδη σε βαδιέμαι τῷ λόγῳ, ὦ
τὴν μὲν ψυχὴν ἄφρων σὺ, τὴν δὲ γλῶτταν τερμύλε,
ἄπιστε δὲ τὰς φρένας, ὃς δή μοι τοῦ λόγου, οὐκ ἀμ-
φιλαφῆς τις λίγω γε ἐπιτήδειον πεδίον. ἀλλ' οἷον κύ-
κλῳ γε διαβεβήκαφον· μὴ σκληρὸν μέντοι, ἀλλ' ἐρρω-
μένον τι καὶ στερρὸν τῇ φύσει, ὦ αἰδοῖε δῆτα ἐκεῖ-
νε, καὶ κρυψίνους· ἐξαγομαι γὰρ ταῦτα λέγειν· μᾶλλον
δὲ βρόχον ἤδη σοι περιαψας, ἐς συμπλοκὰς τῷ λόγῳ
εἰς μέσους σε καταστήσω, ὡς αὐ πᾶς ὁ δῆμος τὸν σὸν
καταμάθῃ φαυλότητα. ἐπ' αὐτὸ δὴ παραδοσιμαι ἤδη τὸ
πρᾶγμα. νενιμμένας δὴ πυθμὴν εἶσιν αἱ χεῖρες. προ-
σώμεν τῆς δεήσεως ἀπαλλάσσοι δὴ τὸν θεόν. μᾶλλον
δὲ μικρὸν ἀπόσχωμεν, εἰπέ μοι ὦ θρασύστατε σὺ, τίνα θεὸν
ἐπικαλέσῃ πρὸς βοήθειαν; ἀλλὰ γὰρ ἠρεμεῖν ἐ δύ-
ναμαι. ὦ τῶν πάντων ἔχων τὸ κράτος δέσποτα, ὦ τῆς
μοναρχικῆς δυνάμεως, ὦ πάτερ, λέγε τυποῖ τὸν αὐτὸν
τοῦτον ὀνειδῆ τι, ἐ λύπας, καὶ μέν τι καὶ τραύματα, καὶ
ὀδυνὰς ἢ σὺ ἔχει σκληρὰς. Ἀρειός σοι τὸν ἤδη προ-
πηρμόζει, καὶ μάλα γε ἀφυῶς, ἐφ' ᾧ καθίζανον ἐ-
μοὶ συνέδριον ἑαυτῷ, ἢ παῖδα τὸν Χριστὸν τὸν σὸν τὸν ἐκ
σοῦ, τὸν τῆς ἡμετέρας ἀπωλείας ἀρχηγέτην, ἵνα τὸν
νόμῳ περιπίπτῃ ἐ ἔχει. ἐπίκουρον αὐτίβαλλε σε, τὸ
θαυμάσιας πίστεως· σὺ τὴν κῆ τὸν τόπον κινῆσαι δέ-
σποτα κίνησιν οἵαν) σὺ τῆς ἀφωρισμένης καθέδρας
κύκλῳ περιχαράξειν πάλαι. πού γὰρ ἐκεῖ ἔστιν ἡ σὴ πα-
ρουσία; ἢ ποῦ, τὴν σὴν ἃ πάντες ἐνεργεῖται ἐκ τῶν πάν-
των σου δημιουργῶν νόμων αἰσθάνονται; πάντα γὰρ αὐ-
τὸς περιέχεις, καὶ ἐγὼ σου, οὔτε τόπων, οὔτε ἄλλο τοῦ
ἀπαιτοῦσα ἡμᾶς. οὕτως ἢ σὴ δυνάμις μετ' ἐνεργείας
ἐστὶν ἄπειρος. σὺ μὲν δὴ ἐπάκουσον ὁ θεός· ὑμεῖς δ' πᾶς
ὁ λαὸς προσέχετε τὸν νοῦν. ὁ γὰρ ἀναίσχυντος οὗτος
καὶ ἀκρεῖος, ὁ ἐπ' ἄκρον μοχθηρίας τι καὶ ἀνομίας ἐ-
μοίσας ἐληλακὼς, ὥλαβέσαι σκήπτεται. ἄπιθι, φη-
σὶν, ἐ βέλομαι τὸν θεὸν ἐγὼ, ὕβρεσι παῖδα φανερὸν ἐνε-
χεῖν· καὶ ἵνα μὴ τὸ ἐναντίον μοι καὶ σκληρὸν θυμώ-
σας γε τῇ πίστει, ὡς ὁ θεὸς νεοχμὴ καὶ νεόκτιστον κτίσμα
Χριστὸν πεποίηκεν, βοήθημα ἑαυτῷ παρεσκεύασεν,
ὡς γε μοι δοκεῖ. ὁ γὰρ αὖ φησιν, ἐπ' αὐτὸ ὠφέλης, ἢ τὸ
ἐλαττον πεποίηκας. εἶτα, ὦ λυμεὼν ἐ ὀλίθρε, σὺ τοῦτό ἐστι πίστις; σὺ καθ' ὑπόθεσιν καὶ πλάσμα λαμβάνεις τὰ πλάσματα τῶν ἐθνῶν καταμεμίανται; σὺ ἐπίσκοπος καλῆς, ἐ ὡσπερ καθηκόντων ὑπηρετῶν τὰ κάτω ἐνεργεῖν ἡμᾶς καὶ λογισμῷ, τῷ συνυπάρχειν τῇ ἐ πατρὸς αἰδίοτητι, πάντα δημιουργεῖται; ἐφάρμοσον σοῦ, ἢ δὴ πλάσμα-

ἐφαρ-

ἐφάρμοσον τῷ θεῷ, καὶ τὸ ὑλαβεῖσθαι, ἢ τὸ φοβεῖσθαι, καὶ τὸ ἐλπίζειν τὸ ἐνβησόμενον· ἔτι δὲ τὸ εὐθυμεῖσθαι, τὸ λογίζεσθαι, τὸ σκεπτόμενον, γνώμῃ δοκοφαντεῖσθαι καὶ διαφθορᾷ, ἢ ὅλως τὸ τέρπεσθαι, τὸ γελᾶν, τὸ λυπεῖσθαι. τί φῄς ὦ τῶν ἀθλίων ἀθλιώτατε; ὦ τῆς κακίας αὐτόχρημα μήτωρ, οὐκ ἐς δὴ εἰ δώσασαι ὡς ἐν αὐτῇ γέ σου πανουργίᾳ μοχθηρὸς ὢν ἀναλίσκῃ. ὁ Χριστὸς φησι, δι' ἡμᾶς πεπονθέναι. ἀλλ' ἤδη φοβεῖσθαι ἐγωγε εἶπον, ὡς μορφῇ σώματος ἀπεικάζῃ. καί φησιν, ἀλλὰ θεὸς μὴ δόξωμεν καὶ τί ἐλαττοῦσθαι. εἶτα ὦ τῶν θείων μιαιτάτη, πόθεν λέγων εἰ μάνῃ καὶ σαφῶς λυττᾷς; ἰδοὺ γὰρ ὁ κόσμος, μορφὴ, ἄτοπον σχῆμα τυγχάνων ὤν· ἢ οἱ ἀστέρες γε χαρακτῆρας ἑαυτῶν βεβλήκασι. καὶ ὅλως τὸ πνεῦμα τὸ σφαιροειδὲς τοῦτον κύκλῳ, εἶδος τῶν ὄντων τυγχάνον, καὶ ὥσπερ μόρφωμα. καὶ ὅμως ὁ θεὸς πανταχοῦ παρέστι. πόθεν τοίνυν εἰσὶν ἐν τῷ θεῷ αἱ ὕβρεις; ἢ τί ὁ θεὸς ἐλαττοῦται; ὦ πατροκτόνε τῆς ἀθεότητος σύ· λόγεσαι δὲ σαυτὸν ἐκ σαυτοῦ πλημμελούμενος, καὶ ἐνθυμῇ, εἰ ἁμάρτημα εἶναι δοκεῖ, τὸ ἐν Χριστῷ παρεῖναι τὸν θεόν. ἐκεῖνος μὲν οὖν καταῖδε τὴν ἀπιμίαν τοῦ λόγου, ἢ τὴν πλουσίαν καὶ βεβαίως ἐπήγαγε. χωρὶς δὲ τούτων καθ' ἑκάστην δήπουθεν ἡμέραν ἁμαρτήματα ἐν τῷ κόσμῳ γίνεται. ἢ ὅμως ὁ θεὸς πάρεστι, ἢ τὰ τῆς δίκης ἀχυρολείζει. τί οὖν καὶ τοῦτο ἐλαττοῦται εἰς τὸ μέγεθος αὐτοῦ δυνάμεως, εἰ τὰ πανταχοῦ διαιθαίνει; ὑβρίσθω εἰ μὴ. ὁ μὲν γὰρ τοῦ κόσμου νοῦς ἀρὰ τοῦ θεοῦ· δι' αὐτοῦ πᾶσα ἀρμονὴ, δι' αὐτοῦ πᾶσα δίκη. ἡ δὲ τοῦ Χριστοῦ πίστις ἀνάρχως ἐξ αὐτοῦ. ὅλως δὲ θεοῦ νόμος ἐστὶ Χριστός· δι' αὐτοῦ τὸ ἄπαρον ἄμωμον ἢ ἀπλοῦστον ἔχων. ἀλλὰ γὰρ οὐ καὶ σαυτὸν ἐνοεῖν φάσκῃ; ὦ τῆς μανίας λίαν· ἐκβέβηκεν γάρ σου εἰς τὸν σαυτοῦ ἀπώλεσε τὸ τοῦ ἀρρήτου βέλτιστον ξίφος. ὀρᾷς δὴ, ὀρᾷς πάντως ὡς γοερὰς ἤδη ἀφίεσθαι φωνὰς, τῷ τοῦ ἔχους ἐνεχθέντος δήγματι· ὡς αἱ φλέβες αὐτοῦ καὶ αἱ ἶνες τῷ ἰῷ ἐγκατηλημμέναι, δεινὰς ἀναμιγνύουσιν ὀδύνας· ὡς διέρρηκεν αὐτοῦ τὸ σῶμα πᾶν ἀνιαρόν τι ἢ θρηνῶν, καὶ ἀχεμάσους, καὶ φέλπης, ἢ μυελῶν γέμει κακῶν, καὶ δεινῶς κατέσκληκεν· ὡς ἀδιεχθὴς ἢ καταῤῥυπωμένος τὸ τῆς νόμης δάσος, ὡς ὅλος ἡμιβιὴς, ἢ ἐξαθενῶν ἤδη τὸ βλέμμα· ὡς ἄθαμβον τὸ πρόσωπον, ἢ ὑπὸ μεριμνῶν ἐκπεπηκός. ὡς ὁμοῦ πάντα εἰς αὐτὸν συνδραμόντα, οἶστρος, μανία τις, καὶ μεταμόρφωσις, ἀφ' ὧν τὸ χρόνιον τοῦ πάθους, ἄχρι τι καὶ θηριώδη σὲ πεποίηκεν· αὐτίκα ἐδὲ ἐπιμαθανόμενος ἔδη καλοῦ τυγχάνεις ὤν. αἴρομαί, φησιν, ὑφ' ἡδονῆς, καὶ παῖδά γε σκιρτῶν ὑπὸ χαρᾶς, ἢ πλέομαι. ἢ πάλιν νεανικῶς γε λίαν, εἶεν, φησὶν, ἀπωλόμεθα· τοῦτο μέν γε καὶ ἀληθὲς εἶπε· σοὶ γὰρ μόνῳ ἡ κακία τὰς παρ' ἑαυτῆς ἀνιδρῶς ἀφελῶς κεχορήγηκε· καὶ ὁ πολλῆς ἐώντα τιμῆς τοῦτό σοι ῥᾴστα δεδώρηται. φέρε δὴ νῦν εἰπὲ, τοῦ τὰ σμικρὰ σου εἰς ἀγγέλματα; δοκίμασον δὴ σαυτὸν τῷ Νείλῳ, εἰ οἷόν τε, ὦ ἀτόπου γάμων ἄνθρωπε ἀναιθησίας· καί τι σὺ γε τῷ οἰκουμένῳ ἅπασιν τοῖς αὐτοῦ ἀναβήμασι διαπεφεύξαι ἐπιτάδειος. ἀρά γε πανὶς ὡς ἅπαντα ἤδη ὁ τοῦ θεοῦ ἄνθρωπος ἐγὼ δέδοικα; ἀλλὰ γὰρ δοκῶ, πάντων μείων, ἢ ἀπείναι. δεῖ. οὔτι γὰρ βλέπω εἰς τοσοῦτον ἔτι δυνάμενον, καὶ τὸν ἁμαρτίαν ἐπιφωνοῦντα,

A Deo, quòd præcaueat, & metuat, & ſperet euenturũ, quòd cogitet, & ratiocinetur, & quòd conſiderans, ſententiam ſuam dicat, & verba formet, quòd delectetur, rideat, doleat. Quid igitur ais miſerorum omnium miſerrime? ò virum malitiæ plane peritum, intellige, ſi potes, quòd in tua ipſius verſutia conſumeris improbus. Chriſtus, inquit, propter nos paſſus eſt. At ego iam dixi quòd ſub forma corporis miſſus eſt. Sane, inquit, ſed metuendum ne aliqua in re imminuere illum videamur. O ferarum interpres, an ne inſanis dũ iſta dicis, & aperte furis? Ecce enim mundus ipſe forma eſt ſiue figura, & aſtra characteres ſuos
B oſtendunt, & omnino ſpiritus huius globoſi orbis, ſpecies quædam eſt eorum quæ ſunt, & quaſi figuratio. Nihilominus Deus vbique adeſt. Vbi nam igitur in Deo contumeliæ ſunt? aut qua in re minuitur Deus? O parricida æquitatis! Conſidera, ex teipſo coniecturam capiens, ſi peccatum videtur eſſe, in Chriſto adeſſe Deum. Ille quidem perſpexit ignominiam ſermonis, nec tar de pœnas irrogauit. Præterea quotidie in mundo peccata cõmittuntur, & tamen Deus adeſt: nec diu ſupplicia differuntur. Qua igitur in re
C minuitur poteſtatis eius magnitudo? an vbique patitur? nihil opinor. mundi enim mens per Deum eſt: per ipſum omnis ſtabilitas, per ipſum omne ius. Chriſti fides ſine principio ex ipſo eſt. Omnino autẽ Chriſtus Dei lex eſt, per ipſum immenſitatem & infinitatem habens. Sed de his ex tẽ tuoq. ingenio cogitare videris. o furorem inſigneml Conuerte nunc in tuum ipſius exitium diaboli gladium. Videte omnes, videte vt lamentabiles prætendat voces viperæ morſu læſus: vt venæ ipſius & carnes veneno imbutæ acerbos cieant cruciatus: vt corpus ipſius tabe defluxit, vt attenuatũ, & ſqualore, ſordibus & lamentatione & pallore & horrore, & mille denique malis plenum miſere exaruit: vt aſpectu deformis,
D & illuuie ſordida capillorum ſylua, vt totus ſemimortuus, & aſpectu ipſo iam languido, vultu exangui & curis abſumpto: vt ſimul omnia quæ concurrerunt, furor, inſania, vanitas, propter mali diuturnitatem agreſtem & ferum reddiderunt. ne ſentit quidem quibus ſit in malis. Efferor, inquit, præ voluptate, & tripudio, ſaltuq. laſciuio præ gaudio & exulto. Et rurſum valde iuueniliter, Heu, inquit, perijmus. hoc quidẽ certe verum eſt: tibi enim ſoli malitia largiter ſtudia & amores ſui ſuppeditauit: quodq. magno pretio emerat, tibi facillime donauit. Age vero iam dic vbi præclara illa tua monita? Ablue in ipſum
E Nilo, ſi fieri poteſt, homo abſurdi ſtuporis pleniſſime: quippe vniuerſum orbem terrarum flagitijs tuis perturbare omni ſtudio contendiſti. Nonne intelligis quòd ego iam, qui Dei homo ſum, omnia ſciam? At vero iam dubito vtrum manere an abire oporteat. neque enim adhuc viſu tantum contendere poſſum, & peccatum ere-

nem iſta docuit? Euſebius videlicet tyrannicæ crudelitatis ſocius. Nam quòd excubaret & omnino vigilaret pro tyranno, ex multis vndique poteſt intelligi: ſi quidem iſtud Epiſcoporum, eorumq. vere Epiſcoporum cædes teſtantur: iſtud crudeliſſima Chriſtianorum perſecutio palam clamat. Neque certe de ijs quibus me affecit contumelijs hoc loco verba faciam, per quas aduerſariorum contra me concurſus, quantum fieri poterat maxime procurabantur, qui & oculis tamquam ſpeculatoribus me obſeruauit. Quin etiam miniſterio prope militari, quo tyranno opem ferret, perfunctus eſt. Ac nemo exiſtimet me imparatum minusq. inſtructum eſſe etiam ad iſtas res, ſi opus fuerit, confirmandas. Veriſſime enim oſtendi poteſt, tum Presbyteros, tum Diaconos à me manifeſto deprehenſos qui Aſebium aſſidue ſtipabant. Sed hæc quidem omitto, quæ nunc non eo dicuntur à me, quòd ipſe ea grauiter & iniquo animo feram, ſed quò eas ſuæ ipſorum pudeat inſaniæ. Illud ſolum metuo, illud animo verſo, quòd vos video in huius criminis ſocietatem vocari. Nam inſtitutione Euſebij & conuerſatione conſcientia veſtra à veritate deflexit. Verum huius rei expedita eſt & facilis curatio, ſi modo Epiſcopum fidelem & integrum nacti, oculos ad Deum denuo conuerteritis: quod quidem in præſentia eſt in veſtra ſitum poteſtate, quodq. etiam dudum penes veſtrum iudicium fuerat, niſi Euſebius ipſe, de quo dixi, prauo eorum qui eum iuuerunt conſilio huc præceps ruiſſet, & rectum eligendi ordinem impudenter conturbaſſet. Sed quoniam mihi de hoc ipſo Euſebio pauca dicenda ſunt, quæſo libenter attendite. Non vos præterit Concilium Nicæ celebratum, cui ipſe, ſicut conſcientiæ meæ munus poſtulabat, interfui non alio ſane animo, quàm vt tum concordiam inter omnes conſtituerem, tum omnium maxime vt reprimerem penitus & ſubmouerem eam rerum perturbationem, quæ ex Arij Alexandrini amentia orta, illico ex abſurdo & pernicioſo conatu Euſebij vires collegit. Nam quanta concurſione, amantiſſimi honoratiſſimiq. fratres, putatis iſtũ Euſebium, vtpote ipſa conſcientia conuictum, quanta cum ignominia mendacijs vndique deprehenſis, aggreſſum eſſe primum certos quoſdam homines ſubornare, qui pro eo deprecarentur: deinde à me auxilium petere, ne tanti ſceleris damnatus de honoris ſui gradu deijceretur. Huius rei teſtis eſt mihi Deus, qui tum mihi, tum vobis benignus perpetuo adſit, quòd & meũ peruertit iudicium, & turpiter à veritate abduxit, quod & vos cognoſcetis. Nam tum omnia geſta ſunt ex eius ſententia, qui perniciem omnem adhuc intra cogitationem ſuam abditam & occultam tenuit. Ac primum, vt cetera illius nequitiæ facinora præteream, audite quæſo, quid nuper cum Theognio, quem dementiæ ſuæ ſocium habebat, perpetrauerit. Ipſe forte quoſdam Alexandrinos qui à fide noſtra defecerant, huc mitti iuſſeram, quandoquidem eorum opera diffi-

A κον πλῆθος; Εὐσέβιος δηλαδή, ὁ τῆς τυραννικῆς ὠμότητος συμμύστης. ὅτι γὰρ παντὸς τοῦ τυράννου μᾶλλον προφύλαξ, παντὸς ἦν ἄξιος· πρῶτον μὲν γὰρ αἱ τῶν ἐπισκόπων σφαγαὶ διαμαρτύρονται ἀλλὰ τῶν ἀληθῶς ἐπισκόπων. τοῦτο γὴ καλεπωτάτη τῶν χριστιανῶν ἐκδίωξις διαῤῥήδην βοᾷ. ὑδὲ γὰ τῶν περὶ τ ἐμὲ γεγονημένων ὕβρεων, τοῦ ἕνεκ' ἂν ἔτι μᾶλλον αἱ τῶν ἐναντίων μερῶν ἐπαγγελίαι τὰ σωθροῦντ' ἀνθρωποι· ἅπερ καὶ ὀφθαλμοὺς κατασκόπους ἐπ' ἐμοὶ κατ' ἐμοῦ, καὶ μόνον οὐκ ἐπάλξεις τῷ τυράννῳ συνεπιφέρειν ἐπικρύπτει. μὴ δ' ἐμέ τις οἰέσθω εἶναι πρὸς τ τούτων ἀπόδειξιν ἀπροφάσιστον. ἔλεγχος γὰ ἐστιν ἀναμφιβὴς ὅτι τοὺς περισβυτέρους καὶ διακόνους τοὺς Ἀσεβίῳ παρεπομένους φανερῶς ἐπ' ἐμοῦ συνελήφθαι συνέβησαν. ἀλλὰ ταῦτα μὲν παρέλκει, ἃ γὰρ οὐκ ἀγωνιστέως ἔνεκεν, ἀλλ' ὡς ἐκείνων ἀφορμὰς ἐπ' ἐμοῦ περιελοίμην. ἐκεῖνο μέντοι δέδια, ἐκεῖνο διαλογίζομαι, ὅτι ὑμᾶς ὁρῶ πρὸς τὸν τοῦ ἐγκλήματος καλεῖσθαι κοινωνίαν. διὰ γὰ τῆς Εὐσεβίου ἀγωγῆς τι καὶ διαφθορᾶς συνείδησιν τῆς ἀληθείας κεχωρισμένου συνειλῆφεν. ἀλλ' ἔστι γὰ βεβαία θεραπεία, εἴ γε ἐπίσκοπον περί τι καὶ ἀπείρατον τοῦ χωροῦ λαβόντες, πρὸς τὸν θεὸν ἀπίδητε, ὅπερ ἤδη τοῦ παρόντος ἐν ὑμῖν ἐστι. καὶ πάλαι ἐχρῆν τῆς ἡμετέρας κρίσεως ἠρῆσθαι, εἰ μὴ ὁ περιειλημένος Εὐσέβιος δεινῇ τότε συλλαβομένων αὐτῷ ἐνεπόδισε ἐλπίδι, καὶ τὴν τῆς τάξεως ὀρθότητα ἀναμαχήτως συνέπεσχεν. ἀλλ' ἐπειδὴ πρὸς αὐτοῦ τοῦ Εὐσεβίου πρὸς τὴν ὑμετέραν ἀγάπην ὀλίγα προῆκε φράσαι, μέμνησθε τὴν ἡμετέραν ἀπεξικάκιαν ἐπὶ τ Νικαέων πόλεως γεγονέναι συνοδον, ἣ καὶ αὐτὸς ἐγὼ πρεσβεύοντος τῆ τῆς ἐμῆς συνειδήσεως λατρείᾳ παρέμεινα, ὑδὲν ἕτερον βουλόμενος, ἢ ὁμόνοιαν ἅπασιν ἐρράσασθαι· ἔν τε πάν-

D των ἐλέγξαι τι καὶ διορθώσασθαι τὸ πρᾶγμα τότε, ἀ τὴν μὲν ἀρχὴν εἰληφὸς ἀπὸ τ Ἀρείου δ' Ἀλεξανδρείας διαστάσεως, ἰσχυροποιεῖτο δ' ἐκδεχόμενον ἀπ' τῆς Εὐσεβίου ἀτόπου τι καὶ ὀλεθρίας αἰτιολογίας. ἀλλ' αὐτὸς ἅτε Εὐσέβιος, προφιλέστατε ἐ τιμιώτατε, μεθ' ὅσης νομίζεται συνοδομῆς, ἅπερ δὴ ὑπὸ τῆς συνοδείας αὐτῆς ἡπλαίμενος· μεθ' ὅσης δ' αἰσχύνης, τῇ παντὶ χρῆσθαι ἐληλεγμένῃ ψευδολογίᾳ συνίστατο, ὑπεπίμπλατο μέν μοι διαφόρως τοὺς ἀξιοῦντας ὑπὲρ αὐτοῦ ἐξαιτούμενος δ' περὶ ἐμοῦ συνομαχίαν τινὰ ὅπως μὴ ὅδε τοιούτῳ ἐλεγχθεὶς πλημμελήματι τῆς ὑπαρχούσης αὐτῷ τιμῆς ἐκβάλοιτο. μάρτυς ἔστι μοι τούτου ὁ θεὸς αὐτός, ὃς ἐμοί τε καὶ ὑμῖν φιλανθρώπως ἀπρεπέσι, ἐπὶ καιρὸν ἐκεῖνος ἀπεστέρησε, ἐ ἀπροσπτώτως ὑφήρπασεν, ὃ καὶ ὑμεῖς διαγνώσεσθε. πάντα μὲν δὴ ἐπεξελθεῖν τότε, καθὼς αὐτὸς ἐνόμιζε, πᾶν ὁποιῶ κακὸν ὅλης τῆς ἐμαυτοῦ διαβολῆς ἀποκυκώμενος. ἀλλὰ περιῶ, ἵνα καὶ λοιπὰ τῆς τότου σκαιότητος παρῶ. τὰ μάλιστα μὲν Θεογνίου ὃν τ αὐτοῦ ἐσχε κοινωνὸν διεπεξελθεῖν, ἀκνῶ πάντα ἀφαιρεῖσθαι. Ἀλεξανδρέας τινὰς τῆς ἡμετέρας πίστεως ἀναχωρήσαντας ἐνεπόδισε κεκτῆσθαι διαπεμπόμενος. ἐπειδὴ δὲ τῆς τότου ὑπερβολῆς ὁ τῆς ἀ-

διστι-

ἐκεῖνος πίστεως ἀναχωρήσαντας ἐνεπόδισε κεκτῆσθαι διαπεμπόμενος. ἐπειδὴ δὲ τῆς τότου ὑπερβολῆς ὁ τῆς ἀ-

χρονίας

χονοίας ἠγείρετο πυρός. ἀλλ' ὅπου καλοί τε καὶ ἀγαθοὶ ὀθίσκομαι, ὃς ἅπαξ ἡ τῆς συνόδου ἀληθὴς περὶ μετανοίας ψῆφος ἐτήρησε, καὶ μόνον ἐκείνους ὑπεδέξαντο, καὶ παρ' ἑαυτοῖς ἱδρύσαντο, ἀλλὰ καὶ ἐκοινώνησαν αὐτοῖς τῆς τῶν τρόπων κακοηθείας. διὸ τοῦτο περὶ τοὺς ἀχαρίστους τούτους ἔκρινα πρᾶξαι. ἀρπεζήτας γὰρ αὐτοὺς ἐκέλευσα εἰς παρώπιτον ἐξορισθῆναι. νῦν ὑμέτερόν ἐστι, πρὸς τὸν θεὸν ἐκείνην τὴν πίστιν βλέποντι, ἣν πάντοτε ἐν μεγίστῃ εὐσεβείᾳ καὶ ὄντας πρέπει καὶ νῦν πράττειν. οὕτως ἐπισκόπους ἁγνοὺς καὶ ὀρθοδόξους, καὶ φιλανθρώπους ἔχοντες χαίρομεν. εἴ τις δὴ ἢ πρὸς μνήμην τῶν λυμεώνων ἐκείνων ἢ πρὸς ἔπαινον ἀπερισκέπτως ἐξαφθῆναι τολμήσῃ, αὐθωρεὶ μετὰ τῆς ἰδίας τόλμης ὑπὸ τῆς τοῦ θεραπόντος τοῦ θεοῦ, τοῦτ' ἔστιν ἐμοῦ, ἐνεργείας ἀπαιτηθήσεται. ὁ θεὸς ὑμᾶς φυλάξοι, ἀγαπητοὶ ἀδελφοί.

A diffidij flamma incenſa erat. Sed iſti honeſti boniq. ſcilicet Epiſcopi, quos vera Concilij dijudicatio ad pœnitentiam agendam reſeruauerat, non ſolum eos admiſerunt ad ſe, & ſecum tuto collocarunt, verum etiam illorum deprauatis moribus communicarunt. Quamobrem ingratos iſtos aliquo pacto puniendos eſſe cenſui, & iuſſi vt à ſuis abrepti ſedibus longiſſime relegarentur. Iam veſtrum eſt ea fide in Deum aciem mentis veſtræ intendere, in qua nos ſemper manſiſſe conſtat, & nunc etiam manere decet, omnemq. ætatem ita degere, vt Epiſcopos integritate vitæ, doctrinæ puritate, tum benignitate B etiam in omnes, eximios habentes, iure lætemur. Si quis autem temere peſtes illas vel memoria, vel laudibus celebrare audeat, confeſtim ſerui Dei, hoc eſt, mei ipſius opera pœnas ſuæ audaciæ dabit. Deus vos, fratres chariſſimi, incolumes ſeruet.

ΝΙΚΗΤΗΣ ΚΩΝΣΤΑΝΤΙΝΟΣ ΤΩΙ ΒΑΣΙΛΕΙ ΘΕΟΔΟΤΩ.

VICTOR CONSTANTINVS AVGVſtus Theodoto.

ΟΣΗ τῆς θείας ὀργῆς ἡ ἰσχὺς πέφυκε, καὶ ἐξ ὧν Εὐσεβίου τε καὶ Θεογνίου πεπόνθασιν ἀχρεῖς C ὄντες μαθεῖν, οἷς εἰς τὸν ἁγιωτάτων παρανομοῦντες θρησκείαν, τὸ τοῦ σωτῆρος θεοῦ ὄνομα τῷ συνήθει τοῦ οἰκείου λῃστείᾳ καὶ μὴ τὸ τυχὸν συγχρώμενος ἐμίανεν. ὅτε γὰρ μάλιστα μετὰ τῶν ὀρθοδόξων ὁμολογούμενα συμφωνίαν ἐχρῆν τὸν περὶ ἐκείνων ἐπανορθώσασθαι πλάνον, τότε τοῖς αὐτοῖς ἀτοπήμασιν ἐμμένοντες, ἐάλωσαν. διὰ τοῦτο γοῦν ἡ θεία πρόνοια αὐτοὺς τοῦ ἑαυτῆς ἀπώσατο λαοῦ· ἐπειδὴ μηδὲ ἔφερε τὰς ἀκαίρους ψυχὰς ὀλίγον δοκοῦσαν φθαρμένας καθορᾶν· καὶ τῶν μὲν ἀξίαν παρ' αὐτοῦ ἤνεγκε δίκην, μείζονα δὲ καὶ εἰς τὸν ἔξης διὰ τοῦ παντὸς αἰῶνος λήψεται. ὅπερ τῇ σῇ D ἀγχινοίᾳ δηλωθῆναι δεῖν ἡγησάμην, ἵν' εἴ τις κακὴ περαίνοιτο τῶν τοιούτων, ὡς ἐγνωκὼς σὺν οἴκῳ, τῇ σῇ ἐπικαθίσθη σωφρονούσῃ, τούτῳ τῆς ψυχῆς ἀφιλόμενος καθαρὰν ὡς πρέπει τῷ θείῳ, εἰλικρινῆ τε καθοσιώσει, καὶ ἄχραντον πίστιν τῷ σωτῆρι θεῷ φυλάξειν προθυμηθῇς. καὶ γὰρ τοῦτο πρέπον ἐστὶ παρὰ τούτου πεπίστευσθαι. ὃς δ' ἂν ἀπείρατον τῶν τῆς αἰωνίου ζωῆς ἐπάθλων ἀξιοῦσθαι βουλήσεται. ὁ θεός σε φυλάξοι, ἀδελφὲ ἀγαπητέ.

QVanta vis diuinæ iræ extitit, etiam ex ijs quæ Euſebio & Theognio acciderunt, facile licet tibi intelligere, qui in ſanctiſſimam religionem debacchantes, Dei ſaluatoris nomen ipſa turma prædonum ſuorum etiam poſt impetratam veniam polluerunt. Nam tuni maxime quando poſt concordem Synodi conſenſionem, priorem errorem eos corrigere oportuit, abſurdis iſtis opinionibus adhæreſcere deprehēſi ſunt. Ob hoc igitur diuina prouidentia ex populi ſui numero eos exturbauit: quoniam neque tulit minime malas mentes amentia illa corruptas videre: & nunc debitas ab ijs pœnas expoſcit, maiores etiam deinceps in omni ſæculo lumpturus. Quod prudentiæ tuæ indicare oportere putabā, vt ſi qua peruerſa admonitio iſtorum, quod non exiſtimo, tuo inſideat animo, ea ex animo deleta, puram vt decet cogitationem, veram ſanctificationem, intemeratam fidem ſeruatori Deo præbere ſtudeas. Etenim conſentaneum eſt hoc ab eo fieri qui incorruptis æternæ vitæ præmijs dignus haberi conſtituerit. Deus te cuſtodiat, frater dilecte.

FINIS.

runtur? Hinc etiam est, quòd ne in hac quidem parte veritatem perspiciant: qui, vt semper plurimum aberrantes, non modo errorem non corrigunt, sed in eodem anno alterum Pascha celebrant. Proinde quid est cur istos imitemur, quos constat graui errore implicatos esse? Eodem namque anno bis celebrari Pascha non permittemus. Verum quamuis ista non à me fuissent proposita: tamen vestræ solertiæ esset, dare operam ne qua illorum similitudine, animorum nostrorum integritas nequissimorum hominum moribus admisceri videatur. Ex his item illud potest intelligi, nefas esse, vt in tanto negotio, tam solemni religionis nostræ festo dissensio vlla sit. Vnum enim libertatis nostræ diem festum, hoc est sanctissimæ passionis, Saluator noster nobis tradidit, vnamq. Ecclesiam catholicam esse voluit: cuius quidem membra, tametsi in multis varijsq. locis congregentur, tamen vno spiritu, hoc est, diuina voluntate & nutu fouentur. Vestræ igitur sanctitatis prudentia secum reputet, quàm graue & indecorum sit, vt ijsdem diebus alij ieiunijs vacent, alij agitent conuiuia: ac post dies Paschatis, alij in festis & animorum remissione versentur, alij præscriptis ieiunijs se dedãt. Quapropter istud, vt decet, emendari, & ad vnã normam reduci, diuina prouidentia postulat, sicut vos omnes satis animaduertere existimo. Et quoniam istud erat ita corrigendum, vt nihil nobis cum parricidis illis & necis Domini auctoribus commune sit: est modus ille decorus quem omnes Ecclesiæ seruant, quę orbis partes vel versus Occidentem, vel versus Meridiem, vel versus Septentrionem incolunt, quem nonnulli qui ad Orientem habitant, non admittunt: idcirco omnes in præsentia hoc recte se habere arbitrati sunt. Ipseq. etiam in me recepi, vestram sapientiam facile assensuram: vt quod in vrbe Roma, in Italia, in Africa, in Aegypto, in Hispania, Gallia & Britannia, in Libya, & vniuersa Græcia, in diœcesi Asiatica & Pontica, in Cilicia denique, vna & consentiente sententia conseruatur, hoc etiam vestra prudentia libenter approbet: illud sedulo reputantes, non solum quòd in locis ante dictis maior Ecclesiarum numerus existat, sed etiam quòd sanctissimum sit, illud omnes communi consilio statuere, quod recta ratio postulare videtur, nihil cum Iudæorum periurio habere commercij. Verum vt summam rei breuiter complectar, visum est communi omnium iudicio sacratissimum Paschatis festum vno eodemq. die celebrandum esse. Neque enim de re tam sancta ac solemni vlla dissensio debet existere: & longe pulchrius est eam sequi sententiam, cui nullus à Fide alienus error, nullum vitium admixtum sit. His itaque diuino iudicio à tot tantisq. sanctis Episcopis ad hunc modum constitutis, ea velut dona cælitus demissa, & diuinæ vere mandata accipite. Nam quidquid in sanctis Episcoporum concilijs decernitur, id vniuersum diuinæ voluntati

A γοι μανία; ἐκεῖθεν τοίνυν καὶ ἐν τούτῳ τῷ μέρει τὴν ἀλήθειαν οὐχ ὁρῶσιν, ὡς ἀεὶ κατὰ τὸ πλεῖστον αὐτοὺς πλανωμένους, ἀντὶ τῆς προσηκούσης ἐπανορθώσεως ἐν τῷ αὐτῷ ἔτει δεύτερον αὐτοὺς τὸ πάσχα ἐπιτελεῖν. τίνος οὖν χάριν τούτοις ἑπόμεθα τοῖς δεινὴν πλάνην ὡμολογημένως ἔχουσι; δεύτερον γὰρ τὸ πάσχα ἐν ἑνὶ ἐνιαυτῷ οὐκ ἄν ποτε ποιεῖν ἀνεξόμεθα. ἀλλ' εἰ καὶ ταῦτα μὴ προὔκειτο, τὴν ὑμετέραν ἀγχίνοιαν ἐχρῆν πάντως ἐν μηδενὸς ὁμοιότητι ἐκείνων τὸ καθαρὸν τῆς ἡμετέρας ψυχῆς κοινωνεῖν δοκεῖν ἀνθρώπων ἔθεσι παγκάκων. πρὸς τούτοις, κἀκεῖνο πάρεστι σαυορᾶν,
B ὡς ἐν τηλικούτῳ πράγματι, καὶ τοιαύτης θρησκείας ἑορτῇ διαφωνίαν ὑπάρχειν ἐστὶν ἀθέμιτον. μίαν γὰρ ἡμῖν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τοῦτ' ἔστι τοῦ ἁγιωτάτου πάθους, ὁ ἡμέτερος παρέδωκε σωτὴρ, μίαν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βεβούληται, εἰ καὶ τὰ μάλιστα εἰς πολλούς τε καὶ διαφόρους τόπους τὰ μέλη σαυάγοιτο, ἀλλ' ὅμως ἐν ἑνὶ πνεύματι, τοῦτ' ἔστι τῷ θείῳ βουλήματι θάλπεται. λογισάσθω δὴ ἡ τῆς ὑμετέρας ὁσιότητος ἀγχίνοια, ὅπως ἐστὶ δεινόν τε, καὶ ἀπρεπὲς κατὰ τὰς αὐτὰς ἡμέρας, ἑτέρους μὲν ταῖς νηστείαις σχολάζειν, ἑτέρους δὲ συμπόσια ἐπιτε-
C λεῖν· καὶ μετὰ τὰς τοῦ πάσχα ἡμέρας, ἄλλους μὲν ἐν ἑορταῖς καὶ ἀνέσεσιν ἐξετάζεσθαι, ἄλλους δὲ ταῖς ὡρισμέναις ἐκδίδοσθαι νηστείαις. διὰ τοῦτο γοῦν τῆς προσηκούσης ἐπανορθώσεως τυχεῖν, καὶ πρὸς μίαν διατύπωσιν ἄγεσθαι τοῦτο, ἡ θεία πρόνοια βούλεται, ὡς ἔγωγε ἅπαντας ἡγοῦμαι σαυορᾶν. ὅθεν ἐπειδὴ τοῦτο οὕτως ἐπανορθοῦσθαι προσῆκεν, ὡς μηδὲν μετὰ τῶν πατροκτόνων τε καὶ κυριοκτόνων ἐκείνων ἡμῖν κοινόν· ἔστι δὲ τάξις εὐπρεπὴς, ἣν ἅπασαι αἱ τῶν δυτικῶν καὶ μεσημβρινῶν, καὶ ἀρκτῴων τῆς οἰκουμένης μερῶν φυλάττουσιν ἐκκλησίαι, ἣν τινες τῶν κατὰ τὴν ἑώαν τό-
D πων οὐ προσίενται. ὧν ἕνεκεν ἐπὶ τοῦ παρόντος καλῶς ἔχειν ἅπαντες ἡγήσαντο. καὶ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγχινοίᾳ ἀρέσκειν ὑπεσχόμην, ἵν' ὅπερ δ' ἂν κατὰ τὴν Ῥωμαίων πόλιν, Ἰταλίαν τε, καὶ Ἀφρικὴν πᾶσαν, Σπανίαν τε, καὶ Γαλλίαν, Βρεττανίαν, Αἴγυπτόν τε, καὶ Λιβύας, Ἑλλάδα τε ὅλην, Ἀσιανήν τε διοίκησιν, καὶ Ποντικὴν, καὶ Κιλικίαν, μιᾷ καὶ τῇ αὐτῇ συμφώνῳ φυλάττεται γνώμῃ· ἀσμένως τοῦτο καὶ ἡ ὑμετέρα προσδέξηται σύνεσις, λογιζομένη, ὡς οὐ μόνον πλείων ἐστὶ ὁ τῶν κατὰ τοὺς προειρημένους τόπους ἐκκλησιῶν ἀριθμὸς, ἀλλὰ καὶ ὡς τοῦτο μάλιστα κοινῇ πάντας ὁσιωτάτους ἐστὶ βου-
E λεύεσθαι· ὅπερ καὶ ὁ ἀκριβὴς λογισμὸς ἀπαιτεῖν δοκεῖ, τὸ μηδεμίαν μετὰ τῆς ἰουδαίων ἐπιορκίας ἔχειν κοινωνίαν. ἵνα δὲ τὸ κεφαλαιωδέστερον σαυτόμως εἴπω κοινῇ πάντων ἤρεσε κρίσει, τὴν ἁγιωτάτην τοῦ πάσχα ἑορτὴν μιᾷ καὶ τῇ αὐτῇ ἡμέρᾳ σαυτελεῖσθαι. οὐδὲ γὰρ πρέπει ἐν τοσαύτῃ ἀγιότητι εἶναί τινα διαφορὰν, καὶ κάλλιον ἕπεσθαι τῇ γνώμῃ ταύτῃ, ἐν ᾗ οὐδεμίᾳ ἐστὶν ἀλλοτρίας πλάνης, καὶ ἁμαρτήματος ἐπιμιξία. τούτων θείᾳ κρίσει διὰ τῶν τοσούτων καὶ τηλικούτων ἁγίων ἐπισκόπων διατυπωθέντων, ἀσμένως δέχεσθε τὴν οὐράνιον χάριν, καὶ θείαν ὡς ἀληθῶς ἐντολήν. πᾶν γὰρ ὅ, τι δ' ἂν ἐν τοῖς ἁγίοις τῶν ἐπισκόπων σαυεδρίοις ἐπράχθη, τοῦτο πρὸς τὴν θείαν βούλησιν

τὴν

τὴν ἀναφορὰν ἔχει, διὸ πᾶσι τοῖς ἀγαπητοῖς ἡμῶν ἀδελφοῖς ἐμφανίσαντες τὰ προγεγραμμένα ἤδη, ἐ τὸν προειρημένον τῆς καθολικῆς πίστεως λόγον, ἐ τὴν φυλακτήριον τῆς ἁγιωτάτης τ πάσχα ἡμέρας ἀποδείξαντες τι, ἐ ἀφ' ἁπλῶς ὀφείλετ' ἐν ἐπιδεικτὸν πρὸς τὴν παλαι μοι προῃρημένην τῆς ὑμετέρας ἀληθείας ὄψιν ἀφίκωμαι, ἐν μιᾷ ἐ τῇ αὐτῇ ἡμέρᾳ τὴν ἁγίαν μεθ' ὑμῶν ἑορτὴν ἐπιτελέσαι δυνηθῶ, ἐ πάντων ἕνεκα μεθ' ὑμῶν εὐδοκήσω, σωτῆρα τὸν ἀληθινὸν ἀπὸ τῆς ἁγίας δυνάμεως ἀπ' αὐτῶν ἡμετέρων πραξέων αἰσθημένην· ἐκπαζόμενος δὲ πανταχοῦ τῆς ὑμετέρας πίστεως ἐ εὐλογίας ἐ ὁμονοίας, εὐχαριστηρίους ὕμνους μεθ' ὑμῶν ἀναπέμψω τῷ παντοκράτορι ἐ σωτῆρι ἡμῶν θεῷ. ὁ θεὸς ὑμᾶς φυλάξοι ἀδελφοὶ ἀγαπητοί.

Ταῦτα μὲν οὖν τοῖς ἀπολειφθεῖσι τῆς συνόδου ἀπέστειλε τοὺς δὲ συνελθόντας ἐφιλοφρονήσατο ἐ λόγοις ἐ δώροις· πολλοὺς δὲ πανδαισίας ἀνεπιθέτους ἐ τούτοις ἑστιάσεν ἅπαντας· τοὺς μὲν ἐπισημοτέρους ὁμοτραπέζους λαβών, τοὺς δὲ ἄλλους διελὼν εἰς τὰς ἄλλας τραπέζας. ἰδὼν δέ τινας τοὺς δεξιοὺς ὀφθαλμοὺς σὺν ἔχοντας ἀλλ' ἐκκεκεντημένους, ἐ μαθὼν ὡς τὸ πρὶν τοῦ δύεσθαι τὸ εἰς χεῖρα ἱερεῖον τοῦ πάθους ἐμίμνε αἷμον· τὰ χείλη τοῖς τραύμασι προσπλησχώς, ἐλκύσεν ἐκεῖθεν τῷ φιλήματι τὴν εὐλογίαν ἐπίσθιε. πλὴς ἦ τοῦ συμποσίου λαβόντας ἕτερα πάλιν αὐτοῖς προσπλώσχε δῶρα· ἐ μέντοι ἐ χρήματα εἰς τοὺς τῶν ἐθνῶν προεστῶτας δέδωκεν, ἄρχοντας καθ' ἑκάστην πάλιν χορηγοῦν παρεγγύων ἀσπαρθένοις ἐ χήραις ἐ τοῖς τῇ θείᾳ λειτουργίᾳ ἀφιερωμένοις ἐτήσια σιτηρέσια, φιλοτιμίᾳ μᾶλλον, ἢ χρείᾳ τῶν μετρήσεως. περὶ ὧν ἐ Εὐσέβιος ὁ Παμφίλε διαλαμβάνων ὧδέ πως λέγει· ἕτω δὴ τοὺς ἁγίους ἀπεκόπους μετὰ πολλῆς ἧσης εὐλαβείας διαπεμψάμενος ὁ πανεύφημος, ἐ πρῶτος βασιλεὺς κωνσταντῖνος, σωπαξάμενός τι σφᾶς ἐπαινέσαι δίκαιόν, τοὺς πάντας ἠθέωσε. οἱ δὲ ἐπανήκοντο σὺν εὐφροσύνῃ πολλῇ. ἐκεράτι τι λοιπὸν μία γνώμη ἐφ' ἅπασι, παρ' αὐτοῦ βασιλέως συμφωνηθεῖσα πᾶσα πομένοις, ὥσπερ ἐν σῶμα τῶν ἐκ μακροῦ διῃρημένων. χαίρων δὴ τὰ ὁ βασιλεὺς ἐπὶ τῷ κατορθώματι, τοῖς μὴ συντυχοῦσι τῇ συνόδῳ ἀπεστέλλε καρπὸν εὐθηλῆ δι' ἐπιστολῶν ἐσωρεῖτο· λαοῖς τε πᾶσι τοῖς τε κατ' ἀγροὺς ἐ τοῖς ἀμφὶ τὰς πόλεις οἰκοῦσι, χρημάτων ἀφθόνως διαδόσεις ποιεῖσθαι προεκελεύετο. ὧδέ πη γοῦν τὴν ἑορτὴν τῆς ἀναστάσεως αὐτοῦ βασιλέως· ἐκκαιδεκάτῳ μὲν ἔτει καὶ μηνὶ ἓξ τῆς βασιλείας αὐτοῦ, καθὼς ἐ αὐτόθεν ὁ λόγος ἀποδείξει, ἐ τὰ πάλαι δηλήματα, τὴν ἁγίαν τῶν ἀποστόλων συναθροίσας σύνοδον, εἰκοστῷ ἦ ἔτει διανύοντι τὸ τῆς συνόδου συνέδριον, αἰλύσας ἑκάστην εἰς τὰς ἰδίας παροικίας, καθὼς προαπέπεμπτο. ἐγὼ ἦ, τὰ ἐν αὐτῇ τῇ ἁγίᾳ συνόδῳ περὶ τῆς καθολικῆς ἐ ὀρθοδόξου πίστεως, τῆς τε συβασμίου ἑορτῆς τοῦ ἁγίου πάσχα, τῆς τε τῆς ἐκκλησιαστικῆς θείας λειτουργίας διατυπώσεων, τῶν τε περὶ τὸν ἐν αὐτῇ διατάξεις κανόνων κρι-

A luntari debet attribui. Quamobrem vos, vbi omnibus dilectis noſtris fratribus ea quæ ante ſcripta ſunt, & iam dictam catholicæ Fidei formulam, & ſanctiſſimi diei Paſchatis obſeruationem denuntiaueritis; eadem ipſi approbare, & effecta reddere debetis: vt ſimulatque in pietatis veſtræ conſpectum iampridem à me deſideratum peruenero, vno eodemq. die vobiſcum vna ſacroſanctum feſtum recolere poſſim, & ſimul omnium cauſa permagnam animo capiam voluptatem, cum intellexero, diabolicam crudelitatem à diuina virtute per veſtra recte facta, prorſus profligatam eſſe: & Fide noſtra vbique B florente, pace itidem & concordia, hymnos cum gratiarum actione vobiſcum concinam in laudem benefactoris & ſaluatoris Dei, qui vos, fratres chariſſimi, ſeruet incolumes.

Hæc igitur abſentibus à Concilio per litteras ſignificauit: eos autem qui conuenerant, ſermonibus atque muneribus multis benigne excepit. Cum autem plures lectos præparari iuſſiſſet, ſimul omnibus epulum dedit: & illuſtriores quidem menſa ſua dignatus eſt, alios vero ad alias menſas dimiſit. Cum autem vidiſſet dextros oculos quibuſdam effoſſos, & intellexiſſet conſtantiam pietatis & fidei in Chriſtum, cladis eius C cauſam fuiſſe; labra vulneribus admouens, ſeſe oſculo benedictionē inde eruere credebat. Conuiuio peracto alia dona rurſus ijs attulit: quinetiam litteras ad prouinciarum Præfectos dedit, mandauitq. vt virginibus perpetuam virginitatem vouentibus, & viduis & ijs qui diuinis miniſterijs obeundis conſecrati eſſent, in ſingulis ciuitatibus annua frumenta ſuppeditarentur, quæ non tam egentium neceſſitate, quàm ſua ipſius magnificentia menſus eſt. De quibus & Euſebius Pamphili diſſerē, in hunc fere loquitur modum: Sic denique ſanctos Epiſcopos cum maxima re- Lib. 3. de vita Conſt. cap. uerentia interquieſcere faciens laudabilis pror- D ſus ac fideliſſimus Imperator Conſtantinus, præcipiensq. illos domum redire, omnes dimiſit. Ipſi vero cum lætitia multa redierunt. Obtinebat autem apud omnes vna in poſterum ſententia, in quam præſente Imperatore conſpirarunt, coniunctis velut in vnum corpus ijs, qui diu ſeparati fuerant. Imperator igitur lætus ob rem feliciter geſtam, ijs qui Concilio non interfuerunt Epiſcopis vberem fructum per epiſtolas dabat: populis omnibus tam agros quàm ciuitates habitantibus, pecuniarum effuſas largitiones fieri inbebat. Hoc modo viceſimum ſui regni annum condecorabat. Sexto quidem decimo anno & E ſexto menſe regni ſui, iuxta veteres hiſtorias, vt ſupra diximus, ſanctum Epiſcoporum Concilium congregauit. Anno vero viceſimo cum Synodi conuentum diſſoluiſſent, in ſuas parœcias, vt dictum eſt, vnumquemque dimiſit. Ego autem, quæ in ipſa ſancta Synodo de catholica & orthodoxa Fide, & veneranda ſancti Paſchatis feſtiuitate, de diuini Eccleſiaſtici officij conſtitutionibus, & de ipſius diſciplinæ canonibus iudicata &

deſi-

definita ſunt, cum ad pleniſſimam eorum ſecuritatem qui hoc ſcripto vtentur, in hac Eccleſiaſtica hiſtoria, vt potui, ordine propoſuerim, huic ſermoni finem imponam: reliqua prorſus laudabilis atque fideliſſimi Imperatoris pia pro Fide ſtudia in tertio commentario relaturum me reputans, in gloriam omnium noſtrum ſaluatoris Chriſti, & in manifeſtiſſimam pietatis demonſtrationem Imperatoris noſtri fideliſſimi. Illud ſolum hic addere neceſſarium exiſtimaui (non extra rem eſſe arbitratus, ſed valde accommodatum) eorum ſcilicet Epiſcoporum nomina, qui ex communi omnium Epiſcoporum conſenſu in prouincias vbique terrarum miſſi ſunt: per quos quæ à Synodo fuerant iudicata, per ſynodicas epiſtolas, & laudatiſſimi Regis litteras ad omnes ſanctas ſub cælo Dei Eccleſias ſunt tranſmiſſa, in gloriam Dei Patris, & Filij eius IESV Chriſti Domini noſtri, & ſancti Spiritus. Amen.

CATALOGVS SANCTORVM EPIſcoporum per quos ſancta magna & vniuerſalis Synodus Nicæa coacta, miſit omnibus in toto orbe terrarum Dei Eccleſiis, ea quæ ab ipſis per Spiritum ſanctum in ea conſtituta ſunt.

HOſius Epiſcopus Cordubæ ſanctis Dei Eccleſijs, quæ Romæ ſunt, & in Italia & Hiſpania tota, & in reliquis vlterius nationibus vſque ad Oceanum commorantibus, per eos qui cum ipſo erant, Romanos Presbyteros Vitonem & Vincentium.

Alexander Alexandriæ cum Athanaſio tunc Archidiacono, eccleſijs per totam Aegyptum, Libyam, & Pentapolim, & regiones finitimas, vſque ad Indiæ prouincias.

Macarius Hieroſolymorum cum Euſebio Pamphili Epiſcopo Cæſareæ Palæſtinæ, eccleſijs in Palæſtina, Arabia & Phœnicia.

Euſtathius Epiſcopus Antiochiæ magnæ omnibus in Cœleſyria, in Meſopotamia, & Cilicia vtraque.

Ioannes Perſa, eccleſijs in tota Perſia & magna India.

Leontius Cæſareæ Cappadociæ, magnum Eccleſiæ Domini ornamentum, eccleſijs in eadem Cappadocia, Galatia, Ponto Dioſponti, Paphlagonia, in Ponto Ptolemaico, Armenia parua & magna.

Theonas Cyzici, eccleſijs in Aſia, & Helleſponto, & Lydia, & Caria, per Epiſcopos qui ſub ipſa erant, Eutychium Smyrnæ, & Marinum Troadis.

Alexander Theſſalonicæ, per eos qui ſub ipſo cenſentur, eccleſijs in Macedonia prima & ſecunda, cum ijs quæ in Græcia & Europa tota, in vtraque Scythia, & omnibus denique in Illyrico, Theſſalia & Achaia.

Nunechius Laodiceæ Epiſcopus, eccleſijs quæ in Phrygia prima & ſecunda.

Pro-

Α ῥήτα καὶ ὁρισθέντα ἐπὶ πᾶσι ἐπιέζας ἐξ' ἰσώσαμεν, τῇδε τῇ ἐκκλησιαστικῇ ἱστορίᾳ, ὡς ἐπιτρεπτὸν ἀσφάλειαν τῶν ἐντυγχανόντων τῇδε τῷ γράμματι, ἐνταῦθα καταπαύσω τὸν λόγον. τὰ λοιπὰ τοῦ πανευφήμου καὶ πιστοτάτου βασιλέως διατριβὴν ὑπὲρ τῆς πίστεως σπουδάσματα ἐν τρίτῳ καταπέμψαι σπουδῶν σπούδασμα, εἰς δόξαν τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ, εἰς ἐναργεστάτην ἀπόδειξιν τῆς τοῦ πιστοτάτου & βασιλέως διατριβῆς. ἐκεῖνο μόνον προσθεῖναι ἐνταῦθα ἀναγκαῖον ὠήθην, μὴ περιεργον ἡγησάμενος, ἀλλὰ καὶ λίαν ἁρμόδιον· τὰ τῶν ἐπισκόπων ὀνόματα, ἅτινα ὑπὸ & ἡμῶν πάντων τῶν ἐπισκόπων εἰς πᾶς ἀπανταχοῦ Β γῆς ἐπαρχίας σταλέντων, δι' ὧν τὰ ὑπὸ τῆς συνόδου κεκριμένα, διὰ συνοδικῶν ἐπιστολῶν καὶ τῶν τοῦ πανευφήμου βασιλέως γραμμάτων, πάσης διεπέμψατο τῆς ὑπὸ τὸν οὐρανὸν ἁγίας τοῦ θεοῦ ἐκκλησίας, εἰς δόξαν τοῦ θεοῦ & τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ᾧ & ἁγία πρέπει. Ἀμήν.

ΚΑΤΑΛΟΓΟΣ ΤΩΝ ΑΓΙΩΝ ΕΠΙΣΚΟπων δι' ὧν ἡ συνὼν αὐτοῖς ἐν Νικαίᾳ ἁγία καὶ μεγάλη ᾧ οἰκουμενικὴ σύνοδος, πᾶσι διὰ τῶν οἰκουμένων ἐκκλησίας & θεοῦ διεπέμψατο τὰ ἐν αὐτῇ δι' αὐτῶν κεκριμένα ὑπὸ & ἁγίου πνεύματος. C

Ὅσιος ἐπίσκοπος Κορδούβης τῆς κατ' Ῥώμην, & Ἰταλίαν, & Σπανίαν πᾶσαν, ᾧ τοῖς ἐν τοῖς λοιποῖς ἔθνεσι, τοῖς ἐπέκεινα κατ' ἐμὲ ὄσιν, ἕως τοῦ ὠκεανοῦ, ἁγίοις & θεοῦ ἐκκλησίαις, διὰ τῶν συν αὐτῷ πρεσβυτέρων Ῥώμης Βίτωνος & Βικεντίου.

Ἀλέξανδρος Ἀλεξανδρείας σὺν Ἀθανασίῳ τῷ τὴν ἀρχιδιακονίαν ἔντι, τοῖς κατ' Αἴγυπτον πᾶσαν, καὶ Λιβύην, καὶ Πεντάπολιν, καὶ τὰ ὅμορα τύποις ἕως τῶν τῆς Ἰνδίας ἐπαρχιῶν. D

Μακάριος Ἱεροσολύμων σὺν Εὐσεβίῳ τῷ Παμφίλου ἐπισκόπῳ Καισαρείας τῆς κατὰ Παλαιστίνην & Ἀραβίαν καὶ Φοινίκην.

Εὐστάθιος Ἀντιοχείας τῆς μεγάλης τὴν κατὰ Συρίαν κοίλην, καὶ Μεσοποταμίαν πᾶσαν, καὶ Κιλικίαν ἑκατέραν.

Ἰωάννης Πέρσης τῆς ἐν Περσίδι πάσης, καὶ τῆς μεγάλης Ἰνδίας.

Λεόντιος Καισαρείας Καππαδοκίας, τὸ τῆς ἐκκλησίας & κυρίου καλλώπισμα, τῆς κατ' αὐτὴν Καππαδοκίας, Γαλατίας, Πόντου Διοσπόντου, Παφλαγονίας, Πόντου Πολεμωνιακοῦ, Ἀρμενίας μικρᾶς καὶ μεγάλης. E

Θεωνᾶς Κυζίκου τῆς κατὰ τὴν Ἀσίαν & Ἑλλησπόντου, Λυδίας τε, καὶ Καρίας, διὰ τῶν ὑπ' αὐτὸν ἐπισκόπων Εὐτυχίου Σμύρνης, καὶ Μαρίνου Τρωάδος.

Ἀλέξανδρος Θεσσαλονίκης διὰ τῶν ὑπ' αὐτὸν προεστώτων τῆς κατὰ Μακεδονίαν πρώτης & δευτέρας, σὺν τῇ ἑλλάδι, τῇ τε Εὐρώπῃ πάσῃ, Σκυθίαι ἑκατέρᾳ, καὶ τῆς κατὰ τὸ Ἰλλυρικὸν ἁπάσης, Θεσσαλίᾳ τε καὶ Ἀχαΐᾳ.

Νουνέχιος Λαοδικείας τῆς κατὰ τὴν Φρυγίαν πρώτης καὶ δευτέρας.

Προ-

Πρωτογένης ὁ θαυμάσιος πόλεως Σαρδικῆς, τῆς ἐν Δακίᾳ, Καλαυρίᾳ, Δαρδανίᾳ καὶ τῆς ὁμόρους πάσης.

Καικιλιανὸς πόλεως Καρθαγένης, τῆς κατ' πάσας τὰς ἐπαρχίας, τάς τε Αφρικὰς, καὶ τὰς Νομιδίας, καὶ Μαυρετανίους ἀμφοτέρους, ἅπασι τῆς θεοῦ ἐκκλησίαις.

Πίστος Μαρκιανουπόλεως, τῆς κατ' τὴν Μυσίαν, ἔτι τῶν Αθηνῶν καὶ Γάλλων ἐθνῶν, ἔτι τῆς πλησιοχώροις τούτων πόλεσιν.

Αλέξανδρος Κωνσταντινουπόλεως τότε πρεσβύτερος ὢν ἐν αὐτῇ, εἰς ὕστερον δὲ καὶ τῆς ἀποστολικῆς ἱερατείας τῆς αὐτόθι ἐκκλησίας λαχών, σὺν Παύλῳ ἐν τότε ἀναγνώστῃ ὄντι, καὶ νοτερίῳ αὐτοῦ, τῆς ἐν τῆς νήσοις πάσης κυκλάδος.

Οὗτοι πάντες οἱ ἅγιοι καὶ ἀποστολικοὶ ἄνδρες πάσης τῆς ὑπὸ τὸν οὐρανὸν ἁγίας τοῦ θεοῦ ἐκκλησίας, τὰ ἐν τῇ Νικαέων πόλει μεγάλῃ, ἔτι οἰκουμενικῇ συνόδῳ κεκρατηκότα ἀληθῶς ἀναδιδάσκοντες, πανταχοῦ γῆς παρέδωκαν καθὼς ἀρτίως ὁ λόγος ἀπέδειξεν.

A

B

ΛΟΓΟΣ ΤΡΙΤΟΣ.

ΚΩΝΣΤΑΝΤΙΝΟΣ ΣΕΒΑΣΤΟΣ
Ἀρείῳ καὶ Ἀρειανοῖς.

Κακὸς ἑρμηνεὺς, αὐτόχρημα εἰκών τις, καὶ ἀνδριὰς ἐστὶ τοῦ διαβόλου. ὥσπερ γὰρ ἐκεῖνον οἱ δεινοὶ πλάσαι πρὸς ἅπασι δέλεαρ πλάσασι, οἱονεὶ καλλος αὐτῷ δεξιότατα προσμηχανώμενοι, ἀμέτρῳ καταπαχύνουσι τῇ φύσει, ὅπως ἂν τοὺς πλανωμένους δοκιμοῖ πλανᾶν αὐτὸς προθύμως. τὸν αὐτὸν οὖν καὶ οἶμαι τρόπον πεποίηκεν, ᾧ μόνον ἀναγκαῖον εἶναι δοκεῖ, τὸ, τὴ τῆς οἰκείας ἐπιμόρτου δηλητήρια ἀφειδῶς προβάλλεσθαι· πεπλάνηται, καὶ ἀφ' ἑαυτοῦ γέγονεν ἄνθρωπος, ἀδεκτώτατον φανεῖσαν ἀπιστίας εἰσάγει πάθος. διόπερ ἀδὲν τῆς ἀληθείας ἔχει ἀπαθὲς ἐκεῖνο φαίνεται τὸ πάλαι τῇ θείᾳ ῥήσει διηρθρωμένον, ὅτι πρὸς τὸ κακὸν εἰσὶ σοφοί. τί δ' ἄν τις ἐκεῖνο λέγοιτο τὸν τοῦ βελιάλ χάος εἶναι αὐτὸν ἀκολουθεῖν, μηκέτι κρυφίοις τισὶ δόγμασιν ἐπιτρέπειν ἑαυτὸν ἐπιθυμεῖν; τί γὰρ οὐ φησὶ, χρεὶ χρεὶ, κύρε κύριε; τί δήποτε ὑμᾶς τὸ λησταῖον εἰσάγει πρόσωπον; ἔσχεν ἐξουσίας δεινή τις βιαία πλάνη, βραχέα μὲν ἐπιτρέπουσα τὸν ἐόντα δύσμορφος ὑπ' ἀπειρίας, καὶ παντοδαπῶς ἀθετηθεῖσα ἐγκλήμασιν. αὐτὴ μέντοι ἐν τῷ νόμῳ καὶ τῷ θεῖῳ τοῦ κηρύγματι, ὥσπερ τισὶ ζάλαις πεικυμίαις κακῶν διαφορουμένη, ἐξεδύσατο μὲν ἑαυτῆς λόγους, χρᾶται δ' τούτοις ὡς φαίνεται, ἐς ἔδεσιν ὁ τῷ ἀϊδίῳ τῆς σωτηρίας τοῦ παντὸς τῷ πατρὶ σωτηρίᾳ· πρὸς γὰρ ὅλως καὶ συμφορᾶ δεινὰ ἄτοπα καὶ ἄνομα ἀναβήματα. νῦν μὲν, τὰς γλώττας κεφαλαίωσαι· νῦν δ' αὖ πάλιν τῆς τῶν ἀθλίων ἀναδαίσιπαρομένη, ἐς ἐφ' ἑαυτῆς αὐτὴ πρόοπτος ἐξαπατᾷ κ' φθείρει. βούλομαι δ' ἤδη, τοῦ προσώπου αὐτῆς τὸν φόνον ἐξιτήσαι. τί γὰρ δὴ λέγῃ; ἢ κατέχωμεν, φησὶν, ἃ ἤδη ἐγκρατῆς γεγόναμεν· ἢ γνώσθω ὡς αὐτὴ βουλόμεθα. πῶς

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LIBER TERTIVS.

CONSTANTINVS AVGVSTVS
Ario & Arianis.

MAlus interpres, revera effigies quædam & imago diaboli est. Vt enim illum periti artifices ad omnem deceptionis dolum effingũt, velut pulchritudinis formæq. decus affingentes illi, natura sua plane turpissimo, vt miseros mortales perdat, errorem ijs obijciens; eodem plane modo, vt opinor, facit, cui illud solum studio dignum videtur, vt noxia impudentiæ & audaciæ suæ pharmaca profusis omnibus obijciat. Etenim nouam, nec post homines natos vmquam visam, infidelitatis fidem inducit. Quamobrem nec à veritate abhorrere illud videtur iam pridem diuina oratione explicatum, quòd ad malum sunt sapientes. Quid enim quispiam dixerit illum consilij capiendi gratiam perdidisse, qui non amplius subleuationis auxilium vllum inuenire expetit? Quorsum igitur, Christe Christe, Domine Domine? quorsum nos quotidie prædones vulnerant? Stat ex aduerso dura quædam & violenta audacia, fremit frendetq. dentibus infamia deformis, & innumeris saucia-ta criminibus. ipsa certe in lege & promulgatione nominis tui velut quibusdam procellis & malorum fluctibus disiecta, effundit pernicioſa verba, eaq. scribens in lucem edit, quæ numquam tu qui cum æterno Patre tui ipsius fonte vnà existis, in cognitione tui definiuisti. Cogit omnino & conuehit graues & iniquas impietates, nunc quidem linguas crispans, nunc vero iterum miserorum studijs elata, quos ipsa præsentes præ securitate decipit simul & corrumpit. Iam autem volo præsidis ipsius ingenium expendere. Quid enim ait? Aut teneamus, inquit, cuius iam compotes facti sumus, aut fiat sicut ipsi volumus. Ce-

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cidit

cidit & cecidit quidē interfectus, dolo ne, inquit, an atroci aliqua calliditate, nihil refert. Illud solum grande ducit, quod propter prauas cogitationes in ipsum irrepsit. Multitudinem, inquit, habemus. Progrediar & ipse paulo vlterius, vt insani belli spectator fiam: ipse inquam progrediar insanorum bella sedare antea solitus. Age sane Mars Ari, clypeis vtendum est: ne tu hoc feceris obsecro. detineat igitur te Veneris cōgressus. Verum vtinam quemadmodum turba plausibilis videris, sic & pietate vigeres erga Christum. Ecce iterum supplex venio, & armorum copia pollens, pugnare nolo: Christi vero fide munitus, cum te sanare, tum alios curare volo. Cur igitur ais ea te facere quæ moribus tuis non conueniunt? Sed qua quiete, dic mihi, dic quæso, aut quibus copijs cinctus, vel potius quo temeritatis prouectus? O audaciam fulmine vindicandam. Audite quæ nuper mihi indicauit, calamo virus instillante scribens: Sic, inquit, credimus. deinde addens nescio quæ insolenter, & valde accurate elaborata, progressus vlterius, nihil acerbitatis omisit, sed omnem, vt ita dicam, dementiæ thesaurum aperuit: Expellimur, inquit, & receptionis nostræ securitas omnis tollitur. Sed hæc parum ad rem: quæ sequuntur attendite. ipsius enim verbis vtar. Rogamus, inquit, si in eadem sententia maneat Alexandriæ Episcopus, facultatem nobis post hac dari ex legis præscripto, legitimos & necessarios cultus Deo tribuendi. O insignem impudentiam, quam veritatis studio reprehendi oportebat! Quod enim illi ex animi sententia accidit, id dictionis compendio expressit. Quid ais inepte? Dissidium speciosum scilicet nobis vlcus efferati erga me animi opponere paras, & in malo tecum implicatos perdere festinas. Quid, inquis, si nemo dignum me existimat qui recipiar? illud enim sæpe impuro gutture clamas. ego vero contra tibi dicam: Vbi certum documentum & testimonium ingenij tui ostendisti? Quod oportuit te dijs & hominibus explicare, & perspicue aperire, maxime cum venenati serpentes tum magis efferari soleant, quando in penitissimis lustris reconditos se esse sentiunt. Illud vero valde in eo vrbanum est, quòd sub persona pudoris tanto studio silentium simulet. Mitem & mansuetum te palam exhibes, cum malarum artium & insidiarum plenus multos fallas. Sed ò miseriam: diabolus vt voluit Arium nobis iniquitatis officinam fecit. Accede ac dic mihi fidei tuæ documentum, & nequaquam taceas. Heus tu qui os obtortum & ingenium ad omnem improbitatē possides: vnum dicis Deū? me suffragatorem habes, sic igitur sentias. Eiusdem essentiæ ais esse Dei Verbum quod principio sineq. caret? hoc quoque laudo: sic credas. Si quid vlterius adnectis, id tollo. Si quid ad impiam

A πλωκε, Ε πῶπε πέπλωκεν αἰωρεύμενος. δόλῳ, φησὶν, ἢ δεινότητι πονηρίας ἐδὲν Δμφίζει. σπυδὴν μόνον ἡγεῖται, ὁ Δμὸς πονηρᾶς διανοίας εἰς αὐτὸν εἰσρύη. πλῆθος, φησὶν, ἔχομεν· προβήσομαι δὴ μικρὸν αὐτὸς ὅπλ τὸ πρόσθεν, ὡς ἂν τῶν τῆς μανίας πολέμων θεατὴς γένωμαι. αὐτὸς ἔφλω ἐγὼ προβήσομαι ὁ τοὺς τῆ ἀφρόνων πολέμους παύειν εἰωθώς. ἄγε δὴ Ἄρες Ἄρες, ἀσπίδων ἡ χρεία. μὴ σύ γε τοῦτο ποιήσῃς ἱκετεύομεν· ὅπλοις σε, ἡ τῆς Ἀφροδίτης ὁμιλία· ἀλλὰ γὰ εἴθι ὡς τῆς ὄχλοις ἄρεσα πανοπλοφορῶν δοκεῖς, οὕτω σοι τῆ πρὸς τὸν Χριστὸν διαβάσει πρόσῃ B ἀκμάζειν. ἰδοὺ δὴ πάλιν αὖ ἱκέτης ἔρχομαι, Ε τῆς ὅπλοις πᾶν πλῆθος ἰσχύων, μάχεσθαι μὲν οὐκ ἐθέλω τῆ ἢ τοῦ Χριστοῦ πεφραγμένος πίστει, σὲ τε ἰάσασθαι, Ε τοὺς ἄλλους διεγεῖραι βούλομαι. τί σοι φῆς πρᾶττειν ἃ μὴ τοῖς ἤθεσι πρόσῳκε τοῖς σοῖς; ἀλλὰ μῶν ποίας ἡσυχίας ἐπί μοι; ἢ τίνα πρόφασιν περιβεβλημένος, μᾶλλον δὲ, ἵνα φῶ, τί παραπετάσας ἐλήλακας; ὡς τάλαινα ὑπὸ κεφαυνῶν ἀξίως καθαιρεθῆναι. ἀκήκοατε γὰ ἃ ἐλήλακε πρώην πρός με ἰὼν δοκησίζοντι χάφων τῷ καλάμῳ. οὕτω φησὶ πεπόμεθα. εἰτ' οἶμαι πρόσθεν, οὐκ οἶδα ἅπαξ βαρὺς πῶς καὶ μάλα ἀκριβῶς ἐξητασμένος πρὸς ὧν μάρτυρα, ἐδὲν ὅπι τῶν δεινῶν ἀπεσιώπησεν· ἀλλ' ὅλον ὡς ἂν εἰπεῖν τὸ τῆς πονηρίας ἐκένωσε βάθος. ἀπελαυνόμεθα, φησὶ, καὶ τῶν τοῦ εἰσδεχθῆναι ἡμᾶς ἄδειαν ἀφῃρεῖται. ἀλλ' ἰδέ πως τοῦτο πρὸς τὸ πρᾶγμα· τοῖς μὲν ἐξῆς πρόσεχε τὸν νοῦν, αὐτὰ γὰ χρήσομαι τοῖς ῥήμασι. δεόμεθα, φησὶν, ἐπὶ ὅπι τῆς αὐτῆς ὅπιμείνῃ γνώμης, ὁ τῆς Ἀλεξανδρείας ὅπισκοπος, ἡμῖν τοῦ λοιποῦ δοθῆναι κατὰ τῶν τοῦ νόμου Δμφιζήσιν, τοὺς ἐνθέσμους, Ε ἀπαραιτήτους θεραπείας τῆ θεῖ ὅπλῶν. ὦ δεινῆς ἀναιδείας, ὡς ἀτυδῆ τῆς ἀληθείας ἀπελέγξαι πρόσῳκεν. ὁ γὰ αὐτὸ καθ' ἡδονὰν ἐντυγχάνειν ὤν, τοῦτο τῆ συντομίᾳ τῆς φράσεως ἀπεστράπωται. τί φῆς ἄτοπε; Δμφίσβητοῦμεν ἡμῖν τὸ αὐθρὸν τῆς κατ' ἐμὲ ἀχείας σου Δμφίσεως ὅπτιχίζειν μηχανᾷ; καὶ τοὺς ὅπι καιρῷ σοι προσπλακέντας δοκολίσεις ἀδίδεις; τί σοὶ, φῆς, πράξω, εἰ μηδὲς ἄξιον ἡγεῖταί με δίκαδος. τοῦτο γὰ πολλάκις ἐκ ἀνοσίας φάρυγγος ἐκβοᾷς· ἐγὼ Ὁ τἀναντίον ἔρομαί σε. τοῦ Ὁ σοφὸς γνώσομαι Ε μαρτύρων τὸν σαυτοῦ Δμφίσεως ἐπιδείξῃ; ἰδοὺ ἔχεῖν σε Δμφιπύξαντα, Ε τοῖς θείοις Ε τοῖς ἀνθρωπίνοις σοφῆ καπῆσθαι, καὶ μάλιστ' ὅπι πὶ ἰοβόλα τῶν ἑρπετῶν, καὶ πανικαῦτα μᾶλλον ἀχειμάνου πίφυκεν, ὅταν ἑαυτὰ τοῖς τῶν φολεῶν μυχοῖς ἐνειλυθέντα ἀΐδηται. ἐκεῖνο δέ γε λίαν ἀστεῖον αὐτό, τὸ αὐτοδαίως τὺ μάλα καθάπερ ὑπὸ πανσωπτῖον αἰδοῦς σηκὸν πλάττεσθαι. τῆ μὲν Ὁ χάριτος τύχῃ, πθαι σὸν σαυτὸν καὶ χειροῦσθαι σύ γε παρέχεις· κακῶν Ὁ μυρίων καὶ ὅπιβούλων ἔνδον γάμον, τοὺς πολλοὺς λέληθας. ἀλλ' ὦ τῆ ἀθλιότητος· ὡς ὁ πονηρὸς βεβούληται, ἅπως Ἄρειον ἡμῖν αὐομίας ἱερατεῖον κατασήσεται. λέγε Ὁ νῦν μοι παρελθὼν, τῆ σαυτοῦ πίστεως τὸ γνώρισμα, Ε μηδαμοῦ γε ἀποστρέφου. ὦ τὸ μὲν σῶμα Δμφίστροφον, τῷ Ὁ Φύσιν ὀξύρροπον πρὸς πονηρίαν κεκτημένε· ἕνα λέγῃς θεόν; συμψηφον ἔχεις κἀμὲ ἅπαν φρόνημα· τῆ δ' ὑσίας αὐτοῦ ἄπαρχον Ε ἁπλότητα λόγῳ ἶναι φῄς; σίγησον τοῦτο· ἅπαν πάσθω. ἀλλ παρακάλει πρόσωπεῖα.

πλέκεις, τοῦτ' αἰωρῶ. εἴπ. πρὸς ἀσπασμὸν χωρισμὸν συγκαταπίπτεις, τοῦτο ὅπερ ὁρᾶν, οὔτε νοεῖν ὁμολογῶ. εἰ τὴν τοῦ σώματος ξενίαν πρὸς οἰκονομίαν τῶν θείων ἐνεργειῶν ἀναλαμβάνεις, οὐκ ἀποδοκιμάζω. εἰ τὸ πρόσλημα τῆς ἀϊδιότητος ἐν τῷ ὑποκειμένῳ λόγῳ γεγενῆσθαι λέγεις, δέχομαι. πῶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ ἐλθὼν ἀπὸ τοῦ πατρός; τίνα ἔγνω ὁ πατήρ, εἰ μὴ ὃν ἀϊδίως καὶ ἀνάρχως ἐξ αὐτοῦ γεγέννηκε; οὐ μὴν ὑπόσταν ξένην ὑποστάσεων εἶναι δεῖν, κακῶς δή που πτάδων· ἐγὼ γὰρ τῆς ὑπεροχῆς καὶ ὅτι πάντα δηλοῦντος δυνάμεως τὸ πλήρωμα πατρὸς καὶ υἱοῦ, οὐσίαν μίαν εἶναι γινώσκω. εἰ τοίνυν μὴν οὐ ἀφαιρεῖς ἀπ' ἐκείνου, ἀφ' οὗ χωρισθῆναι οὐδὲ διάνοια τῶν ἐριστικωτάτων δεδύνηται οὐδὲ πάποτε οὐδείς· προσθήκης δὲ χαρακτῆρας εἰσομιεῖς, καὶ ὅλως γνωρίσματα ζητήσεων διορίζεις, σκιὰν ᾧ ἀλόκληρον μὲν ἐξ ἑαυτοῦ τὴν ἀϊδιότητα δέδωκεν, ἀδιάφθορον δὲ τὴν ἰσοτιμίαν, ἀθανασίας τε δι' ἑαυτοῦ καὶ ἐκκλησίας ἐνεῖμε πίστιν. καταβαλὲ οὖν δή, καταβαλὲ τὸ εὐήθες τοῦτο αἰώρημα. ὦ ἀστῖς οὐ δ' εὔφρων, δ' τὰ κακὰ πρὸς ἀσεβείαν τῶν αἰσχίστων ἐξάδων. εἰκότως ἄρα σε ὁ πονηρὸς τῇ ἑαυτοῦ καταιγίσματι κακίᾳ, καὶ τῆς μὲν ἴσως ἤδη τὸ πιαδτὸν εἶναι δοκεῖ· οὕτω γὰρ σεαυτὸν πέπηκας. ἔστι δὲ πάντῃ ὀλίθριον τὸ κακόν. φέρε δὴ τῆς ἐν τοῖς ἀσεβήμασι διατριβῆς ἀπαλλαγείς, ἄκουε ὦ δαιμόνιε Ἄρειε· σοὶ γὰρ διαλέγομαι· τῆς ἐκκλησίας δή που τοῦ θεοῦ ἀποπεκηρυγμένος οὐκ αἰσθάνῃ; ἀποτλωλας οὖν ἴσθι, ἐὰν μὴ βλέψας εἰς σεαυτὸν τὴν παροῦσαν σοι κατακρίνῃς ἄνοιαν. ἀλλ' ἐρῶ, ὡς ὄχλοι συμπέπτωκάσι, καὶ τὰς φροντίδας ἀπελαύνουσιν. ἄκουε δὴ μικρὸν ὑπισχνοῦμαί σοι, ὦ ἀνόητε Ἄρειε, δ' σώσω τὴν σεαυτοῦ ἄνοιαν. σὺ δὲ ὦ πάντων κηδεμὼν θεὸς ἡμετέρας ἔσῃ τῷ λεγομένῳ, εἰ πίστιν ἔχοιτο. ἐγὼ γὰρ ὁ σὸς ἄνθρωπος ἴλεω ἔχων τὴν παροῦσαν συμφορὰν, δ' ἐξ ἑλληνικῆς, καὶ ἐκ Ῥωμαϊκῆς γραφῆς πάνυ δεδοκιμασμένης σαφῶς ἀποδείξω τὴν Ἀρείου μανίαν, ὡς τρισχιλίων που ἐτῶν ὑπὸ τῆς Ἐρυθρᾶς προῤῥηθέντα, δ' ὡς γεγενημένα. ἔφη γὰρ ὁπόθεν γε· Οὐαί σοι Λιβύη ἐν ἀγκωλίοις κειμένη χώρους, ἥξει γὰρ σοι καιρὸς, ἐν ᾧ μετὰ τῶν δήμων καὶ τῶν σοῖς θυγατέρων ἀνάγκαι δ' ἐμοὶ δ' μαχαλεῖσαι ὑπαντήσῃ ἀναγκασθήσῃ, ἀφ' οὗ κρίσεως μὲν οὐκ ἄπαντας, πίστεως τε καὶ δικαιοσύνης ἀμοιρήσειν· σὺ γὰρ πρὸς ἑκάστην ἀποκλίνεις καταιγίδα. ὑμεῖς γὰρ τὸ ἀκριβὲς αὐτῶν τὸ δεκτικὸν αἰσθήσεως πτολμήσατε, καὶ δήγματι ἀπαρέξαι· δ' μὲν δὴ σιδηρᾶς ἐχεπαίτα πῖς ὁδοῦσι. τί δῆτα, ὦ πανοῦργε; πρὸ γῆς σαυτὸν εἶναι νῦν ὁμολογεῖς; ἐκεῖ δηλονότι· κἀπίχω γὰρ σου τὰ γράμματα ἃ τῷ τῆ μανίᾳ καλάμῳ πρός με διεχάραξας, ἐν οἷς φῆς πάντα τὸν Λίβυων δῆμον σύμφωνον εἶναί σοι πρὸς σωτηρίαν δή που. εἰ δὲ ἃ φῄς τυπὶ οὕτως ἔχειν, μαρτύρομαι ἤδη τὸν θεὸν, ἢ μᾶλλον δεχαιότατον τῆς Ἐρυθρᾶς πυκτίον, δ' ἑλληνικῆς σωπηγμένον γλώττης, οἷς πλεξαίσθησαν δοκοῖλλον, ὡς οὐ βαθὺ δοκεῖλον. εἶπε οὐ ἀναμάρτητος, ὦ διεφθορώς; εἶπε οὐ σαφῶς ἀποτλωλας ὦ ἄθλιε, πιούτῳ δεινῷ πεπεισμένος; ἴσμεν, ἴσμεν σου τὸ ἐγχείρημα· πάσα φροντὶς, πᾶσα σου θεράπων θέος, οὐ λέληθεν ἡμᾶς ὦ δύσμενε καὶ πολέμιε· ὦ τὸ ἀμβλύτητος τῶν σῶν φρενῶν, ὃς οὐδὲ τὴν νόσον καὶ τὴν

piam ſeiunctionem adſtruis, id nec videre me nec intelligere fateor. Si corporis hoſpitium ad diuinarum functionum diſpenſationem aſſumis, non reprehendo. Si ſpiritum æternitatis in præcellente Verbo genitum dicis, admitto. Quis nouit Patrem, niſi qui venit a Patre? quem nouit Pater, niſi quem ex ſe ab æterno & ſine principio genuit? Tu hypoſtaſim peregrinam ſubſtituere putas oportere, male vtique credens: ego vero præcellentis & omnia peruadentis poteſtatis plenitudinem Patris & Filij, eſſentiam vnam eſſe cognoſco. Si igitur tu aufers ab illo, à quo ne cogitatione quidem contentioſorum auferri vmquam potuit; additionis autem characterem promoues, & ſigna quæſtionum explicas: illi cui integram quidem ex ſeipſo æternitatem dedit, incorruptam vero immortalitatis intelligentiã per ſeipſum, & Eccleſiæ Fidem attribuit. Abijce igitur, abijce tam ſtultæ opinionis flagitium, facete & canore Ari, mala ad inſipientium fidem decantans. Iure te diabolus ſua ſubuertit malitia, & quibuſdam fortaſſe hoc iucundum eſſe videtur, ſic enim tibi perſuades. Eſt vero plane peſtiferum hoc malum. Age ſane relicto illo abſurdarum opinionum ſtudio, ò miſer Ari, audi, tecum enim diſſero, Nõ ſentis te ab Eccleſia Dei eiectum? perijſti certo ſcias, niſi teipſum reſpiciens, dementiam tuam damnes. Sed dices, magnam multitudinem hominum te adiuuare, & curas tuas ſublenare. Audi igitur, paululum aures tuas ſubmittens, ò impie Ari, & intellige tuã dementiam. Tu vero Deus qui omnium curam geris, adſis benignus ijs quæ dicuntur, ſi ex fide ſunt. Ego enim homo tuus diuina prouidentia fretus, ex ſcripturis Græcis & Romanis, ijsq. vetuſtiſſimis, inſaniã Arij aperte demonſtrabo ante ter mille annos ab Erythræa præſignificatã atque prædictã. ait enim illa: Væ tibi Libya in maritimis ſita locis. veniet enim tempus in quo cum populo & filiabus tuis certamen graue, durũ & omnino difficile ſubire cogeris, ex quo omniũ fides & pietas iudicabitur: tu vero ad extremum exitiũ deuergis. vos enim cæleſtium florũ receptaculum conuellere auſi eſtis, & morſu diſcerpere, atque adeo ferreis polluiſtis dentibus. Quid igitur callide veterator, vbi locorũ eſſe fateris? illic ſcilicet: habeo enim litteras, quas ad me furoris tui calamo ſcripſiſti, in quibus ais omnem Libyæ populũ conſpirare tecum ad ſalutem. Si vero negaueris hæc ita ſe habere, Deum teſtor, me vetuſtiſſimum Erythrææ exemplar Græce ſcriptum habere, quod Alexandriam mittã, vt quàmcitiſſime pereas. An ne tu ſine peccato furciter? anne manifeſte perijſti miſer, tanto malo circumſeptus? Nouimus quid moliaris, quæ cura, quis metus te perturbet, non nos latet infelix & calamitoſe, ò mentis tuæ ſtuporem, qui morbum & ino-

inopiam animæ tuæ non reprimis impie. qui ve-
ritatem varijs confodis ſermonibus: & cum ta-
lis ſis, nos vituperare non vereris, & nunc redar-
guens, vt tibi videtur, nunc vero commonens
tamquam fide & doctrina præſtantior, à quo ſci-
licet miſeri auxilium ſibi ſuppeditari cupiunt:
tametſi neque congredi cum tali oportet, neque
omnino illum compellare, niſi quis in ſubdolis
huius verbis recte viuendi ſpem & in verſibus
reconditam eſſe putet. Sed non eſt hoc verum:
longe ſane abeſt. ò impudentiam veſtram, qui cũ
iſto vos commiſcetis. Quis igitur furor vos hu-
ius acerbam linguam & aſpectum tolerare coẽ-
git? Eſto, ſed iam ad te ſermonem conuerto, ò
hominem animo imprudentem, lingua volubi-
lem, mente infidelem: da mihi diſputationis non
amplum dico & latum campum, ſed circulo re-
cte circumſcriptum, neque putrem, ſed natura
firmum ſolidumque, ò impie & peſſime & diſ-
ſimulator. cogor enim iſta dicere, immo ve-
ro laqueum tibi inijciam, & diſputatione impe-
ditum in medium te adducam, vt omnis populus
improbitatem tuam videat. Sed ad rem ipſam
progrediar. Lotæ vtique ſunt manus: perga-
mus precibus inuocare Deum, aut potius conti-
neamus nos parumper. Dic mihi callidiſſime,
quem Deum in auxilium tuum implorabis? Sed
continere me nequeo. O tu omnium auctor Do-
mine, ò ſingularis virtutis Pater, propter hunc
impium Eccleſia probra, dolores, immo vero
vulnera & mærores patitur. Arius tibi locum
iam adaptat, idq. admodum præclare, in quo, vt
puto, conſtituens ſibi ipſi ſynodum, quæ filium
tuum Chriſtum illum ex te genitum, illum noſtri
auxilij ducem, adoptionis lege arroget ac teneat.
Audi obſecro mirandam fidem: te Domine loco
moueri exiſtimat, te definitæ ſedis terminis cir-
cumſcribere audet. Vbi enim tu non præſens es?
aut vbi operationem tuam atque efficaciã ex le-
gibus tuis omnia peruadentibus nõ ſentiunt om-
nes? Omnia enim ipſe contines, & extra te nec
locum nec aliud quidquam cogitare fas eſt. ſic
potentia tua cum operatione infinita eſt. Tu au-
tem Deus exaudi: at vos populi aduertite men-
tem. Hic enim eſt impudens & nequã, qui ad ex-
tremã improbitatem & iniquitatem progreſſus,
pietatem ſimulat. Apage, inquit, nolo Deum
iniurijs obnoxium videri, ac ob id ſuppono & fin-
go mirabili ſane fide, quòd Deus cum nouellam
& nuper creatam Chriſti ſubſtantiam faceret, au-
xilium ſibi ipſi præparauit, vt mihi quidem vide-
tur. Quod enim, inquit, ab ipſo abſtuleris, id
minus feciſti. Tibi igitur hæc fides eſt, ò lues &
pernicies? tu ex hypotheſi figmentum ſumis eũ,
qui gentium figmenta condemnauit? Tu adſci-
titium eum vocas & velut officiorum miniſtrũ,
qui ſine cogitatione & ratiocinatione, eo quòd
ſemper vna cum Patris æternitate exiſtat, omnia
perfecit? Adapta iam ſi audes, adapta inquam,
Deo,

καὶ τὴν ἀμηχανίαν τῆς ἀκηράτου ψυχῆς ἀνασείεις ὦ
αὐόητε. ὃς τὴν ἀλήθειαν πικίλοις διορύττεις λόγοις·
καὶ πιοδὸς ὢν οὐκ αἰσχύνῃ ἡμᾶς ψέγων, καὶ τῶν
μὲν ἐλέγχων ὡς γε οἶσθα, πάνυ δ' αὖ πάλιν ἀνῃτῶν, ὡς
πίστει δὲ λόγοις ὑπερφέρων· πῶς οὐ δῆτα εἰ ἄθλιοι,
θλιπνευσίαν ἑαυτοῖς περίζεσθαι γλίχοντες· καὶ τι
δὲ συγγίνεσθαι τῷ πιύτῳ ἐχρῆν, δὲ ὅλως αὐτὸν
προσφθέγγεσθαι, πλὴν εἰ μή τις ἐν τοῖς ὑπάλλαις
τύπου ῥήμασι, τὴν τοῦ ὀρθῶς βιοῦν ἐλπίδα τοῖς μέ-
τροις ἀποκεῖσθαι οἴεται. ἀλλ' οὐκ ἔστι ῥᾴδια· πολλοῦ γε
δεῖ. τὸ δ' ἀληθὲς, ὦ τῆς ὑμετέρας αὐόησις, ὅτι πύτῳ
συναναγίνεσθε. τίς ἄρα οἶστρος ὑμᾶς τῆς χαλεπῆς
τούτου γλώττης δ' τῆς ὄψεως ἀπέχεσθαι κατηνάγ-
κασεν; ἀλλ' ἐπ' αὐτὸν ἤδη σε βαδιέμαι τῷ λόγῳ, ὦ
τὴν μὲν ψυχὴν ἄφρων σὺ, τὴν δ' γλῶτταν ῥαμύλε,
ἅπασι δ' τοῖς φρένας, δὸς δή μοι τοῦ λόγου, οὐκ ἀμ-
φιλαφές τι λέγω γ' ἱππήλατον πεδίον· ἀλλ' αὖ κύ-
κλῳ γε ἀναβεβραφὸς· μὴ σαθρὸν μέντοι, ἀλλ' ἐρρω-
μένον τι καὶ στέρρον τῇ Φύσει, ὦ αὐόητε δῆτα δ' κάκι-
στε, καὶ κρυψίνου· ἐξάγομαι γὰρ τῶνδε λέγειν· μᾶλλον
δ' θρέχον ἤδη σε περιάψας, δ' συμπολοῦσα τῷ λόγῳ
εἰς μέσους σε καταστήσω, ὡς ἂν πᾶς ὁ δῆμος τὸν σὸν
καταμάθῃ Φαυλότητα. ἐπ' αὐτὸ δ' ὁρμῶμαι ἤδη τὸ
πρᾶγμα. νενιμμέναι δήπουθεν εἰσὶν αἱ χεῖρες. προ-
σώμεν τῇς ἀρχῇς θπικαλέσασθαι δὴ τὸν θεόν. μᾶλλον
δ' μικρὸν θπισχών, εἰπέ μοι ὦ θρεμόσπορ σὺ, τίνα θεὸν
θπικαλέσῃ πρὸς βοήθειαν; ἀλλὰ γὰρ ἠρεμεῖν ἀ δύ-
ναμαι. ὦ τῶν πάντων ἔχων τὰ κέρδη δίκαιος, ὦ τῆς
μοναρχικῆς δυνάμεως, ὦ πάτερ, ἀλλ' τυπανὶ τὸν αὐό-
ητον ὀνείδη τι, δ' λύπας, καὶ μέν τι καὶ τραύματα, καὶ
ὀδυνίας ἃ οὐκ ἔχει ἐπελησία· ἀρκεῖ σοι τὸν ἤδη πε-
παρμόζει, καὶ μάλα γε δίφυῶς, ἐφ' ᾧ καθίζανον ἐ-
μοὶ πανόδον ἑαυτῷ, ἡ παῖδα τὸν Χριστὸν τὸν οὐ τὸν ἐκ
σοῦ, τὸν τῆς ἡμετέρας θπιπνευσίας ἀρχηγέτην, ἥντινα
νόμῳ θεσπισθεῖσαν δ' ἔχει. ἐπάνιθι αὐτὴν βολῶ σε, δ'
θεομισίας πίστεως· σε τὸν κ' τὸν τῶν κυνῶδων δέ-
σποτα κίνησιν οἴεσ'· σε τῆς ἀφωρισμένης καθ' ἕδρας,
κύκλῳ θεριγράφειν τολμᾷς. πόθ' δ' ἐκ ἔστι ἡ σὴ πα-
ρουσία; ἢ πόθ' τὸν σὸν ἃ πάντες ἐπέχεσθε ἐκ τῶν πάν-
των σου θλικώτων νόμων αἰσθάνονται; πάντα δ' αὐ-
τὸς σθεῖχες, καὶ ἔξω σου, οὔτε τῶν, οὔτε ἄλλο τοῦ
θπινοῆσαι ἡμῖς. οὕτως ἡ σὴ δύναμις μετ' ἐνεργείας
ἐστὶν ἄπειρος. σὺ μὲν δὴ ἐπάκουσον ὁ θεός· ὑμεῖς δ' πᾶς
ὁ λαὸς προσέχετε τὸν νοῦν, ὁ δ' αἰσχύντης οὗτος
δ' ἀχρεῖος, ὁ ἐπ' ἄκρον μοχθηρίας τι καὶ ἀνομίας ὁ-
μοίως ἐληλακὼς, δ' λαβεῖαν σκήπτεται. ἄπειρε, φη-
σὶν, ἃ βάλλομαι τ' θεὸν ἐγὼ, ὕβρεως πάθῃ φανε-
ρὸς ἐσ-
χεδ'· δ' ἵνα ποτ' ὑπισχνῆμαι δ' σλάσθω θυμα-
σιά γε τῇ πίστει, ὡς ὁ θεὸς νεοχμὸν καὶ νεόκτιστον κύπιν
Χριστὸν πεποιήμενος, βοήθειαν ἑαυτῷ περισκέπτεται,
ὡς γε μοι δοκεῖ. ὁ δ' αὖ φησιν, ἐπ' αὐτὸ ἀφελῆς, ὅτ-
ι ἔλαττον πεπίηκας. ἴσθι, ὦ λυμιὼν δ' ὀλίθρια, σοὶ ποδαπὴ ἐστι πίστις; οὐκαθ' ὑπάρχειν δ' σλάσμα λαμβάνει, τ'
τὰ σλάσματα τ' ἐθνῶν κατακεῖναντα; οὐ ἐπίσκιαν καλεῖς, δ' ὥσπερ καθημένων ὑπερέχειν τ' ἀνδρεικε-
σως δ' λοχισμῶν, τῷ συνυπάρχειν τῇ δ' πατρὸς αἰδίότητι, πάντα ἀφανίσασα; ἐφάρμοσον σαυτῷ, εἰ δὲ τολμᾷς,
ἐφαρ-

ἰΦέρεσθαι τῷ θεῷ, καὶ τὸ ὀλλαβεῖσθαι, & τὸ φοβεῖσθαι, καὶ τὸ ἐλπίζειν τὸ ἐνβησόμενον· ἐπὶ τῷ τὸ εὐθυμεῖσθαι, τὸ λογίζεσθαι, τὸ σκεπτόμενον, γνώμῃ διαφαίνεσθαι καὶ διαρθροῦν, & ὅλως τὸ πέρπεσθαι, τὸ γελᾶν, τὸ λυπεῖσθαι. τί γοῦν φῂς ὦ τῶν ἀθλίων ἀθλιώτατε; ὦ τῆς κακίας αὐτοχρήμα μήτηρ, σαύτης δὴ σὺ δώσασθαι ὡς ἐν αὐτῇ γέ σου πανουργίᾳ μοχθηρὸς ἀνὴρ ἀναλίσκῃ. ὁ Χριστὸς φησι, δι' ἡμᾶς πέπονθεν. ἀλλ' ἤδη φθάσας ἐγώγε εἶπον, ὡς μορφῇ σώματος ἀπεσχέλη. καί φησιν, ἀλλὰ δέος μὴ δόξωμεν καί τι ἐλαττοῦν. εἶτα ὦ τῶν θηρίων μεστέ, πῶς λέγων ὑ μόνῃ καὶ σαφῶς λυτᾷς; ἰδοὺ γὰρ ὁ κόσμος, μορφὴ, εἴτουν σχῆμά τυγχάνει ὤν· & οἱ ἀστέρες γε χαρακτῆρας σφῶν βιβλίωται. καὶ ὅλως τὸ πνεῦμα & σφαιροειδοῦς τούτου κύκλου, εἶδος τῶν ὅλων τυγχάνει ὂν, καὶ ὥσπερ μόρφωμα. καὶ ὅμως ὁ θεὸς παντελοῦς πάρεστι. πῶς τοίνυν εἰσὶν ἐν τῷ θεῷ αἱ ὕβρεις καὶ τὸ θεὸς ἐλαττοῦσθαι; ὦ πατροκτόνε τῆς ἀσεβείας σύ· λόγοις δὴ σοῦ ἐκ σαυτοῦ πιπραμένος, καὶ ἐνθυμοῦ, εἰ ἁμάρτημα εἶναι δοκεῖ, τὸ ἐν Χριστῷ παρεῖναι τὸν θεόν. ἐκεῖνος μὲν οὖν καταῖδε τὴν ἀτιμίαν τοῦ λόγου, & τὴν τιμωρίαν ὑ βεβαίως ἐπήγαγε. χωρὶς δὲ τούτων καθ' ἑκάστην δήπουθεν ἡμέραν ἁμαρτήματα ἐν τῷ κόσμῳ γίνεται. & ὅμως ὁ θεὸς πάρεστι, & τὰ τῆς δίκης ἐχυστερίζει. τί οὖν καὶ τοῦτο ἐλαττοῦσθαι εἰς τὸ μέγεθος αὐτοῦ δυνάμεως, εἰ τὰ παντοῦ διαθαίνεται; ὁδὲν εἶμαι. ὁ μὲν γὰρ τοῦ κόσμου νοῦς λόγος τοῦ θεοῦ· δι' αὐτοῦ πᾶσα λόγισις, δι' αὐτοῦ πᾶσα δίκη. ἡ δὲ τοῦ Χριστοῦ πίστις ἀπάρχως ἐξ αὐτοῦ. ὅλως δὲ θεοῦ νόμος ἐστὶ Χριστός· δι' αὐτοῦ τὸ ἄπαρον ἄμμα & ἀπολύτησιν ἔχων. ἀλλὰ γὰρ σὺ καὶ σαυτὸν ἐννοεῖν φαίνῃ; ὦ τῆς μανίας λίαν· ἀφίστεισον νῦν εἰς τὴν σαυτοῦ ἀπώλειαν τὸ τοῦ λόγου ξίφος. ὀρᾷς δὴ, ὀρᾷς πάντες ὡς γοεραῖς ἤδη προσίσχεται φωναῖς, τῷ τοῦ ἐχθροῦ ἐνεχθέντες δήγματι· ὡς αἱ φλέβες αὐτοῦ καὶ σάρκες τῷ ἰῷ ἐγκατελημμέναι, δεινὰς ἀναμιγνύουσιν ὀδύνας· ὡς διεφθάρηκεν αὐτοῦ τὸ σῶμα πᾶν αὐχμοῦ τι & θρηνώδους, καὶ ἀχρειώσεως, καὶ φθίσεως, & μυρίων γέμει κακῶν, καὶ δεινῶς καπνοκλήκει· ὡς ἀνέχῃς & καταῤῥυπᾷ τὸ τῆς κόμης ἄνθος, ὡς ὅλος ἠμιθνὴς, & ἐξαθενῶν ἤδη τὸ βλέμμα· ὡς ἄσαρκον τὸ πρόσωπον, & ὑπὸ μεμύκασι σπυθρωποί. ὡς ὁμοῦ πάντα εἰς αὐτὸν συνθαμόντα, οἶστρος, μανία τις, καὶ μιαιφονία, ἀλλὰ τὸ χρόνιον τοῦ πάθους, ἄχθος τι & θηριώδη σὲ πεποίηκεν· αὐτίκα ἀδὲ ἐπαθαυόμενος ἃ δὴ κακοῦ τυγχάνει ὤν. ἀΐρομαί, φησιν, ὑφ' ἡδονῆς, καὶ παῖζω γε σπιρτῶν ὑπὸ χαρᾶς, & πηδῶμαι. & πάλιν νεανικῶς γε λίαν, εἶεν, φησὶν, ἀπολόμεθα· τοῦτο μέν γε καὶ ἀληθὲς εἶπας· σοὶ γὰρ μόνῳ ἡ κακία τὰς παρ' ἑαυτῆς ἀπορρήτους & ἀφελῶς κεχορήγηκε· & ὁ πλῆς ἰὼν τὴν τιμῆς τοῦτό σοι ῥᾴστως διδώρηται. Φέρε δὴ νῦν εἰπὲ, ποῦ τὰ σεμνά σου εἰσὶ καυχήματα; δόκησιν δὴ σαυτὸν τῷ Νείλῳ, εἰ εἶόν τι, ὦ ἀνόητε γήμων ἄνδρα πᾶσι ἀναιθησίας· καί τοι σύ γε τῷ οἰκουμένῳ ἅπασαν τῆς αὐτοῦ ἀσεβήματος διαπεφάσαι ἰσχύσαις. ἀλλά γε σαυτῆς ὡς ἅπαντα ἤδη ὁ τοῦ θεοῦ ἀνθρωπος ἐγὼ θήσομαι; ἀλλὰ γὰ δεῦρο, πάρεσον μέντοι, ἢ ἀπίθανα. δεῖ. οὔτι γὰ βλέπειν εἰς τοσοῦτον ἐπαθχύνομαι, καὶ τὴν ἁμαρτίαν ἐπαχύνομαι.

A Deo, quòd præcaueat, & metuat, & ſperet euenturũ, quòd cogitet, & ratiocinetur, & quòd conſiderans, ſententiam ſuam dicat, & verba formet, quòd delectetur, rideat, doleat. Quid igitur ais miſerorum omnium miſerrime? ò virum malitiæ plane peritum, intellige, ſi potes, quòd in tua ipſius verſutia conſumeris improbus. Chriſtus, inquit, propter nos paſſus eſt. At ego iam dixi quòd ſub forma corporis miſſus eſt. Sane, inquit, ſed metuendum ne aliqua in re imminuere illum videamur. O ferarum interpres, an ne inſanis dũ iſta dicis, & aperte furis? Ecce enim mundus ipſe forma eſt ſiue figura, & aſtra characteres ſuos
B oſtendunt, & omnino ſpiritus huius globoſi orbis, ſpecies quædam eſt eorum quæ ſunt, & quaſi figuratio. Nihilominus Deus vbique adeſt. Vbi nam igitur in Deo contumeliæ ſunt? aut qua in re minuitur Deus? O parricida æquitatis! Conſidera, ex teipſo coniecturam capiens, ſi peccatum videtur eſſe, in Chriſto adeſſe Deum. Ille quidem perſpexit ignominiam ſermonis, nec tar
C de pœnas irrogauit. Præterea quotidie in mundo peccata cõmittuntur, & tamen Deus adeſt: nec diu ſupplicia differuntur. Qua igitur in re minuitur poteſtatis eius magnitudo? an vbique patitur? nihil opinor. mundi enim mens per Deum eſt: per ipſum omnis ſtabilitas, per ipſum omne ius. Chriſti fides ſine principio ex ipſo eſt. Omnino autẽ Chriſtus Dei lex eſt, per ipſum immenſitatem & infinitatem habens. Sed de his ex tę tuoq. ingenio cogitare videris. o furorem inſignem! Conuerte nunc in tuum ipſius exitium diaboli gladium. Videte omnes, videte vt lamentabiles prætendat voces viperæ morſu læſus: vt venæ ipſius & carnes veneno imbutæ acerbos cieant cruciatus: vt corpus ipſius tabe defluxit, vt attenuatũ, & ſqualore, ſordibus & lamentatione & pallore & horrore, & mille denique malis plenum miſere exaruit: vt aſpectu deformis,
D & illuuie ſordida capillorum ſylua, vt totus ſemimortuus, & aſpectu ipſo iam languido, vultu exangui & curis abſumpto: vt ſimul omnia quæ concurrerunt, furor, inſania, vanitas, propter mali diuturnitatem agreſtem & ferum reddiderunt. ne ſentit quidem quibus ſit in malis. Efferor, inquit, præ voluptate, & tripudio, ſaltuq. laſciuio præ gaudio & exulto. Et rurſum valde iueniliter, Heu, inquit, perijmus. hoc quidẽ certe verum eſt: tibi enim ſoli malitia largiter ſtudia & amores ſui ſuppeditauit: quodq. magno pretio emerat, tibi facillime donauit. Age vero iam dic vbi præclara illa tua monita? Ablue te ipſum
F Nilo, ſi fieri poteſt, homo abſurdi ſtuporis pleniſſime: quippe vniuerſum orbem terrarum flagitijs tuis perturbare omni ſtudio contendiſti. Nonne intelligis quòd ego iam, qui Dei homo ſum, omnia ſciam? At vero iam dubito vtrum manere an abire oporteat. neque enim adhuc viſu tantum contendere poſſum, & peccatum eru-

erubesco, ò Ari. Nos in luce collocasti, teipsum vero in tenebras coniecisti miser. hic enim visus est laborum tuorum exitus. Sed illuc iterum redeo: multitudinem hominum circa te vagantium esse ais. par est opinor: & recipe eos, recipe inquam: nam lupis & leonibus sese deuorandos præbuerunt. verum etiam horum vnusquisque decem capitum accessione, & horum sumptu oppressus continuo pœnas dabit, nisi quàmcelerrime ad salutarem Ecclesiam recurrens, charitatis pacem amore ac studio concordiæ suscipiat. Non enim à te decipientur amplius demala conscientia damnati: neque funditus perire sustinebunt sceleratis tuis quęstionibus implicati. manifesta enim & nota erunt in posterum sophismata tua: nec ipse quidquam proficies, sed frustra finges, æquitatem & sermonum lenitatem simulans, & simplicitatis, vt ita dicam, personam extrinsecus induens: vanum erit omne artificiũ tuum: cito enim te veritas ipsa circumstabit: cito flammas tuas diuinæ potentiæ, vt sic dicam, imber restinguet. Atqui socios & suffragatores tuos, qui se iam obnoxios curiæ fecerunt, publicorum ministeriorum curæ excipient, nisi quàm citissime fugientes congressum tuum, incorruptam fidem amplexi fuerint. Tu vero, vir ferree, da mihi aliquod specimen propositi tui, si tibi ipsi fidis, & fidei firmitate fretus es, ac puram omnino habes conscientiam. Veni ad me, veni inquam ad Dei hominem: crede quòd interrogationibus meis cordis tui abdita scrutabor: & si quid insaniæ in te residere videatur, diuinam gratiam implorans a morsu te melius curabo: si vero mente sana esse videberis, cognito in te veritatis lumine, Deo gratias agam, & mihi ipsi pietatis meæ conscius ero. *Et alia manu.*
Deus vos custodiat, charissimi.

Per Syncletium & Gaudentium Magistrianos perlata sunt hæc, cum Paterius præfectus esset Aegypti, & lecta sunt in palatio.

A ὦ Ἄρειε. ἡμᾶς μὲν εἰς φῶς κατέστησας, σαυτὸν δ' εἰς σκότος, ὦ παλαίπωρε, κατέβαλες. τοῦτό σοι τῶν πόνων πέφυκε τὸ τέλος. ἀλλ' ἐκεῖσε πάλιν ἐπανειμι. πλῆθος εἶναι φῂς τῶν σοὶ σε ἀλωμένων· οἶδα ἔγωγε, καὶ δέχεσθαι γε τούτους, φῂς· λύκοις γὰρ καὶ λέουσιν ἑαυτοὺς βορᾶς παρέσχον. πλὴν ἀλλὰ καὶ τούτων ἕκαστος σὺν δεκὰ κεφαλῶν ἔσται καὶ πλείσμασι τούτων πεφθεὶς αὐτίκα δὴ μάλα ἰδρώσει, ἐὰν μὴ τῷ ταχίστῳ ἐπὶ τὸ σωτήριον δρόμων ἐκκλησίαν τὸν τῆς ἀγάπης εἰρηνικὸν τῷ φίλτρῳ τῆς ὁμονοίας ἐπανελθῃς· ἐγὼ δὲ ἤδη σοὶ τοῦ λοιποῦ ἐξαπιB νῆσθαι δεῖ πυνθανομένῳ καταγνωσμένοι· εἰ δ' αὖ ἐθέλοις πάλιν ἀπολέσθαι τῆς μιαρᾶς σου ζητήσεως ἐμπαλακείσῃς· σαφῆ καὶ γνώριμα πᾶσι, σοὶ μόνῳ τὰ ἐξῆς χρόνου, τὰ σὰ ἔσται σοφίσματα· ἐμοὶ μὲν δὲ αὐτὸς αὐτοῦ τί δυνήσῃ, ἀλλὰ μάτην σχήσεσθαι. δικαίως τι καὶ περαίτερω λόγων καθυπερθόμενος, ἐμὲ ἀπλότητος ὡς εἰκῆ, προσωπεῖον ἔξωθεν περιτιθέμενος· μάταιον ἔσῃ σοὶ τὸ ἔλεον πέφυκασθαι. αὐτίκα γὰρ σε ἡ ἀλήθεια φθερεῖ. αὐτίκα σοὶ τὰς φλόγας ὁ τῆς θείας δυνάμεως ὡς εἰκῆν, ἔμβρεος δοτοσβέσῃ. ἐμὲ μέντοι καὶ τοὺς ἐταίρους ἐμοὶ ὁμογνώμονας σοὶ ἐνέχεσθαι εἶναι τῇ βελῇ νομίσας· οἱ τῶν δημοσίων λειτουργημάτων καταλήψονται Φορντίδες, ἐὰν μὴ τῷ ταχίστῳ δοτοφυγόντες τὸν πρός σε καυσίωνα, τὸν ἀδιάφθορον αὐτὸν παλαίξουν πίστιν. σὺ δ' ὁ σαθρόφρων αὖθις, δεῖγμά μοι δὸς τῆς σῆς προαιρέσεως, εἰ σαυτῷ πεδύσεις, καὶ ἐρρώσω τῷ βεβαίῳ τῆς πίστεως, καὶ καθαρὸν ὅλως ἔχεις συνείδησιν. ἦκε πρὸς ἐμέ, ἦκε, φημὶ, πρὸς θεοῦ ἄνθρωπον· πείσῃ ὡς τῆς ἐμαυτοῦ πεύσεσι διερευνήσομαί σου τὰ δοκοῦντα τῆς καρδίας· κἂν μέν τι μανικὸν ἐνεῖναι δόξῃ, τῷ θείῳ δικαλεσάμενος χάριν, σοὶ δήγματός σε κάλλιον ἰάσομαι. ἐὰν δ' ὑγιαίνων τὸ κατ' ψυχὴν φανῇς, τὸ τῆς ἀλη-D θείας φῶς ὀπτήσας, ἐν σοὶ δ' ἐν τῷ θεῷ χάριν ἔσομαι· ἐὰν δ' ὑγιαίνων τὸ κατ' ψυχὴν φανῇς, τὸ τῆς ἀληθείας φῶς ὀπτήσας, ἐν σοὶ δ' ἐν τῷ θεῷ χάριν ἔσομαι· ἐμαυτῷ τῆς εὐσεβείας συνηδήσομαι. καὶ ἄλλη χρεία· ὁ θεὸς ὑμᾶς διαφυλάξοι ἀγαπητοί.

Διὰ Συγκλητίου δ' καὶ Γαυδεντίου Μαγιστριανῶν ἐκομίσθη καὶ πᾶσι, ὅτε Πατέριος ἦν ἔπαρχος Αἰγύπτου, καὶ ἀνεγνώσθη ἐν τῷ παλατίῳ.

CONTRA EVSEBIVM ET THEOGNIVM.

Constantinus Augustus Catholicæ Ecclesiæ Nicomediensium.

OMnes probe nostis, fratres dilectissimi, Dominum Deum scilicet & saluatorem Christum patrem & filium esse: Patrem dico sine principio, sine fine parentem sæculi ipsius: Filium vero, hoc est Patris voluntatem, quæ quidem neque per cogitationem aliquam assumpta est, neque ad operum suorum perfectionem per substantiam extrinsecus quæsitam accepta. qui enim hoc intelliget, hic habebit ad omne supplicij genus indefessam tolerantiam. Sed Dei filius Christus omnium opifex, & immortalitatis ipsius largitor genitus est, quantum ad Fidem reliliquit eam qua credidimus, genitus est, immo vero progressus est ipse, cum omnino in Patre esset

ΚΑΤΑ ΕΥΣΕΒΙΟΥ ΚΑΙ ΘΕΟΓΝΙΟΥ.

Κωνσταντῖνος σεβαστὸς τῇ καθολικῇ ἐκκλησίᾳ Νικομηδέων.

E ΤΩΝ ἀειπότου θεοῦ δηλαδὴ καὶ σωτῆρος Χριστὸν, ἀκριβῶς ἅπαντες ἴστε, ἀγαπητοὶ ἀδελφοὶ, πατέρα τε ἐξ οὗ εἶναι· πατέρα φημὶ ἄναρχον, ἀΐδιον πλὴν γοῦν καὶ αἴτιον αὐτοῦ· ἐξ οὗ, τοῦτ' ἔστι τῆς τοῦ πατρὸς βουλήσεως, ἥ τις ἔτι δ' ἐνθυμήσεως πρὸς αὐτὸν ἐλήλυθεν, ἔτι πρὸς τῶν ἔργων αὐτοῦ πλεονεκτήσας, ἀλλά τινος ἐξεζητημένης οὐσίας κατελήφθη. ὃς δὲ πάντα καὶ τὰ ἐν τοῖς, οὗτος ἔχει πρὸς ἅπαν τὸ

εἶναι ἦλθε ἀκάματον ὑπομονήν. ἀλλὰ δὲ ὁ τοῦ θεοῦ υἱὸς Χριστὸς ὁ τῶν ἁπάντων δημιουργὸς, ὁ τῆς ἀθανασίας αὐτὸς χορηγὸς ἐβουλήθη ὅπως πρὸς τὴν πίστιν αὔξησιν ἡ πίστις δύναμιν, ἐβουλήθη, μᾶλλον δὲ ἐποίησεν αὐτὸς, ὁ πάντα ὁ τῷ πα-

τῷ πατρὶ ὢν ἐπὶ τὴν τῶν ὑπ' αὐτοῦ γεγενημένων διακόσμησιν. ἐγεννήθη τοίνυν ἀμερίστῳ προελεύσει. ἡ γὰρ βούλησις ὁμοῦ καὶ τῷ οἰκητηρίῳ αὐτῆς ἐμπέπηγε· καὶ ταῦθ' ἅπερ διαφόρου δέεται ἐπιμελείας, κατὰ τὴν ἑκάστου ποιότητα πράττει τε καὶ διοικεῖ. τί οὖν ἐστι· τί μεταξὺ τοῦ θεοῦ τοῦ πατρὸς καὶ τοῦ υἱοῦ· οὐδὲν δηλαδή· αὕτη γὰρ ἡ τῶν πραγμάτων συμπλήρωσις αἰσθήσει παρείληφε τὸ τῆς βουλήσεως πρόσταγμα, οὐχὶ δὲ μερισθεῖσα ἐκ τῆς τοῦ πατρὸς οὐσίας τὴν βούλησιν διέστησεν. ὃ δὲ τούτοις ἕπεται τίς ἐστιν, ὃς τοῦ Χριστοῦ τοῦ ἐμοῦ δεσπότου παιδὸς δι' αἰδῶ μᾶλλον ἢ μωρίαν δέδιεν; ἆρ' οὖν πάσχει τὸ θεῖον; ἐπειδὰν ἡ τοῦ σεμνοῦ σώματος οἴκησις πρὸς ἐπίγνωσιν τῆς ἰδίας ἁγιότητος ὁρμᾷ· ἢ ὑποπίπτει θίξει τὸ τοῦ σώματος ἐκκεχωρισμένον; ἆρ' οὐχὶ διέστηκε τοῦθ' ὅπερ ἐκ τῆς τοῦ σώματος ἀφῄρητο ταπεινότητος; οὐχὶ δὲ ζῶμεν, κἂν πρὸς θάνατον ἡ τῆς ψυχῆς εὔκλεια τὸ σῶμα προσκαλέσηται; τί τοίνυν ἐνταῦθα ἡ ἀβλαβής τε καὶ εἰλικρινὴς πίστις ἄξιον ἀμφιβολίας κατείληφεν; ἢ οὐχ ὁρᾷς ὅτι σεμνότερον σῶμα ὁ θεὸς ἐξελέξατο, δι' οὗ τὰ τῆς πίστεως τεκμήρια καὶ τὰ τῆς οἰκείας ἀρετῆς ὑποδείγματα ἔμελλεν ἐμφανίζειν; καὶ τὴν ἤδη συγκεχυμένην ὀλεθρίῳ πλάνην τοῦ ἀνθρωπίνου γένους ἀπώλειαν ἀποσείεσθαι, καινήν τε θρησκείας διδόναι διδασκαλίαν τῷ τῆς ἀγνοίας ὑποδείγματι, τὰς ἀναξίας τοῦ νοῦ πράξεις καθαίρειν, ἔπειτα δὲ τὴν μὲν τοῦ θανάτου βάσανον ἐκλύειν, τὰ δὲ τῆς ἀθανασίας ἔπαθλα προαναφωνεῖν. ἀλλ' ὑμεῖς, οὓς λοιπὸν ἀδελφοὺς ἡ τῆς ἀγάπης κοινωνία εἰκότως ὑπ' ἐμοῦ προσαγορεύεσθαι ποιεῖ, οὐκ ἀγνοεῖτέ με τὸν ὑμέτερον σωθεράποντα, οὐκ ἀγνοεῖτε τὸ τῆς ὑμετέρας σωτηρίας ὀχύρωμα, οὗ τὴν φροντίδα γνησίως ἐπανήρημαι, καὶ δι' οὗ τῶν ἡμετέρων ἐχθρῶν οὐ μόνον τὰ ὅπλα κατεμαχεσάμεθα· ἀλλὰ καὶ ζῶντας ἔτι τὴν ψυχὴν συγκατείρξαμεν πρὸς τὸ τῆς φιλανθρωπίας ἀληθῆ πίστιν ἐκφάναι. ἀλλ' ἐγὼ ἐπὶ τοῖς ἀγαθοῖς τούτοις διὰ τὴν τῆς οἰκουμένης μάλιστα ἀνανέωσιν ἔχαιρον· καὶ γὰρ θαύματος ἦν ἄξιον ἀληθῶς ἔθνη τοσαῦτα εἰς ὁμόνοιαν ἐπαγαγεῖν, ἃ πρὸ βραχέος ἐλέγετο τὸν θεὸν ἀγνοεῖν. πλὴν τί ἔμελλε γινώσκειν τὰ ἔθνη ταῦτα, ἃ οὐδεμίαν φιλονεικίας ἐπανήρηντο φροντίδα; τί οὖν νοεῖ τε, ἀδελφοὶ ἀγαπητοὶ, ὡς ἡμᾶς αὐτοὺς αἰτιῶμαι; Χριστιανοὶ ἐσμὲν, καὶ οἰκτρᾷ διαθέσει διχονοοῦμεν. αὕτη ἄρα ἐστὶν ἡ ἡμετέρα πίστις; αὕτη ἡ τοῦ ἀγεωτάτου νόμου διδασκαλία; ἀλλὰ τίς ἐστιν αἰτία δι' ἣν ὁ τοῦ παρόντος κακοῦ ὄλεθρος ἐξεγήγερται; ὦ τῆς ἀτοπίας; ὦ μίσους ὑπερβολὴ πάσης ἀγανακτήσεως μέγεθος ὑπερπαιοῦσα; τίς ἡ τοῦ λῃστηρίου τούτου ἀναπέφανται δεινότης; ἢ τὸν τοῦ θεοῦ υἱὸν ἀρνεῖται ἐξ ἀμερίστου τοῦ πατρὸς οὐσίας προεληλυθέναι; ἆρ' οὐχὶ πανταχοῦ ἐστιν ὁ θεός; καί τοι γε τοῦτον πάντοτε παρεῖναι ἡμῖν αἰσθανόμεθα. ἆρ' οὐχὶ διὰ τῆς τούτου δυνάμεως ἡ τῶν ὅλων συνέστηκεν εὐκοσμία; καίτοι γε τῆς τοῦ χωρισμοῦ διαστάσεως ἐστέρηται; μὴ οὖν ὑμῖν τί πέπρακται, ὦ ἀγαπητοὶ ἀδελφοὶ, καταμάθετε νῦν ἀξιῶ τὰς βασάνους τῆς παρούσης ἀλγηδόνος, ὁμολογητὰς ὑμᾶς εἶναι τούτου ἐπαγγέλλεσθαι, ὃν εἶναι ἀρνεῖσθαι. ὑμᾶς τοῦ πανώλου διδασκάλου πείθοντος. ἱκετεύω τίς ἐστι ὁ ταῦτα διδάξας οὕτως ἄκα-

A set ad eorum, quæ ab ipso facta sunt, ordinationem. Genitus igitur indiuiduo quodam processu. volũtas enim simulatque domicilio ipsius infixa est, & quæ diuersa indigent cura, secũdum vniuscuiusque qualitatem tractat atque administrat. Quid igitur est? quid inter Deum Patrem & Filium medium? nihil scilicet. ipsa enim rerum completio cognitione accipit voluntatis imperium, non quidem separata ex Patris essentia voluntatem separauit. Quod vero ad ista sequitur, quis est qui Dominum meum Christum filiũ reuerentia magis ductus quàm stultitia metuit? Nũ itaque patitur Deus? postquam augusti corporis habitatio ad notitiam propriæ sanctitatis properat: an succumbit illud non separatum esse in corpore? Num igitur separauit hoc quod à corporis humilitate ablatum est? num vero viuimus, licet ad mortem, animæ gloria corpus adsciuerit? Quid igitur hic innoxia & sincera fides dubitatione dignum offendit? nonne vides Deũ augustius corpus elegisse, quo fidei indicia & virtutis suæ documenta voluit ostendere? & iam confusum à diabolo errorem, humani generis perniciem excutere, nouamq. religionis doctrinam dare ignorantiæ documento, indignas mentis cogitationes purgare, deinde vero mortis cruciatus retundere, at immortalitatis præmia longe ante prædicere. Sed vos, quos vt deinceps fratres appellem, caritatis communio merito facit (non ignoratis me conseruum vestrum) non ignoratis vestræ salutis præsidium, cuius curam ingenue suscepi, & per quod non solum armatos hostes nostros deuicimus, verum etiam viuentes adhuc coëgimus humanitatis veram fidem profiteri. Ego vero in his bonis propter instaurationem orbis terrarum maxime gaudebam: Etenim admiratione plane dignum fuit tot gentes ad concordiam consensumq. adduxisse, quæ paulo ante dicebantur Deum ignorare. Verum quomodo cognoscituræ erant gentes ea, quæ nullo contentionis studio intelligere curarent? Quid igitur cogitatis, fratres charissimi, quod nos ipsos accuso? Christiani sumus, & miserabili affectu dissentimus. Hæc igitur ipsa est fides nostra? hæc sanctissimæ legis doctrina? Sed quæ tandem est causa ob quam præsentis mali pernicies excitata est? O rem absurdam! ò summum odium, quod omnis indignationis magnitudinem excedit! Quæ tandem visa est prædonis huius atrocitas? num Dei Filium negat ex indiuidua Dei substantia processisse? An ne Deus vbique est? atqui hunc semper adesse nobis sentimus. An ne huius potentia vniuersitatis ornatus coaluit? atque separationis dissidio priuatus est? Ne quid igitur à nobis actum sit, fratres charissimi, attendite quæso præsentis doloris probationem. Vos illius confessores fore promisistis quem esse negatis, cum vobis istud exitiabilis ille doctor persuaserit. Quis obsecro innocentem multitudinem

nem iſta docuit? Euſebius videlicet tyrannicæ crudelitatis ſocius. Nam quòd excubaret & omnino vigilaret pro tyranno, ex multis vndique poteſt intelligi: ſi quidem iſtud Epiſcoporum, eorumq. vere Epiſcoporum cædes teſtantur: iſtud crudeliſſima Chriſtianorum perſecutio palam clamat. Neque certe de ijs quibus me affecit contumelijs hoc loco verba faciam, per quas aduerſariorum contra me concurſus, quantum fieri poterat maxime procurabantur, qui & oculis tamquam ſpeculatoribus me obſeruauit. Quin etiam miniſterio prope militari, quo tyranno opem ferret, perfunctus eſt. Ac nemo exiſtimet me imparatum minusq. inſtructum eſſe etiam ad iſtas res, ſi opus fuerit, confirmandas. Veriſſime enim oſtendi poteſt, tum Presbyteros, tum Diaconos à me manifeſto deprehenſos qui Aſebium aſſidue ſtipabant. Sed hæc quidem omitto, quæ nunc non eo dicuntur à me, quòd ipſe ea grauiter & iniquo animo feram, ſed quò eas ſuæ ipſorum pudeat inſaniæ. Illud ſolum metuo, illud animo verſo, quòd vos video in huius criminis ſocietatem vocari. Nam inſtitutione Euſebij & conuerſatione conſcientia veſtra à veritate deflexit. Verum huius rei expedita eſt & facilis curatio, ſi modo Epiſcopum fidelem & integrum nacti, oculos ad Deum denuo conuerteritis: quod quidem in præſentia eſt in veſtra ſitum poteſtate, quodq. etiam dudum penes veſtrum iudicium fuerat, niſi Euſebius ipſe, de quo dixi, prauo eorum qui eum iuuerunt conſilio huc præceps ruiſſet, & rectum eligendi ordinem impudenter conturbaſſet. Sed quoniam mihi de hoc ipſo Euſebio pauca dicenda ſunt, quæſo libenter attendite. Non vos præterit Concilium Nicæ celebratum, cui ipſe, ſicut conſcientiæ meæ munus poſtulabat, interfui non alio ſane animo, quàm vt tum concordiam inter omnes conſtituerem, tum omnium maxime vt reprimerem penitus & ſubmouerem eam rerum perturbationem, quæ ex Arij Alexandrini amentia orta, illico ex abſurdo & pernicioſo conatu Euſebij vires collegit. Nam quanta concurſione, amantiſſimi honoratiſſimiq. fratres, putatis iſtũ Euſebium, vtpote ipſa conſcientia conuictum, quanta cum ignominia mendacijs vndique deprehenſis, aggreſſum eſſe primum certos quoſdam homines ſubornare, qui pro eo deprecarentur: deinde à me auxilium petere, ne tanti ſceleris damnatus de honoris ſui gradu deijceretur. Huius rei teſtis eſt mihi Deus, qui tum mihi, tum vobis benignus perpetuo adſit, quòd & meũ peruertit iudicium, & turpiter à veritate abduxit, quod & vos cognoſcetis. Nam tum omnia geſta ſunt ex eius ſententia, qui perniciem omnem adhuc intra cogitationem ſuam abditam & occultam tenuit. Ac primum, vt cetera illius nequitiæ facinora præteream, audite quæſo, quid nuper cum Theognio, quem dementiæ ſuæ ſocium habebat, perpetrauerit. Ipſe forte quoſdam Alexandrinos qui à fide noſtra defecerant, huc mitti iuſſeram, quandoquidem eorum opera diſſi-

A κην πολῆς; Εὐσέβιος δηλαδή, ὁ τῆς τυραννικῆς ὠμότητος συμμύσης. ὅτι γὰρ παννυχοῦ τοῦ τυράννου φυλῆς φροφύλαξ, παννυχοῦν εἰς σπουδήν· πόθεν μὲν γὰρ αἱ τῶν ἐπισκόπων σφαγαὶ μαρτύρονται ἀλλὰ τῶν ἀληθῶς ἐπισκόπων. τοῦτο δὴ ἡ χαλεπωτάτη τῶν χριστιανῶν σφαγὴ βοᾷ. ἃ δὲ τῶν περὶ τὰς ἐμὲ γεγονημένων ὕβρεων, νῦν ἐῶ· ἃ δ' ὧν ὅτι μάλιστα αἱ τῶν ἑαυτῶν μερῶν ἐπεφυμάτουντο σπουδομοί· ὅτι καὶ ὀφθαλμὸς κατασκόπους ἐπέπεμπε κατ' ἐμοῦ, καὶ μόνον οὐκ ἐσύλησε τῷ τυράννῳ σπουσιφόρῳ ἐπιτερπέας. μὴ δ' ἐμέ τις οἰέσθω εἶναι πρὸς τ' τούτων ἀπόδειξιν ἀπῳκονόμον. B ἔλεγχος γὰρ ἔστιν ἀκέραιος ὅτι τοὺς περισβυτέρους καὶ διακόνους τοὺς Ασεβίῳ παρεπομένους φανερῶς ἐπ' ἐμοῦ σπουδῆφθαι συνέσχεν. ἀλλὰ ταῦτα μὲν παρείσθω, ἃ νῦν οὐκ ἀναγκαίστως ἔγραφον, ἀλλ' εἰς ἐκεῖνον αἰχμώλιον ἐπ' ἐμοῦ πεφυλάκτην. ἐκεῖνο μόνον οἶδα, ἐκεῖνο διαλογίζομαι, ὅτι ὑμᾶς ἐγὼ πρὸς τὸν τοῦ ἐγκλήματος καλεῖσθαι κοινωνίαν. διὰ γὰρ τῆς Εὐσεβίου ἀγωγῆς καὶ διαφθορᾶς συνείδησιν τῆς ἀληθείας κεχωρισμένην ἀπολήφατε. ἀλλ' ἔστι γε βεβαία θεραπεία, ἂν γε ἐπίσκοπον πιστὸν καὶ ἀκέραιον C νῦν λοιπὸν λαβόντες, πρὸς τὸν θεὸν ἀπόβητε, ὅπερ ἐπὶ τοῦ παρόντος ἐν ὑμῖν ἐστι. καὶ πάλαι ἐχρῆν τῆς ὑμετέρας κρίσεως ἠρτῆσθαι, εἰ μὴ ὁ πεφυκὼς Εὐσέβιος δεινῇ τύχῃ συλλαβομένων αὐτῷ ἐκπώματι ἐληλύθη, καὶ τὴν τῆς πόλεως ὀρθότητα ἀναγκαίστως ἀπεστρέφετο. ἀλλ' ἐπεὶ δὴ πρὸς αὐτοῦ τοῦ Εὐσεβίου πρὸς τὴν ὑμετέραν ἀγαπῶν ὀλίγα προσῆκε φρονεῖν, μέμνησθε ὑμετέρας αἰχμαλωσίας ὅτε ἡ Νικαέων πόλις γεγῆσθαι σπουδὸν, ἣ καὶ αὐτὸς ἐγὼ πρεσβεύσας τὴν τῆς ἐμῆς σπουδαίας λατρείας περιῆλθον, ἀδὲν ἕτερον βαλόμενος, ἢ ὁμόνοιαν ἅπασιν ἐργάσασθαι· ἐξ ὧν πάν- D των ἐλέγξαι τι καὶ διορθώσασθαι τὸ πρᾶγμα φημι, ἀ τὴν μὲν ἀρχὴν ἐληφθῆ διὰ τὸ Αρείου ἢ Αλεξανδρέως δόκησις, ἰσχυρισθεῖσα ἢ σοφιστὴς διὰ τῆς Εὐσεβίου ἀτόπου τι καὶ ἐλευθερίας σπουδῆς. ἀλλ' αὐτὸς ἅτε Εὐσέβιος, σοφιλέσπατος ἐκ πρώτου, μεθ' ὅσης κομιζεται σπουδομῆς, ἅτε δὴ ὑπὸ τῆς σπουδήσεως αὐτῆς ἡττώμενος· μεθ' ὅσης ἢ αἰχμώλης, τῇ παννυχοῦν ἐληλεγμένῃ ψευδολογίᾳ σπούσατο, ὑπεπίμπλατο μέν μοι διαφόρως τὸν ἀξιοῦντας ὑπὲρ αὐτοῦ ἐξαιτούμενος ἢ περὶ ἐμοῦ συμμαχίαν τινὰ ὅπως μὴ ὅλῃ τοιούτῳ ἐλεγχθεὶς πλημμελήματι τῆς ὑπαρχίας E ἐκ τοῦ αὐτοῦ τιμῆς ἐκβάλλοιτο. μάρτυς ἔστι μοι τοῦτο ὁ θεὸς αὐτὸς, ὃς ἐμοί τε καὶ ὑμῖν φιλανθρώπως ἀπαίτει, ἐπὶ κεφαλῇ ἑαυτοῦ τοιοῦτος γενέσθαι ψεύστης, ἢ ἀπιστῶν ὑφήσεται, ὃ καὶ ὑμᾶς ἀπιστήσασθε. πάντα μὲν γὰρ ἐπράχθη τότε, καθὼς αὐτὸς ἐπῴδη, πᾶν ὁπωσοῦν κακὸν ἀπὸ τῆς ἑαυτοῦ διανοίας ἀπορριπτόμενος. ἀλλὰ περὶ μὲν τὰ λοιπὰ τῆς τούτου σκαιότητος ἐπερῶ, τὰ μάλιστα μὲν Θεογνίου ὃν τῆς αὐτοῦ ἰσχὺν κοινωνὸν διεπράξατο, ἀκούσατε σύντομα καλῶ. Αλεξανδρέας τινὰς τῆς ἡμετέρας πίστεως ἀναχωρήσαντας ἐντῦθα κατελθόντας ἀπεστάλκει. ἐπεὶδὴ διὰ τῆς τούτου ὑπηρεσίας ὁ τῆς ἀθεο-

χονίας

χοσίας ἠλίφετο πυρός. ἀλλ' ἔστι καλοί τι καὶ ἀγαθοὶ ὅμως ἐπίσκοποι, ἐς ἅπαξ ἡ τῆς παρόδου ἀληθοῦς πρὸς μετάνοιαν τετήρηκε, ἐ μόνον ἐκείνους ὑπεδέξαντο, καὶ παρ' ἑαυτοῖς ἠσφαλίσαντο, ἀλλὰ καὶ ἐκοινώνησαν αὐτοῖς τῆς τῶν τρόπων κακοηθείας. διὸ πάνυ δεῖ τοὺς ἀχαρίστους τούτους ἔκεινα παθεῖν. ἀφικέσθαι γὰρ αὐτοὺς ἐκέλευσα ὡς πρώτιστα ἐξορισθῆναι. νῦν ὑμέτερόν ἐστι, πρὸς τὸν θεὸν ἐκείνῃ τῇ πίστει βλέπειν, ᾗ πάντοτε ἐν γεγόνατε ἐν ἀπροσκόποις καὶ εἶναι πρέπει καὶ ἄλλα πράξασθαι. οὕτως ἐπισκόπους ἀγνούς τε, καὶ ὀρθοδόξους, ἐ φιλανθρώπους ἔχοντες χαίρομεν. εἴ τις δὲ ἢ πρὸς μνήμην τῶν λυμεώνων ἐκείνων ἢ πρὸς ἔπαινον ἀπροσηκότως ἐξαφθῆναι τολμήσῃ, θεῖον χρῆμα τῆς ἰδίας τόλμης ἄλλο τῆς τοῦ θεράποντος τοῦ θεοῦ, τοῦτ' ἔστιν ἐμοῦ, ἐνεργείας ἀναπαλήσεται. ὁ θεὸς ὑμᾶς φυλάξοι, ἀγαπητοὶ ἀδελφοί.

A dissidij flamma incensa erat. Sed isti honesti boniq. scilicet Episcopi, quos vera Concilij dijudicatio ad pœnitentiam agendam reseruauerat, non solum eos admiserunt ad se, & secum tuto collocarunt, verum etiam illorum deprauatis moribus communicarunt. Quamobrem ingratos istos aliquo pacto puniendos esse censui, & iussi vt à suis abrepti sedibus longissime relegarentur. Iam vestrum est ea fide in Deum aciem mentis vestræ intendere, in qua nos semper mansisse constat, & nunc etiam manere decet, omnemq. ætatem ita degere, vt Episcopos integritate vitæ, doctrinæ puritate, tum benignitate B etiam in omnes, eximios habentes, iure lætemur. Si quis autem temere pestes illas vel memoria, vel laudibus celebrare audeat, confestim serui Dei, hoc est, mei ipsius opera pœnas suæ audaciæ dabit. Deus vos, fratres charissimi, incolumes seruet.

ΝΙΚΗΤΗΣ ΚΩΝΣΤΑΝΤΙΝΟΣ
πβασεῖς Θεοδότῳ.

VICTOR CONSTANTINVS AVGVstus Theodoto.

ΟΣΗ τῆς θείας ὀργῆς ἡ ἰσχὺς πέφυκε, ἐ ἐξ ὧν Εὐσέβιός τε καὶ Θεόγνιος πεπόηκασιν ἀχρεῖς ἐ σὺ μαθεῖν, οἱ εἰς τὴν ἁγιωτάτην πεφοιτηκότες θρησκείαν, τὸ τοῦ σωτῆρος θεοῦ ὄνομα τῷ συσήματι τοῦ οἰκείου λῃστρείῳ ἐ μὴ τὸ τυχὸν συγχεάμενοι ἐμίαναν. ὅτε γὰρ μάλιστα μὴ τὴν τῆς ὁμοδόξου ἐμοιγνώμονα συμφωνίαν ἐχρῆν τὴν πρόσθεν ἐπανορθώσασθαι πλάνην, τότε τοῖς αὐτοῖς ἀτοπήμασιν ἐμμένοντες, ἐάλωσαν· διὰ τοῦτο γοῦν ἡ θεία πρόνοια αὐτοὺς τοῦ ἑαυτῆς ἀπώσατο λαοῦ· ἐπειδὴ μηδὲ ἔφερε τὰς ἁγίας ψυχὰς ὀλίγον δεινοῖς φθειρομένας καθορᾶν· ἀγ νῦν μὲν ἀξίαν παρ' αὐτῶν ἤτησε δίκην, μείζονα δ' καὶ εἰς τὸ ἐξῆς διὰ τοῦ παντὸς αἰῶνος λήψεται. ὅπερ τῇ σῇ ἀγχινοίᾳ δηλωθῆναι δεῖν ἡγησάμην, ἵν' εἴ τις κακὴ περαίνοις τῶν τοιούτων, ὡς ἐγωγε οὐκ οἶμαι, τῇ σῇ ἐνεκαθίδρυται προαιρέσει, τοῦτο τῆς ψυχῆς ἀφελόμενος καθαρὰν ὡς πρέπει τῇ θείᾳ, ἀλίκεσιν τὰ καθοσιώσειν, καὶ ἄχραντον πίστιν τῷ σωτῆρι θεῷ φυλάξειν προθυμηθῇς. ἀγ γὰρ τοῦτο πρακτέον ἐστὶ παρὰ τούτου πεπίστευται. ὃς δ' ἂν ἀπειράσιν τῶν τῆς αἰωνίου ζωῆς ἐπάθλων ἀξιωθῆναι βεβούληται. ὁ θεός σε διαφυλάξοι, ἀδελφὲ ἀγαπητέ.

QVanta vis diuinæ iræ extitit, etiam ex ijs quæ Eusebio & Theognio acciderunt, facile licet tibi intelligere, qui in sanctissimam religionem debacchantes, Dei saluatoris nomen ipsa turma prædonum suorum etiam post impetratam veniam polluerunt. Nam tunc maxime quando post concordem Synodi consensionem, priorem errorem eos corrigere oportuit, absurdis istis opinionibus adhæresce re deprehensi sunt. Ob hoc igitur diuina prouidentia ex populi sui numero eos exturbauit: quoniam neque tulit minime malas mentes amentia illa corruptas videre: & nunc debitas ab ijs pœnas expoſcit, maiores etiam deinceps in omni sæculo sumpturus. Quod prudentiæ tuæ indicare oportere putabã, vt si qua peruersa admonitio istorum, quod non existimo, tuo insideat animo, ea ex animo deleta, puram vt decet cogitationem, veram sanctificationem, intemeratam fidem seruatori Deo præbere studeas. Etenim consentaneum est hoc ab eo fieri qui incorruptis æternæ vitæ præmijs dignus haberi constituerit. Deus te custodiat, frater dilecte.

FINIS.

EMENDATIONES ET VARIAE LECTIONES.

CONCILIVM NICAENVM.

3 15. & 43. Euſtathius
20 Spirid. Trimithuntis
35 Amphion conf.
4 21 in vtramque part.
31 ceu per mierer.
5 4 Aſterio, cum Euſeb.
6 *Extant etiam in Hiſtoria trip. lib. 1. c. 13. & 14. duæ ſequentes Alexandri epiſtolæ, ex antiqua verſione Epiphanij Scholaſtici.*
7 B 8 ἰσ. χ῀ ουσία· ὁμοῦσιος χ῀ αὐτὸς τῷ ἰδίῳ vel, οὐσία λεγόμενος· ὁμόυσιος χ῀
E 6 ὁ μονογενὴς item pag. 11. 382.
9 A 2 ἰσ. ὁμολογεῖλαντος
C *Omiſſa eſt epiſtolæ inſcriptio,* τῷ τιμιωτάτῳ ἀδελφῷ χ῀ ἰσοψύχῳ Ἀλεξάνδρῳ Ἀλέξανδρος ἐν κυρίῳ χαίρειν. Cariſſimo fratri & vnanimi Alexandro, Alexander in Domino ſalutem.
10 A 10 παρ' αὐτῶν ἔπαινον ab eis laudē
13 A 1 μεγαλοφυΐα τος
A 11 ἴσ. δ' ὃν χρυμαπίζει
B 4 τί δ' ἐκ
11 φρονήσιμον
14 B 1 ὑός μου εἶ σὺ
3 γνησιότητα
D 4 ἐκκλησίας. ἦν
17 D 11 τῆς ἁγίας
18 A 3 λαμβάνειν, φεῦτὸ πλανᾶσθαι
C 8 αἱρεσιῶται
E 6 λυμαινέσθω
19 A 1 πίστις· χ῀
10 συμμετεσχήλαμεν
D 3 ἀορίστων
19 E 3 κρῖναι ζῶντας. item pag. 98.
20 *In titulo Canonum redundare videtur* τὸ, ὑπαίχων. *aut legendum fortaſſe* ὑπάτων
C 6 κατηχουμένῳ
E 3 κατεπείγουσιν
21 C 6 ἐκκλησιαστικὸν, δύο ἢ τρῖς
22 C 6 ὅς πως χ῀
23 D 1 μετακινήσαντας, ἢ ἄλλως
D 8 ὅπερ ὅτι ὁ κανὼν
E 4 ἐλαίαις συγχώρησιν
27 A 9 γάρ τὸ ὕδωρ τὸ
30 D 4 ἴσ. περὶ χρίσεως
E 1 ἀφείλομεν
31 C *Legitur etiam hæc Synodi epiſtola lib. 2. Hiſt. trip. c. 12.*
32 B 7 ὑδρωμᾶς
C 5 ἐχέτω παρ.
33 C *Hanc & ſequentes epiſtolas Conſtantini habet etiam Geleſius Cyzicenus lib. 2.*
D 10 ἐκκλίνατε ἵνα
E 3 διάκρισις ἡμῖ.
34 D 6 Gel. ἐν μηδενὶ ὑμῶν ἐκείνων τὸ κακόν
10 διαφ. ὑπάρχειν Gel.
E 11 ἐκδιδόναι τυραννίδι
36 B 2 ὑπογράψαμεν
9 Gel. γράψαι, ὑπομένειν δεῖ συνεχλεῖσαι
B 11 Gel. μόνῳ χ῀ αὐτῷ ἐγὼ, καθάπερ εἷς τις ἐξ ὑμῶν συνδιάκονος

ὑμέτερος
E 10 ἐπιδεῖν
37 A Hiſtor. trip. lib. 2. c. 15.
B 1 δίκαιός ὄζει
C 1 φιλαδιάφορα
D *Integra extat apud Geleſium.*
38 B 1 ὑμετέρας χρίσεως
D 4 ὑμᾶς ὑπογράψασθαι

CONC. SARDICENSE.

40 7 Singidunenſi in Mœſia, Valente Murſenſi in Pan.
29 Philoxeno. item pag. 41.
41 3 Rufino & Euſebio Coſs.
27 Neroniadis
42 6 fort. Quidam ex his
8 contraria ſapiant

In titulo Synodi, ἐκ διαφόρων
43 A 4 παραίτησιν, διαβ. ἀπὸ τῆ πλήθους ἑαυτῶν
C 1 εἰ δὲ ἄρα τις
D 2 εἰ δοκεῖ, ἀναγκαῖον φρ.
44 A 1 τῷ ἁγίων τῇ ἑαυτῆ
2 ἴσ. κυρίων δόξῃ, ἐν ᾗ καὶ
D 4 Ἀπαχίνατος
45 A 2 εἶπεν ἄρα
E 11 ἀφίδα
46 D 1 ἐξεδημάν
2 καινοτομίας. εἰ τοίνυν
47 A 4 ὑπομενεῖ
48 B 5 ἐξετασχόντας
57 A 11 διεῖπον
B 10 κρῖναι φοβούμεθα
D 6 ἴσ. χ῀ ὑμῖν, & mox ὑμέτερα. veſtri ratio, qui præ cæteris Athanaſij, & cæt. ſuſceperatis.
10 ὑμᾶς παρεῖναι vos præſſe
58 A 11 τί οὖν ἀγαπητοί;
D 5 ἐλθόντες ἀπωδύραντο
E 8 ὑμετέραν πολιν veſtram
11 τὸν ὁσιώτατον
59 A 9 ἰσ. συμφυτ. ὑμῖν veſtros
D *Alia huius epiſtolæ verſio, ac fortaſſe ipſius Synodi autographa, extat in fragmentis Hilarij. alia item Hiſt. trip lib. 4 c. 14.*
63 B 3 *Totus hic locus male acceptus ab interprete corrigi poteſt ex fragm. Hilarij.*
C 3 ἀρξὸν ἐλεγον περίπλεῦσαι

CONC. CONSTANTINOP.

70 8 Iſidorum Cyrenſem, Eulog.
71 21 & nos à Synodo
72 C 5 φιλοτιμίας·
73 C 2 τὰ ἐλεύσεσθαι
75 A 11 τὸ πρέπειν
D 10 δοξάσω τε
76 A 11 ἐπρέψατο;
C 5 τὰς τόπους
77 E 11 χ῀ κυρ. λαλῶ,
78 A 2 τούτων τὰς
7 ἴσ. μαρτυρήσουσι
C 3 Ἐπιτίμητε· ὅτι
D 8 ἀμελλάμενοι
79 B 5 κρῖναι ἐν ἐπιλάθοι
E 3 ὁμοόδξα.
6 Διόπερ.
80 E 1 κατειλήφασιν
E 6 ὁ παρέχων. χ῀
81 A 11 μαρῖος, ἀλλ'
82 C 5 ἢ τῷ παράπαν
83 E 2 ἀντεδίκασαν·
84 A 10 ἴσ. ἀρέσαντα
E 3 ἐπαίνημι· οὐ
87 B 3 Νίκαιαν φρεσβ.
4 ἐκκλησίᾳ. χ῀
88 D 5 ὀλιγοπόνων ἐκείνως, ὑμῖν
89 A 5 τὸ τε μέτωπον
91 C 7 per Alypium presbyterum prouinciæ Cappadociæ.
92 B 4 τιμωτάτοις
D 1 σμικρόπνους. ὅ, τε
93 A 3 ἀναψυχεῖ. ἡμῶν
C 11 ἀδύνατον· συνδρ.
94 E 9 ὑπόγυιος

CONCILIVM EPHESINVM.

PARS I.

102 3 Acacium Melitinenſem.
106 D 7 ἐβουλήθη
107 C 7 ἐδοξολογεῖτο
108 C 5 αὐτῷ διά τινα
109 B 9 ἃ μέλλει ὄζειν
110 B 5 τ' ἀλυδοῦς
9 ὄρθιον· ἐπὶ δ. μ. ὦ καιροῖς.
D 11 φύσιν ὄζειν
111 B 9 τίς οὖν ἄρα
E 5 μεμῦσθαι τὸν
112 B 3 ἀπτεκλέζον τὰ
114 A 8 εἰ δοκεῖ
116 A 3 ἀλλοιφόμενον
E 8 πρεσβεῖς
117 A 8 ἀνθρώπους, μεγονὼς χ῀
D 1 ἀλλήτας
E 2 φωνλεῖ σου
118 A 6 ἀκούσουσι
C 11 ἀναγκαίως ἴδιον
E 9 τῖνι ῥάδιον
119 A 10 ἀλλ' ὁ μ
D 10 φαίη τις
120 D 1 τῖνι ὑπ' ἐμοῦ
122 B 7 χ῀ ἀνοσίως
124 B 7 τῆς ἐσκεῖ
C 9 διαφθορᾶς ὅτι μ. σωτῆρος,
125 A 4 *Dele in marg.* Eutychiani.
C 4 ὄντως, καταφέρεντες τὸν τε
5 ναὸν, καταικῶσι
E 1 διαφορᾶς ἀμφιλογομένῃ
4 ἰδίᾳ πῶ. χ῀ αἱμᾶ μέρος
11 πάλιν· σαρξ
126 B 10 ὑπερβαίνοντες ἐμέσῳ
C 1 τοῖς δικαίοις
D 1 λίθ τῆς σφῶν
E 11 ἡ παρθένος, ἐκ
127 A 7 Verbum vere caro factum
B 4 διαιρέσεις
129 A 7 ἀ γραπτὰ· καταθρόνους
10 ἐλλεῖς
B 7 ἄρα γὸ ἐπιτῶν &c. Alioqui reſtat vt dicamus, illorum ſtoliditati ſtolidius quippiam opponentes, abſurdum non eſſe, vt terrena etiam caro in diuinitatis naturam aliquando conuerti, & ſupremæ omnium ſubſtantiæ ſubiectum eſſe poſſit. Nam ſi &c.
D 1 διαμιλλόμενοι. μὴ γοῦν
8 ἀμείνων· ἀλλ' οὐδὲ τῆς αἰῶνος· ἀλλὰ ἀνάρμοστος
132 D 4 δόγματος; ἐγὼ

E 8 ἐν ταὐτῷ ἢ
133 B 1 αὐδὲν αὐτὸν ἀφῖξε
2 αὐτὸ διὰ μακότατα, μέγα τι
C 3 ἔστι τί
E 4 δυάδα Χειρῶν
136 D 8 ἐκεῖνο δ' οὖν
138 D 10 ἀφωσιῶσθαι φασὶν ἑαυτὸν
139 E 8 φασὶ τὸ χέρας,
9 φύσει, ὡς ἂν ἥδιστα κ.τ.δ. ἐστιν-
ραμένος.
140 A 3 ἠλαπδωμένον
8 ἰμορφείας, τῆς ἕξ
9 σμικροπρεπὴς τοίμενος; ὑμανοῦ
141 B 2 τὸ ἀνθρωπον
143 B 5 φερεκλαῖον, ὃ ἴσως τι ἢ
144 E 5 διεκιλδετο· περὶ &c. περὶ
147 C 5 ἢ ἥδιστ' ἀνθρώπων
148 B 8 ἐνωθέντος αὐτῷ
150 E 10 παρ' ἐλπίδα
151 D 9 ἰσ. ὁ λόγος. φασὶν οὖν, ὅτι
153 B 8 κεκυλισμένη εὖ μᾶλλα
C 3 εἰ μὲν γὰρ ἔχει
9 ἰσ. ἡγεμένος;
154 B 5 ἴσ. ἢ δεῖ Χειρῶ
155 A 10 ἐξ ἀυτῆς. διὰ τοῦτο
156 E 2 ἔπερ ἢ)
159 G 7 χωρήσουσι· ἢ
160 C 4 Θεοφίλη
D 4 αὐτοτιθεὸς Germ.
161 B 4 συνθήκας ὁλοχήρους
5 μᾶλλον ὡς ἐν
E 3 ἑαυτόν. ἢ πρῶτος
8 ἀπαναστατίαν.
162 A 11 κεθ' ἑαυτὸν
167 C 8 ἄρ' οὐχὶ
171 C 11 ὀπτήρησεν, ἐπ φρεσθ.
172 A 1 φθαναλεῖδαι δι' λόγουσιν
175 D 5 Θεοῦ· διὸ ἢ δίδημι·
176 A 9 ἢ ῥάδιος.
B 5 τί δὴ
177 A 2 ἄξιος. πῶς οὖν ἐν
180 E 11 κρὸς τοῖς
181 C 2 ἔπως ἐκβάλῃ
D 5 Χειρὸς· ἔστι
183 C 2 ἀφορίσαν
7 ὑφ' αἵμ
D 8 ἀφ' ὡς ἀνθρωπος
E 5 ἡμῶν ἔστης
184 D 1 ἡ φρένησις
186 D 4 ἡ μὴ πῆ
194 A 1 ἄυπ, διὰ
195 D 1 Γαλάτης
196 D 5 πάντῃ τε
197 B 3 *Dele in marg.* ἴσως ὑφ'
200 E 4 φρενίδιτικα
201 B 11 χέρνε, δ'.α.τ. χεῖμα πτολ.
202 D 7 Κολοσσαῖς
205 D 7 πῶς οὖν ὁ μετ' ἀυτὸν
210 A 5 τίς ὁ φαῦσα θ.ἀπ ἢ) τολ.
211 E 3 ἀφ' ἀνὸν
213 B 9 ἐξὶν ἀυτοῖς ἐνδείξις
215 A 7 λαμβάνομαι;
D 10 λίγωτιν
216 A 6 πόσα οὖν ἀφ'
219 D 4 ἔτι χέρνε
220 B 6 εἰσκεκεμίδια
223 E 10 κρὸς τοῦτο
224 A 1 Χειρὸς;
226 E 4 ἐκεῖνος, ἢ
231 E 11 ἀδιαιρέτε
232 A 3 τὸν δοῦλον
234 B 8 ἐκλαμπάτω
235 D 1 ἢ χὲ ἢ
5 ἴσ. ἢ ὅπως ἀναφέρων
244 B 8 ὁ Χειρὸς;
246 B 4 ἐρῶτο
C 6 *d*ιαπεδικὸς
249 D 8 τὸν ἔνα Χειρὸν
253 C 11 τὰς δὴ ἀφ' ἑᾶν
D 6 πῶς ἀφ'
255 D 1 ὀπτικῶν ἀφερέφων
258 D 10 οἰκειώμενος. ὅπω
262 C 2 τὸ ὑφ' ὑμᾶς
265 B 9 τὸν διάκονον;
266 A 2 τῶν πλησίον.
7 ἢ *d*ὸντα, ἢ τὸν ἴδιον
B 7 ἡμερίνας ἐπὶ τὰ ποτιέντα.
267 B 1 ἴσ. παιδαρύλλιον.
274 A 11 ὑμᾶς. item p.393.
C 6 ἐρεῖλομαι, ἐὰν μὴ αὐτὸν
278 D 2 τὰς πόποτε
279 A 5 ὕδατι
C 2 τι δὲ σὺ, ὦ παιμῶν,
280 A 7 ἀφοκρίνεται, δ'ὧν
D 1 ὅπως τὰς ψυχὰς
282 B 6 ὀκτωκαὶ μου
D 4 Ποσειδωνία
E 2 τὶ ἀυτῷ
9 λυαστὴν
284 A 6 παρ' ἑαυτοῖς δοκεῖν ὀξεῖς,
B 9 ἑαυτὸν σοφὸν;
E 7 ἢ πάντες, ὅσοι κ.τ.δ.
285 E 5 κατασκαφαῖμου
290 B 8 ὑποχραφῶ·
291 A 1 χέρνα καὶ ὦ·
292 B 6 τὴ σοφίᾳ,
C 8 ἀνθρώπων· πῶς
293 A 9 διαῤῥᾳ ῥῆτας· ὥστε
B 5 ἀποίησα δι' ἀναγκαῖον
294 B 4 τοῖς δὲ τίλει
296 A 5 ἐπαλλάδοντι δι' ἢ
C 8 ἀπεδίξατο,
E 4 χεῖρῶτας· ὅπως
298 A 8 ἀπ' ἐσοντας,
9 παῤῥησίᾳ·
301 C 7 οὐχ εἷς οἱ δύο.
310 D 7 'Dele in marg. Ανπορείας
8 *Dele item* Ορίωνος.
311 B 7 ἴσ. Εἰρλιώτῃ ἐδόγ.3. quoniam
in hac ſancta Eccleſia, Irene
maritima, dicebant contra p.
p.dogma, dicere prohib.ſunt.
*Irene nomen Eccleſiæ, quæ
ex ſitu maritima dicta eſt,
cum aliæ eſſent eiuſdem no-
minis. vide Procop. de ædif.
Inſtiniani Aug.*
E 8 τῷ δικαίων
314 C 4 συλλ. ἰῶ ἄμεινον
6 ἢ χωρισμὸν τῶν ἐκκ. ἀμβέλλα-
νας.
E 1 Παλαχείαν; ἢ δι χενεῶν
4 θεωρίας
315 B 9 μέτρῳ πολιτείας
316 A 8 μαστάζοντες κρίνειν
C 10 χρυσοδιάτου
317 A 7 συνδρομῶν αὐτοῦ ἀσκ
PARS II.
321 col.2 Προκοπτίου
322 1 Λαοσθ. item alibi.
2 Εὐτροπίου Ετίνου
Κίννης ἢ γραπτῷ
Ανδρόπων τῆς ἐλευσπόντου
poſt Eulogium, Ἀδελφῷ Ορέ-
στου.
325 A 5 ἀνδρηλάδου
326 A 8 μὴ κλυσικοῦ
329 D 10 συνάδουσιν
E 10 παραπεσόμενος
331 E 11 ἐγγεγραμμένων
335 D 6 συναυτῷ ταύτῃ
339 B 6 Χνείλλα, τῇ ἀυτῇ.
342 B 2 ὑῶχρωμαι δὲ ταύτῃ τῇ ἀρχῇ τὴν
343 A 3 Συμφωνῶ τῇ ἀρχῇ
9 Παυσανίου Germ.
347 A 1 συναδίων
B 3 συναυτῷ τῇ
348 B 2 τοῦτο ἀυτό. cetera non ſunt in
Germ.
354 C 7 Θεοῦ ἀϊδίως ὡς ἢ λόγος
355 A 1 πολλῷ μᾶλλον
3 ἢ οὐκ οἷά τινος. non tamquam
pretioſa aliqua materia, ca-
leſti corp.
E 1 φθειρόφθ· ἡδέμενον
357 D 6 ῥύπου
361 C 6 δογματίσωμεν.
C 9 ἴσ. συναφὴν κτὶ τὸ δὲ
10 ἴσ. δίξασθαι ἀ δύναται· κρὶ
*In Germanica editione totus
hic locus ſic habet*, ἀ δύναται
κτὶ τὸ ἀξίωμα τῆς ὑφάσεως διαί-
ρεσιν δίξασθαι· κτὶ τὸ ἀξίωμα
φασὶ ὑφάσεως ἀ κτὶ τὰ φύσεως.
διὰ τοῦτο ἢ Χειρὸς
362 C 5 δοῦλον, φασὶ, τὸ
6 ἀρχιερέως, αἱρετικὸς,
363 E 1 παρεμμιμεῖσθαι·
5 ὁ ζῶν πατὴρ, λόγος ἢ
364 C 2 *Dele in marg.* ἴσ. κτίσις &c.
E 2 συλλειτουργοῖς
365 A 2 παροπδασμένῳ
D 5 ὑμετέραν ἀκάθητα
375 C 9 περάθητι ὁ περὶ.
378 D 2 οὐ μόνον ἐν ὀκτάνῃ
380 B 10 ἀπολογίας Νεσθεσιν
381 C 3 ὀκτωδὼν
D 4 μεμιμένα
384 A 5 συγκρίνας
386 B 3 Βασιλείᾳ
389 C 2 δόγματος· ἔτι μὲν
392 C 2 ἀνθρωπ. δικαιώσει
396 C 6 πλῆθος ἀχρειακὸν
404 C 7 περιέχετι, φασὶ,
E 9 τῇ ὑμετέρᾳ
405 A 5 εἰρλιώτῃ συνηρέθησαν
408 C 6 αἱρετικοῦ· ὅθεν
412 A 9 ναυπηγὸς, τρόπαιά χρὶς,
413 B 10 τῶν δι' ἡμᾶς
417 C 8 παρῆσαν γὰρ τινες
421 A 11 ἐν ὅσι ἀνὴρ· χαρτίνων
422 B 11 ἀπορδώσασθαι· τούτου
423 A 1 ἐκαδίξασθε
424 C 5 κοινωνίας, μηδ.
425 B 6 ἐξέδοντο
426 B 2 ὁρμῶν· ἀλλ'
427 E 11 ἀπεφάδυσαν
428 D 10 χαφόντας
429 D 7 τετολμήκασιν·
11 σύνοδον· ἢ δὴ
432 D 8 σημείοις, ἐμίσησαν
433 A 3 ἢ πολλῷ ἧττον
440 D 11 ἐπομοσάμῶν
441 D 5 ἐκκλησίᾳ πρῶτ·

ἐμοίμης

443 D 6 ὁμοίως
445 C 6 αὔξῃ τε
447 D 1 δύναμιν
448 A 11 ἐγίνετο
C 7 ῥᾳδίως &c 460.
450 E 11 συνδίκτων, διὸ
451 A 2 αὐδυνίαν. οὐδ
458 D 6 πίρας ἐλθεῖν· οὐ
462 B 10 ὑπὸ τῦ κοινοῦ
468 B 5 περὶ Ροῦφον
C 5 κατηγορήσατε
E 6 τῆς ὑφῆς
469 E 2 αὐτῷ ὁ τὸ πατρὶ
475 C 10 τὸ ὑμέτερον
476 B 2 καρύσσοντα
7 φευγοντῶντες τὸ
E 3 βοῶν πάντες. exclamant omnes, mandata Imperatoris. tum respõdent, ad sancti &c.
477 E 2 κατεῖπαν· λέγω δὴ
478 D 5 ἐχθίστου
479 B 11 παρ' ἐμοῦ
481 A 1 τῷ ἀγίᾳ συνόδῳ
482 A 7 τῷ τῦ Ζωξίππου
483 D 6 ὄψεται
E 6 μικρῷ περὶ ἕνα γὰρ πάντες
489 D 6 τὸ αὐδὲν γνωρ. ἡμῶν·
490 B 7 τῶν ψυχῶν.
D 7 αὐθέντορον
E 11 μὴ δοκῶν
497 D 2 ἁγία σύνοδος
498 A 7 τύφος
500 A 2 Παμφυλίᾳ

PARS III.

505 B 1 ἡμᾶς· τοῦτο γὰρ ἔνεκα
508 B 3 συμπροσπιπτῶντα
515 D 7 πάντες οὖν ἄρα &c 516.
518 C 1 ποιοῦντα τὸν
D 8 & 11 ἀνομάσθαι
519 C 1 μόνον συνάφειαν
521 A 1 προσληφθέντος
E 1 ὅτ. τῶν ἐνὸς
522 C 1 οἱ μὲν
523 A 5 ἐπιστρέψαντα
524 A 6 ἕνα τοῦτοις
B 1 ὁ ἄναρχος
525 C 4 εἰρηνεύετο
D 8 τριάδος ἐνεργείας
527 B 8 τὸ ἀπηχὲς ἐκεῖ
539 B 8 χαρὰν λαμβάνω
C 3 οὐ γὰρ πάλιν
531 E 11 ἐνεργῆσθαι
532 A 2 καὶ ὑὸν
4 ἀνθρωπον
ibid. ὅτ. ὡς τὸ ἐνεργεῖται μᾶλλον &c. τῇ διὰ τῦ πνεύματος ἐνεργείᾳ· ἐνεργεῖ δὲ μᾶλλον αὐτὸς τὸ
533 A 5 ἐνυπόστατον
534 D 9 τί οὖν ἄρα & E 11.
535 A 1 τῶν κάτωσε;
D 7 ὅτ. περὶ ἑαυτῦ
E 2 ὅτ. φθείρεται
537 B 3 ὅτ. χαρακτηρίζῃ
541 E 1 ἰδιοποιούμενος
2 τὸ ἐνυπόστατον
545 B 1 διαπῶσαι οἱ πάζοντες
546 A 7 τοῖς Νεστορίου
548 C 1 ὕπαρξιν, & ἰδίας
550 A 10 ἀνθυποτάξαι
553 A 5 varia lectio transferenda in versum sequentem post ἄρα
B 9 φόνου τοιοῦτο

557 D 1 μορφῆ· ἄρα
561 D 1 ὅτ. ὑπαρχούσης καὶ φύσεως
562 C 1 ἐνωθὲν
564 C 4 πεδίματα
566 B 8 ἀλλαβόντας
C 1 ὑπὸ τῦ θεοῦ
567 E 2 ἐν θελήσει
568 E 9 ἀκολῦ
576 B 7 ὅτ. τῆς τῦ ἀνθρώπου ψυχῆς
C 4 κατεξαίνοντα
6 οὐκ αὖ τι
E 2 καὶ λέγεται. οὕτως
577 A 1 ἀπουσίαν
C 4 ἔχουσα
D 2 ὑπόστασις·
4 ὑποκείμενον. οὕτω
5 ὑφιστάμενον ὑπάρχειν
578 A 4 ἐξωθὲν καὶ ἐνωθὲν
B 1 λοχεῖν ἰδίαν
579 E 4 Εἷς οὖν
595 A 1 ἑαυτὸν
596 E 9 αἱρεῖται τὸν τόπον
597 B 4 ὅτ. οὐ γνώσεσθέ ποτε.
C 3 ὑφίσταται
D 1 ὁ ψυχικὸς,
600 C 11 ὅτ. προφήτδε
E 1 ὑπάρχει. ἀνάγκη
601 B 4 αἱρεῖται
C 11 πνευματοῦται
604 C 6 ἐλυμήναντο
606 A 1 διογνώσεται. ὅπερ
E 2 ὅταν οὖν
707 D 10 τοιοῦτόν ἐστιν, ὃ λέγω
608 D 3 διαλύσουσι
E 10 ἀπαύγασμα
609 C 6 γνωτὸν
611 E 3 ἐγκαίρωσον
617 E 7 ἦσθα
619 C 9 ἀμελλᾶδε
D 4 ὑμῶν πίστεως
620 C 1 διαῤῥήγνυδαι
621 B 2 ἐμφανισμενεῖ
624 E 7 φιλόχριστοι
10 περιστερὰ λαμπὰς ἰσπύρου
627 D 7 διὰ γὰρ τοῦ
645 A 1 παρεισπεσόντος διαπαδόντα
11 Delenda videntur hæc omnia, ἢ ὁ σὺν θεοσεβία, ἢ οἱ μετ' αὐτῆς
B 9 ἐκπεσὸν
648 A 9 ἦσθον. διερμήνευε δὲ περὶ
10 ἐπειδὴ τούτου
649 D 1 ἐν περιχαῖς
650 D 3 πίρας ἀγαγεῖν.
657 A 9 διῤῥιμμένα
B 1 χεῖναι δὲ ἐπολαμβ.
658 E 3 σαρκὸς, τοιαῦτα φαμὲν
659 B 8 περὶ τούτῳ
9 κἂν εἰ παρόψεται
E 11 οἱ δὲ ἐν σαρκὶ
662 A 1 παροξυνθῆναι Germ.
5 τῆς αἱρέσεων
B 9 ἀναφαιτᾶν
665 C 2 πολὺ ἐναντιοπάσχοντες
666 A 1 πρέπει
667 C 9 ἐφαρμόζεσθαι
670 B 2 ἐναντι
671 A 1 τοῦ δόξαν
672 A 1. ἀξιάζεσθαι
676 D 7 φερόμενος
679 B 5 διαπλάζει δὲ Germ.
681 E 3 ὑπογράφῃ

684 C 9 τὸν ἕνα υἱὸν
685 C 5 περιῆλθεν ἄνθρωπος
687 B 8 καταπρίδαι φασὶν
688 A 2 ἐδιδαι δὲ
E 4 τῆς ἐκείνων ἁμαρτίας
692 C 8 ἐπὶ ωαι. ἐν γὰρ Germ.
693 D 3 ἐβεβαιῶσά τε
696 D 6 ὡς δὲ ἐξ
E 4 ἔπειρ ἐπ' αὐτὸς
702 C 4 πᾶν ὑπομεῖ
706 B 2 ἄρδι
707 E 11 φεισάμενος
711 B *Extat huius Legis epitome in Codice tum Theodosiano lib. 16. tit. 5. tum Iustinianeo lib. 1. ad Leontium P.V. iij. kal. Aug. Theodosio XV. & Valentiniano IV. Augg. Coss.*
E 1 δυνάσται. μηδὲ
3 παιδῶν· ἢ οἰκίαν
712 A 10 ὅτ. Φλαβίου Βάσσου
713 C *Lex hæc tertia libri j. Codicis ad Hormisdam PP. data xiij. kal. Mart. Zenone & Postumiano Coss. in quos sane Consules incidit annus 164. Diocletiani, cum Indictione prima, quæ post sequens Edictum adnotatur. Huius quoque meminit, partemq. recitat Euagrius lib. j. histor. c. 12.*
717 B 5 περιφρονοῦντων
C 4 ἀμωμητέα
718 B 5 ὅτ. τῷ ἐξ ἀνθρώπων
C 6 μανία τυφλώττειν
7 πειδῶν τι διαπιομένων

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ΤΟΥ ΑΓΙΩΤΑΤΟΥ ΚΥΡΙΛΛΟΥ

ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ

Κατὰ Νεστορίου δυσφημιῶν πεντάβιβλος ἀντίῤῥησις.

CYRILLI SANCTISSIMI

ARCHIEPISCOPI

ALEXANDRINI

Aduersus Nestorij blasphemias contradictionum

Libri quinque.

AD LECTOREM.

HOC opuſculum B. Cyrilli Epiſcopi Alexandrini aduerſus Neſtorium quinque libris diſtinctum, reperitur ad calcem Actorum Concilij Epheſini in codd. Græcis mſ. in quo Neſtorij blaſphemias, & falſas de Chriſti Domini incarnatione opiniones refellit: quod Ant. Agellius Epiſcopus Acernenſis in Latinam linguam conuertit, collatis pluribus Græcis exemplaribus, ac multis etiam locis, vbi ea deprauata videbantur, ex coniectura adnotatis ad marginem: vt ſimul veterum librorum fides teneretur, & in obſcuris locis aliquod intelligentiæ lumen præberetur legentibus. Legitimum vero eſſe Cyrilli opus conuincit dicendi character illius proprius, & ſententiarum ſimilitudo cum alijs eius libris congruens, & ipſius eiuſdem Auctoris aſſertio in epiſtola ad Eulogium Presbyterum Alexandrinum, in qua inter alia ſua opera hoc quoque commemorat; & Photij in ſua Bibliotheca teſtimonium, num. xlix. & clxix. in quo non modo hos quinque libros enumerat, verum etiam cuique libro certum capitum numerum aſſignat. Quamuis autem in Græcis libris poſt Concilium Epheſinum appoſitum ſit, ab Auctore tamen antequam Concilium haberetur eſt editum. Nam vbi Neſtorius, Cyrilli & aliorum Epiſcoporum monitis neglectis, hæreſim ſemel animo inſitam, etiam libris ſcriptis euulgare ſtatuit; eos nactus Cyrillus, ne ex eorum lectione ſimpliciorum animi inficerentur, peruerſas eius ſententias confutare non diſtulit: quod in huius operis proœmio ipſe teſtatur; vbi in eius libris editis non per imprudentiam lapſum eſſe Neſtorium aſſerit, ſed ex induſtria ac ſtudioſe nefariam hæreſim effudiſſe, & nihil omiſiſſe quo minus illam diſtincte & ordine traderet, adeo vt etiam σοιχηδὸν, vt ipſe ait, & ϛὼ τάξει, hoc eſt per elementa ordinemq. diſponeret. Cum itaque Cyrillus hæreſim Neſtorij, quæ in cauſa fuit Concilij Epheſini congregandi, in his quinque libris detegat atque conuincat, & iam à Græcis cum eodem Concilio deſcripti ſint, & ad hanc vſque diem Latinis hominibus ignoti, neque adhuc Græce impreſſi, operæpretium viſum eſt illos huic primo Conciliorum Tomo adiungere, ſimulq. duas eiuſdem Auctoris Epiſtolas ad Succeſſum Epiſcopum Diocæſareæ Iſauriæ, quarum idem Photius eodem loco meminit, & ante eum Ioannes Damaſcenus in libro iij. de Fide orthodoxa cap. xi. vbi etiam locum de ſecunda Epiſtola citat: in quibus epiſtolis idem eſt argumentum, nimirum contra blaſphemias Neſtorij: ac poſtremo ob eamdem ſimilis argumenti cauſam, Procli Patriarchæ Conſtantinopolitani Epiſtolam ad Armenios, celeberrimam quidem & à Cyrillo laudatam tum in Epiſtola ad Anaſtaſium & ceteros Monachos, tum in Epiſtola ad Ioannem Antiochenum Epiſcopum. Et hæc de opere dicta ſufficiant.

In 3. par. Conc. Epheſ. c. 37. 680.

ΚΥΡΙΛΛΟΥ ΤΟΥ ΑΓΙΩΤΑΤΟΥ
ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ,
Κ) τ Νισορίου δυσφημῶν πεντάβιβλος ἀντίῤῥησις,

MI
CYRILLI SANCT. ARCHIEPISCOPI ALEXANDRINI
ADVERSVS NESTORII BLASPHEMIAS
CONTRADICTIONVM LIBRI QVINQVE.

Τοῖς μὲν τὴν θείαν γραφὴν πολυπραγμονεῖν ἐθέλουσι, καὶ ἀποδύεσθαι μὲν τὸ ῥᾴθυμον ἐν τούτῳ, διεληλυθόσι δὲ μᾶλλον τὸ πρᾶγμα τῇ καρδίᾳ, ἐγκειμένοις τε νεανικῶς, καὶ ὅσην δίχα πάντες, ἀθεΐσας δηλονότι πάντως τὸ ἐν παντὶ ἡδέσθαι καλῷ· φωτὸς γὰρ τοῦ θείου τὸν εἰκόνον ἀναπιμπλᾶσι νοῦν· εἶτα τῆς ἐκκλησίας αὐτὸν ἐνίεντες δόγμασιν, ἅπαν μὲν, ὅσον ἐστὶν ὀρθῶς τε, καὶ ἀκριβῶς ἔχον, προσίενται, καὶ λίαν ἀσμένως· καὶ τοῖς ἐσωτάτω τῆς ἑαυτῶν ψυχῆς ἐναπκλείουσι θησαυροῖς· ἀπαγαίνωσι δὲ οὕτω τοῖς ἐξ ἐμαθίας συνειλεγμένοις, ὡσπερεὶ καί τινες ἕτεροι τῶν κτ' τὸν βίον, ἢ λίθους τινὰς ἰνδικὰς, ἢ χρυσὸν ἀπλήστως συναγηγερκότες, μᾶλλον δὲ, καὶ ἔτι μειζόνως· κρεῖσσον γὰρ σοφία λίθων πολυτελῶν· πᾶν δὲ τίμιον, οὐκ ἄξιον αὐτῆς, καθὰ γέγραπται. χρὴ οὖν δέ φημι τοὺς, εἴ περ αὖ σοφοὶ, καὶ ἀγχίνοι, καὶ τῶν θείων δογμάτων ἐπισήμονες, ἐμμελῶς τε καὶ χρησίμως γεγραφότος ἱεροῦ τῶν ἁγίων μαθητῶν· ἀδελφοὶ, δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ εἰσι. δεδώρηται γὰρ ἐν τοῖς ἁγίοις φησὶ καὶ ὁ θεσπέσιος Παῦλος διακρίσεις πνευμάτων. οἱ μὲν γὰρ λέγοντες, ὅτι κύριος Ἰησοῦς, φαῖεν ἂν εὐχ ἑτέρως αὐτὸ, πλὴν ὅτι διὰ τοῦ ἁγίου πνεύματος· οἵ γε μὴν ἐξ ἐμαθίας παλίμφημον ἐπ' αὐτοῖς γλῶσσαν αἰνίττει, καὶ δι' ὧν ὀρθὰ φρονεῖν ἐγνώκασι, μετενεχθὲν λέγοντες, ἀνάθεμα Ἰησοῦ, τοῦτο δηλοῦν αὖ, ὡς ἀπό γε τοῦ Βεελζεβούλ. δεῖ δὴ οὖν ἀρχὰ λεπτῶς τε, καὶ διεσμιλευμένως δοκιμάζειν ἅπαντα μεμελετηκότας, καὶ τῷ διεγηγερμένῳ χρωμένους φειδυγχάνειν ἡμᾶς τοῖς λίαν συγχράμμασι, καὶ βασανίζειν ἀτύχως, οὓς περ ἂν πιστὸν λόγος φεῖ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ· ἀποτετμῆσθαί τε, καὶ μάλα ὀρθῶς, τοὺς ὅπη δὴ μάλιστα δοκίμους, καὶ ἐμπροσθίους τῶν ἀργυροπρατῶν, οἳ προσίενται μὲν τῶν νομισμάτων τὰ δόκιμα, ἀποβλέπουσι δὲ πάντως ἀπαδάζοντα τὸ ἔνδοξον, καὶ μεμωμημένον. καὶ περὶ γε τούτου ἡμᾶς ὁ μακάριος Παῦλος ἐνδείκνυται, λέγων· γίνεσθε τραπεζῖται· πάντα δοκιμάζετε, τὸ καλὸν κατέχετε· ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε. ἔστι δὲ καὶ ἑτέρως πανταχόθεν τε καὶ ἀκαλλὲς, ὅπερ μὲν τοῖς κτ' τόνδε τὸν βίον πράγμασι καὶ ὑδέσι τρόπον ἡμᾶς ἠφεδηκότας ὀρθῶσαι τοῦ πλουτεῖν εἰς ὄνησιν, πλεῖστος δὲ μᾶλλον περὶ πολλοῦ ποιεῖσθαι

B QVI diuinas litteras diligenter exquirere volunt, & in ea re pellunt ignauiam, sitiuntq. potius id negotium perficere, & in id strenue omni deposita inertia incumbunt, ijs continget omnino vt ad præclara omnia perueniant. Nam diuino lumine animum implent, eumq. postea ad Ecclesiæ dogmata cum adiecerint, quidquid recte se habet ac probum est, admittunt libentissime, & in intimis animi sui thesauris condunt, sicq. gaudent in ijs quæ ex sollertia collegerint,
C vt alij quidam sæculares cum vel Indicas gemmas, vel aurum auide cumularunt, immo vero multo magis. præstantior enim est sapientia lapidibus pretiosis, & omne eximium non est illa dignum, sicut scriptum est. Oportere autem censeo sapientes viros & sollertes, ac diuinorum dogmatum peritos, eius opportune meminisse quod est à quodam è sanctis discipulis scriptum: Fratres, probate spiritus si ex Deo sunt. Beatus quoque Paulus donatas esse sanctis hominibus dicit discretiones spirituum. Nam qui dicunt, Dominus IESVS, id non aliter quàm per Spiritum sanctum vtique dicent. at vero qui ex im-
D peritia blasphemam in eos linguam laxant, & illis quia recte sapere decreuerũt, propemodum dicunt, anathema IESVM, id vtique ex Beelzebub instinctu faciunt. Oportet igitur vt exercitati ad omnia subtiliter & accurate probanda, & peruigili vtentes animo quorumdam scripta legamus, & quid de nostro omnium saluatore Christo loquantur, diligenter exquiramus, optimeq. imitemur probatissimos ac peritissimos nummularios, qui probos nummos admittunt, falsos autem & adulteratos studiose reijciunt. Ad quã rem nos beatus Paulus hortatur, dicens: Estote
E probi nummularij. omnia probate, quod bonum est tenete. ab omni specie mala abstinete. Est etiam alioqui turpe in primis & absurdum, si cum in rebus ad hanc viram pertinentibus nullo modo quod in rem sit negligere videamur, immo vero plurimi facere studeamus ea, quorum opem

Προυερ. 3. 15.

1. Ioan. 4. 1.

1. Cor. 12. 3.

1. Thess. 5. 21. 22.

splen-

ὅτι σοφοὶ

ἴσως, δοκιμοι

ſplendide viuere liceat, res viciſſim adeo ſacras contemnamus, & ſalutem animæ pro nihilo ducamus, ſed illam in foueas & cœnum deijciamus, dum quocumque libitum fuerit ijs qui loqui geſtiunt quæ non conuenit, proijcimus animum à vero conſpiciendo clauſum, ac nolentem inquirere, quid è rebus lectis rectum ſit & vtile, quid item peruerſum, & ab accurata regula dogmatum alienum, & iacturam inferens quæ ad ipſam
Matth.16 d.26. pertineat animam, pro qua æqualis commutatio nulla eſt apud eos certe qui ſapiunt. Examinanda ſunt igitur, & quidem ſubtiliſſime, quæ de diuinis dogmatis ſcribuntur: ac ſi quis recto itinere ad ſcopum ſacrarum litterarum tendit, & certam in his veramq. ſemitam percurrit, is noſtrarum quoque ſententiarum rectum eius iter approbantium plauſu excipiatur. quòd ſi frigidam & futilem, & adulteratam, immo vero etiam pernicioſam legentibus orationem texit, audiat
Eſai.30.b.10. ab omnibus: Sed nobis loquimini, & annuntiatis nobis aſſam ſeductionem. Ergo aut faciant arborem bonam, & fructum eius bonum; aut faciant arborem malam, & fructum eius malum.
Matth.12 d.33. *Ibid.d.35* Bonus enim homo de theſauro cordis ſui profert bona: malus autem homo ex malo theſauro cordis ſui profert mala; vt veriſſime Saluator
2.Cor.4.a.4. noſter dicit. Obſcurauit enim Deus huius ſæculi mentes infidelium hæreticorum, vt non fulgeat illuminatio Euangelij gloriæ Chriſti: multisq. modis in errorem abducti ſunt. Nonnulli enim Verbum ex Deo Patre genitum genitore minorem eſſe dicunt, miſeri, & extraneam ſeruilemq. menſuram illi tribuere non horrent. Alij vero impium & effrænatũ os exacuunt aduerſus Spiritum ſanctum, vt iure propheticum illud in
Eſai.59.a.8. eos dici poſſit: Vos autem accedite filij iniqui, ſemen adulterorum & meretricis, in quem oblectati eſtis, & in quem aperuiſtis os veſtrum, & in quem laxaſtis linguam veſtram? Nonne vos eſtis filij perditionis, ſemen iniquum? Sed illi
Eſai.50.b.11. quidem ambulabunt in lumine ſuo, & flammas inuenient quas ipſi accenderunt. Nobis autem, quibus rectum iter eſt curæ, conuenit ſapienter & accurate de ſingulis diuinis dogmatibus loqui, cauereq. ne illorum in loquendo temeritatis
1.Cor.8.b.12. crimen incurramus, ne offendentes & peccantes in fratres, & percutientes infirmam ipſorum conſcientiam, in Chriſtum peccemus. Illico
Pſal.54.b.13. enim audiemus eum dicentem: Quoniam ſi inimicus meus maledixiſſet mihi, ſuſtinuiſſem vtique: & ſi is qui oderat me, ſuper me magna locutus fuiſſet, abſcondiſſem me forſitan ab eo. tu vero homo vnanimis, dux meus & notus meus, qui ſimul mecum dulces capiebas cibos, in domo Dei ambulauimus cum conſenſu. Sed hæc in capita inimicorum vertant, qui bellum aduerſus Saluatoris noſtri gloriam ſuſceperunt, & coniectas in eum blaſphemias pro delicijs habent. Nobis autem, vt dixi, conſentaneum eſt ac neceſſarium, qui ea ſapere ſtudemus quæ illi placent, prouidere ne ſermo noſter à veritate ſit remotus,

Locus mendoſus.

A Φιλεῖν τε, δι' ὧν αὐ γένοιτο βιῶναι λαμπρῶς· ἀλογῆσαι ἢ τ' οὕτω σπουδῶν, καὶ πιεῖσθαι παρ' ὀδὸν τὸν τῆς ψυχῆς σωτηρίαν· βόθρους τε αὐτῷ ἐγκαθιέναι, καὶ πλάνοις ὡς τὸ ὀκνηρὸν ἁπλῶς τοῖς ἐθέλουσι λαλεῖν, ἐὰν μὴ παρῇ τις, ἐφ' ὅτι φιλοτιμούμενος τὸν νοῦν, ἐκ αἱρεμένοις πρὸς τὰληθὲς, οὔτε μὴν ἐθέλοντα πολυπραγμονεῖν, τί μὲν ἐστι τῶν αἱρεσιωτευμένων ὀρθὸν, καὶ ὑγιαῖνον, τί δὲ τὸ διάστροφον, καὶ δογματικῆς ἀκριβείας ἐκβεβηκὸς, ἐ ζημίαν ἐμποιοῦν τῷ εἰς αὐτῷ ὁρῶντι ψυχῷ, ἧς ἀντάξιον οὐδέν, ὥστε γε τοῖς ἀρτίως τῷ Φρέατι δοκιμαστὸν οὐ ἄγαν, καὶ λίαν ἰσχνῶς, πρὸς τοῖς θείοις δογμάτων συγγραφαῖς· κἂν μέν τις ἴοι κατ' ὀλίγον ἕ σταθμὸ τῶν ἱερῶν γραμμάτων, ἐ τῷ ἴσῳ τύπῳ σταθῇ, ἐ ἀπλανείᾳ τῷ ἀληθοῦς τρίβου, καταχρηστέον καὶ πρὸς ἡμῶν τοῖς εἰς ὀρθότητα ψήφοις· εἰ δ' ψυχρὸν, καὶ ἐξίτηλον, καὶ μεμωμημένον, μᾶλλον δ' ἐ ὀλέθρῳ πρόσχημα τοῖς ἐντυγχάνουσιν ἐξυφαίνει τὸ λόγον, ἀκουέτω παρ' ἁπάντων· ἀλλὰ ἡμῖν λαλεῖτε, ἐ ἀναγγέλλετε ἡμῖν ἑτέρας πλάνησιν. σκοπῶ ἢ πιεῖσθαι τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ πιεῖσθαι τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν. ὁ μὲν γὰρ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὰ ἀγαθά· ὁ δὲ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὰ πονηρά, καί γε τὸν κύριον δὲ σωτῆρος φωνάν. ἐπίστασι μὲν γὰρ ὁ θεὸς ἐ αἰῶνος τούτου τὰ νοήματα τῶν ἀπίστων αἱρετικῶν, εἰς τὸ μὴ αὐχάσαι τὸν φωτισμὸν ἐ διαγγελίας τῆς δόξης ἐ Χριστοῦ· παπλαίωται δὲ πολυτρόπως. οἱ μὲν γὰρ τὸν ἐκ θεοῦ πατρὸς φύσει λόγον, ἐκ μείοσι τοῦ γεγεννηκότος εἶναί τι φασὶν οἱ δαίμονες, καὶ τὸ ἔκφυλόν τι, καὶ δυλοπρεπὲς αὐτοῦ
B προσνέμοντες μίτρον, ἀ καταπροφέρουσιν· οἱ δὲ τῷ ἀγίῳ πνεύματι τὸ αὐτοῦ τι, καὶ ἀκρατὲς ἀπηγόρευτες σῶμα, δικαίως ἀκούσι ἕ προφήτου, λέγοντος· ὑμᾶς δὲ προσαγάγετε ὧδε, υἱοὶ μοιχῶν ἐ πόρνης· ἐκ τίνι ἐνετρυφήσατε, ἐ ἐπὶ τίνι ἠνοίξατε τὸ στόμα ὑμῶν; καὶ ἐπὶ τίνι ἐχαλάσατε τὴν γλῶσσαν ὑμῶν; ἆχ ὑμεῖς ἐστε τέκνα ἀπωλείας, σπέρμα ἄνομον; ἀλλ' ἐκεῖνοι μὲν παρέδοσαν τῷ ἑαυτῶν φωτὶ, ἐ φλόγας ἀδίκους ἐδίψησαν, ἃς ἐξέκαυσαν αὐτοί· ἡμᾶς δὲ ἀκόλουθον, εἰς ὀρθότητα μέλει, σοφόν τι, ἐ ἀκριβῆ τὸν ἑφ' ἑκάστῳ τῶν θείων δογμάτων πιεῖσθαι λόγον·
E καὶ τῆς ἐκείνων ἀθυροστομίας παραπαίδευτα ἐγκλήματα· ἵνα μή τι πλημμελῶμεν, καὶ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, πληγέντες τε αὐτῶν τῇ ἀσυνέδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνωμεν. ἀκουσώμεθα γὰρ λέγοντος ἡμῖν· ὅτι εἰ ὁ ἐχθρὸς ὠνείδισέ με, ὑπήνεγκα ἂν· καὶ εἰ ὁ μισῶν με ἐπ' ἐμὲ ἐμεγαλορρημόνησεν, ἐκρυβόμην ἂν ἀπ' αὐτοῦ ἂν ἦν, καθάπερ ἰσάψυχε, ἡγεμών μου, καὶ γνωστέ μου· ὃς δὲ τὸν αὐτὸν ἐγλύκανάς μοι ἐδέσματα· ἐν τῷ οἴκῳ ἕ θεοῦ ἐπορεύμεθα ἐν ὁμονοίᾳ.
ἀλλ' ἐκεῖνοι μὲν ὡς ἐχθρῶν πατὴ κεφαλὰς, οἱ τ' ἕ σωτῆρος ἡμῶν καταφρονοῦντες δόξης, ἐ τυφλοὶ ἡγούμενοι πᾶς ὁς αὐτ βλασφημίας ἡμᾶς ἦ, ὡς ἔφην, ἀκόλουθόν τι, ἐ ἀναγκαῖον, τοὺς τὰ αὐτῷ δοκοῦντα φρονεῖν ἀπεδέ-

ζοντας,

ζοντας, μὴ τ' ἀληθείας ἐκπεκομισμένον, ἤγουν ἐπ-
ρασύ τι ἀλάζονα, ἢ νενδικήκοτα πρὸς τὸ ἐξιτήλιον, τ'
αὐθ' ὑφ' ἡμὶ τοὺς ὑπὸ χεῖρα, καὶ τῆς εἰς ὀρθότητα
ψήφοις ἐξ αὐτῆς τ' ἀληθείας στεφανούμενον· ἐ τοῦτο
φημὶ, ἰνὶ τῶν βιβλίων τυγχάνω ὑπό του συντε-
θειμένου, καὶ πολλὴν μὲν ἔχοντα τῶν ὁμιλιῶν τὴν ἀ-
θροισιν, ἐνιχηδὸν ἢ, ἐ ὡς ἐν τάξει κειμένων, ἡμουση-
κότα ἢ κατ' ἰδέαν τρόπον ἢ κατηχεῖσθαι δύν· ἐ εἰ μὲν
ἔφηταί τι παρὰ τοῦ συγγραφέως, ὑ τῆς εἰς λήθην
ἀποθησόμενος ἠφανίζετο, κἂν φήθην δεῖν, σιγὴν τι
ἔχειν αὐτὸς, ἐ ἑτέροις συμβουλεύσαι τοῦτο ὁρᾶν· ὡς
μὴ πολλοῖς ἑτέροις, ἐ τοῖς μεθ' ἡμᾶς εἴη γνώριμα,
τὰ οὕτως ἐκπώματα, καὶ ἀτιμελῶς εἰρημένα. ἐπεὶ δὲ
ἢ δυσφημιῶν ὄχλος ἐσεσώρευτο τῷ βιβλίῳ, καὶ
πολλή τις γέγονεν ἡ καταῤῥησις, τῶν τ' ἀληθείας κα-
θυλακτούσῃ δογμάτων, πῶς οὐκ ἀναγκαῖον ἡμᾶς
μονονυχὶ καὶ αὐτοποδύσασθαι, ἐ ὑπερασπίσῃ τῶν
ἐντυγχανόντων, ὡς ἂν μή τι πάθωσιν ἐκπαθὲς τὸ βλά-
βος, εἰδέναι ἢ μᾶλλον ἀποκρύπτειν χρὴ πικῶς, τινὶ δοτέ
γε τ' οὐκ ὀρθῶς εἰρημένων ζημίαν; ὁ μὲν γὰ θεσπέ-
σιος Ἰωάννης ὁ υἱὸς βροντῆς ἅτε καὶ τοῦ πάν-
των ἡμῶν σωτῆρος Χριστοῦ, ἐ μάλα εἰκότως. Ἀλλ'
ὅτι τὸ μονογενὲς καταπεπτωκὸς τῆς ὑπ' οὐρανὸν, ἐ κα-
ταβροντῆσαι τῆς γῆς, ὡς μέγα τι, ἐ ἐξαίσιον εἰρηκώς.
Ἀλλ' ἑτέροις μὲν δὴ μάλα τῆς ἐναθρωπήσεως τοῦ μο-
νογενοῦς τὸ σαφὲς ἀληθῶς, καὶ μέγα μυστήριον· ἔφη
μὲν γὰ· ἐν ἀρχῇ ἦν ὁ λόγος· ἐ ὁ λόγος ἦν πρὸς τὸν
θεὸν, ἐ θεὸς ἦν ὁ λόγος· πάντα δι' αὐτοῦ ἐγένετο, καὶ
χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ἐπειδὴ ἢ σαρξ ἐβάβη, ἐ ἐ-
νηνθρώπησε τὸν μονογενῆ, κτίσιν, καὶ ποίημα τῶν
ὅλων, τόπε δηλ. τότε, ἐ λέγει θεῖ καιρῷ, τῆς παντὸς
λοιπὸν δι' ἡμᾶς τε, ἐ ὑπὲρ ἡμῶν πραγμένης οἰκο-
νομίας ἄρχεται· καὶ φησί· ἐ ὁ λόγος σὰρξ ἐγένετο, ἐ
ἐσκήνωσεν ἐν ἡμῖν· ἐ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
δόξαν ὡς μονογενοῦς παρὰ πατρὸς, πλήρης χάριτος,
ἐ ἀληθείας. σάρκα μὲν γὰ ἔφη τὸν λόγον, τῆς ἀλη-
θοῦς ἐνώσεως, δῆλον ἢ ὅτι τῆς καθ' ὑπόστασιν νοου-
μένης, ἐμφανίζων τὴν δύναμιν· Διὸ ἢ δὲ ἐν ἡμῖν
αὐτὸν σκηνῶσαι λέγει, οὐκ ἐφίστι νοεῖν εἰς σάρκα τὴν
ἀπὸ γῆς τὸν ἐκ θεοῦ πατρὸς Φύσιν μεταχωρῆσαι λόγον.
ἐάθη μὲν οὖ οἶμαί τις τῶν ἀλλοιωτῶν ἀ, π
ποτέ ἐστιν ἡ θεία τε, ἐ γλυκεῖα πάντως ἐπίκτητος Φύσις,
πάθος τι ἢ τροπῆς εἶναι ὑπολαμβάνων αὐτὴν, καὶ καθα-
ρομένην μὲν δυνάμεσι τῶν ἰδίων, ἐ ἀσωμάτως αὐ-
τῇ πρωταρχόντων ἀγαθῶν, μεταφυομένην ἢ ὥσπερ
εἰς ἕτερόν τι, παρ' ὅπερ ἐστὶ, ἐ τῆς τῆς κτίσεως ἐγκα-
θιδρύεσθαι μέτροις, ἀλλοιώσεσι, ἢ μεταβολαῖς ἀδο-
κήτως ὑποκειμένην. ἀλλ' ὅτι τὸ χρῆμά ἐστιν ἀ-
μήχανον παντελῶς· ἐρήρεισται γὰ ἡ θεοῦ Φύσις, καὶ
ἀκλινὲς ἔχει τὸν ἐφ' οἷς ἐστι λόγον, μεμαρ-
τύρηκεν εἰπὼν τὸ, ἐσκήνωσεν ἐν ἡμῖν, καί τοι σὰρξ γεγονὼς ὁ λόγος· ἐ τὸ τῆς οἰκονομίας σαφὲς ὑποτύχως ἐξη-
γούμενος· καὶ τὸ γε μὴ δεῖν τὸν τοῦ λόγου Φύσιν συναφανίζεσθαι πρὸς ἔνεστι, ὡς σάρκα γεγονυίᾳ ἐξ ἀλλοιώ-

A motus, aut aliò quopiam tendat, ac ſpectet ad inanem vanitatem, is inquam, qui ad ſubditos habetur, ſed quod recte prolatus ſit, ipſius veritatis ſuffragio commendetur. Hæc autem eo dico, quia in librum quemdam à quodam compoſitum incidi, in quo multi erant congeſti ſermones per elementa & velut ordine diſpoſiti, nullaq. ratio ei deerat quominus retineri poſſet. Ac ſi à ſcriptore eiuſmodi aliquid dictum eſſet quod obliuioni traditum euaneſceret, forſan vtique ſtatuiſſem & mihi ſilendum eſſe, & ceteris conſulendum vt idem facerent, ne multis alijs poſterisq. noſtris nota eſſent tam abſurde tamq. B imprudenter dicta. Sed quia blaſphemiarum turba in eo libro congeſta eſt, & multum aduerſus dogmata veritatis declamatum & obiarratum, quomodo non neceſſarium fuit propemodum vt accingeremur, & pro ſalute lectorum certaremus, ne vllum ex ea re damnum paterentur, ac diſcerent potius iacturam ex perperam dictis prouenientẽ ſtrenue repellere? Nam beatus Ioannes filius tonitrui à ſaluatore omnium *Marc. 3. c.* noſtrum Chriſto eſt appellatus, ac merito, vt qui *17.* magnum quiddam & inſolitum effatus, propemodum orbem ſonitu concuſſerit, & terras tonitru terruerit. Is enim illud venerabile plane magnumq. incarnationis Vnigeniti myſterium optime declarat. dicit enim: In principio erat Ver- *Ioan. 1. a.* bum, & Verbum erat apud Deum, & Deus erat Verbum. omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil. Vbi vero accurate & expolite myſteria tradidit, & Vnigenitum & Deum eſſe, & ex Deo ſecundum naturam ineffabiliter natum pronuntiauit, rerum omnium creatorem atque D factorem, tum denique, & quidem in tempore, ſapientiſſimam illam propter nos ac pro nobis geſtam diſpenſationem enarrare orditur, & ait: Et *Ibid. b. 14.* Verbum caro factum eſt, & habitauit in nobis: & vidimus gloriam eius, gloriam quaſi Vnigeniti à Patre, plenum gratiæ & veritatis. Ac Verbum carnem dixit, vt veræ illius vnionis, quæ nimirũ ſecundum hypoſtaſin conſideratur, vim declararet. in eo autem quòd illum in nobis habitaſſe dicit, non ſinit intelligere, Verbum illud ſecundum naturam ex Deo editum, in terrenam carnem fuiſſe mutatum. Putaſſet enim, vt opinor, quiſpiam qui non admodum calleret quid nam ſit illa diuina & vltra rem omnem creatam ſita natura, eam fortaſſe mutationis etiam eſſe capacem, propriorumq. bonorum quæ ſibi per eſſentiam ſunt inſita, negligentem, in aliud quidpiam E diuerſum ab eo quod eſt quodammodo degenerare; & alterationibus ac mutationibus ex improuiſo ſubditam ad creaturæ menſuras redigi. Id vero nefas eſſe prorſus (fixa namque eſt Dei natura, & in quibus eſt, permanet inconcuſſa) teſtatus eſt cũm dixit: Habitauit in nobis; Verbum nimirum etiam caro factum. Quibus in verbis & diſpenſationis ſapientiam prudenter expoſuit, & vigilantiſſime cauit, ne quis ipſius Verbi naturam calumnietur, tamquam ex mutatio-

tatione & conuerſione caro ſit factum. Aſſerimus igitur etiam ipſi, virorum diuinitus loquentium indagando ſcopum, & à Fidei regula nulla ex parte recedendo, illum ex Deo ſecundum naturam, illum vnigenitum, illum qui eſt in ſinu Patris, per quem omnia, & in quo omnia, quamuis ante omnia ſæcula & tempora propriam haberet exiſtentiam, & ſemper ſimul cum genitore ſubſiſteret, in extremis ſęculi temporibus ad voluntariam exinanitionem deſcendiſſe, & formam ſerui ſuſcepiſſe, hoc eſt, noſtra ſubijſſe, & hominem diſpenſatorie factum eſſe, aſſimilatumq. fratribus per omnia, eo quòd participauit ſimiliter carni & ſanguini: & ita nobiſcum & noſtræ ſimilem ſubijſſe generationem, & ſuæ carnis initium vt ea eſſe inciperet, in ſe ipſum ſuſcepiſſe: non quòd altero initio indigeret vt eſſet; nam erat in principio, & Deus erat Verbum; ſed vt ſecundum carnem ex muliere genitus ſecundum Scripturas, poſt illam priorem altera omnium hominum origo factus, humanum genus recapitularet. Sic nempe pauper fuit cum diues eſſet, vt nos ad ſuas opes reuocaret, & per vnitam ſibi carnem omnes in ſe ipſo contineret. Sic namque plane conſepulti cum Chriſto per ſanctum baptiſmum, & conreſuſcitati ſumus, & conſedimus in cæleſtibus, vt ſcripſit ille myſteriorum diſpenſator, ille præco & Apoſtolus, & Euangelicarum legum ſacerdos ſapientiſſimus Paulus. Neceſſaria eſt igitur ad myſterij fidem ſimul & ad certam demonſtrationem, ipſa res veræ, ſecundum hypoſtaſim inquam, vnionis, vt illa quoque ſecundum carnem Vnigeniti generatio reprehenſione vacet, cum non ad alterum, vt dixi, initium exiſtendi ſit vocatus; nam ipſe eſt ſæculorum opifex; ſed potius ſeipſum propter nos ad humanitatem demiſerit, neque neglexerit humanæ naturæ leges, ſed vnà cum carne generationem quoque carnis habere voluerit. Hac ratione dicimus factum eſſe ſecundum carnem eum qui ſemper eſt cum Patre. Sic namque damnauit peccatum in carne, & deſtruxit in nobis mortis imperium noſtri ſimilis factus, ille qui neſciebat peccatum, in quo viuimus, & mouemur, & ſumus. Sed neſcio quomodo nonnulli dogmatum Eccleſiæ ſacratiſſimum decorem violant, & ſanctam & caſtam virginem rugis maculant, dum illam in turpem ſuorum ſenſuum inanitatem deducunt, & nouorum commentorum turbam nobis quaſi murum obijciunt. Nam vocem hanc, Deipara, quam ſancti noſtri Patres ad ſanctam Virginem cohoneſtandam compoſuerunt, tamquam notham & minime ingenuam, immo vero longe à conuenienti ratione remotam accuſant; vnumq. Dominum IESVM Chriſtum ſeorſim diſtinguunt, in duosq. diuidunt filios: auferunt etiam à Deo Verbo carnis paſſiones, quamuis pati illum in propria natura qua Deus intelligitur, ne nos quidem dicamus, ſed potius ad ipſum vnà cum carne paſſiones quoque carnis referamus, vt ipſum quoque Saluatorē confitea-

Ibid.c.18. *Rom.11.e.*

Hebr.2.d.

Ioan.1.a. *Galat.4.a*

Il capitil ſubiungeret.

2.Cor.8.b.9.

Rom.6.a.4. *Epheſ.2.a.6.*

Rom.1.a.3. *Rom.8.a.* *2.Cor.5.c.21.* *Act.17.d.28.*

Epheſ.5.d.27.

στως, καὶ σωζατροπῆς δ' μέλλα πεπεγκώς. Φαμὲν οὖν ἄρα καὶ ἡμεῖς αὐτοὶ, τὸν τῶν θεηγόρων ἐχνηλατοῦντες σκοπὸν, καὶ τὸν τῆς πίστεως ὅρον κατ' ἀμφότερα τρόπον ἐκβαίνοντες, τὸν ἐκ θεοῦ κ᾽ Φύσιν, τὸν μονογενῆ, τὸν ἐν κόλποις ὄντα τοῦ πατρὸς, τὸν δι' οὗ πάντα, & ἐν ᾧ τὰ πάντα, καίτοι τὸν σὺν πατρὶ πάντας αἰῶνας, & χρόνων ἰδικὴν ὕπαρξιν ἔχοντα, καὶ ἀεὶ συνυφεστηκότα τῷ γεγεννηκότι, καθικέσθαι μὲν εἰς ἔσχατον κένωσιν ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς, & μορφὴν δούλου λαβεῖν, γενέσθαι ἐν τοῖς καθ' ἡμᾶς χρόνοις, καὶ ἀνθρώπων οἰκονομικῶς, ὁμοιωθῆναί τι τοῖς ἀδελφοῖς κ᾽ πᾶσι, διὰ τὸ μεταλαχεῖν ὁμοίως αἵματος, & σαρκός· οὕτω τι μεθ' ἡμῶν, κ᾽ τὴν καθ' ἡμᾶς ἐπιμέναι γένεσιν· καὶ τῆς ἰδίας σαρκὸς τὴν εἰς τὸ εἶναι πάροδον εἰς ἑαυτὸν ἀναλαβεῖν, καὶ ἀ δευτέρας δεχῆς τῆς εἰς τὸ εἶναι διεστημένον· ἓν γὰρ ἐν δεχῇ, καὶ θεὸς ἓν ὁ λόγος· ἀλλ' ἵνα τὸ ἀνθρώπινον ἀνακεφαλαιώσηται γένος, ἀπαρχὴ πάντων δευτέρα μᾶλλον τὴν πρώτην ἀναλάβῃ, πτώματος κ᾽ σάρκα ἐν γυναικὸς, κ᾽ τὰς χεῖρας. οὕτω γὰρ ἐπλούτησε πτωχεύσας πλούσιος ὤν, ἡμᾶς εἰς τὸν ἴδιον ἀνακομίζων πλοῦτον, καὶ διὰ τῆς ἐνωθείσης αὐτῷ σαρκὸς πάντας ἔχων ἐν ἑαυτῷ. οὕτω γὰρ, οὕτω συνετάφημεν μὲν τῷ Χριστῷ διὰ τοῦ ἁγίου βαπτίσματος, συνηγέρμεθα δ', & συνεκαθίσαμεν ἐν τοῖς ἐπουρανίοις. γέγραφε γὰρ οὕτως ὁ τῶν αὐτοῦ μυστηρίων ταμίας, ὁ κήρυξ, κ᾽ ἀπόστολος, κ᾽ τῶν εὐαγγελικῶν θεσπισμάτων ἱερουργὸς, ὁ σοφώτατος Παῦλος. ἀναγκαῖον τοιγαροῦν, εἰς τὴν τοῦ μυστηρίου πίστιν τι ὁμοῦ, & πρόδηλον ἀπεμβῆναι, τὸ τῆς ἀληθοῦς ἑνώσεως χρῆμα, τῆς καθ' ὑπόστασιν λέγω, ἵνα & ἡ τῆς κ᾽ σάρκα γνησίου τρόπος & μονογενοῦς τὸ ἀπαράλλακτον ἔχῃ, ἀ σὺν ὕπαρξιν, ὡς ἔφην, καλλημένη θεότητα· αὐτὸς γὰρ ἐστι τῶν αἰώνων ὁ πατὴρ ὁ τὸν μᾶλλον καθ' ἡμᾶς οἰκονομικῶς εἰς ἀνθρωπότητα δι' ἡμᾶς, κ᾽ τὸν τῆς ἀνθρωπότητος ἐκ ἀπαμάσητος νόμον, ἑλόμενον μᾶλλον μ᾽ τῆς σαρκὸς κ᾽ τὴν τῆς σαρκὸς γένησιν, ὡς ἰδίαν, ἴσχειν. τοῦτ' ἔστι φαμὲν γεγεννῆσθαι κ᾽ σάρκα, τὸν αὐτὸν συνυπάρχοντα τῷ πατρί. κατέπεσε γὰρ οὕτω τὸν ἁμαρτίαν ἐν τῇ σαρκὶ, καὶ κατέργησεν ἐν ἡμῖν τοῦ θανάτου τὸ κράτος· καθ' ἡμᾶς γεγονὼς, ὁ μὴ ἰδὼς ἁμαρτίαν, ὁ ἐν ᾧ ζῶμεν, & κινούμεθα, κ᾽ ἐσμέν. Ἀλλ' οἶδ' ὅπως ἀδικοῦσί τινες τῶν τ᾽ ἐκκλησίας δογμάτων τὸ ἱερώτατον κάλλος, καὶ τὸν ἀγέραν τι, & πάναγνον μυστοδοσίαν παρθένον, εἰς ἀκαλλῆ ἀνθρώπινα τῶν ἰδίων αὐτὴν καταχωμίζοντες ἐννοιῶν, καὶ ξένων ἡμῖν ῥημάτων ἐπιτιθέντες ὄχλον. γεγράφαμεν μὲν γὰρ, ὡς πόθεν ἴσμεν, κ᾽ οὐκ ἄφωνα, μᾶλλον δ' ὡς πᾶσα πᾶσις ἴσασι τὸ καθήκοντος λόγου, τὸν θεοτόκον Φωνὴν, διὰ δὴ τῆς ἁγίας παρθένου ἀνατεθείκασιν οἱ περὶ ἡμῶν ἅγιοι πατέρες· διίσπασι δ' αὖθ' μέρος τινὲς τὸν εἷς κύριον Ἰησοῦν Χριστόν· ἀποφέρεσι δ' καὶ τὸ θεοῦ λόγου τὰ τῆς σαρκὸς πάθη, καίτοι παθεῖν αὐτὸν εἰς ἰδίαν Φύσιν, καθὸ νοεῖται θεὸς, ἀδὲ ἡμῶν εἰρημένων· ἀπαθῆ δὲ μᾶλλον αὐτῷ μ᾽ τῆς σαρκὸς καὶ τὰ τῇ σαρκὶ συμβεβηκότα πάθη, ἵνα κ᾽ αὐτὸς ὁμολογῆται σωτὴρ·

σωτῆρ· τῷ γὰρ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν καὶ τὸ A
γεγραμμένον· Ἐ μεμαλάκισται μὲν αὐτὸς διὰ τὰς
ἁμαρτίας ἡμῶν, καίτοι δὲ παθητὸν τὸν μαλακισμὸν
ἀπεδείκνυς ὤν· σεσώσμεθα δὲ ἡμεῖς τῷ ὑπὲρ ἡμῶν
ἀναλαβόντι θάνατον διὰ δὲ ἰδίας σώματος. πρόει-
μι δὲ ἅπερ ἔφην ἐπιδεῖξαι σαφῶς· ἀναγινώσομαι
γὰρ ἤδη τὰς δὲ τὸ βιβλίον συγγραφέως φωνάς· Ἐ
ποῦ μοι τὰ τῶν ἄλλων ἐκείνας, αἳ γεγόνασιν αὐτῷ, τῆς θεο-
τόκου φωνῆς ἐ μετρίως καταρρήξαι. ἐπειδὴ δὲ πολυ-
πλοκίας διὰ τῶν αὐτῶν ἤρξατο λόγων αὐτοπαιζόμενος
δὲ ἐ ἡμᾶς διὰ τῶν αὐτῶν ἴσμεν πολυπλοκίας ἑαυτοῦ, B
ἀναγκαῖον, δόπι σὴ δόπι συγχώρει, ἐ παντελῶς
ἡρημένοις, ἀλλ' ἢ πᾶν αὖ ἴσι τῶν ἐκείνου λόγων ὁ σκο-
πὸς, πάντη χρὴ ἡμῖν αὐλιφέρεσθαι δεῖν ἀλλὰ διεγεί-
ρομεν. ἔφη γοῦν αὐτὸ, τὸν δεῖ μὲ τῇ ἁγίᾳ παρθένῳ
καταγιβδηλοῦν φωνὴν, φημὶ δὲ τὸν θεοτόκον.

Ἠρώτησά φησι πολλάκις αὐτοὺς, δῆλον δὲ ὅτι τοὺς
αὐτομολοῦντας αὐτῷ, τὸν θεότοκον λέγειν γεγονέναι ἐκ
τῆς ἁγίας παρθένου; ἀποπηδῶσιν ἀθρόοι πρὸς τὸ ῥῆ-
μα· καὶ τίς φησι τοιαύτην βλασφημίαν νοσεῖ, ὥστε
ἐκείνην τὸν γεννήσασαν τὸν ναὸν *λέγειν ἀθρόα δὲ πολ-
λαχοῦ τὸν θεὸν ἐν ἐκείνῃ ἐκτίσθαι· εἶτα ὅταν ἐπιλέγῃ C
πρὸς ταῦτα, τί οὖν ἄτοπον ἡμεῖς λέγομεν συμβου-
λεύοντες λέγειν τὸν φανλὸν, ἐ ἄρχεσθαι ὅτι τὸ κοινὸν
σημαινόμενον τῶν δύο φύσεων; τότε νομίζεται αὐτοῖς
εἶναι βλάσφημον τὸ λεγόμενον· ἢ ὁμολόγησον σα-
φῶς θεότοκον γεγονέναι ἐκ τῆς μακαρίας Μαρίας,
ἢ φεύγων ὡς βλάσφημον τὸν φανλὸν, τί τὰ αὐτὰ
μοι λέγων, ὑποκρίνῃ μὴ λέγειν;

Οὐκοῦν οἷς ἔφης αὐτὸς, Ἐ μᾶλλον Ἐ φρονῶν ἐκ οἶδ'
ὅπως ἀξιοῖς, οἱ τὰ ἐναντία δοξάζοντες, μεμαρτύ-
ρηται σαφῶς Ἐ διὰ τῆς τῆς φωνῆς, ὀρθῶς καὶ ἀ-
πταισιστάτως τὸν ὅπου γε τῷ πάντων ἡμῶν σωτῆρι D
Χριστῷ, πιούμενοι δόξαν, Ἐ πίστιν ἔχοντες εἰς νοῦν,
λοιπὸν τῆς ἐκκλησίας παραδεδώκασιν οἱ ἀπ' ἀρχῆς
αὐτόπται Ἐ ὑπηρέται γενόμενοι τοῦ λόγου, Ἐ τῶν θείων
ἡμῖν μυστηρίων ἱερουργοί, Ἐ ταμίαι χρήσιοι· ἀποστέλ-
λουσι μὲν γὰρ Ἐ μάλα ὀρθῶς, ὡς ἀμφιβόλως τι ὁμοῦ καὶ
τῆς εἰς ἄκρον ἠκούσης δυσσεβείας δοκοῦντος ἐνεργεῖν,
τὸ καὶν γοῦν οἰηθῆναι μόνον, τὸν ἐκ θεοῦ πατρὸς λόγον
εἰς ἀρχὴν τοῦ εἶναι κεκλῆσθαι δεύτερον, ἤγουν τῆς
ἰδίας ὑπάρξεως ῥίζαν αὐτάρκη τινα, τῆς ἁγίας παρ-
θένου τὸν σάρκα λαβεῖν· πολλοὶ ὀνομάζουσι θεότοκον
αὐτὴν, ὡς δοκοῦσαν δηλονότι θεὸν ὄντα κατὰ φύσιν E
τὸν Ἐμμανουήλ· γέγονε γὰρ μεθ' ἡμῶν θεὸς ὢν φύσει,
καὶ ὑπὲρ ἡμᾶς ὁ λόγος. ἆρ' οὖν οἷς δοξάζειν ἐγνώ-
κασι ταῦτα φασίν; ἐρεῖ γὰρ εἴμοί τις τῶν τὰ αὐ-
τὰ σοὶ φρονῶν ἠρημένων· εἰ μὴ τὸν τοῦ λόγου φύσιν
ἡνῶσθαι σαρκὸς εἶναι φῂς, καὶ τῶν εἰς ἕν πως σωτῆρ ἀ-
πολλαττῆς αἰτιαμάτων, πῶς δὴ ἄρα θεὸν ἀπεκυ-
σαν διαβεβαιοῖ τὴν ἁγίαν παρθένον; ἀπεκύησαν δ'
αὐτὸς ἡμῶν, σάρκα γοῦν φησὶν ὁ θεόπνευστος γρα-
φὴ τὸν ἐκ θεοῦ πατρὸς λόγον, τουτέστιν ἀσυγχύτως πι, καθ' ὑπόστασιν ἡνωθῆναι σαρκί· ἐ γὰρ ἦν ἀλλότριον αὐτοῦ
τὸ ἡνωθὲν αὐτῷ σῶμα, καὶ γεγονὸς ἐκ γυναικὸς, ἀλλ' ἴδιον τὸν καθ' ἡμᾶς ἐπάρξαν τὸν αὐτὸν, καὶ τὸν αὐτὸν

fiteamur. nam eius liuore sanati sumus, vt scri- Esai.53.a.
ptum est, & infirmatus est ipse propter peccata 5.
nostra, quamuis minime capax esset infirmitatis: nosq. saluati sumus dum ille per suum corpus mortem nostram suscepit. Conabor igitur quæ dixi plane monstrare. Iam enim eius qui librum conscripsit, voces recitabo: & priore loco quas effudit dum vocem, Deipara, immodice reprehenderet. Sed quia sæpe, cum eadem inculcat verba, nos quoque qui illi aduersamur, easdem repetere sententias necesse est, date obsecro nobis veniam, qui non sponte ad verba eadem iterãda venimus, sed quacumque illius verborum scopus pergit, ibidem illi occurrendum esse decreuimus. Sic igitur dixit cum vocem illam improbaret in sancta Virgine, Deipara, inquam.

Sæpe, inquit, *illos rogaui*, (eos scilicet qui ipsi NESTORIVS
contradicebant,) *Num Deitatem dicitis ex sancta Virgine natam? Ad hæc verba illico resiliunt: Ecquis, inquiunt, tanto blasphemiæ morbo laborat, vt quæ templum genuit, Spiritus sancti opera, in ea Deum ipsum creatum dicat? Deinde cum ad hæc subijcio: Quid igitur absurde dicitur à nobis, cum vocem hanc efferre quidem suademus, sed ad commune duabus naturis significatum pergere? Tum vero putant blasphemum esse quod dicimus: Aut aperte confitere diuinitatem ex beata Maria genitam, aut si vt blasphemam fugis hanc vocem, cur qui eadem atque ego dicis, te haud dicere simulas?*

Ergo ex his quæ dicis, atque etiam nescio CYRILLI
quomodo sentiendum putas, de ijs qui contra cap. 1.
sentiunt, aperte testimonium fertur etiam tuæ vocis confessione, rectam illos ac veram sententiam de nostrum omnium saluatore Christo tenere, & fidem in animo habere, quam ij qui ab initio ipsi viderunt, & ministri fuerunt sermonis, Luc.1.a.
diuinorumq. mysteriorum nostrorum sacerdotes dispensatoresq. fideles Ecclesijs tradiderunt. Iure enim tamquam insciticæ, summæq. impietatis euidens argumentum auersantur vel sola existimatione concipere, illud ex Deo Patre Verbũ ad secundum initium vt esse inciperet vocatum esse, vel sanctæ Virginis carnem suæ existentiæ velut radicem quamdam accepisse: sed tamen ipsam Dei genitricem vocant, vt quæ illum Emmanuelem, qui ex natura Deus est, pepererit. nam illud Verbum factum est nobiscum, quod ex natura Deus & supra nos erat. Num igitur ijs quæ sentiunt, contraria asserunt? Dicet enim, vt puto, quispiam ex ijs qui tecum sentiunt: Si Verbi naturam prolem esse carnis negas, & te hoc crimine liberas, quomodo igitur sanctam Virginem peperisse Deum asseris? Sed is à nobis econtrario audiet: Carnem factum esse illud ex Deo Patre Verbum ait Scriptura diuinitus inspirata, hoc est, carni sine confusione & secundum hypostasim vnitum, & natum ex muliere. neque enim alienum ab eo erat vnitum illi corpus, & factum ex muliere; sed vt suum cuique nostrum proprium est corpus, eodem modo etiã Ioan.1.b.

vni-

vnigeniti corpus proprium illi erat, & non alterius. sic namque factus est etiam secundum carnem. Præterea dic mihi quomodo factum est caro, si generatio ex muliere non sit adiuncta; cum humanæ naturæ leges id requirant, & carnalis existentia ab initio non aliam viam habere possit? Non enim Gentilium scilicet nugis adhærentes, ex quercu aut ex petra hominum corpora gigni nos quoque fabulabimur: sed leges nostras ipsa natura, immo vero ipse opifex naturæ constituit. Vt enim ex vnaquaque re quod cognatum est gignitur, ita etiam ex nobis ipsis: neque aliter id se habere potest vllo modo. Quamuis enim diuinæ illi & ineffabili potentiæ omnino nihil impossibile sit ex his quæ velit efficere, tamen ne leges à se positas contemnat, per ea pergit quæ cum rerum natura conueniunt: eratq. non impossibile omnipotenti illi Verbo vbi statuisset propter nos fieri secundum nos, si generationem ex muliere refugeret, sibi extrinsecus ac propria virtute corpus formare, vt proculdubio in Adam primo parente factum dicimus: Accepit enim Deus pulueremi, inquit, de terra, & formauit hominem. sed quia id perfidis hominibus calumniari volentibus incarnationis mysterium, pro occasione futurum erat, & ante ceteros impijs Manichæis, quos subinde te metuere dicis, ne in eos scilicet qui sanctam Virginem Dei genitricem dicunt, insiliant, quasi asserant Verbi incarnationem in sola specie factam; ideo necessarium fuit vt per humanæ naturæ leges pergeret. & quia id illi propositum erat, vt se vere hominem factũ omnibus demonstraret, apprehendit semen Abraam, & ad eam ipsam rem beata Virgine media interueniente, similiter ac nos participauit carne & sanguine. neque enim aliter licebat nobiscum fieri Deum. Vtilissima autem & alia quoque ratione his qui versantur in terris, Verbi incarnatio siue humanatio fuit. Nisi enim similiter atque nos secundum carnem fuisset natus, nisi similiter participasset ijsdem, numquam hominis naturam criminibus in Adam contractis absoluisset, neque à nostris corporibus corruptionem repulisset, neque maledictionis illius potestas desijsset, quam primæ feminæ illatam dicimus, cui dictum est: In tristitia paries filios. Sed hominis natura in Adam inobedientiæ morbo laborauit, nunc in Christo grata facta est per illam ipsius ad omnia obedientiam. Scriptum est enim: Sicut per inobedientiam vnius hominis, peccatores constituti sunt multi; ita per obedientiam vnius hominis, iusti constituentur multi. Subiacuit in Adam illi maledicto: Terra es, & in terram ibis: acquisiuit in Christo vt calcare possit mortis laqueos, & quodammodo aduersus mortem tripudiare, illud propheticum dicens: Vbi est mors victoria tua? vbi stimulus tuus inferne? Facta est maledicta, vt dixi; sed id quoque euacuatum est in Christo. Itaque dictum est ad sanctam Virginem, ipsa Elisabeth in spiritu prophetante: Benedi-

Rom.5.6. 8.
Hebr.2.c. 16.
Gen.3.c. 16.
Rom.5.c. 19.
Genes.3.c.
1. Cor.15. 5.55. ex Osee 13.
Luc.1.c. 42.

Α τυτνὶ τρόπον, ϗ παῖ μονογενοῦς ἴδιον ἦν, ϗ οὐχ ἑτέρου τὸ σῶμα· οὕτω γὰρ ϗαὶ γεγένηται ϗ̃ σὰρξ. ἐπεὶ πῶς ἂν, εἰπέ μοι, γένοιτο σὰρξ, ἐὰ παρειλημμένης γυναικὸς τῆς ἐκ γυναικὸς, τῶν τῆς ἀνθρωπότητος νόμων εἰς τοῦτο καλουμένων, ϗαὶ τῆς σαρκικῆς ὑπάρξεως τὴν ἀρχὴν οὐχ ἑτέρωθεν ἔχουσαν δυναμένης τὸ εἶδος; ἐ γὰρ ϖου τῆς ἑλλιώσης περθρείας ϖεσοφιστεύσης, ἐκ δρυὸς, ἢ πέτρας τὰ ἀνθρώπων ϖτώματα ϖλάττεσθαι ϗαὶ ἡμεῖς αὐτοὶ ϕαντασθήσομεν· νόμος γὰρ τοὺς ϗαθ' ἡμᾶς ἡ Φύσις ὡρίσατο, μᾶλλον δὲ τῆς Φύσεως ὁ δημιουργός. ϖλάττει γὰρ ὥσπερ ἀφ' ἑϗάστου τῶν ὄντων τὸ συγγενὲς, οὕτω δὲ ἐξ ἡμῶν αὐτῶν· ϗαὶ οὐκ ἂν ἑτέρως ἔχοι τὸ ϖρᾶγμα· ϖόθεν; ἀνέφικτον μὲν γὰρ ϖαντελῶς ὑφ' ὧν ἂν αὖ ἕλοιτο ϗαταρρυῆναι τῇ ϕύσει ϖοτὲ, ϗαὶ δοτορρήτῳ δυνάμει, ἔρχεται δὲ ἀφὶ τῶν ἀϗότων τῇ τῶν ὄντων Φύσει, τοὺς ϖαρ' αὐτῆς ϖεθημένους ὑϕ' ἁϖμάζεσθαι νόμους· ϗαὶ ἵνα οὐκ ἀνέφικτον τῷ ϖάντα ἰσχύοντι λέγω, ϗεκρικότι μὲν δὴ ἡμᾶς γνώσῃ ϗαθ' ἡμᾶς, ϖεραιτουμένῳ γε μὴν γένεσιν τὴν ἐκ γυναικὸς, ἐξοῦθεν ἑαυτῷ ϗ̃ ἰδίᾳ δυνάμει ϖλαστουργῆσαι τὸ σῶμα, ϗαθάϖερ ἀμέλει γνώσεσθαι Φαμὲν ἐ δεῖν ἐϗ ϖατρὸς Ἀδάμ· ἔλαβε γὰρ, Φησὶν, ὁ θεὸς χοῦν ἀϖὸ τῆς γῆς, ϗαὶ ἔϖλασε τὸν ἄνθρωϖον. ἐϖεὶδὴ δῆλα ϖοῖ Φάσις αὕτη τοῖς ἀϖίστοις λίαν, συνϕαντεῖν ἐβούλετο τῇ ἐνανθρώϖησεως τὸ μυστήριον, ϗ̃ ϖρό γε τ̃ ἄλλων τοῖς ἀθέοις Μανιχαίοις, ἐϕ' οἷς ϖοτὲ, ἐ ϗάτω δεδιέναι Φῆς, μή ἄρα ϖου τοῖς θεοτόϗον λέγουσι τὴν ἁγίαν ϖαρθένον ἐϖιπηδήσωσιν, ὡς ἐ μόναις Φαντασίαις ἀναβεβαιωμένοις γνώσεσθαι ϗ̃ λόγου τὴν σάρκωσιν, ϖεχώρησεν ἀναγϗαίως ἀϕ' ἑ̃ τ ἀνθρωϖίνης Φύσεως νόμων· ἐ ἐϖεί ϖερ ἐϗεῖνο σϖουδὴ ϖᾶσιν, ϖληροϕορῆσαι σύμϖαντας, ὅτι γέγονεν ἄνθρωϖος ἀληθῶς, ἐϖιλάβετο ϖαίρματος Ἀβραάμ· ϗαὶ μετὰ τοῦτο ϖρὸς τοῦτο αὐτὸ τῆς μαϗαρίας ϖαρθένου, ϖαμϖληθοῦς ἡμῖν μετέχειν αἵματος ϗ̃ σαρϗός. ἐῖ γὰρ οὕτως ϗαὶ ἐχ ἑτέρως μεθ' ἡμῶν γνώσεσθαι θεόν. χρεωδεσϖότης δ' ϗαὶ ἑτέρως τοῖς ὑϖὸ τῆς γῆς ἡ τ̃ λόγου σάρκωσις, ἤγουν ἐνανθρώϖησις ἐῖ. εἰ μὴ γὰρ γεγένηται ϗαθ' ἡμᾶς ϗ̃ σὰρϗα, εἰ μὴ τῶν αἱμάτων ἡμῖν μετέσχε ϖαληθῶς, σὰρϗ. ἂν τὴν ἀνθρώϖου Φύσιν τῶν ἐϖ Ἀδὰμ ἀϖήλαξεν ἐγϗλημάτων, οὐδ' ἂν τῶν ἡμετέρων σωμάτων ἀϖοσβέσαι τὸν Φθορέα, οὐδ' ἂν ϗατέλυσε τ̃ δεᾶς ἡ δύναμις, ἐῖ ὑϖὸ τῇ ϖρώτῃ γυναικὶ γνώσεσθαι Φαμέν· ἐρεῖ γὰρ ϖρὸς αὐτὴν ὁ ϕὶς λύϖας τέξῃ τέκνα. ἀλλὰ γενέσθαι μὲν ἡ ἀνθρώϖου Φύσις τὸ ἀϖῆϑες ἐν Ἀδὰμ· γέγονε νῦν δι' ὁϑόνιμος ἐν Χριστῷ ἀϕ' ἧς ἅϖαν ὑϖαναϖῆς· γέγραϖται γὰρ, ὅτι ϖάντες ἀϕ' ἧς ϖαρϗοῆς ἑ̃ ἑνὸς ἀνθρώϖου, ἁμαρτωλοὶ ϗατεστάθησαν οἱ ϖολλοὶ, οὕτω ἀϕ' ἧς ὑϖαναϖῆς ἑνὸς ἀνθρώϖου, δίϗαιοι ϗατασταθήσονται οἱ ϖολλοί. ϖέϖτωϗεν ἐν Ἀδὰμ τὸ, γῆ εἶ, ϗαὶ εἰς γῆν ἀϖελεύσῃ· ϖεϖλήϖτηϗεν ἐν Χριστῷ τὸ ϗατὰ . . δύναϑεν τ̃ ϑανάτου βρόχων, ϗαὶ εἰσιὼ ἐϖὶ τὸν ἅδην· ϖοῦ ἡ νίϗη σου ϑάνατε; ϖοῦ τὸ κέντρον σου ἅδη; γέγονεν ἐϖέρασις, ὡς ἔϕην, ἀλλ' ἤρξατο ἐν Χριστῷ ϗαὶ ἔστι. ϗ̃ γοῦν εἰρηϗέναι ϖου ϖρὸς τὴν ἁγίαν ϖαρθένον, ϖεϕιλοτίμησαι ἐν ϖαῖ-

Gen.2.c.7
Rom.5.c.12.
Gen.3.c.19.
1. Cor.15. 55. ex Osee 13.
Luc.1.c.42.
Isai. 25. 8.
1. Cor. 15. 55.

ἐν πόλμῃ τῆς Ελισαβέτ· Εὐλογημένη σὺ ἐν γυναιξὶ, & εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. Βεβασίλευκεν ἡμῶν ἡ ἁμαρτία, & ὁ τῆς ἁμαρτίας εὑρετὴς, & πατὴρ, τῶν ἀπὸ πάσης τῆς ὑπ' οὐρανὸν καταβαρύνει, τῶν θείων νόμων τὴν παράβασιν ἐγκαλῶν· ἀλλ' ἐν χριστῷ τῆς ἀνθρώπου φύσιν, ὡς ἐν ἀπαρχῇ τοῦ γένους ἐλπίδα, παῤῥησίαν ἔχειν ὁρῶμεν πρὸς θεόν· ἔφη γὰρ σαφῶς· ἔρχεται ὁ ἄρχων τοῦ κόσμου τούτου, & ἐν ἐμοὶ εὑρήσει οὐδέν. Ἀλλ' ὦ βέλτιστε, φαίλου καὶ εἰκότως· εἰ μὴ γέγονε καθ' ἡμᾶς ὁ μονογενὴς, γέγονε γοῦν καθ' ἡμᾶς ἀφ' ἑτέρας, φαμὲν ὅτι ἐξ ὑπερφυοῦς σαρκικῆς τῆς ἐκ γυναικὸς, ἵνα καὶ ἡμεῖς τὰ αὐτοῦ πεπλουτήκαμεν. ὡς γὰρ ὁ σοφώτατος χαρίεις Παῦλος, δεύτερος ἡμῖν Ἀδὰμ ὁ ἐπουράνιος τῆς γῆς χῦ τὸν πρῶτον, ἀλλ' ἐξ ὑπερανοῦ πέφηνεν, ὁ Ἐμμανουήλ. ὁ γὰρ ἄνωθέν τι, & ἐκ πατρὸς λόγος, οὐκ εἰς τὸν τοῦδέ τινος, ἅτε μηδὲν εἰς ἀλλοτρίαν καταπεφοίτηκε φύσιν, καθάπερ ἤδη πρόσθεν, οὐδ' ὡς ἐφ' ἑνὶ τινὰ τῶν καθ' ἡμᾶς καταβέβηκεν, ὡς ἐνοικήσων αὐτῷ, καθάπερ ἀμέλει & ἐν προφήταις λῶ· ἀλλ' ἴδιον ποιησάμενος σῶμα τὸ ἐκ γυναικὸς, & γνησίως ἐξ αὐτῆς χῦ σάρκα, τὸν ἀνθρώπου γένησιν ἀνεκεφαλαιώσατο δι' ἑαυτοῦ, μεθ' ἡμῶν χῦ σάρκα γενόμενος, ὁ πρὸ παντὸς αἰῶνος ἐκ πατρός. τοιοῦτον ἡμῖν τῆς πίστεως τὸν ὁμολογίαν αἱ θεῖαι παραδέδοται γραφαί. οὐ γὰρ διάνειαν μὲν ποιοῦσι, μή ἄρα τις τῶν καθ' ἡμᾶς ἐπονειδίσῃ, τῆς ὑπαρξέως τὸν δεχόμενον ἀπὸ μήνης σπορᾶς ἐσχηκέναι τὸν ἐκ θεοῦ φύσει λόγον· αἱρεῖς γοῦν ἑκάστου τὸ μὲν σαρκὸς οἰκονομίας τὸ μυστήριον, μὴ χρῆναι λέγων ὀνομάζεσθαι πρὸς ἡμῶν θεοτόκον τὸν ἁγίαν παρθένον· πρεπτέρπης γοῦν ὥσπερ εἰς ἄφυκτόν τι, καὶ ἀναγκαίαν ὁμολογίαν τοὺς θεοτόκον λέγοντας αὐτῇ, τοῦ δεῖν εἰδέναι σαρκὸς γένεσιν καρπὸν τὸν ἐκ θεοῦ λόγον. ἀλλ' οὐκ οἶδα τοῦτ' ἔχει πλοῦτον ἢ δεῖ. ὁ γὰρ ἐκ θεοῦ πατρὸς τὴν ὕπαρξιν ἔχων τὴν πατρὸς ἐπέκεινα χρόνου, & γὰρ ἐστὶ τῶν αἰώνων δημιουργὸς, ἐν ἐσχάτοις αἰῶνος καιροῖς ἐπί τι γένος ἀνῆκε, μητρὸς λέγομαι χῦ σάρκα. εἰ γὰρ ἴδιον αὐτοῦ τὸ σῶμα νοοῖτο, πῶς ἂ πατὴρ τὸν, καὶ πάντως, τῶν τοῦ ἰδίου σώματος γένησιν οἰκειώσεται; ἀλλ' ἐπήνεσας ἂν & αὐτὸς τὴν τοῦτο δοξάζοντων ὀρθὴν, καὶ ἀβεβήλευ πίστιν, ὃν ἕνα, δὶ ἑαυτὸν ὃ πάντων αἰσχρῶν ἠθέλησε διαλοιδορεῖσθαι, & ὁμολογεῖν, ὅτι θεὸς ἀληθῶς ἐστιν ὁ Χριστὸς, εἷς τε, καὶ μόνος ὢν τοῦ θεοῦ καὶ πατρὸς, ἃ δι' ἡμᾶς εἰς ἄνθρωπον ἰδικῶς, καὶ ὁμοίως εἰς ἡμᾶς, ἀλλ' ὁ αὐτὸς ὑπάρχων, καὶ ἐκ θεοῦ πατρὸς λόγος, καὶ ἐκ γυναικὸς ἄνθρωπος καθ' ἡμᾶς, μὴ τοῦ μείνῃ θεός. ὅτι δ' ἀνυφαντῆς τοῦ λόγου τὴν χῦ σάρκα γένησιν, δύο πρεσβεύων υἱοὺς παντελῶς, καὶ διατέμνων τὸν ἕνα κύριον Ἰησοῦν Χριστὸν, & διὰ τὸ ἐμὸν, ἀλλὰ διὰ τὸ σὸν διεξήσεται λόγων.

Βλέπε τὸ συμβαῖνον, αἱρετικὲ & φθονῶ τὸ φωνῆς τῇ χριστοτόκῳ παρθένῳ, ἀλλ' οἶδα σεβασμίαν τὴν δεξαμένην θεὸν, & ἧς πεπλήρωκεν ὁ τῶν ὅλων δεσπότης, δι' ἧς ἀνέλαμψεν ὁ τῆς δικαιοσύνης ἥλιος. πάλιν ὑπολαβὼν τὸ πρότερον· πῶς τὸ πεπλήρωκεν ἐνοήσωμεν; οὐκ ἔρημά μοι τὰ,

nedicta tu in mulieribus, & benedictus fructus ventris tui. Regnauit in nobis peccatum, & inuentor ille & pater peccati aduersus omnes qui per orbem terrarum erant, se superbe iactabat, diuinarum legum illis violationem obijciens: sed hominum naturam in Christo tamquam in secundi generis primitijs fiduciam ad Deum habere videmus. dixit enim aperte: Venit princeps mundi huius, & in me nihil inueniet. Ioan. 14. d. 30.

Sed, ò præclare vir, non ab re dixerim: Si non vt nos factus est ille vnigenitus, neque vt nos fieri alio modo quàm per generationem carnalem ex femina potuit, numquam nos illius rebus diuites fieri potuimus. Vt enim scribit beatus Paulus, ille Emmanuel non è terra ad prioris illius exemplum, sed è cælo secundus nobis Adam apparuit. Nam illud superne & ex Patre Verbum non in cuiuspiam carnem, neque in alienam venit, vt iam superius dixi, neque in vnum aliquem nostri similem descendit vt in eo habitaret, vt proculdubio fuit in Prophetis: sed cum sumptum ex muliere corpus suum fecisset, & ex ea secundum carnem esset genitus, hominis generationem per se recapitulauit, nobiscum factus secundum carnem, qui ante omnia sæcula extiterat ex Patre. Hanc nobis Fidei confessionem sacræ litteræ tradiderunt. At tu metuere te simulas, ne quis è nobis suspicetur, illud ex Deo genitum Verbum à carne terrena existentiæ initium habuisse; ac funditus tollis dispensationis in carne mysterium, cum sanctam Virginem esse à nobis Dei genitricem appellandam negas: & eos qui illam Dei genitricem vocant, tamquam ad incuitabilem ac necessariam confessionem deducis, vt illis putandum sit Dei Verbum carnis esse fructum. Sed id secus est, longeq. aliter habet. Nam ille ex Deo Patre Filius, qui supra omne tempus initium existendi habet, cum sit sæculorũ conditor, in extremis sæculi tẽporibus quia factus est caro, secundum carnem factus esse dicitur. Nam si proprium eius corpus intelligitur, quomodo non prorsus proprij corporis natiuitatem sibi tamquam suam vindicabit & asseret? Sed hanc hominum ita credentium rectam sacramq. Fidem etiam ipse probasses, si tibi ipsi persuadere voluisses, vt cogitares atque confitereris vere Deum esse Christum, vnumq. ac solum esse Dei & Patris, non diuisum in hominem seorsim, & in Deum similiter; sed eumdem esse & ex Deo Patre Verbum, & ex muliere hominem nostri similem, vnàq. Deum permanere. Sed te calumniari illam Verbi generationem secundum carnem, cum vbique duos asseras filios, & diuidas vnum Dominum IESVM Christum, non meis sed tuis verbis perspicuum fiet.

Vide quid consequatur, hæretice. Non inuideo hanc vocem Christi genitrici Virgini, sed noui venerandam esse quæ Deum excepit, per quam pertransiit ille vniuersorum Dominus, per quam effulsit sol iustitiæ. Rursum suspectum habeo hunc plausum. Quomodo verbum illud, Pertransiit, intellexistis? Non dixi, per-

NESTORIVS.

transſit, pro eo quod eſt, genitus eſt. non enim ita facile A *παρῆλθεν, ἀντὶ τοῦ, ἐγεννήθη· οὐ γὰρ οὕτω ταχέως ἀπ-*
trimeæ ſententiæ obliuiſcor. Pertranſiſſe Deum ex Chri- *λωθήσομαι τῶν ἰδίων· τὸ παρελθεῖν τὸν θεὸν ἐκ τῆς*
ſti genitrice Virgine à ſacris litteris didici, ſed Deum *χριστοτόκου παρθένου ἀπὸ τῆς θείας ἐδιδάχθην*
ex ipſa genitum nuſquam didici. Et poſt alia: *Nuſ-* *γραφῆς, τὸ δὲ γεγενῆσθαι θεὸν ἐξ αὐτῆς, οὐδαμοῦ ἐδ-*
quam ergo diuinæ litteræ Deum ex Chriſti genitrice ge- *ιδάχθην. ἐπεὶ δὲ οὐδαμοῦ τοίνυν ἡ θεία γρα-*
nitum dicunt, ſed IESVM, *Chriſtum, Filium, Domi-* *φὴ θεὸν ἐκ τῆς χριστοτόκου λέγειν γεγενῆσθαι, ἀλλὰ*
num. Ad hæc ſubijcit, Chriſtum non Deum ve- *Ἰησοῦν, Χριστὸν, υἱὸν, κύριον. ὑποπτεύω δὲ πάντας,*
rum, ſed Deiferum potius hominem fuiſſe, vt ip- *ὅτι μὴ θεὸς ἀληθῶς, θεοφόρος δὲ μᾶλλον ἄνθρωπος*
ſum putat, proferés illam Angeli vocem beato Io- *ἦν ὁ Χριστὸς, ὡς μοι δοκεῖ φάσκειν, καταδυκνὺς τὴν ἐξ ἀγ-*
Matth. 2. *ſeph dicentis: Surge & accipe puerum. atque ip-* *γέλου φωνὴν τῷ μακαρίῳ λέγοντος Ἰωσήφ· ἐγερθεὶς,*
ſos quoque Angelos, qui nobis proculdubio ſunt *παράλαβε τὸ παιδίον· εἰδέναι δέ φησι καὶ τοὺς ἀγγέ-*
ſapientiores, ſciuiſſe ait puerum fuiſſe.] *λους, καίτοι σοφωτέρους ὄντας ἡμῶν, ὅτι παιδίον ἦν.*

CYRILLI CAP. II. Hæreticum in his vocat eum, qui rectam ac B *Αἱρετικὸν μὲν οὖν ἐκ τούτου καλεῖ τὸν ὀρθὴν*
probam de Chriſto fidem habet; & quia vere *ἔχοντα καὶ πεπαιδευμένον περὶ Χριστοῦ τὴν πίστιν,*
Deus eſt, quæ illum peperit Dei genitricem ap- *καὶ ἀληθῶς θεὸν ὄντα, θεοτόκον ὀνομάζοντα τὴν*
pellat. Nemini autem ſapienti dubium eſt, qui *παιδοποιὸν αὐτόν. φαίη δ' ἂν οὐδενὶ τῶν εὖ φρονούντων*
recte ſentientibus hæreſis maculam adſpergit, *ἀμφίλογον, ὅτι τοῖς ὀρθὰ φρονεῖν ἠρημένοις τὸν τῶν*
eum ſua verba vt perperam dicta damnare, tan- *αἱρέσεων μῶμον ἐπάπτει, αὐτὸς τῶν ἰδίων καθορᾷ*
tumq. non aperte fateri ſe extra rectam ſemi- *λόγων τὸ ἀκαλλές· μόνον δ' οὐχὶ καὶ ὁμολογοῦντα*
tam ferri, & peruerſas parare ſibi vias. Iam ve- *ἐναργῶς, ὡς ἔξω που τῆς εἰς ὀρθὸν φέρουσι τρίβου, καὶ*
ro, dic mihi obſecro, quomodo hanc vocem ſan- *σκολιὰς τροπὰς πιεῖν τὰς διεσταλμένας. εἶτα πῶς οὐ φθο-* C *ψ. ἐχεῖ*
ctæ Virgini non inuideas, cum ab ea diuinæ ge- *νεῖς, εἰπέ μοι, τῇ θείᾳ δὲ φωνῇ τῇ ἁγίᾳ παρθένῳ;*
nerationis dignitatem tollas, & ipſam eſſe Dei *καί τοι τῆς θείας γεννήσεως αἰσχρὸν τὸ ἀξίωμα, καὶ*
genitricem neges? Cum vero eam vocem impro- *θεοπρεπὲς εἶναι λέγων αὐτῇ· καταχαυνδάλων*
bes, & plenam eſſe blaſphemiæ aſſeras, quomodo *δὲ τὸν λέξιν, καὶ βλασφημίας ἔμπλεων εἶναι διαβε-*
volentibus eam ſanctæ Virgini tribuere permit- *βαιούμενος, πῶς τρέπει ἐφίης τοῖς ἐθέλουσιν ἀνατί-*
tis? Atqui à te illam venerandam vocari audio: *θεσθαι αὐτὴν τῇ ἁγίᾳ παρθένῳ; καί τοι σεβασμίαν*
deinde vocem adeo blaſphemam, vt tibi ipſi, & *αὐχῶν λέγοντος αὐτήν· εἶτα τὸν βλάσφημον οὕτω*
quidem ſoli videtur, ipſius venerationi conueni- *φωνὴν, κἂν γε τὸ αὐτῷ σοι, καὶ μόνῳ δοκῶ, πρέπειν*
re putas? Honeſtare illam & ornare te ſimulas, *οἴῃ* τῇ σεβασμιότητι κοσμοῦν καὶ στέφανον *τὸν πε-*
dum falſam aduerſus Deum Verbum calumniam *ἐπιπλάττῃ, μᾶλλον ὥσπερ ἐξαίρετον ἀναθήσεις αὐτῇ.* *βασμένα τῇ μετ-*
velut præcipuum illi munus dicas? Nam ſi pror- *τίνι γὰρ τοῦ θεοῦ λόγου συκοφαντίαν; εἰ γὰρ ἔστιν ὅλως* *μου*
ſus execrandum eſt Verbo ex Deo nato carna- *τὸν ἐπηχθημένον τῷ ἐκ θεοῦ φανέντι λόγῳ, τὸ γένεσιν*
lem ſubire generationẽ; deinde illam, quæ Deum D *ὑπομεῖναι σαρκικὴν· εἶτα θεοτόκον ὀνομάζεσθαι συγ-*
non genuit, Dei genitricem appellari concedis; *χωρεῖς τὴν ἐκ παιδὸς θεὸν, ἆρ' οὐκ ἀληθῶς εἶπεῖν ὡς*
an non vere dici poterit te Dominicam voluntatem contemniſſe? Non ne deprehenderis illam *καταπροΐπτας ἐναργῶς τὰ δεσποτικὰ βουλήματα; οὐκ αὖ ἀλόγως πεπιβαίζων μᾶλλον τὴν σε-*
venerandam iniuria magis afficere, quàm vt tu *βασμίαν, ἥκιστα ὡς αὐτὸς οἶσθα τὰ ἐξ ἡμῶν ἠρη-*
putas ac dicis, honeſtare velle, cum exoſam Deo *μένος, τὴν τῷ θεῷ καταψυχθεῖσαν φωνὴν ἀτιμοῦν*
vocem illi tribuis? Neque enim quos honorare *αὐτῇ;* ὃ γὰρ οὓς ἡμᾶς ἐγκαλεῖν, τούτοις ὀνομάζο- *ψ. καὶ δ*
ſtatuimus, ijs nomina largiemur, per quæ ſupre- *χαριούμεθα, τὰ δ' ὧν ἡ τῆς ἀνωτάτω φύσεως αἰδὼ*
mæ illius naturæ gloria violetur. Nam primum *σχεῖν δίκαιον, πρῶτον μὲν σφᾶς αὐτοὺς πταίσης δυσ-*
in nos ipſos eiuſmodi blaſphemiæ crimina im- *φημίας ἐγκλήμασιν ἐνέντες ἀγροικόμεν εἶτα τοὺς*
prudenter conijciemus: ad hæc velut honoris *τύπτοις, ὃ μετρίως ἀδικήσομεν, ὡς ἐκ ὑπολήψεως ἡ-*
ſpecie non leuem ijs iniuriam inferemus, quos *μῆς, τοὺς ἐπαινουμένους τοῖς σὺν ἐπαινέσει καθυπ-*
laudare volumus, ſi illos laudibus nullum hono- *ομνύοντες, καὶ θεομισεῖς αὐτοῖς ἐξυφαίνοντες τὸ ἐγ-*
rem afferentibus ornauerimus, & Deo inuiſam E *κώμιον. ἰσωμάσθε δ' ἂν πως τούτῳ κἀκεῖνο·*
laudationem contexuerimus. Præterea illud *ἄνω π, ὃ καὶ κάτω τοῖς τῶν αἱρετικῶν ὀπαδοῖς ὑπο-*
quoque mirum ſit, quòd cum ſurſum deorſum *πλήθων φαντάζει, καὶ κατ' ἀδένα τρόπον ἐφικνεῖσθαι*
impiorum hæreticorum dicta carpas, neque vlla *αὐτοὺς, ὅτι τῶν θείων δογμάτων παραιρούμενοι τὸ ἀλη-*
ratione vim habere permittas, eo quòd veritatem diuinorum dogmatum auferant; cumq. vo- *θὲς, εἶτα τῷ θεοτόκος φανῆναι σὺν ἐκ ὀλίγοις ὑβρεῖς*
cem, Deipara, multis nominibus accuſes, & inter cetera tamquam parum veram, atque etiã blaſphemam crimineris, tamen illam concedere te, & Virgini non inuidere dicas, ſi cui libitum fuerit eam Dei genitricem vocare. Num ergo concedes etiam inſanis Arij ſectatoribus, vt minorem eſſe Patre Filium dicant, aut alijs naturam ſancti Spiritus à diuina excellẽtia deijcien.

αἰτίαις, καὶ ὑμῖν τοῖς ἄλλοις χαριζόμενος, ὡς σὺν ἀληθῶς ἐκ δύσφημον, συγχωρεῖν ἔφης ἐκ ἂν φθονεῖν τῇ παρθέ-
νῳ, κἂν εἴ τινι τις οἴοιτο θεοτόκον αὐτὴν. Φίλης δ' ἂν ἄρα ἐκ τοῖς τῶν Ἀρείων νοσοῦσι μανίαις, ἐκ μείους εἶναι λέ-
γειν τοῦ πατρὸς τὸν υἱόν; ἢ χαίρειν τοῖς ἄλλοις, οἳ τὸν τοῦ ἁγίου πνεύματος καταχαμάζουσι φύσιν τῇ θεοπρεπεῖ ὑπεροχῇ;

χῆς; ἀλλ' οὐκ ἂν ἔλοιο πρὸ θρᾶν· κἂν εἴ τις ἐρήλοι A
τὴν αἰτίαν ἀναμαθεῖν, ἐρεῖς δή που παύτως· ὅτι φω-
νῆς οὐκ ἀνέχομαι δυσεβοῦς. οὐκοῦν εἰ μὴ ἐστι θεο-
τόκος, εἶτα τοῦτο λέγεσθαι συγχωρεῖς, ἴσθι λελοιπὼς
τὴν ἀλήθειαν, καὶ σμικρὰ φροντίζων ἐπὶ τοῦ δοκεῖν
εἶναι σοφός. ἢ γὰρ ἄχι καὶ τῶν Ελισάβετ, ἢ γοῦν ἑτέ-
ρων ἁγίων γυναικῶν αἰδοῦς ἀπάσης ἀξίαν εἶναι
φῂς; ἆρ' οὖν ἂ φθονήσῃς, εἰ δή τις ἕλοιτο θεοτόκους
καὶ αὐτὰς κικλῆσαι; ἀλλ' οἶμαι παύτη τι, ἓ παύτως ἀν-
τιάσῃ, λέγων· ἄχ οὕτω ταῦτ' ἔχει· τέτοκασι γὰρ
ἀνθρώπους ἡγιασμένους, καὶ ἴσως ἐν ἐκείνοις θεὸς κατ'
φύσιν οὐδείς. οὐκοῦν ἡ γυναικὸς ἁπάσης ἀποσβέσαι B
τὸ ῥῆμα, ἢ γοῦν ἔχειν ἐφιεὶς μόνῃ ταύτῃ πάσης τῆ
ἁγίᾳ παρθένῳ, ποίοις ἆρα ἓ χρήσῃ λογοις πρὸς ἀπο-
λογίαν; εἰ μὲν γὰρ ἀληθὲς ἐστ' αὐτῇ τὸ ῥῆμα, ἓ θεὸν
τέτοκεν ἀληθῶς, ὡς σὰρκα γεγονότα τὸν ἐκ θεοῦ λό-
γον, ὁμολόγησ' ἂν ἡμῖν, καὶ ἀπαλλάξεις σαυτὸν τ' ἂν
δυσεβείας ἐγκλημάτων· εἰ δ' οὐ θεὸν ἃ τέτοκε, τὸ ἐφεῖ-
ναι λέγειν τισὶ θεοτόκον αὐτὴν, κοινωνεῖν ἐστι τῆς δυσ-
εβείας αὐτῆς. ἀλλ' ἔστι θεοτόκος, ὅτι γέγονεν ἄνθρω-
πος καθ' ἡμᾶς ὁ μονογενὴς, σαρκὶ κ' ἀληθείᾳ λιτω-
μένος, κ' σωματικῶν ἐπομένας γνήσιον, καὶ πὰς τ' C
ἡμετέρας φύσεως ἐκ ἀπημάτους νόμους, καθάπερ
ἤδη πεφῆκεν. Επεὶδὴ δ' φησὶν εἰδέναι σεβασμίαν
αὐτὴν, δῆλον δ' ὅτι τὴν ἁγίαν παρθένον, φέρε δὴ, φέ-
ρε, καταθρήσωμεν καὶ τῆς ἐπ' αὐτῇ γεγομένης αἰδοῦς
αἰτίας· οἶδα γὰρ, φησὶ, σεβασμίαν αὐτὴν, δι' ἣς πα-
ρῆλθεν ὁ τ' ὅλων δεσπότης, δι' ἧς ἀνέλαμψεν ὁ τῆς
δικαιοσύνης ἥλιος. πῶς δὴ ἄρα φῂς καταδέχεσθαι
θεὸν αὐτὴν; ἢ τινα παρῆλθε τρόπον δι' αὐτῆς ὁ τ' ὅλων
δεσπότης; ἢ ἓ ὅπως ἀνέλαμψεν ὁ τῆς δικαιοσύνης
ἥλιος; εἰ μὲν γὰρ ἃ τέτοκε θεὸν, τὸ κ' σάρκα φημὶ,
πῶς ἐδέξατο θεόν; πῶς παρῆλθε δι' αὐτῆς; ἀλλ' ἴσως D
ἐρεῖς τὸ σὸν δὴ τοῦτ' κ' σοφὸν, ὡς γοῦν οἶει τι, καὶ λέ-
γειν ἀποτολμᾷς· θεὸς γὰρ ἦν ὁ λόγος, ἀνθρώπῳ τι
συνημμένος, καὶ ἐνοικῶν αὐτῷ. ἀλλ' ἦγε τῆς πίστεως
ἀποδόσεις τοῖς ἐκ τοῦ σοῦ στόματος ἀντιφθέγξῃ λόγοις· ἃ
γὰρ θεοφόρον ἄνθρωπον, ἀλλ' ἐνανθρωπήσαντα θεὸν
προσκυνεῖν διεδιδάγμεθα· σὺ δ' ἄχ οὕτω φῂς. εἶτα
πῶς οὐκ αἰσθάνῃ λήρων, ἓ τῶν ἐν τοῖς θείοις δόγ-
μασιν ἀποχαράττων ἀληθείαν; γέγονε γὰρ σὰρξ ὁ λό-
γος. ἀνθ' ὅτου δὴ καὶ θεὸν προσδέχεσθαι φῂς αὐ-
τὴν, εἰ μὴ πιστὸς ὤκας, ὅτι θεὸν ὄντα κ' φύσει, ἐκτέ-
τοκε τὸν Εμμανουήλ; πῶς δι' αὐτῆς παρῆλθεν ὁ τῶν E
ὅλων δεσπότης, καὶ ὁ τῆς δικαιοσύνης ἀνέλαμψεν
ἥλιος; ἓ τινα τοῖς τοιούτοις ὀνόμασι καταπαλλωνεῖν
ἀξιοῖς; ἆρα κοινὸν μὲν ἄνθρωπον, ὡς ἕνα τ' καθ' ἡ-
μᾶς, πλὴν ἡγιασμένον, ὡς ἐνοικεῖν ἔχοντα τὸν θεὸν
λόγον; εἶτα πῶς ὁ τοιοῦτος τ' ὅλων ἴσται δεσπότης, ἓ ὁ
τῆς δικαιοσύνης ἥλιος; τὸ γὰρ δεσπόζειν τι, ἓ κρατεῖν
τ' ὅλων δικαίως, καὶ φωτίζειν τὰ νοητὰ, πρέπει σὺ
οὐ μέτροις τοῖς καθ' ἡμᾶς, ἀναπείσεται δὲ μόνῃ
τῇ ὑπερτάτῳ, καὶ αὐτοπάτορι φύσει. Επεὶδὴ δὲ
τὸ, δῆλον, ὅλως οὐκ οἶδ' ὅπου λαβὼν, τίθησας ὅτι θεοῦ, δίκαιόν τοι τὸν λέξιν· τί τὸ κῆμα τῆς ἐνθάδε

cientibus? Sed id facere cauebis, ac si quis re- A
get, Qua de causa? dices prorsus, Quia vocem im
piam non sustineo. Igitur si non est Dei geni-
trix, & ita dici concedis, scito te reliquisse veri-
tatem, & parum iam curare an sapiens esse vi-
dearis. Quid enim, Elisabeth, aut aliam certe è
sanctis mulieribus non omni reuerentia dignam
putas? num igitur si cui libeat ipsas quoque Dei
genitrices vocare, hanc illis appellationem non
inuidebis? Equidem puto te omnibus modis re-
pugnaturum, ac dicturum non ita se hæc habere.
Nam pepererunt illæ sanctos homines quidem,
sed nemo eorum secundum naturam Deus erat. B
Ergo huius vocis vsum aut ab omnibus mulie-
ribus amoue, aut si soli præter ceteras habere
sanctæ Virgini permittis, quam afferes in respon
dendo rationem? Nam si vere de ea dicitur hoc
verbum, & vere Deum genuit, ipsum nimirum
Dei Verbum carnem factum, confitere nobiscũ,
& te ipsum ab impietatis crimine liberabis. Sin
autem illa minime Deum genuit, non aliud est
permittere nonnullis vt eam Dei genitricem vo
cent, quàm cum illis societatem impietatis ini- C
re. Sed est illa Dei genitrix, quia factus est homo
nostri similis ille vnigenitus, carni secundum ve-
ritatem vnitus, & corpoream generationem
subijt, & nostræ naturæ leges haud neglexit, vt
paulo ante dixi.

Sed quia scire se ait venerandam esse eam, ni-
mirum sanctam Virginem, agedum inspiciamus
debitæ illi reuerentiæ causas. *Scio*, inquit, *vene-
randam esse illam, per quam ille omnium Dominus per-
transiit, per quam effulsit ille sol iustitiæ*. Quomodo
igitur ais Deum ab ea susceptum? quomodo etiã
per illam pertransijt ille omnium Dominus? aut
quomodo effulsit ille sol iustitiæ? Nam si Deum
haud peperit, secundum carnem inquam, quo-
modo igitur excepit Deum? quomodo per illam
pertransijt? Sed fortasse dices illud tuum & sa- D
piens responsum, vt ipse putas, ac dicere non ve-
reris: *Deus enim erat Verbum, & cum homine con-
iunctum, & in eo habitans*. Sed Fidei traditio tuis
hac de re verbis repugnat. Non enim Deiferum
hominem, sed humanatum Deum adorare didi-
cimus. tu vero aliter dicis. Deinde quomodo
te nugari non aduertis, & diuinorum dogmatum
veritatem adulterare? Nam Verbum caro fa-
ctum est. Iam cur Deum ab ipsa susceptum di-
cis, si illam Deum secũdum naturam ipsum Em-
manuel peperisse non credis? quomodo per il-
lam pertransijt ille omnium Dominus, & sol ef-
fulsit iustitiæ? Quem vero his verbis te decora- E
re putas? num communem hominem, & vnum
de nostri similibus, sed tamen sanctificatum, vt in
quo Dei Verbum inhabitaret? Sed quomodo
eiusmodi homo rerum omnium dominus erit, &
sol iustitiæ? Nam dominari & imperare omnibus
posse, & res quæ intelliguntur illustrare, non no-
stræ mensuræ est, sed illi soli excellentissimæ &
supremæ naturæ tribuendum.

Iam quia verbum, *Pertransiit*, vnde nam acce-
peris, & de Deo protuleris, prorsus ignoro, ex-
plica

λεγο-

plica quæso hanc dictionem, quidve sit hic transitus, quem hoc loco dixisti, erit vtique tuæ prudentiæ ignaris exponere. Nam si ita per illam transijt illud Dei Verbum, vt ex loco vno ad alterum se transferret, indidem deijcieris. nam dicet tibi per vocem sanctorum: Nonne cælum & terram ego impleo, dicit Dominus? Neque enim est in loco diuinitas; & expers est corporei transitus; nam implet omnia. sin autem quia debitū partui tempus perferendo, relatiuam in homine habitationem incoluit, ideo Deum asseris permeasse per sanctam Virginem (vtar enim vbique tuis sacris vocibus) nihil ergo eximium in sancta Virgine præter ceteras videmus. Peperit enim Elisabeth beatum Baptistam Spiritus opera sanctificatum, per quem Spiritum etiam ipse Filius in nobis habitat, idq. beatus Ioannes testatur, dicens: In hoc cognoscimus quòd in nobis est, quia de Spiritu suo dedit nobis. Pertransijt igitur etiam per Elisabeth ipsum Dei Verbum, cum etiam ante illius natiuitatem in infante per Spiritum inhabitarit.

Hier. 23. c. 24.

1. Ioan. 4. v. 13.

Sed suspectum habes plausum tibi, vt qui iam recte loqui cœperas, à populo factum. Nam solem iustitiæ, & omnium Dominum appellaras illum ex sancta Virgine natum. Inde rursus subtilius agere simulas, & plausum reprehendis, & homines tui causa lætos denuo vt parum intelligentes accusas. O magnam tui sermonis potentiam. Non illis certe mærorem injcere distuliſti, in luctum illico vertisti gaudium, conscidisti lætitiã, & accinxisti te sacco, cum mox addidisti: *Rursum suspectum habeo plausum. Quomodo verbum illud, Pertransiit, intellexistis? Non dixi, pertransiit, pro eo quod est, genitus est. non enim ita facile meæ sententiæ obliuiscor. Pertransisse Deum ex Christi genitrice Maria didici ex sacris litteris; ex ipsa genitum nusquam didici.* Ergo tua esse illa peruerse dicta certum est: ex eo autem quod te recte sentire cœpisse suspicabantur, ille extitit ex charitate plausus.

Psal. 29. c. 12.

Sed instabo nunc quoque nihilominus, ac rogabo: Quid nam est, Pertransijt, si generationem non significat? Num dicturus es, ipsum per se Dei Verbum sine carne pertransisse per Virginem? Atqui quomodo hæc verba non summæ stultitiæ plena sint? Vel enim in quantitatem esse concretam diuinitatem intelligere necesse est, & motam vt de loco in locum transferretur; vel quia est incorporea, & late & vbique fusa, neque loco terminisq. circumscribitur, quonam modo per vnam corpus transire poterit? Sed vtcumque sit quod à te dicitur, cur non explicari oportuit, & clarius dici, si tuæ de hac re sententiæ fidens, de eius probitate docere potes? Iam vero vbi nam audisti diuinitus inspiratas litteras dicere, Dei Verbum per sanctam Virginem pertransisse? Nam breuem esse hominum qui degunt in terris vitam, docuit beatus Dauid, dicens: Homo sicut fœnum dies eius; tamquam flos agri sic efflorebit: quoniam spiritus pertran-

Psal. 102. v. 15.

A λεγομένης διόδου, τῆς οἱασδήποτε αὐθρένος, ἡγοῦμαι εἰπεῖν. εἰ μὲν γὰρ οὕτω διῆλθεν αὐτῷ ὁ τοῦ θεοῦ λόγος, ὡς ἐκ τόπου πρὸς ἕτερον μεταχωρῆσαι τόπον, αὐτόθεν καταβαλῆς· ἀκούσῃ γὰρ λέγοντος αὐτοῦ διὰ φωνῆς τοῦ ἁγίων· μὴ οὐχὶ τὸν οὐρανὸν, καὶ τὴν γῆν ἐγὼ πληρῶ, λέγει κύριος; ὁ γὰρ ἐν τόπῳ τὸ θεῖον, καὶ μεταστάσεις σὺν οἷδε σωματικὰς, πληροῖ γὰρ τὰ πάντα· εἰ δὲ, ἐπείπερ τὸν τῷ τόκῳ πρόσφορον ἀφειμένας καιρὸν, χρησιμεῦσαι ἐν ἀνθρώπῳ τὴν ἐνοίκησιν ἐποιήσατο, διελάσαι φῂς τὸ θεῖον τῆς ἁγίας παρθένου, ἤγουν, περιελθεῖν αὐτήν· κεχρήσομαι γὰρ παραχῇ τῇς ἱερᾶς σου

B φωνᾶς· ἆρ' ἔστιν ἄρα τι θαυμαστὸν ἐν τῇ ἁγίᾳ παρθένῳ ὑπὲρ τὰς ἄλλας ὁρῶμεν. ἐκπέπληκται γὰρ ἡ Ἐλισάβετ τὸ μακάριον βαπτιστὴν ἡγιασμένον διὰ τοῦ πνεύματος, δι' οὗ πνεύματος καὶ αὐτὸς ὁ υἱὸς ἐν ἡμῖν αὐλίζεται. καὶ μαρτυρῶν λέγων ὁ σοφὸς Ἰωάννης· ἐν τούτῳ γινώσκομεν, ὅτι ἐν ἡμῖν ἐσμεν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ ἔδωκεν ἡμῖν. διῆλθεν ἐπὶ ἄρα καὶ αὐτοῦ τοῦ Ἐλισάβετ ὁ ἐκ θεοῦ λόγος, καὶ πρὸ τῆς γενήσεως ἐνῳκηκὼς τῷ βρέφει διὰ τοῦ πνεύματος. Ἀλλ' ἐπαπόδωσις τὸν λόγον, ὡς ὀρθὰ σοι λαλεῖν ἠρημένῳ λοιπὸν γεγονότι πρὸς λαῶν; ἥλιον γὰρ δικαιοσύνης ὠδίνασας,

C καὶ τὸ ὅλον ἀταπότλω, τὸν ἐκ τῆς ἁγίας παρθένου γεγεννημένον· ὅτι πάλιν ἀκριβολογεῖσθαι προσποιῇ, καὶ τὸ πρότην αἰτεῖς, καὶ χαίροντας ὅτι σοι χάριτας πάλιν, ὡς ἀγνοήσας. ὦ πολλῆς ἰσχύος, ἡ τῆς σῆς ἔνεστι λόγοις· ἀγγέλους μελλήσεις σὺ γε τὸ χρῆναι καταλυπεῖν αὐτοὺς, ἔρημος ὢν ὁδὸς εἰς πίστος τῶν χαρᾶς, διέρρηξας τὸν ἀφροσύνην, καὶ διέζωσας εὐφροσύνην, ἐπαγαγὼν ἀδὴν εἶπε· πάλιν ὑποπίπτω τὸν πρότην, πῶς τὸ παρῆλθεν ἐνοήσατε· σὺν ἔρρηξά μοι τὸ παρῆλθεν, αὐτὸ τοῦ ἐγνώκειν· ἀ γὰρ οὕτω ταχέως ἐπιλανθάνομαι τῶν ἰδίων. τὸ παρελθεῖν τὸ θεῖον ἐκ τῆς

D χρυσοτόκου παρθένου, παρὰ τῆς θείας ἐδιδάχθην γραφῆς· τὸ δὲ γεννηθῆναι θεὸν ἐξ αὐτῆς, ἀδαμοῦ ἐδιδάχθην. σκοπῶ καὶ μὲν εἶναι σκηνὴν τὸ διεσπαρμένον· τῷ γε μὴν ἐν Ἰουδαίᾳ ὀρθῆναι τὸν τὸν γεννηθέντα νεκρῶν, ὁ ἐξ ἀγίας κρότης. ἐκπίπτομαι δὲ καὶ νῦν ἀδὲν ἧττον, ἐκεῖνο λέγων· τί τὸ παρῆλθεν ἐστι, εἰ μὴ δηλοῖ τὸν γένησιν; ἆρα γὰρ ἐρεῖς, ὡς αὐτὸς καθ' ἑαυτὸν, καὶ δίχα σαρκὸς ὁ ἐκ θεοῦ λόγος διῆλθεν τῆς παρθένου; καί τι πῶς ἂ τῆς ἀπόρου ἀβελτερίας ἔμπλεως εἴη αὐ ὁ λόγος οὗτος; ἢ γὰρ πεποιῶσθαι τὸ

E θεῖον ἀνάγκη νοεῖν, καὶ πεῖσθαι κίνησιν τὸν ἐκ τόπου πρὸς τόπον ἕτερον μεταστατικὸν· ἢ, ἔπερ ἐστὶ τὸ θεῖον ἀσώματον, ἀρὰ ὂν, καὶ πανταχοῦ, ὡς σὺν ἐν τόπῳ, ὡς οὐδεμιᾷ περιγραφῇ, πῶς ἂν δι' ἑνὸς παρέλθοι σώματος; ἀλλ' ὁ, τί ποτέ ἐστιν ὁ φῶς, πῶς σὺν ἔδει διαστρέφειν, καὶ ἀναρμόστερον εἰπεῖν, εἰ τῆς σαυτοῦ πρὸ πόπου δέξεις τὴν ἀκοὴν, μαρτυρεῖν ἔχοις αὐτῆς τὸ ἀμώμητον; τοῦ δὴ καὶ ἀκήκοας τῆς θεοπνεύστου λεγούσης γραφῆς, ὅτι παρῆλθεν ὁ τοῦ θεοῦ λόγος διὰ τῆς ἁγίας παρθένου; ὅτι μὲν γὰρ βραχὺς, καὶ ἀπεσταλμένος τῶν ὧδε γῆς ὁ βίος, ἐδίδαξε ὁ μακάριος Δαυὶδ, λέγων· ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ· ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει· ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ

αὐτῷ, ἓ οὐχ ὑπάρξει· πῶς ὃ τῆς ἁγίας παρθένου περὶ ταῦτα ἔχεις μεμαρτυρημένον εἰπεῖν; ὅτι ὃ μονογενὴς θεὸς ἐξ αὐτῆς, τὸ κατὰ σάρκα φημὶ, διαμεμόρφωκεν ἑαυτῷ ἡ θεόπνευστος γραφή. εἰμὶ δὲ πάλιν ὅπως τοὺς σοὺς ὡς παιδεύσει λόγους. ὁμολογήκας γὰρ ἓ αὐτὸς, ἓ πολλάκις, ὅτι γέγονε σὰρξ ὁ λόγος· καὶ οὐκ ἀπέβλητο ἑαυτοῦ τὴν φύσιν· ἓ πρός γε τούτῳ κἀκεῖνο· τὴν γὰρ τοῦ μονογενοῦς θεότητα, σαφῶς, ἓ ἀναφανδὸν ἐνανθρωπῆσαι φῄς. γέγραφας δὲ πού πανταχοῦ τὸν τρόπον.

Οὕτω καὶ ἐν ἑτέροις φησίν· ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθετο κληρονόμον πάντων, διʼ οὗ καὶ τοὺς αἰῶνας ἐποίησεν· ὃς ὢν ἀπαύγασμα τῆς δόξης· θεὸς τὸ, ὁμοῦ, καλεῖ πολλαχοῦ ἀσφαλῶς ἓ ἀπαύγασμα τῆς δόξης, καὶ θεὸν κληρονόμον· κληρονόμον μὲν, κατὰ τὴν σάρκα θεὸν, ἀπαύγασμα δὲ τῆς τοῦ πατρὸς δόξης, καὶ τὴν θεότητα· ἡ γὰρ ἀπαύγασμα τῆς πρὸς τὸν πατέρα σαρκωθεὶς ὁμοιότητος. καὶ πρός γε δὴ τούτῳ πάλιν οὕτω φησί· τοὺς μὲν χρόνους τῆς ἀγνοίας ὑπερείδων ὁ θεὸς, νυνὶ πᾶσιν ἀνθρώποις παραγγέλλει μετανοεῖν· καθότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην, ἐν ἀνδρὶ, ᾧ ὥρισε, πίστιν παράσχων πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν· πρότερον εἰπὼν, ἐν ἀνδρὶ, προσέθηκε πάλιν τὸ, ἀναστήσας αὐτὸν ἐκ νεκρῶν· ἵνα μηδεὶς τὴν ἐνανθρώπησιν ὑπονοήσῃ πάθει παθητικῷ θεότητα.

Τίς οὖν ἄρα ἐστὶν ὁ σεσαρκωμένος; ἢ τίνα σεσάρκωται τρόπον; πῶς ὃ θεότης ἐνανθρώπησεν, φέρε εἰπεῖν, ἵνα μᾶλλον βέλτιστε τῆς ἀληθείας μάθῃς· ἄρα σεσαρκῶσθαι δώσομεν τὸν ἐκ θεοῦ θεὸν λόγον· καὶ ἐνανθρωπῆσαι φαμὲν αὐτὸν, ὡς καθʼ ἡμᾶς γεγονότα, καὶ γεγεννημένον σαρκί; ἢ πῶς μὲν δὴ ἀνθρώπων, ἀνθρωπον ὃ νομίσομεν πρὸς τοῦτο ἐλθεῖν, θεῷ σεσημασμένον, κἄτι ἐστί; ἀλλʼ οἶμαι φαίης ἂν, ὡς ἄμεινον δή που καὶ σοφὸν τὸ ἐνανθρωπῆσαι φρονεῖν τὸν ἐκ θεοῦ λόγον, ἓ σάρκα γεγενῆσθαι, κἄτα τὰς γραφάς· ἃ γὰρ που τὰ, ἐν οἷς τίς ἐστιν, ἐρῶ πρὸς ἂν οἶμαι προσλαβάν· εἰ ὃ δὴ γεγονότος πως ἐν οἷς οὐκ ἴσμεν ἐν δέχαις, καινουργεῖσθαί τι περὶ αὐτὸν ἐκδείξειεν ἂν ὁ λόγος ἡμῖν· ἴσμεν γὰρ ἡμεῖς τὸ ἐνανθρωπῆσαι λέγειν, ἓ σάρκα γεγενῆσθαι πνεῦμα τῶν πλουσίων ἐν ἡμῖν, καὶ τοὺς τῆς ἀνθρωπότητος ὅρους ἐκβεβηκέναι· πρέπει δʼ ἂν, καὶ μάλα εἰκότως, ἡ ἐνανθρώπησις, τῇ τῆς ἀνθρωπότητος ἐπέκεινα φύσει. εἰ δὲ ἐνανθρώπησεν ἀληθῶς, καὶ γέγονε σὰρξ, ἄνθρωπος δή που πεπίστευται πᾶς, καὶ οὐκ ἀνθρώπῳ ἑνὶ σεσημασμένος, ἀλλὰ μόνῳ τῷ ἐποίησεν, ἡμῖν, κατά τινα τῶν ἐξωθεν ἔχων, ἢ πεφύκασιν, ὡς οὐ φῄς. πάλιν εἰ καὶ γέγονεν ἄνθρωπος, ἀναπόβλητον ἔχει τὸ εἶναι θεός. οὔτε δὲ τῆς σαρκὸς εἰς τὸ τῆς θεότητος φύσιν γενέσθαι φαμὲν μεταβολὴν, ἡγούμεθα δὲ καὶ τὸ ἐμπαλιν οὐχ ὧδε ἔχειν· μεμίνηκε γὰρ ἡ τοῦ λόγου γραφὴ ὅπερ ἐστὶ, καὶ ἐνωθῆναι σαρκί. σὺ δὲ οὐ μηδὲν καὶ γοῦν ἐν ψιλαῖς ἐννοίαις φρονεῖν ἀξιοῖ, διὰ ποίαν αἰτίαν ὡς ἀληθῶς ἡνωμένα λήψῃ ἐν τοῖς ἑαυτοῦ λόγοις, τῆς τῆς ἀσεβείας δόγμασι συναθλεῖν ἐπιχείρῃ; τὸ μὲν γὰρ τῆς κράσεως ὄνομα, πεπίστευνται καὶ τῶν ἁγίων

A transiuit in illo, & non subsistet. At vero de sancta Virgine quid eiusmodi scriptum habes proferre? Atqui Deum ex ipsa genitum, secundum carnem inquam, eædem sacræ litteræ perspicue indicarunt. Redeo igitur denuo ad tua, vir præstantissime, verba. id enim ipse quoque sæpissime confessus es, Verbum esse carnem factum, neque eam vocem reijciẽdam putasti; & illud præterea, quod Vnigeniti diuinitatem aperte ac palam hominem factam dixisti, cum hoc modo scripseris.

Ita & alibi dicit: Locutus est nobis in Filio, quem NESTORIVS. *constituit heredem vniuersorum, per quem fecit & sæ-* Hebr. 1. a. B *cula. qui cum sit splendor gloriæ. Cum posuisset, Filium, tuto hunc vocat etiam splendorem gloriæ, & constitutũ heredem: heredem quidem secundum carnem constitutum, splendorem vero paternæ gloriæ secundum diuinitatem. non enim incarnatus discessit à similitudine Patris. Præterea sic rursus dicit: Tempora enim igno-* Act. 17. d. *rantiæ despiciens Deus, nunc omnibus hominibus an-* 30. *nuntiat vt pœnitentiam agant, eo quòd statuit diem in quo iudicaturus est orbem in æquitate, in viro in quo statuit, fidem præbens omnibus, suscitans eum à mortuis. Cum prius dixisset, In viro, tum illud subiungit, Suscitans eum à mortuis; ne quis diuinitatem hominem factam esse mortuam suspicetur.*

Quis ergo ille est incarnatus? aut quo incar- CYRILLI natus modo? quæ etiam diuinitas homo facta? CAP. III. dic quæso vir optime. id enim auemus discere. Num incarnatum esse concedemus ipsum de Deo Deum Verbum, & humanatum asseremus tamquam nostri similem factum, & carne natum? an id nullo modo concedemus, sed hominem existimabimus ad hoc venisse cum Deo coniunctum, vt ipse asseris? Sed nisi fallor, dices, melius & sapientius esse, ipsum ex Deo Verbum putare hominem factum & incarnatum, vt Scripturæ tradunt. Neque enim id in quo est, assumere, quisquam cernitur: sed si ea sumat, in quibus antea non erat, aliquid circa ipsum esse innouatum statim verbis exponi poterit. Igitur stultum sit hominem factum dicere aut incarnatum aliquem ex nostro numero, & fines humanitatis excessisse: sed fieri hominem, vel incarnari, conuenientissime in naturam cadit, quæ vltra fines humanitatis consistit. Quòd si vere homo factus est & caro, proculdubio hominem esse intelligendum fide receptum est, non homini cuidam coniunctum per solam inhabitationem, vel per aliquam externam habitudinem, seu, vt tu dicis, coniunctionem. Verumtamen etiamsi factus est homo, non definit esse Deus. Neque vero carnem in Dei naturam esse mutatam dicimus, neque econtrario sic se habere censemus. Manet enim Verbi natura idipsum quod est, etiam vnita carni. Igitur quæ nemo ne leui quidem cogitatione sentienda conset, ea qua de causa tamquã revera dicta cum in tuis sermonibus posueris, pro pietatis dogmatis te decertare simulas? Nam mixtionis nomen posuerunt nonnulli etiã

sanctorum

ſancti Patres: ſed quia metuere te dicis ne qua confuſio contigiſſe exiſtimetur, ad inſtar liquidorum quæ inter ſe mutuo commiſcentur; libero te hoc metu. non ſic illi ſenſerunt; minime; ſed ea voce ſunt abuſi, cum ſummam vnionem rerum inter ſe conuenientium oſtendere ſtuderent. Conueniſſe autem dicimus cum propria carne Dei Verbum vnione inſeparabili atque immutabili. Ipſas quoque ſacras litteras inueniemus non admodum anxie hac voce vſas, ſed abuſiue potius ac ſimplicius. Itaque de quibuſdam ſcri-

Hebr.4.v.2. pſit beatus Paulus: Sed non profuit illis ſermo auditus, non admixtis fidei ijs qui audierunt. Num igitur ij, de quibus loquitur, quo tu dicis modo commiſcendi erant inter ſe vt cum aqua vinum, & perſonarum inter ſe confuſionem ſubituri? an potius per animum vniendi erant, vt

Act.4.ſ.32 ſcriptum eſt in ſanctorum Apoſtolorum actis, fuiſſe multitudinis credentium cor vnum & animam vnam? Sed id verius eſſe quàm illud opinor. Deſine igitur hac de re metuere. firmus eſt enim admodum ſanctorum virorum ſenſus.

Sed quia nihil aliud eſt, vt puto, dicere Verbi naturam humanatam, niſi hominem factam, idq. nonniſi per generationem ex femina: hanc namque viam ſolam humanorum corporum natura nouit: cur illam Vnigeniti generationem ſecundum carnem à litteris diuinitus inſpiratis minime didiciſti, licet ipſe quoque propoſita tibi pri-

Iſai.9.b.6 dem prophetica lectione, Puer natus eſt nobis, filius etiam datus eſt nobis; de nato puero talia dixeris: *Magnum ſane tanti doni ſacramentum. Hic enim qui videtur infans, hic qui recens apparet, hic qui faſcijs corporalibus eget, hic qui ſecundum viſibilem eſſentiam recenter eſt editus, Filius eſt, vt Scriptura docet, æternus, Filius vniuerſorum opifex, Filius qui ſuæ opis faſcijs diſſolubilem creaturæ naturam adſtringit.* Et alibi rurſus: *Et infans enim Deus eſt libera poteſtate, tantum abeſt Arie, vt Deus Verbum ſit ſub Dei poteſtate.* In quibus verbis coniunctum quoque corpus Deum appellauit. Et rurſus: *Nonimus ergo humanitatem infantis, ac diuinitatem. filiationis vnitatem ſeruamus in Deitatis humanitatisq. natura.* Ecce iam diſertis verbis, infantem recentem qui videtur, mox editum, faſcijs inuolutum, Filium eſſe fateris, & vniuerſorum opificem. Hunc vero infantem nobis ſancta Virgo peperit. Noſti igitur certe Deum ſecundum carnem genitum, idq. ex diuinitus inſpirata Scriptura didiciſti. Quis enim excogitetur vniuerſorum opifex, niſi ille ſolus, per quem omnia condidit Pater? Sed forte reſpondebis, te ſecundum id quod latebat, filium dixiſſe, & vniuerſorum opificem. Recte dicis, aſſentior. Sed quæſo te, eum qui latet, eſſe aſſeris illud ex Deo Verbũ, eumq. eſſe vniuerſorum opificem: quomodo igitur nobis paulo ante propemodum digito illum recentem, & iam editum, & faſcijs inuolutum infantem demonſtraſti, quem etiam Dei filium appellabas,

A ἁγίων πατέρων· ἐπεὶ δὲ διείδειναι φῄς, μὴ ἄρα τις ἀναίσχυντος συμβλῶσαι νομισθῇ, καθάπερ ἐν τάξει τῶν ἀλλήλοις συγκεχεσμένων ὑγρῶν, ἀπαλλάττω σε δεδιέναι τῶν τοιούτων· οὐ φρονήσαντι γὰρ ἔχ ὧδε· πόθεν; καταχρήσωνται ἢ τῇ λέξει, τὴν εἰς ἄκρον ἕνωσιν τῶν ἀλλήλοις συμβεβηκότων καταδηλοῦν ἀπευδάζοντες. συμβλῶσαι ἢ φαμὲν καθ' ἕνωσιν ἀδιάσπαστον, καὶ ἀναλλοιώτως ἐχούσαν, τῇ ἰδίᾳ σαρκὶ τὸν ἐκ θεοῦ λόγον. Φέρεσθαι δ' καὶ αὐτὴν τὴν θεοπάτορα παρθένον, ἀσφόδρα τὴν λέξιν ἐκβιαζόμενοι· πόθεν δὲ μᾶλλον ὡς ἐν καταχρήσει, ἢ ἁπλῶς. μέχρι μοι ὁ θεσπέσιος Παῦλος ἔδοξέ τισιν· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν. ἆρα γὰρ ἔμελλον ἐξ ὧν ἐν τρόπον συναναμίγνυσθαί τι ἀλλήλοις, καθάπερ ἀμίλητι ἢ οἴνος ὕδατι, ἢ ἀναίσχυντόν τινα τῶν ἐκπεσόντων τὴν εἰς ἀλλήλας πάθειν, οἷ δὴ ἐὼν ὁ λόγος, ἢ μᾶλλον ἐνῶσθαι ἐξ ψυχῆς, ἐξ ἃ τὸ ἐν τοῖς πράξεσι τῶν ἁγίων ἀποστόλων μεγαλυνόμενον ὅτι τοῦ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία, ἢ ἡ ψυχὴ μία; ἀλλ' οἶμαι τοῦτό ἐστιν ἀληθές, ἢ ἐκεῖνο. ἔχω δὲ οὕτω τῶν ἁγίων ἀποστόλων ἐκ δειμάτων· ἀσφαλὲς γὰρ λίαν τῶν ἁγίων ἀποστόλων

C Ἐπεὶ δὲ τὸ ἐναυθρωπῆσαι λέγειν τὸν τοῦ λόγου φύσιν, οὐδὲν ἕτερον οἶμαί ἐστιν, ἢ ἐκεῖνο φρονεῖν, ὅτι γέγονεν ἄνθρωπος, ἢ ὡς ἕλκει χωνεύσαντος τῆς ἐκ γυναικὸς, τοῦτον γὰρ οἶδε ἐξ μέσου τὸν ὅδον τῶν ἀνθρωπίνων σωμάτων ἡ φύσις. πῶς οὖν ἐδιδάχθης τὸν ἐξ αἵματα χώνευσιν τοῦ μονογενοῦς ἐκ δὲ τῆς θεοπάτορος γραφῆς καίτοι καὶ αὐτὴς, προκειμένων σοί που σοφικῶν ἀναγνωσμάτων, ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς δὲ ἐδόθη ἡμῖν, οὗ τοῦ πεχθέντος παιδὸς παιδὸς παρὰ φῄς· μέγα τοῦ δώρου τὸ μυστήριον· τοῦτο γὰρ τὸ βλεπόμενον

D βρέφος, τοῦτο τὸ καταφαινόμενον σοφόν, ὅτι τὸ ἀπαρχαίων σωματικῶν δεηθὲν, τοῦτο τὸ ἐξ τὸν ὁρωμένων οὐσίαν δεχόμενον, υἱὸς, ἐξ τὸ χωνευθέν, αἰώνιος· υἱὸς τῶν ὅλων δημιουργός· υἱὸς τῆς τῆς ἰδίας βοηθείας ἀπαρχαίοις τὸ τῆς κτίσεως διδάλυσιν σφίγγων. καὶ ἐν ἑτέροις δ' πάλιν· ἐ τὸ βρέφος γὰρ θεὸς αὐτεξούσιος· τοιοῦτον ὁ θεὸς λόγος τοῦ θεοῦ ὑπεξούσιος εἶναι διέσηκεν, Ἄρειε. δι' ὧν καὶ τὸ ἀνθρωπεῖον σῶμα θεὸν προσηγόρευσε. ἐ πάλιν χωρεύομεν πάντων τὸν ἀνθρωπότητα τοῦ βρέφους, καὶ τὸν θεότητα· τὸ τῆς ὑότητος τρισσὸν μοναδικὸν ἐν ἀνθρωπότητος

E ἐξ θεότητος φύσει. ἰδοὺ δὴ ἐ μάλα σαφῶς τὸ βρέφος τὸ προσφατον, τὸ ὁρώμενον, τὸ δεπόμενον, τὸ ἀπαρχαιωμένον, υἱὸν εἶναι φῄς, ἐ τῶν ὅλων δημιουργόν· πρέπει δ' τὸ βρέφος ἡμῖν ἡ ἁγία παρθένος. εἶδα δὴ σοῦ ἄρα θεὸν ἐξ αἵματα χωνευθέντα· καὶ τοῦτο ἐκ τῆς θεοπάτορος μεμαθήκας γραφῆς. τίς γὰρ ἂν εἰσῆγε τῶν ὅλων δημιουργὸς, πάλιν ὅτι μόνος ἐκεῖνος, ὁ διὸ τὰ πάντα ἐποίησεν ὁ πατήρ; ἀλλ' ἔφλω, ἴσως ἐρεῖς, ἐξ

τὸ κεκρυμμένον υἱὸς, καὶ τῶν ὅλων δημιουργός. καλῶς· συνῆσομαι· ἐρήσομαι δ', τὸν κεκρυμμένον εἶναι φῄς τὸν ἐκ θεοῦ λόγον, καὶ τοῦτον εἶναι τὸν ὅλων δημιουργόν· πῶς οὖν ἡμῖν δεπίως μονονουχὶ καὶ δακτύλῳ τὸ προσφατον, καὶ τὸ δεπόμενον, καὶ τὸ ἐν ἀπαρχαίοις, καταδείξας βρέφος· καὶ τοῦτο αὖτε καὶ ὑὸν ὀνόμα-

ζεις

ζις θεὸς, καὶ τὸν ὅλων δημιουργόν; ἢ τάχα που μετα- A
πεπιῆσθαι νενόμικας εἰς τὴν τῆς σαρκὸς φύσιν τὸν ἐκ
θεοῦ λόγον; καὶ γράψῃ μᾶλλον σαυτὸν, ἢ ἐπίσῃς, ὡς
τοῦτο φάσκα τολμήσοντας. ἢ εἶπερ ἐστὶ τὸ βρέφος ὁ
κεκρυμμένος υἱὸς, καὶ τῶν ὅλων δημιουργὸς, γεγέννηται
δὲ τοῦτο ἐκ τῆς ἁγίας παρθένου, ὁμολογήσεις οὐχ ἑκὼν
θεοτόκον σὲ ἡμῖν ἀδοκήτως αὐτῇ; ἐπεὶ πῶς βρέ-
φος θεὸς αὐτεξούσιος; εἰ μὲν γὰρ οὕτω φῂς αὐτεξούσιον,
ὡς αὖ νοοῖτο τυχὸν καὶ τῶν καθ' ἡμᾶς ἕκαστος, ὡς τῆς
ἰδ. θεοῦ ἑαυτοῦ προαιρέσεως πεπιστευμένος τρόπον δὲ τὸν τῆς
ἰσότιμος, τί τὸ ἐξαίρετον τοῦδε τοὺς ἄλλους ἐν αὐτῷ; ἢ διὰ B
ποίαν αἰτίαν, καθάπερ τι θεοπρεπὲς, καὶ ἐξαίρετον ἀλη-
θῶς ἀξίωμα, τὸ αὐτεξούσιον ἀπάσης αὐτῷ; καίτοι με-
ἰσ. αὐτὸ τὸν ἅπασι τῶν ὅσοι τῆς γῆς, ἔχειν τὸ ᾽ αὐτῷ, καὶ ἤδη λα-
χόσιν. εἰ δὲ δὴ σημαίνει τὸ αὐτεξούσιον ἐν τούτοις τὸ
μὴ δεῖν ὑποκεῖσθαι τοῖς ἑτέρων νόμοις, εἶναι δ' οὕτως
ἐλεύθερον, ὡς αὖ καὶ αὐτὴ τυχὸν ἡ θεία νοοῖτο φύσις, πῶ-
ς δὴ τρόπον ἐν τοῖς οὕτω σεπτοῖς, καὶ πρέπουσι μόνῃ
τῇ ἀσωμάτῳ φύσει τε, καὶ δόξῃ, τὸ ἀτίμητον βρέφος εἶ-
ναι φῂς; καίτοι πάντως τοῦ κεκλημένου πρὸς ὕπαρξιν,
καταζυγμένου θεῷ, καὶ τὸν τῆς δουλείας ὑπομένοντος
ζυγόν. ἀλλ' οἴσῃ τάχα που πρὸς ἅπαντα σοι τοῦ-
ἰσ. δὴ γε τὸ τὸν εἰκαῖον ἐκεῖνον δρᾶσαι λόγον, τὸν ᾽ ἐπί γε τῷ C
δεῖν ἀλλήλαις τὰς φύσεις συνάπτεσθαι, καὶ οὔπω καθ'
ὑπόστασιν, ἀλλ' ὡς ἐν ἡμῖν μᾶλλον ἀποδιδάκτῳ, καὶ
ἐν ἰσότητι τῆς ἀξίας· πῶπω γὰρ ἡμῖν ἀεὶ λέγῃς ἀμα-
θῶς. ὅτι δὲ σαθρᾷς, καὶ διαπλάσεις ἐννοίαις ἐπερη-
ρεισμένος, τὸ φιάδε λέγων, ἀλώσῃ, δειχθήσῃ καὶ
σὺν ἐμοὶ μαθεῖν, παρεισγνόντος ἡμῖν τοῦ καιροῦ καὶ
πρός γε πᾶσι τὸν λόγον. σαυτὸν δ' οὖν τούτοις ἔπαθλα,
δι' ὧν φῄσῃ δικαιοῦν, καὶ μάλα ἐμφρόνως, ὡς ἀκαλλῆ,
καὶ ἀνέφικτον τὸ καθ' ἡμᾶς γνώσεως ἀποφῆναι πρό-
σωπον. καὶ αὐτανίσῃσι μὲν ἑαυτῷ τοὺς πρὸς ἡμῶν λόγους D
εἶεν δὲ κατόμενα δῆθεν ῥᾳδίως, καὶ οὐδὲν ὄντας
ἰσ. ἀπιφανῆ, καίτοι πρεσβεύοντας πολλῆς. ἴφη
δὲ οὕτως.

Εἰ θεὸς, φησὶν, ὁ Χριστὸς, ἐπειδὴ δ' ὁ Χριστὸς ἐκ τῆς
μακαρίας Μαρίας, πῶς οὐκ ἔστιν ἡ παρθένος θεοτό-
κος; οὐδὲν κρύπτω τῶν παρ' αὐτῶν αὐτοῖσιν· ὁ γὰρ τῆ
ἀληθείας ἐραστὴς πάντα τὰ ὑφ' ἥλιον ἑαυτῷ προσλαβὼν αὐτοῖσι· εἶτα τὴν λύσιν ἐπιφέρειν
πειρᾶται, τοιαύτης τισὶν ἐννοίας χρώμενος. πλάττε-
ται μὲν γὰρ, φησὶν, ἐν μήτρᾳ τὸ βρέφος· ἀλλ' ἕως μὲν
οὔπω μεμόρφωται, ψυχὴν οὐκ ἔχει· εἰδοποιηθὲν δὲ E
ἤδη ψυχοῦται θεοῦ. ὥσπερ οὖν ἡ γυνὴ τίκτει
μὲν τὸ σῶμα, ψυχοῖ δ' ὁ θεὸς, καὶ οὐκ ἂν λέγοιτο γυνὴ
ψυχοτόκος, ὅτι ἐμψυχον ἐβλάστησεν, ἀνθρωποτόκος δὲ
μᾶλλον, οὕτω, φησὶ, καὶ ἡ μακαρία παρθένος, καὶ εἰ τί-
τικται ἄνθρωπον, συμπαρελθόντος αὐτῷ τοῦ θεοῦ λόγου·
τοιοῦτον γὰρ ἐχρήσατο τῇ φωνῇ, ἐ λέγεσθαι θεότοκος.

Ἆρ' οὖν, εἰπέ μοι, λελήθαμεν ὑπὸ σοὶ τὸ πρὸς
ἡμῶν εἰρημένον; ἆρά σοι δοκεῖ τοῖς οὕτως ὀρθῶς, καὶ ἀκριβῶς ἔχουσιν ἀνωτάτω ὀφείλειν, καὶ οὐχὶ τοῦ μὴ
δικαίως δοξάζειν ἀρχὴ, τῆς σαυτοῦ διανοίας καθορᾶν τὰ ἐγκλήματα; οἷς γὰρ ἂν ἀπόδοι τὸ ἀληθὲς,
τούτοις ἂν γένοιτο, καὶ λίαν εὐτόλμως, ἐν ὑποδοχῇ τὸ μὴ οὕτως ἔχον, καὶ τὸ πῖς δρῶντιν ἀνωφελῶν ὀφεί-

β μᾶν,

labas, & omnium opificem? An quia fortasse putas, Dei Verbum in carnis naturâ esse mutatum? sed & ita te ipsum potius accusabis, quàm alios quasi id affirmare ausos. An vero quia is infans ille est latens filius & vniuersorũ opifex, & idem natus ex sancta Virgine, ita inuitus ex inopinato illam esse Dei genitricẽ nobiscum confessus eris? Quomodo enim infans Deus sit suæ potestatis? Nam si ita dicis illum suæ potestatis vt esse vnusquisque nostri similis intelligitur, tamquam cui suæ voluntatis à Deo permissæ sint habenæ; quid erit in eo præter ceteros eximium? aut quam ob causãm libertatẽ arbitrij ac potestatis tamquam Deo dignum & præcipuum revera titulum illi tribuis? quamuis omnibus qui degunt in terris & habere illam liceat, & iam habeant. Sin libertas potestatis illud in hac parte significat, alterius legibus non esse subiectum, vt etiam ipsa nimirum Dei natura intelligitur, quo nam igitur modo his condicionibus adeo augustis, & solam supremam illam naturam & gloriam decentibus, nuper editum illum infantem esse dicis, quamuis quidquid ad hoc vt sit vocatum est, Deo sit subiectum, & seruitutis iugo subditum? Sed fortasse putabis ad hæc omnia tibi satis illam stultam rationem fore, quòd scilicet inter se naturæ mutuo copulentur non secundum hypostasim, sed eodem potius honore & æqualitate dignitatis. nam ista sæpe nobis imprudenter inculcas. Sed te hæc dicentem in imbecillis & fragilibus commentis insistere, manifeste ostendetur haud cum de hoc tractandi occasio se offeret. His alia quædam adfuit, per quæ se putat generationis modum nostræ similem, veluti indecentem & impossibilem, admodum acute demonstrare; ac sibi rationes nostras obijcit, ratus quamuis veritatem colamus, facile sua mole nos obruturum, & nullius pretij esse homines ostensurum. Sic ergo dixit:

Si Deus est Christus, inquit, & Christus ex beata Maria est ortus, cur virgo non sit Dei genitrix? Nihil occulto quod ab illis obijcitur. nam veritatis amator omnia quæ à falsitate dici possunt, accepta sibi obijcit: inde solutionem afferre conatur talibus sententijs vsus. Formatur enim, inquit, in vtero infans, sed quoad figuram acceperit; nondum habet animam: at vbi figuratus fuerit, iam anima ornatur à Deo. Vt igitur mulier corpus parit, sed Deus animam tribuit, neque ideo dicetur anima genitrix quia peperit animatum, sed potius hominis genitrix; sic quoque beata Virgo, inquit, etsi peperit hominem simul cum illo pertranseunte Dei Verbo (nam hac est voce vsus) *non ideo est Dei genitrix.* NESTORIVS.

Num igitur, quæso, accusandum putas quod dicitur à nobis? num tibi, quæ tam recta sunt ac proba, stulte reprehendenda videntur? ac non potius mentem tuam accusabis quòd recte sentire non valeat? Nam quibus displicet veritas, ijs vsu venit, & quidem facillime, vt id quod secus habet amplectantur: & recte loquentes re- CYRILL. IMP. pre-

prehendere haud damno vacat, immo vero argumentum eſt euidens animi ad falſitatem propenſi, & ea amplectentis quæ execrari præſtat vt à recta ratione diſſidentia. Sed quàm ſint hæc turpia nihil cogitans, ſe eſſe dixit veritatis amatorem, nos contra ſtruere mendacium: cum id econtrario & rationabilius eſſe & verius perſpicuum ſit. nam falſitatis errorisq. patronus, veritatis propugnatores falſitatis macula conatur adſpergere, oblitus fortaſſe Prophetæ dicentis: Væ qui dicunt bonum malum, & malum bonum, qui ponunt tenebras lucem, & lucem tenebras. Verum ex allato à ſe exemplo neſcire illum aperte quid dicat, coarguere conabor.

Eſai. 5. v. 20.

Gignitur enim à carne caro proculdubio, & ille rerum omnium opifex modo & ratione quâ ipſe nouit, vt animata ſit efficit: ſed tamen mulier quæ peperit, etſi carnis tantummodo ſit origo, totum hominem tamen enixa creditur; ex anima inquam & corpore, quamuis ad exiſtentiam animæ nihil à ſeipſa contulerit: ſed tamen qui hominem dixit, animam quoque corpori vnitam ſimul ſignificauit. Vt ergo mulier quamuis ſolum corpus enixa, ex corpore & anima conſtantem peperiſſe dicitur, neque tamen id animæ rationibus quidquâ officit, quaſi carnem ſuæ exiſtentiæ habuerit initium, ita etiam ſe res habet in beata Virgine. nam etiam ſi ſanctæ illius carnis eſt mater, attamen vnitum ſibi verа illud ex Deo Deum Verbum peperit: neque ſi quis illam Dei genitricem dixerit, continuo prorſus Dei Verbo nouitatem impinget, aut ſuæ exiſtentiæ initium à carne duxiſſe definiet, ſed potius diſpenſationis modum intelliget, atque etiam rei tantæ admiratione defixus dicet: Domine audiui auditum tuum & timui, Domine conſideraui opera tua & expaui. Sed iſte ſapiens in primis & acutus expoſitor, qui vim exempli percepiſſet, *Sic*, inquit, *etiam beata Virgo, etſi peperit hominem ſimul pertranſeunte cum illo Dei Verbo, non ideo eſt Dei genitrix. non enim Verbi dignitas à beata Virgine cæpit, ſed erat natura Deus.* Quid autem ſit Verbum ſimul cum carne pertranſire, ipſe fortaſſe norit, ac ſolus. Sed ſatis mirari nequeo tam ſubtilem illius diligentiam. Nam Verbum ipſum Dei vnitum eſſe carni ſecundum hypoſtaſim, ſermo veritatis prædicat: hic vero ſimul pertranſiſſe (quidnam eo verbo velit neſcio) ſæpe inculcans affirmat. Deinde cum de natura nobis & vnitate ſecundum hypoſtaſim omnis ſit ratio propoſita, & perueſtigare ſtudeat non quid nam ſit ſecundum dignitatem illud ex Deo Verbum, ſed vtrum ex diſpenſatione factum ſit homo, & carnem ex muliere propriam fecerit, quæſtionem in alia abſurde transfert, aitq. non ex beata Virgine dignitatem eſſe Verbo partam, ſed fuiſſe natura Deum. at quomodo non perſpicuum ſit diuerſa prorſus eſſe dignitatem & naturam? Sed in his rebus ſubtilitatem

Habac. 3.

A μᾶν, εἰ μὴ αὐ σὰν ἀζήμιον· μᾶλλον δὲ ἦν ἡ δόκησις ἐναργὴς τοῦ προσκεκλίσθαι τῷ ψεύδει, καὶ τοῦ ἐλέσθαι ὑμᾶν, ἀ καὶ μισεῖν ἄμεινον, ὡς λογισμοῦ τοῦ εἰκότος ἡμαρτηκέναι. ἀλλὰ τῶν οὕτως αἰσχρῶν ἐννοήσας ἕκαστος, ἑαυτὸν μὲν ἐᾷ τῆς ἀληθείας χρέος ὄν, τὸν ἕτερον δὲ, ἡμᾶς δὲ πεπαῦσθαι τὸ ψεῦδος αἰτῶ· καίτοι τὸ ζήτημά ἐστιν ἐξ ἀσπιδίσκου μᾶλλον ἰδεῖν, ὅπη τὸ ὀρθῶς ἔχον, καὶ ἔστιν ἀλήθεια. ὁ γὰρ τοῦ ψεύδους, καὶ τῆς ἀπάτης συνήγορος τοῖς τῆς ἀληθείας συναπαίειν πέφυκε τοῖς τὸ ψευδομυθίας τὸν μῦθον· πέφυκα γὰρ καὶ εἰς λήθην ἐλκύειν τοῦ σκοποῦ λέγοντες· καὶ οἱ λέγοντες τὸ πονηρὸν καλὸν, ἢ τὸ καλὸν πονηρόν· οἱ θήγοντες τὸ σκότος εἰς φῶς, καὶ τὸ φῶς εἰς σκότος. πάλιν ἐκ τοῦ περιόντος αὐτῷ παραδείγματος μὴ ἧττον εἰδότα σαφῶς, ὁ λέγω, διελέγξαι πειράσομαι. τίκτεται μὲν γὰρ ἐκ σαρκὸς ἡ σὰρξ ὁμολογουμένως· ὁ δέ γε τῶν ὅλων δημιουργὸς καθ' ὃν οἶδε τρόπον τε, καὶ λόγον, πλάττει τὸν ψύχωσιν· ἀλλ' ἡ τίκτουσα γυνὴ, καίτοι μόνης οὔσης πηγῆς τῆς σαρκὸς, ἄνθρωπον ὅλον ἀποτίκτειν πιστεύεται, τὸν ἐκ ψυχῆς δηλονότι λέγω καὶ σώματος, καίτοι πρὸς τὸν τῆς ψυχῆς ὑπαρξιν τῶν παρ' ἑαυτῆς συνεισενεγκοῦσα μηδέν· ὁ δὲ γε ἄνθρωπον εἰπὼν, συνειλημμένον πάντως τῷ σώματι τὸν ἐνοῦντα αὐτῷ ψυχὴν. ὥσπερ οὖν ἡ γυνὴ, καίτοι πηγὴν τὸ σῶμα μόνον, τὸν ἐκ ψυχῆς δὲ σώματος ἀποτίκτειν λέγεται· ἀβλαβῶς ἂν οὕτω καὶ τὸν ἐκ θεοῦ λόγον τεκεῖν λέγοιτο, τὸν τῆς ἰδίας ὑποστάσεως λαμβάνοντα ἀρχὴν, οὕτω καὶ ὅλη τῆς μακαρίας παρθένου· ἡ γὰρ καὶ μήτηρ ἐστὶ τῆς ἁγίας σαρκὸς, ἀλλ' οὖν ἐκπέφυκεν ἑνωθέντα αὐτῇ κατ' ἀλήθειαν τὸν ἐκ θεοῦ θεὸν λόγον· κἂν εἴ τις λέγῃ θεοτόκον αὐτὴν, οὐκ ἀλόγως πάντως καθηγεῖται τοῦ θεοῦ λόγου τὸ νεώτερον, οὐχὶ μὴν τῆς ἰδίας ὑποστάσεως τὴν ἀρχὴν πεποιῆσθαι τὴν σαρκα· σεμνὸν γὰρ μᾶλλον τῆς εἰκονομίας τὸν τρόπον· καὶ δὴ καὶ θαυμάσας τὸ ζήτημα, ἐρεῖ· κύριε, εἰσακήκοα τῆς ἀκοῆς σου, καὶ ἐφοβήθην· κύριε, κατενόησα τὰ ἔργα σου, καὶ ἐξέστην. ἀλλ' ὁ παναοφος ἡμῖν, καὶ ἀγχίνους ἐξηγητὴς τῶν θεοπνεύστων παραδειγμάτων δυνάμεων γεγονώς, οὕτω, φησὶ, καὶ ἡ ἁγία παρθένος, καὶ εἰ πάνυ ἀνθρωπον, συμπαρελθόντος αὐτῇ τοῦ θεοῦ λόγου, ἀλλ' ἀληθῶς θεοτόκος· ἀ γὰρ τῆς μακαρίας παρθένου τὸ ἀξίωμα λόγου· ἀλλ' ἐν φύσει θεός. Τὸ μὲν οὖν

B

C

D

E

συμπαρελθεῖν τῇ σαρκὶ τὸν λόγον, ὅ, τί ποτ' ἐστιν, αὐτὸς αὐ εἰδείη, καὶ μόνος· ἄγαμαι δὲ σφόδρα τῆς οὕτω λεπτῆς ἀκριβείας αὐτοῦ. ἰωὼδ μὲν γὰρ τῇ σαρκὶ κατ' ἐπίσταση τὸν ἐκ θεοῦ λόγον, ὁ τῆς ἀληθείας πρεσβεύει λόγος· τὸ δὲ συμπαρελθεῖν, οὐκ οἶδ' ὅ, τι λέγων, ἀφιβεβαιοῦται σαφῶς. εἶτα θεὶ φύσεως ἡμῖν, καὶ τῆς κατ' ἐπίσταση ἑνώσεως ἐν πᾶσι σεσημείωται λόγου, καὶ διερωτᾷ αὐτὸν ἀζόντος, ἀφ' ὅ, τι ποτὲ ἐστὶ κατ' αὐτὸν ὁ ἐκ θεοῦ λόγος, ἀλλ' εἰ γέγονεν οἰκονομικῶς ἄνθρωπος, ἰδίαν ποιησάμενος σάρκα τὴν ἐκ γυναικὸς, εἰς ἣν ἔπεσε μεθηκὼς ἀλλοκότως τὸ ζητούμενον, ἐν ἁγίας παρθένῳ, φησὶ, τὸ ἀξίωμα τῷ λόγῳ, ἀλλ' ἐν φύσει θεός· καίτοι πῶς ἂν ἔτι περὶ τοῦ ἑνωθέντος ἐναργῶς ἀξίωμά τι καὶ φύσις; ἀλλ' εἰ πλὴν ἀμφὶ τοῖς

κγ. τῆς ἐν γε τούτοις

κγ. πρὸς

τοῖς ἐν τούτοις ἡμῖν ἐγκωμιάζειν ὁ λόγος. τὸ δ' ἐν ἐφεξῆς ἀναγκαῖον ἰδεῖν. ὑπονοήσει γὰρ τι καὶ ἕτερον τοῖς περὶ ἡμῶν λεγομένοις, ὡς γοῦν οἶεταί που, καὶ δυσδιάφυκτον κομιδῇ, καὶ ἀπροχρώντως ἔχον, εἴς γε τὸ δυνάσθαι, καὶ μάλα νεανικῶς, ὕφλον οἰκεῖον ἡμῖν τὴν ἐκ γυναικὸς ἀποφῆναι γέννησιν τοῦ Ἐμμανουήλ· φησὶ δὲ οὕτω πάλιν.

Ὁ μακάριος Ἰωάννης ὁ Βαπτιστὴς προκηρύττεται παρὰ τῶν ἁγίων ἀγγέλων, ὅτι πλησθήσεται τὸ βρέφος πνεύματος ἁγίου ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ· καὶ πνεῦμα ἅγιον ἔχων, οὕτως ὁ μακάριος Βαπτιστὴς ἀπέτικτεν. τί οὖν, καλεῖς τὴν Ἐλισάβετ πνευματοφόρον; ἐπαινῶ τὸν νοῦν σου ἀναλογῶ· κἂν τινες ὦσιν ἐν ὑμῖν πρὸς τὰ λεγόμενα ξενιζόμενοι, σύγγνωτε τῇ ἀπειρίᾳ αὐτῶν.

Καὶ τίς τῶν τοιούτων ἐπακούσας λόγων, οὐκ ἂν δύοιτο ἐρεῖ τὸ Δέλτα τῆς ἁγίας προφήτου φωνῆς· ὁ γὰρ μωρὸς μωρὰ λαλήσει, καὶ ἡ καρδία αὐτοῦ μάταια νοήσει, τοῦ ἀνομῆσαι ἄνομα, καὶ λαλῆσαι πρὸς κύριον πλάνησιν; πλάνησις γὰρ ὁμολογουμένως, καὶ ἕτερον ἂν εἴη, τὸ ψυχρᾶς οὕτω, καὶ μετρίως ἔχειν διανοίας, ὡς ἀληθῶς, ἀπιστεῖν. τῆς μὲν οὖν ἠμερότητος καταπτήσει τις αὐ αὐτόν· καὶ συγγνώμης γὰρ, καὶ φιλανθρωπίας ἀξιοῦσθαι δεῖν ἔφη τοὺς τῶν παρ' αὐτοῦ λόγων τὴν ἐμπειρίαν οὐκ ἔχοντας. ἀλλ' ἐγὼ τοῦτο καὶ ἡμῖν αὐτοῖς τρισπόητον, εἰ συμβῇ, μᾶλλον δὲ, καὶ ἅπασι τοῖς πιστοῖς ἐν Χριστιανοῖς· μοχθηρῶν γὰρ οὕτω, καὶ διεστραμμένων ἀπαλλάττεσθαι λόγων, πῶς οὐχ ἅπασι δίδυκτος; πάλιν σκεπτέον φαμέν· πῶς μὲν γὰρ ὁμολογουμένως ἡ Ἐλισάβετ τῷ ἁγίῳ πνεύματι κεχρισμένον ἐν μήτρᾳ τὸν μακάριον Βαπτιστὴν· ἀλλ' εἰ μὲν ἄρρητά που τοῦ θεσπεσίου χαρᾶς, ὅτι καὶ τὸ πνεῦμα γέγονε σαρξ, ὀρθῶς ἂν ἔφης ὀνομάζεσθαι δεῖν πρὸς ἡμῶν πνευματοφόρον αὐτήν· εἰ δὲ ψιλῇ, καὶ μόνῃ λέγεται τὸ κεχρῖσθαι πεπιῆσθαι χρίσει, τί τὸ τῆς σαρκώσεως ξένημα παρεπαινῶ ἀξιοῖς τῇ κατὰ μέθεξιν χάριτι; ὃ γὰρ ἐστι πατὴρ, ἄρρητα πως εἰπεῖν γεγέσθαι τὸν λόγον, καὶ ὅτι κέκρικεν ἡ ἁγία τοῦ πνεύματος πνεύματι προφητικῷ. ὡσὶ μὲν γὰρ τῆς ἁγίας παρθένου γέγραπται· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱόν· καὶ τέκνος ὀνόματαν, καὶ μέλλει καὶ Ἐμμανουὴλ ὁ κεκλῆσθαι, ὅ ἐστι μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός· ὡσὶ δέ γε τῆς Ἐλισάβετ, ὅτι γεννήσει υἱόν, ὃς προελεύσεται μὲν ἐν πνεύματι, καὶ δυνάμει Ἠλιοῦ· προπορεύσεται δὲ τοῦ προσώπου κυρίου, ἑτοιμάσαι ὁδὸς αὐτοῦ. οὐκοῦν ἤκουσε μὲν ἂν πνευματοφόρος ἡ Ἐλισάβετ, ἐκτέτακε γὰρ προφήτου υἱέος· θεσπέσιος γέμιλλ ἀληθῶς ἡ ἁγία παρθένος, ὅτι θεὸν ἐνωθέντα σαρκὶ τέτοκε σαρκικῶς, τουτέστι κατὰ σάρκα. ἐπειδὴ γὰρ ἄνθρωπος ἡ τεκοῦσά ἐστι, τούτῳ τοι, καὶ μάλα ἐμφρόνως, τὸν τῆς γεννήσεως τρόπον ἀνθρωπίνως πεπρᾶχθαι φαμέν· ἰδοὺ γὰρ οὕτω, καὶ οὐχ ἑτέρως, δυνάσθαι καθ' ἡμᾶς γεννᾶσθαι τὸν ὑπὲρ πᾶσαν φύσιν, οὐ τοῦ εἶναι τοῦθ', ὅπερ ἐστὶν, ὀλιγωρήσαντα· πόθεν; μεμνήσθαι δὲ μᾶλλον ὅπερ ἰδού τι, καὶ ἔστι, καὶ ἔσται· τροπῆς γὰρ ἀμείνων ἡ θεία τί ἐστι, καὶ

A dicendi non magni pendimus. Quod autem sequitur, perspicere necessarium esse censeo. nam ijs quæ à nobis dicuntur, aliud quoddam obijcit argumentum, vt ipse certe putat, ineuitabile sane & satis validum, vt possit & quidem audacter ipsam Emmanuelis ex muliere generationem ludum nobis & inanem fabulam reddere. Itaque sic rursus ait:

De beato Ioanne Baptista prædicatur à sanctis Angelis, implendum esse infantem Spiritu sancto adhuc ex vtero matris suæ; & ‖ hic beatus Ioannes Baptista Spiritum sanctum habens editus est. Quid igitur, appellabis ne ipsam Elisabet Spiritus genitricem? Huc animum refer. ac si qui in vobis fuerint qui ad ea quæ dicuntur, tamquam ad inaudita & insolita moueantur, veniam date illorum imperitiæ. NESTORIVS. Luc. 1. b. ‖ Sic

B Quis nam his verbis auditis non continuo in illam Prophetæ vocem erumpat: Stultus enim stulta loquetur, & cor eius vana cogitabit, vt perficiat iniqua, & loquatur aduersus Dominum seductionē? Seductio enim perspicue est & aliud nihil, sentētijs adeo frigidis puerilibusq. tamquā veris, confidere. Ac benignitatem ipsius admiretur fortasse non nemo, quòd veniam ac beneuolentiam illis tribuendam censuit, qui à se dictorum peritiam non haberent. Verum id nobis quoque optabile in primis erat si contigisset, immo vero omnibus qui inter Christianos censentur. nam à tam improbis peruersisq. dictis abscedere quomodo non sit omnibus optandum? Sed tamen illud dicimus: Peperit sine dubio Elisabet beatum Ioannem Baptistam sancto Spiritu in vtero perunctum: verum sicubi in sacris litteris perscriptum fuisset, etiam Spiritum factum esse carnem, recte dixisses ipsam à nobis appellandam esse Spiritus genitricem. Sin autem sola ac simplici vnctione honoratus est natus puer, cur incarnationis soliditatem gratiæ secūdum participationem acquisitæ æquandam censes? Neque enim est idem, dicere Verbum carnem factum esse, & spiritu prophetico vnctum esse aliquem per Spiritum. Est enim de sancta Virgine scriptum: Ecce virgo in vtero habebit, & pariet filium. & partus est appellatus, & insuper Emmanuel, ille puer editus, quod est interpretatum, Nobiscum Deus: sed de Elisabet, fore vt pariat filium, qui antegrediatur in spiritu & virtute Eliæ, & præeat ante faciem Domini parare vias eius. Ergo nullo modo est Spiritus genitrix ipsa Elisabet, quia peperit Prophetam Altissimi: sed vere Dei genitrix est sancta Virgo, quia Deum vnitum carni peperit carnaliter, hoc est secundum carnem. Nam quia homo est ipsa quæ peperit, ea de causa rectissime asserimus modum generationis ex humano more seruatum. Neque enim aliter potuit nasci secundum nos ille qui supra omnem naturam excellit, non ita vt quod erat paruipenderet; nullo modo; sed vt maneret potius quod erat, & est, & erit. mutatione namque potior est diuina illa supre-

CYRILLI CAP. V. Esai. 32. b. c

Esai. 7. c. 14.

Luc. 1. b. 17.

ſupremaq. natura. Ergo nos recte ſentire, qui Deum genitum eſſe ſecundum carnem ad ſalutem vniuerſorum aſſerimus, diuinitus inſpiratæ litteræ teſtantur. Sed quia nouis ſuis dogmatis veritatem & ipſum Eccleſiaſticæ Fidei ſymbolum opponit, quod olim Spiritus ſancti lumine illuſtrati Patres apud Nicæam collecti definierunt, metuens ipſe ne aliqui fortaſſe ſanam Fidem ſeruarent, illorum vocibus ad veritatem inſtituti, caluniniari conatur, & dictionum redditionem inuertit, & ipſam vim ſententiarum adulterare audet. Cum enim ipſe in media Eccleſia profanis vteretur vocum nouitatibus, vir quidam ſane probus, qui adhuc inter laicos erat, ſed tamen admirabilem ſibi collegerat eruditionem, feruenti & religioſo zelo permotus, & contentiori voce inclamitans, Ipſum inquit ante ſæcula Verbum etiam ſecundam ſubijſſe generationem, ideſt, illam ſecundum carnem & ex muliere: tumultuantibus ad iſta populis, & maiori ac ſaniori parte maximis illum laudibus attollente vt pium & ſapientem in primis, & rectorum dogmatum haud expertem, alijs nihilominus aduerſus illum efferatis, ipſe ſe interponit, moxq. illos approbat, quos ſua docendo perdiderat, ceterum in eum linguam exacuit qui ipſius dogmata non ſuſtinuerat, & in ſanctos Patres qui piam Fidei definicionem nobis conſtituerant, quam vt animi anchoram habemus tutam ac firmam, vt ſcriptum eſt.

Hebr. 6. d. 19.

HISTORIVS. *Gaudeo enim, inquit, veſtrum aſpiciens zelum. Indidem perſpicue coargui poſſunt quæ ab infelici homine ſunt ſtagitioſe dicta. nam quorum duæ ſunt generationes, eorum duo ſint filij neceſſe eſt. ſed Eccleſia vnum agnoſcit Filium, ipſum Dominum Chriſtum.*

CYRILLI CAP. VI. Stultiſſime quid his de rebus ſentiendum ſit definitionem protulit, dicens: *Quorum duæ ſunt generationes, eorum duo quoque ſint filij neceſſe eſt.* Ceterum omiſſa his de rebus exiliori diſputatione, interim quæ ad orationis noſtræ propoſitum ex diligenti inquiſitione inueniri poterunt colligamus. Igitur duas eſſe generationes, minime admittendum cenſuit. Vnam porro nativitatem à nobis eſſe confitendam aſſerit, ne duos filios intelligamus, ac ſi neceſſe ſit, ſi duo prorſus generationes ſint, duos item filios inferri. Prodeat ergo ac doceat vtram generationem malit admittere, illamne ex Patre ante ſæcula, per quam nondum incarnatus, Deus erat Verbum, an vero hanc recentem & ex muliere? Nam ſi illam dicet ſolam, illam dico ante ſæcula & ex Patre, ille erit vtique & quidem ſolus Filius, qui ex eo ſecundum naturam eſt ortus, antequam carni & ſanguini communicaret: temere autem ac fruſtra myſterium incarnationis aſſeritur, & nullo modo ſeipſum exinaniuit, neque ſubijt ſerui formam, ſed ſic permanſit, & veram carnis coniunctionem hucuſque refugit. Sin vero qui extremis temporibus ex muliere natus eſt,

Hebr. 2. b.

Philip. 2. b

Ὑπερτάτη Φύσις. ὀρθῶς μὲν οὖν ὅτι Φρονῶν ἀθήσομεν, ἦον γεγενῆσθαι κατὰ σάρκα διὰ σωτηρίαν τὴν ὅλων, διαβεβαιώμενοι, μεμαρτύρηκεν ἡ θεόπνευστος γραφή. Ἐπειδὴ γὰρ τῆς νεωτερίας αὐτοῦ δόγμασι τὴν ἀλήθειαν, καὶ αὐτὸ τῆς ἐκκλησιαστικῆς πίστεως αὐτοῖς ἀρχαῖον τὸ σύμβολον, ὁ διὰ τῆς ἁγίου πνεύματος Φωταγωγίας οἱ κατὰ καιρὸς ἐν τῇ Νικαέων συναγηγερμένοι πατέρες ὡρίσαντο, δεδιὼς μὴ ἄρα πως ὑγιᾶ τὴν πίστιν διασώσωσιν τινες, τῆς ἐκείνων Φωνῆς παιδαγωγούμενοι πρὸς ἀλήθειαν, πειρᾶται συκοφαντεῖν, καὶ τῶν λέξεων ἐκαλλάτθει τὴν δόσιν, καὶ αὐτοῦ δὲ τῶν ἐννοιῶν τὴν δύναμιν διαστρέφειν ἀπαπλμεῖ. ἐπειδὴ γὰρ αὐτὸς ὅτι μέσης ἐκκλησίας, βεβήλοις ἐχρῆτο καινοφωνίαις, αὐτάρ τις τῶν ἄλλων ἁπάντων, ἐπὶ πλῶν μὲν ἐν λαϊκοῖς ἦν, πολὺ δὲν ἀγωνίαν συναγηγερκὼς ἐν ἑαυτῷ τὴν παιδεύσιν, θερμῶ τε, καὶ φιλοθέῳ κεκίνητο ζήλῳ, καὶ πρός τι κεκραγώς, αὐτὸν ἔφη τὸν προαιώνιον λόγον καὶ δεύτερον γεγενῆσθαι γέννησιν, δῆλον δὲ, ὅτι τὴν κατὰ σάρκα, καὶ ἐκ γυναικὸς θορυβουμένων δὴ πρὸς ταῦτα τῶν δήμων, καὶ τῶν μὲν πλείστων, καὶ σπουδαίων, ἃ μετρίως αὐτὸν ἐπαίνοις προῆκόντων, ὡς δίκαιόν τι, καὶ σωτήριον, καὶ τῆς τῶν δογμάτων ὀρθότητος δὴν ἠμοιρηκότα, λελυπημένων γε μὴν κατ' αὐτῶν τῶν ἄλλων, διαλαβὼν αὐτὸς, ἀποδέχεται μὲν δίκης ἐκείνους, οὓς τὰ ἑαυτοῦ διδάσκων ἀπολώλεκεν· ὀπτῆσαι δὲ τὴν γλῶτταν αὐτοῦ τῷ μὴ ἀνεχομένῳ τὰ αὐτοῦ, καὶ μὴν καὶ τοὺς ἁγίους πατέρας, οἱ τὸν δόκιμον τῆς πίστεως ὅρον ἡμῖν παραδεδώκασιν, ἵν' ὡς ἄγκυραν ἔχωμεν τῆς ψυχῆς ἀσφαλῆ τε, καὶ βεβαίαν, καὶ τὸ κεχαραγμένον.

Χαίρω γὰρ, ἔφη, τὸν ὑμέτερον ζηλοῦντος ζῆλον, αὐτόθεν εἰ καὶ σφὼ τῆς τῶν λεχθέντων ὑπὸ τοῦ τριμερῆ διελαίαν μιαρίας ὁ ἔλεγχος· ὧν γὰρ δύο γεγένηται, τούτων δύο γοῦν· ἡ δὲ ἐκκλησία ἕνα οἶδεν ἐξ τὸν δεσπότην Χριστόν.

Ἀνεπιτήτως μὲν οὖν τὸν τῶν ὅλων πίστις ἐννοιῶν ὅρον ἐξωσίγκατο, λέγων· ὧν γὰρ δύο γεγένηται, τούτων καὶ δύο γοῦν. ἰσχνομυθίας γεμὲν τῆς ἐν γε τούτοις καὶ ἀφέμενος, πῶς πρὸς τὸν τοῦ λόγου σκοπὸν τὰ ἐξ ἀναγκαίου ἐρεύνης, φέρε δὴ, φέρε, συλλέγωμεν. σκοπῶ ἀναγκαίως ἐπήσατο, χρῆναι δέ φησι μίαν ὁμολογεῖσθαι πρὸς ἡμῶν, ἵνα μὴ δύο νοῶμεν γοῦν· ὃν ἐπαναγκες, εἰ δύο πάντως αἱ δοκοῦσαι εἶεν, δύο ἐξ γοῦν εἰσφέρεσθαι· διδασκέτω παρελθὼν, ποίαν ἀρχὴν τῶν γεγενημένων ἀναδέχεται, τὴν προαιώνιόν τε, καὶ ἐκ πατρὸς, καθ' ἣν οὔπω σεσαρκωμένος ἦσθ ἀλλ' ὁ λόγος, ἢ γοῦν πανταχοῦ τὴν σάρκα, καὶ ἐκ γυναικός; εἰ μὲν οὖν ἐκείνην ἐρεῖ, καὶ μόνην, τὴν προαιώνιον λέγω, καὶ ἐκ πατρὸς, ἐκείνος ἂν εἴη, καὶ μόνος γοῦν, ὁ ἐξ αὐτοῦ κατὰ φύσιν, οὕτω σαρκὸς, καὶ αἵματος κεκοινωνηκώς· εἰκὴ δὲ, καὶ ὡς ἔοικε, τὸ τῆς ἀνανθρωπήσεως λαλεῖται μυστήριον· καὶ κενὸν μὲν ἑαυτὸν κατ' οὐδένα τρόπον· οὕτω μὲν ἐν τῇ τοῦ δούλου γήρᾳ μορφῇ· μεμένηκε δὲ οὕτω, τὴν πρὸς σάρκα συνοδον ἀληθῆ καὶ εἰς βάθος παραιτούμενος. ἀλλ' ὁ ἐν ἐσχάτοις καιροῖς ἐκ γυναικὸς, αὐτὸς

εἶπε,

αὐτὸς αὖ λέγοιτο, καὶ μόνος, υἱός· καὶ δὴ καὶ μίαν ταυτὶ τὴν ἐκ γυναικὸς ὑποδεξόμεθα γέννησιν, ἀπωλιθεν αὐαγκαίως τὸ εἶναι κατὰ φύσιν υἱὸς ὁ ἐκ θεοῦ πατρὸς λόγος. ἀλλ' ὅρα πῶν πάντως ὁ θεοφιλὴς τὴν τῶν ἐννοιῶν ἀτοπίαν, καὶ τὸ λίαν ἀσθενὲς εἰς αἰσθησιν. ἵνα τοίνυν ὁδὸν ἐρχώμεθα τὴν βασιλικὴν, δύο φαμὲν γεγενῆσθαι τὰς ἀποκυήσεις, ἕνα δὲ τὸν ἀμφοῖν υἱόν· οὕτω μὲν ἐν σαρκὶ γεγενῆσθαι τὸν ἐκ θεοῦ λέγον· τὸν αὐτὸν δὲ μὴ πρότερον καὶ σεσαρκωμένον, καὶ δι' ἡμᾶς τὴν ἐκ γυναικὸς ἀναπλάττα γέννησιν καὶ σάρκα. εἰ μὲν γὰρ ἔφασκε τὰ χρῆναι δὴ πάντως δύο νοεῖσθαι τοὺς υἱοὺς, εἰ δὲ δύο γεννήσεις ὀφείλομεν, ὀρθῶς ἂν ἔφη, καὶ ἴσως ἀληθὴς ἐπρέπε δὲ τὸ Χριστοῦ μυστήριον, καὶ ὁ τῆς ἐνανθρωπήσεως λόγος, ἐπέσχε τὴν ὁδὸν, καὶ οὐκ ἔτι γε τοῖς καθ' ἡμᾶς ἰσοτρόπως ὁρᾶται, τί τοῖς καθ' ἡμᾶς συνηθείας συνερῶν, εἶτα τοῖς ὑποδόξοις, καὶ ὥσπερ λόγον, τὸν νοῦν ἐνιεὶς, εἰς ἀφραστίαν, καὶ ἀμαθῆ τὴν ὀλιγοπιστίαν καταφωράσαι πιστῶν; ὃ δέ μοι θαυμάζειν ἔπεισιν, ἐκεῖνό ἐστιν· ἔνα γὰρ ἐν τούτοις ὁμολογῶν υἱὸν εἰδέναι τὴν ἐκκλησίαν, παρεσιώπησεν ὅ, ὅτι τὸν δεσπότην Χριστὸν, οὐκέτι τετήρηκεν ἕνα· διῄρηται γὰρ ἀλλήλων τὰ λυόμενα, καὶ αὖθ' μέρος ἑκάτερον τίθησιν, ἡ τὸ μὲν ἐστι κατὰ φύσιν ὁ λόγος, διερευνώμενος, τί ὅ ἐστι σὰρξ· ἄνθρωπον δὲ μᾶλλον, καὶ θεὸν, ὡς ἐν ἰσότητι μόνῃ τῆς δόξης, καθάπερ γοῦν εἴρηται, συλλέγων εἰς ἓν, ὅπερ ἐστὶ παντελῶς ἀμήχανον, μᾶλλον δὲ καὶ ἄσεβες, καὶ τὸν τοῦ μυστηρίου λόγον καταστέλλει πρὸς τὸ ἀκαλλές. ἔφη δ' οὕτως.

Δεῖ δ' ἡμᾶς, νῦν γὰρ ἦλθον εἰς ἔννοιαν, καὶ τὴν κατὰ Νίκαιαν συνόδου μαθεῖν, εἰ ἀμοῦ τολμῶσιν εἰπεῖν, ὅτι ὁ θεὸς ἐγεννήθη ἐκ Μαρίας· ἔφη γὰρ, ὅτι πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν. προσέχετε, ὅτι πρότερον τεθεικότες τὸ, Χριστὸς, ὅ ἐστι μίγμα τῶν δύο φύσεων, οὐκ εἶπεν, εἰς ἕνα θεὸν λόγον· ἀλλ' ἔλαβον τὸ ὄνομα τὸ σημαῖνον ἀμφότερα, ἵνα ὅταν ὑποκαταβαίνων ἀνθρώπης θάνατον, μὴ ξενίζῃ· ἵνα, τὸν σταυρωθέντα, καὶ ταφέντα, μὴ ταλαιπωρῇ τὸν ἀκοὴν, ὡς θεότητος πάσης παθούσης. εἶτα τούτοις ἐπιφέρει· πιστεύομεν εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα· τὸν ὁμοούσιον τῷ πατρί· τὸν καταβάντα ἐκ τῶν οὐρανῶν δι' ἡμᾶς, καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου. οὐκ εἶπεν, ὅτι ἐκ γεννηθέντα ἐκ πνεύματος ἁγίου. διερμηνεύοντας δὲ τοὺς ἁγίους πατέρας, τί δὴ ἄρα τὸ σαρκωθέντα ἐστὶ, φησὶν, εἰπεῖν τὸ ἐνανθρωπήσαντα· τί δ' τὸ ἐνανθρωπήσαντα καταμηνύειν αὖ, διερμηνεῶν αὐτὸς, ἔφη πάλιν· ἀ τρέπειν τὴν ἰδίαν φύσιν ὑπομεῖναι εἰς τὴν σάρκα, ἀλλὰ τὴν ἐνοίκησιν τὴν εἰς ἄνθρωπον.

Ἆρα αὖ ἀπάρχοιτό τις τῶν πλουτῶν τῆς Χριστιανοῖς ἢ τῆς εὐσεβοῦς πρὸς λόγοις ἀβελτηρίας, ἢ τῆς τῶν ἐννοιῶν δυσσεβείας; ἆρ' οὐκ εὐαρμοστεῖ ἂν αὐ τοῖς ἀληθῶς ἀσεβοῦσι βωμολοχία πρὸς, καὶ τρόπος οὐκ ἀβλαβὴς τῆς κατὰ Χριστοῦ γλωσσαλγίας; συνοφαντεῖ γὰρ τὴν ἀλήθειαν· οὐκ εἶναί φησιν ὑὸν ἀληθῶς αὐτὸν,

A est, is vtique dicetur & quidē solus Filius, atque etiam solam hanc ex muliere generationem admittemus: ergo necessario perdidit illud ex Deo Patre Verbum ne sit secundum naturam Filius. Sed videt prorsus vir Dei amator quàm sint hæ sententiæ absurdæ, & quantopere ad impietatem vergant. Vt ergo via regia gradiamur, duas dicimus fuisse natiuitates, sed vnum in vtraque Filium, cum in carne nondum esset, Verbum ex Deo, eumdem vero postea etiam incarnatum, & qui propter nos generationem secundum carnē ex muliere subiecit. Nam si dixisset in hominibus oportere prorsus, si duas generationes dicamus, duos esse filios, recte ac vere dixisset: sed quia Christi mysterium & incarnationis ratio aliam viam tenet, & in rebus nostris non eodem modo conspicitur, cur consuetudine quæ apud nos viget, inspecta, deinde animum ad res admirabiles, & quæ rationem superant adijciens, ad imbecillam & stultam infidelitatem manifestè labitur? Quod autem mihi in mentem venit admirari, illud est. Cum enim in his verbis confessus esset, Ecclesiam vnum Filium agnoscere, ac subiunxisset, nimirum ipsum illum Dominum Christum, nusquam postea retinuit vnum, sed ipsas res vnitas distinguit inter se, ac seorsim vtramque ponit; non quid Verbum sit secundum naturam, quid item caro disquirens, sed hominem & Deum tamquam sola, vt ipse putat, æqualitate gloriæ in vnum colligens: quod neque credibile est cuiquam, neque fieri potest: tantiq. mysterij rationem ad absurditatem deturbat. Sic namque dixit:

Nos autem oportet, quod nunc mihi venit in mentem, aduertere etiam Nicenam Synodum nusquam dicere ausam, Deum ex Maria genitum. ait enim: Credimus in vnum Deum Patrem omnipotentem, & in vnum Dominum IESVM *Christum. Attendite, cum prius posuissent hoc nomen, Christus, quod duas naturas indicat, non dixisse, In vnum Deum Verbum, sed accepisse nomen quod vtrumque significaret: vt cum inferius audires mortem, nihil moueare, ne illa verba, Crucifixum & sepultum, aures offendant, tamquam hæc sit passa diuinitas. Deinde ad hæc illa subiungit: Credimus in vnum Dominum* IESVM *Christum filium vnigenitum, ex Patre natum, consubstantialem Patri: qui descendit de cælis propter nos, & incarnatus est de Spiritu sancto. Non dixerunt etiam, Natum de Spiritu sancto. Porro sanctos illos Patres*, inquit, *vt interpretarentur quid nam illud sit, Incarnatus, dixisse illud, Homo factus est.* Quid vero sit, Homo factus, rursus ipse declarãs ait: *Sua ipsius natura non in carnem demutata, sed inhabitationem hominis subeunte.*

An vero quisquam qui inter Christianos censetur, æquo animo ferat vel ineptiam verborum, vel sententiarum impietatem? non hæc verba apud cordatos sane homines tamquam scurrilitas habeantur, ac maledicentiæ in Christum genus haud infimum? Calumniatur enim veritatem, non esse ipsum inquit vere Filium, cum hoc

nomen

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nomen alteri tribuat. *Attendite*, inquit: *cum prius posuissent hoc nomen, Christus, quod duas naturas indicat, non dixisse, Credimus in vnum Deum Verbum.* Ac de nomine hoc, nempe Christus, paulo post disseram, vtrum tandem duas naturas significet, an secus: quod iam est præ manibus, vt licuerit discutiamus. Igitur nullo modo quidem ferendæ sunt nugæ, quas iste adeo absurde & imperite effudit. sed dicet aliquis tamen, vt sanctos Patres defendat: Quid agis, ò bone vir, cum aduersus sanctos viros efferatam linguam emittis, quibus iuste ab ipso omnium
Matth.10 c.20. nostrum Saluatore Christo dici potest: Non estis vos qui loquimini, sed spiritus Patris vestri qui loquitur in vobis? Quid enim nó est ab illis perceptum, quod vel maxime admirabili subtilitate esset expolitum? quod nam dogma necessarium prætermissum? quive cautionis modus neglectus? *Non ausi sunt*, inquit, *inter fidei sententias ponere, Deum Verbum esse ex Maria genitum.* Igitur si hac de causa máiores nostros accusas, & te ægreferre dicis quòd non ijsdem prorsus, quibus tu, vocibus vsi sunt, restat, vt simul ipsos quoque sanctos Apostolos & Euangelistas crimineris: qui cum de Christi mysterio libros conscripserint, eos tuis vocibus ad verbum vsos vtique nemo possit ostendere. Igitur si placet, mitte hæc, vt . . . . . & considera potius ipsius rei rationem ab illis explicatam. Exigitur enim à nobis fides in sanctam & consubstantialem Trinitatem. Ergo cum fateantur credere se in vnum Deum Patrem omnipotentem, omnium visibilium & inuisibilium factorem, & in vnum Dominum IESVM Christum filium eius; neque alter sit, vt nos sentimus, IESVS Christus Dominus præter illum vnum & secundum naturam ac vere Filium ex Deo genitum, cumq. illud quod erat Deus Verbum, sit homo factum per illam proculdubio ex muliere generationem, quì fieri potest, vt qui dispensationem prædicant, ipsius etiam ex muliere natiuitatem secundum carnem eloqui non manifeste cõuincantur? Tunc enim illud Verbum quod Deus erat, & ille Filius qui erat sapientia, & vita, & lux, appellatus est IESVS Christus. Perspicuum est igitur, illam ex sancta Virgine natiuitatẽ eodem tempore cum eiusmodi appellatione concurrisse. Credendo autem in Christum IESVM, in illum vnum & natura & vere Filium nos credere, dum hæc fides per ipsum recurrit in Patrem, clarum fit ex eo quòd ipse vniuerso terrarum or-
Ioan.12.f. 44. bi proclamat: Qui credit in me, non credit in
Ioan.14.c me, sed in eum qui misit me: & qui videt me, videt eum qui misit me. & rursus: Creditis in Deum, & in me credite. Neque enim vtique asserimus, duplicem illum à nobis fidem exigere; sed magis docere, quisquis fidem in eum susceperit, illum in ipsum Patrem credere. Sed quia, vt illum facere par erat, nominũ æquiuocatione paulopost vtetur, communia esse dicens & Christi nomen, & Domini, atque etiam Filij, eaq. conuenire confirmabit Verbo illi ex Patre genito,

A ἑτέρῳ γάρ τινι πεποιήμεθα· πρόσεχε γὰρ, φησὶν, ὅτι πρότερον τεθήκοτες τὸ Χριστὸς, ὅ ἐστι μήνυμα τῶν δύο φύσεων, οὐκ ἂν εἴπειν πιστεύομεν εἰς ἕνα θεὸν λόγον. Ἐ τοίνυν μὲν περὶ τοῦ ὀνόματος, φημὶ δὴ τοῦ Χριστὸς, μικρὸν ὕστερον διερευνήσομαι, πότερόν ποτε τῶν δύο φύσεων σημαντικόν ἐστιν, ἢ μή· τὸ δὲ ἐν χερσὶν, ὡς ἔνι, διαγυμνάζομεν. οἷός μὲν οὖν ἦν ἂν κατ' ἀλήθειαν τρόπον, τὸ οὕτως ἐκτρόπως, καὶ ἀτημελῶς αὐτῷ πεφλυαρημένα· φαίη δ' ἄν, οἶμαί, τις, τοὺς ὑπερφυᾶ τῶν ἀλόγων πειρῶν πιούμενος λόγους· τί δρᾷς οὕτω, ὦ γύναι, γλῶσσαν τὴν ἄγροικον ἐοικὸς ἀνδράσιν ἁγίοις, οἷς οὐ πρέπει τὸ λέγεσθαι παρ' αὐτοῦ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ· οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν; τί γὰρ ἂν νενόηται τῶν λίαν ἐπῳδησμένων εἰς ἰσχνότητα τὴν θεωμασμένην; τί τῶν ἀναγκαίων παρῳκῆσθαι δογμάτων, ἢ πῶς αὐτοῖς ἀσφαλείας ἠμέληται τρόπος, ἀπολιμπάνει, φησὶ, τῆς περὶ τῆς πίστεως ἐρεύνης λόγοις, ὅτι θεὸς λόγος ἐκ Μαρίας ἐγεννήθη. Σκοπῶ δὲ τούτου ἕνεκα τῆς αἰτίας τοὺς πρὸ ἡμῶν γεγονότας αἰτιᾶσθαι, καὶ λελυπῆσθαι φῂς, ὅτι μὴ ἀσφαλείας τῆς σῆς εὑρεῖν ἐν κεχρημένους φωναῖς, ὥστε πάντα τὰ συναπτᾶσθαι καὶ αὐτοὺς τοὺς ἁγίους ἀποστόλους, καὶ εὐαγγελιστάς· συγγεγράφασι μὲν γὰρ τῆς θείας σοφῷ μυστηγωγίας τὰς βίβλους· αὐτολιξεῖ δ' ἂν τῆς σῆς ἴσως ἂν ἀποδείξεις τις χρησαμένους φωναῖς. ἀλλ', εἰ σοὶ δοκεῖ, τοῦτο μὲν πάρες, ὡς * ἄθρει δ' μᾶλλον τὸν τοῦ πράγματος δήλωσιν μάλα πεποιημένους. πρόσθεσις μὲν γὰρ τοῦ ἡμῶν ἡ πίστις εἰς τὸν ἅγιον, ἐ ἐμοὶ σὸν τρισάθλιε. ἐπειδὴ δὲ φασι πιστεύειν εἰς ἕνα θεὸν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε, ἐ ἀοράτων ποιητὴν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν αὐτοῦ· οὐχ ἕτερος δ καθ' ἡμᾶς Ἰησοῦς Χριστὸς κύριος παρὰ τὸν ἕνα καὶ φύσει, καὶ ἀληθῶς υἱόν· ὃς ἐκ θεοῦ πεφυκὼς, ᾗ θεὸς ὢν ὁ λόγος, γέγονεν ἄνθρωπος, ἐκ γυναικὸς δ' ἡλονότι τῆς ἐκ γυναικὸς, ἵνα τέλειον οἱ τὸν τῆς οἰκονομίας κηρύττοντες λόγον, σὺν αὐτῷ ἀλοῦσιν αὐτοῦ τοῦ ἐκ γυναικὸς κατ' ἀρχὰς λαλοῦντος γέννησιν; τότε γὰρ δὴ Χριστὸς Ἰησοῦς ὠνόμασται, θεὸς ὢν ὁ λόγος, καὶ σοφία, ἐ ζωὴ, καὶ φῶς, ὁ υἱός. πεδήλωται δ' ὅτι τῆς τοιᾶσδε κλήσεως ὁ καιρὸς συνεισέρχεται ἔχει τοῦ γέννησιν, τοῦ ἐκ γυναικὸς φημὶ τῆς ἁγίας παρθένου. Ὅτι πιστεύοντες εἰς Χριστὸν Ἰησοῦν, εἰς τὸν ἕνα καὶ *a. in fol.* E φύσει, καὶ ἀληθῶς υἱὸν πιστεύομεν, ἀναφοιτώσης τῆς πίστεως εἰς τὸν πατέρα δι' αὐτοῦ, ᾗ σοφὸς ὢν γέννα, ἐκφανερωθέντος αὐτοῦ τῷ κόσμῳ παντὶ ὁ πιστεύων εἰς ἐμὲ, ἐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με· καὶ πάλιν· πιστεύετε εἰς τὸν υἱὸν, ἐ εἰς ἐμὲ πιστεύετε. Ἐ ἐ δὴ τοῦτο φαμὲν, ὡς δύο πίστεις ἐσμὲν ἡμῶν αἱ τῷ· διδάσκει δ' μᾶλλον, ὡς ἑ τις εἰσδέξαιτο τὴν εἰς αὐτὸν πίστιν, αὐτῷ πιστεύειν τῷ πατρί. ἐπειδὴ δ' ἐξ τὸ κοινὸς τῆς τῶν ὀνομάτων ὁμωνυμίας κεχρῆσθαι, καινὰ λέγων εἶναι

τό τε Χριστὸς, καὶ τὸ κύριος, καὶ μὴν καὶ υἱὸς, πρέπον τε αὐτὰ βεβαιώσασθαι τῷ ἐκ πατρὸς φωτὶ λόγῳ, καὶ

Ἰσ.αὖ πω καὶν εἰ νοοῖτο μόνος, καὶ σαρκὸς οὕτω μεταλαχών, καὶ μιᾷ τῷ ἐκ παρθένου. Φωτὸς γὰρ. δῆτα ἦν, οἶμαι, βασιλεὺς πολλῆς ὁ δεῖ τοὺς λόγους εἰς καιρὸν, ὡς ἔοικε, καὶ τοῦτον ἀποθεμένους χρησίμως αὐτὸν εἰς τὸ παρὸν ἀναθήμενοι, ἐφ' ἑτέραν ἴωμεν τῆς ἁγίας συνόδου φωνὴν, ἵν' οὕτως αὐτὸς ἐπιτρέπων δεῖ τὸ αὐτῷ δοκοῦν, τῇ τῆς ἀληθείας καταβιάζεσθαι δυνάμει. Φησὶ γὰρ, ὅτι γεγράφασιν οἱ πατέρες· πιστεύομεν εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα, τὸν ὁμοούσιον τῷ πατρὶ, τὸν καταβάντα δι' ἡμᾶς, καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου. Ὑπιφέρει δὲ πάλιν, καὶ φησὶ περὶ τῶν ἁγίων πατέρων· ἐπειδὴ δὲ, ἐμέλλησαν τὸν ἐναν θρωπήσαντα, καὶ τὸν λεγόμενον σαρκωθέντα, ἀπὸ τῆς θείας φύσεως ἐπιστρεπτέον εἰς τὸ σῶμα, ἀλλὰ τῇ ἐνοικήσει τοῦ εἰς ἄνθρωπον. ἐν ἐξηγήσει δὲ πάλιν τῆς αὐτῆς ἔχεται διανοίας, καὶ δὴ καὶ οὕτω φησίν·

Ἠκολούθησαν τῷ εὐαγγελιστῇ· καὶ γὰρ ὁ εὐαγγελιστὴς, ἐλθὼν εἰς τὸ ἐναν θρώπησιν, ἐφυγε γέννησιν εἰπεῖν ὅτι ἐκ θεοῦ λόγου, καὶ τέθεικε σάρκωσιν· πῶς; ἄκουσον· καὶ ὁ λόγος σὰρξ ἐγένετο· ἐκ εἶπε διὰ σαρκὸς ἐγεννήθη. ὅπου γὰρ μνημονεύουσιν οἱ ἀπόστολοι, ἢ οἱ εὐαγγελισταὶ ἐκ θεοῦ, λέγουσιν, ὅτι ἐγεννήθη ἐκ γυναικός. ἐπέσχε τῷ λεγομένῳ, διδασκάλῳ· ὅπου γὰρ λέγουσι τὸ ὄνομα ἐκ θεοῦ, καὶ ὅτι ἐπέβη ἐκ γυναικὸς, λέγουσι τὸ, ἐγεννήθη· ὅπου δὲ μνημονεύουσι λόγου, οὐδεὶς αὐτῶν ἐτόλμησεν εἰπεῖν γέννησιν διὰ τῆς ἀνθρωπότητος. ὁ γὰρ μακάριος Ἰωάννης ὁ εὐαγγελιστὴς, ἐλθὼν εἰς τὸν λόγον, καὶ εἰς τὸ ἐναν θρώπησιν αὐτοῦ, ἄκουσον οἷα φησὶν· ὁ λόγος σὰρξ ἐγένετο.

Φέρε δὴ οὖν ἐπιζητήσωμεν, οἷς ἔφη, καὶ ἐκ καθ' ἡμᾶς συμβολὴν τῷ ἀποδοῦναι, ἴδωμεν, εἰ μή τι κεκαινοτόμηται παρὰ τοῦτο καὶ τοῦτο. Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν, καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτέστιν, ἐκ τῆς οὐσίας τοῦ πατρὸς· θεὸν ἐκ θεοῦ, φῶς ἐκ φωτὸς, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐπὶ τῆς γῆς· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, κατελθόντα, καὶ σαρκωθέντα, καὶ ἐναν θρωπήσαντα, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς τοὺς οὐρανοὺς· ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. ἴδη δὴ οὖν, ὦ γυναῖε, πῶς πεζεύσασιν, εἰπὶ, τοῦ υἱοῦ, σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου; ἀλλὰ ποῦ μὲν ἐκδείξειεν αὐτὴν ἱστορία μοι. τοῦτο ἄθρει. Φασὶ γὰρ, αὐτὸν τὸν ἐκ θεοῦ λόγον, τὸν μονογενῆ, τὸν ἐκ τῆς οὐσίας τοῦ πατρὸς, τὸν δι' οὗ τὰ πάντα, τὸ φῶς τὸ ἀληθινὸν, σαρκωθῆναί τε, καὶ ἐναν θρωπῆσαι· παθεῖν τε, καὶ ἀναστῆναι· καὶ μὲν, ὅτι καιροὺς ἐπανήκει κρίνειν. Ἀλλ' ἵνα καὶ τῆς παρ' αὐτοῦ φωνῆς, ἀκριβῶς τὸ βάσανον ἐνέγκωμεν, ἴδωμεν τί τὸ ζητούμενον αὐτῆς ἁμαθίας, διαβεβαιοῦται σαφῶς, σαρκωθῆναί τε, καὶ ἐναν θρωπῆσαι τὸν ἐκ θεοῦ λόγον αὐτῆς εἰπεῖν, καὶ τῆς εἰς ἀληθείαν ψήφοις, ὡς τὰ εἰκότα λέ-

A nito, etiam si solus consideretur nondum assumpta carne, necnon etiam illi templo ex Virgine nato: & quia, vt puto, his de rebus disputatio inquisitione magna indiget, ea ad præsens opportune in tempus commodius reiecta, ad alteram sanctæ illius Synodi vocem transeamus: quam iste vt ad suam sententiam peruertat, ipsi potentissimæ veritati vim affert. Ait enim scripsisse Patres: *Credimus in vnum Dominum* IESVM *Christum, Filium vnigenitum, ex Patre natum, consubstantialem Patri: qui descendit propter nos, & incarnatus est de Spiritu sancto.* Ad hæc infert ac dicit de sanctis illis Patribus: *Inferius verò hunc ipsum qui dicitur incarnatus, interpretantur esse hominem factum. non quòd natura diuina in carnem sit mutata, sed quòd in homine habitarit.* In expositione rursus eidem inhærèt sententiæ, ac ita dicit:

Secuti sunt Euangelistam. nam Euangelista vbi ad narrandam humanationem peruenit, dicere generationem in Deo Verbo vitauit, ac posuit incarnationem. Vbi nam? audi: Et Verbum caro factum est. non dixit, Per carnem natus est. nam vbi Apostoli vel Euangelistæ mentionem Filij faciunt, ponunt natum esse ex muliere. attende quaso quod dicitur. vbi commemorant nomen Filij, & editum esse ex muliere, ponunt verbum, Natus est. at vbi Verbi diuini mentionem faciunt, nemo illorum ausus est dicere, genitum esse per humanitatem. Nam beatus Ioannes Euangelista vbi peruenit ad Verbum, & eius humanationem, audi quid dicat: Verbum caro factum est. NESTORIVS Ioan. 1.

Age iam, cum his quæ dixit componendo nostri Symboli editionem, inspiciamus, an etiam in ea quidpiã ab hoc homine audacter sit innouatum. Credimus in vnum Deum Patrem omnipotentem, omnium visibilium & inuisibilium factorem: & in vnum Dominum IESVM Christum Filium Dei ex Patre vnigenitum, hoc est, ex eius substantia; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, consubstantialem Patri, per quem omnia facta sunt, quæ in cælo & quæ in terra. qui propter nos homines & propter nostram salutem descendit, & incarnatus est, & homo factus est; passus est, & resurrexit tertia die, ascendit in cælos, venturus est iudicare viuos & mortuos: & in Spiritum sanctum. Age igitur vir egregie, dic vbi nam posuerint de Filio, incarnatum esse de Spiritu sancto & Maria virgine? Atqui id offendere minime poterit. sed tamen illud considera. Fatentur enim ipsum Dei Verbum, illum vnigenitum, illum ex substantia Patris, illum per quem omnia, illud lumen verum, incarnatum esse, & factum hominem, & passum, & resurrexisse, quin etiam suo tempore rediturum iudicem. Iam vero vt eius verbis certissimam normam apponendo videamus quanta sit in illis imperitia, asserit aperte, ipsum Dei Verbum incarnatum esse & hominem factum illos dicere, & eorum veritati suffragium ferens, tamquam conuenientia dicentes

CYRILLI CAP. VIII.

centes ornat. Num igitur, dic quæso, cum incarnatum & hominem factum aiunt, aliud quidpiam significant, quàm esse secundum carnem natum? Incarnationis enim hic modus, & quidem solus ei contingere potest, qui & extra carnem & secundum suam naturam subsistit. Neque enim carnem quispiam dixerit incarnatam, nec quisquam id fieri potest quod erat: sed si qua circa ipsum intelligatur facta dispensatoria mutatio in aliud quidpiam præter id quod erat, tum demũ ita dici conuenientissime posset. Si igitur Vnigenitum esse incarnatum dicunt (hoc autem per carnalem generationem, nisi fallor, nec alio modo potest fieri) quomodo quisquam inficiari potest, illos aperte confessos esse, Deum illud Verbum secundum carnem esse natum? At enim non aperte generatio est nuncupata: sed tamen ipsius rei natura non aliam, vt modo dixi, viam incarnationis agnoscit. quamobrem etiam si quid minus aperte dicatur in his certe rebus, non propterea illa via relicta quæ sola naturæ cognita est, ad aliam, est nobis transcundum.

Gen. 4. d. 26. Scriptum est enim in libro Geneseos: Et Seth factus est filius, & appellauit nomen eius Enos. Num igitur quia Scriptura posuit hoc verbum, Factus est, ideo generationis modũ non admittemus? at quì fieri potest vt id non sit stultissimum? Ipsa namque rei natura propemodum etiam inuitos cogit vt illum partu editum intelligere fateamur. Cur igitur incarnationem audiens, non statim intellectum generationis admittit? Omnino autem humanationis nomine commemorato, cur non ilico intellexit rem ipsam humanationis non homini plane conuenire, ne id ipsum quod erat fieri ac nasci videatur, sed Verbo ex Deo genito? Vbi autem humanatio vere fuisse creditur, ibi prorsus est generatio, per quam homo factus intelligatur. Sed non isto modo tibi videtur intelligendum, cum ipsum Dei Verbum incarnatum esse & hominem factum dicitur. nam contra dixisti, vt cum omnium hominum intelligentia pugnare nitereris, humanationem non hoc significare, quòd diuina natura in carnem sit mutata, sed quòd inhabitarit in homine. Ac quod ait diuinæ naturæ in carnem demutationem & impossibilem esse, & nullo modo illi conuenire, id rectissime dictum fatemur. Laudandus est enim à nobis quòd in hac parte recte loqui voluerit. Fateor enim manere illam inconcussam, neque vllo modo in aliud quidpiam demutari diuersum ab eo quod esse creditur. Sed eius verba longe ab eo quod deceat, & ab ipsa veritate aberrasse, in eo quod humanationem idem esse atque in homine inhabitationem affirmat, conabor ostendere. Nam si in vno & solo Emmanuele id verum esse asserit, eius rei causam doceat; neque enim illam intelligere queo. alioqui certe hunc definitorem ac legumlatorem eorum quæ temere dicere libuerit, nemo ferat. Sed non ad vnum definitionis huius vis pertingit, neque vlla erit inuidia etiam si omnibus insit. ergo non semel, sed sæpius Deum factum homi-

A γοντας σεφαυοῖ. ἀρ' οὖν, εἰπέ μοι, σαρκωθῆναί τι, ἢ ἐναυθρωπῆσαι λέγοντας, ἕτερόν τι σημαίνειν ταῦτα τοῦ γεγεννῆσθαι κατὰ σάρκα; σαρκώσεως γὰρ ἕτερος οὐ γίνεται, ὁ μόνος, ὁ τρόπος τῷ καθ' ἑαυτὸν σαρκὸς, καὶ κατὰ φύσιν ἰδίαν ὑφεστηκότι· ἢ γὰρ ἂν, τὸν σάρκα σεσαρκῶσθαι, φαίη τις ἄν, ἢ δ' ἂν γένοιτό τις ὁ λόγος· ἀλλ' ἕτερός τις νοεῖται παρὰ αὐτὸν γενόμενος μεταίτασις οἰκονομικὴ ἐφ' ἕτερόν τι, παρ' ὅπερ ἦν λόγος, ἔχοι ἂν ὁ λόγος ἐφ' ἑαυτῷ δὴ πάντα πολὺ τὸ εἰκός. οὐκοῦν εἰ σεσαρκῶσθαι φασι τὸν μονογενῆ, διὰ γεννήσεως σαρκικῆς δρᾶται· ἀλλ', οἶμαι, τινὶ, καὶ ἢ καθ' ἕτερον τρόπον, πῶς οὐκ ἐροῦσι σεσαρκῶσθαι, ὅτι γεγέννηται κατὰ σάρκα θεὸς ὢν ὁ λόγος; ἀλλ' οὐκ ὠνόμασται, φησὶν, σεσαρκῶσθαι ἡ γέννησις· ἀλλ' ἥ γε τοῦ πράγματος φύσις οὐκ ἐπίσημον οἶδε, καθάπερ ἤδη προεῖπον, τοῦ σεσαρκῶσθαι τὴν ὁδόν. ὥστε, κἂν εἰ μή τις λέγοιτο σαφῶς ἐν γε τοῖς παροῦσι πράγμασιν, ἢ περὶ ἕτου τὸν μόνιμον τῇ φύσει διεγνωσμένην ὁδὸν ἀπολελοίπαμεν, ἐφ' ἑτέραν ἤξομεν. μέχρι γὰρ ἐν τῷ τῆς γενέσεως βιβλίῳ· καὶ τῷ Σὴθ ἐγένετο υἱὸς, καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Ενώς. ἆρ' οὖν, ἐπειδὴ περὶ γεγένηται, τὸ τῆς γεννήσεως τρόπον οὐ προσδεξόμεθα; εἶτα πῶς τοῦτο οὐκ ἀμαθίας; αὐτὴ γὰρ ἡμᾶς ἡ τῶν πράγματος φύσις μονονουχὶ καὶ οὐκ ἐθέλοντας ἐπιβιάσεται ὁμολογεῖν τὸν σάρκωσιν τὸν λόγου νοεῖν αὐτόν. πῶς οὖν ἀκούων τὸν σάρκωσιν, ἢ τὸν τῆς γεννήσεως ἐννοίας εἰσδέξεται οὐδὲν χεῖρον; ἀνομασμένης δ' ὅλως ἐναυθρωπήσεως, πῶς ἢ σωπήσει δῆτα, ὡς τὸ τῆς ἐναυθρωπήσεως χεῖρον πρέπει μὲν οὐκ ἀνθρώπῳ μᾶλλον, ἵνα μὴ αὐτό τι φαίνοιτο γεγενὲς ὁ λόγος, ἀλλὰ τῷ ἐκ θεοῦ φωτὶ λόγῳ; ὧ δ' ἂν ἡ ἐναυθρώπησις ἀληθῶς γενέσθαι πεπίστηται, ἐπεὶ καὶ πάντως ἡ γέννησις, δι' ἧς αὖ ὁρῶτο γενόμενος ἄνθρωπος. ἀλλ' οὐκ αὐτό σοι δοκεῖ κατὰ πάντα χεῖρον νοεῖσθαι τὸν τρόπον τὸ σαρκωθῆναί τι, ἢ ἐναυθρωπῆσαι λέγεσθαι τὸν τοῦ θεοῦ λόγον· ἔφης γὰρ πάλιν, τῆς ἁπάντων ἐννοίας αὐτῷ ἐπιχειρῶν, σημαίνειν τὸν ἐναυθρώπησιν, ἢ τὸν εἰς σάρκα μεταβολὴν τῆς θείας φύσεως, ἀλλὰ τὸν ἐνοίκησιν τὸν εἰς ἄνθρωπον. τὸν μὲν οὖν τῆς θείας φύσεως εἰς σάρκα καταχρεοῦν ἀνεφικτόν τι εἶναί, φησι, καὶ κατ' ἰδέαν τρόπον αὐτῇ συμβαίνειν· καὶ μάλα ὀρθῶς· ἐπαινέσομεν γὰρ ἐν τούτοις ἀκριβεστέραν ἡμεμένον. φημὶ γὰρ ἀκεράδαστον ὑπάρχειν αὐτὸν, καὶ ὡς οὐκ ἂν μεταθείη ποτὲ ἕτερόν τι παρ' ὅπερ εἶναι πεπίστευται· διημάρτηκε δ' ὅπου περίεργός τι, καὶ ἀληθὴς ὁ λόγος αὐτῷ, τὸν ἐναυθρώπησιν εἶναι λαμβανόμενον τὸν εἰς ἄνθρωπον ἐνοίκησιν, καταδείξαι πειράσομαι. εἰ μὲν γὰρ ἐφ' ἑνός τι, καὶ μόνου τοῦ Ἐμμανουὴλ ἀληθὲς εἶναι τὸ ῥῆμά φησι, διδασκέτω τὸν αἰτίαν· μαθεῖν γὰρ οὐκ ἔχω· ἡγοῦμαι δὲ αὐτὸν, καὶ νομοθέτην, ὧν ἂν βούλοιτο λέγειν ἀκαπεπάστως, ἀπάρχειν τε οὐδείς. ἀλλ' οὐκ ἐφ' ἑνὸς μὲν ἴσως ἡ τῶν ὀνομαζόντων δήπου δυνάμις· οὐ λαμβεβλήσθαι μὲν, καὶ κατὰ πάντων ἂν τυχόν. οὐκοῦν οὐχ ἅπαξ, ἀλλὰ πλειστάκις, ἐναυθρωπῆσθαι φὴν δρήσομεν· καὶ

καὶ οὔ τί που μόνον τὸν ἐκ θεοῦ πατρὸς λόγον, πρόσθεμαι δ' αὐτῷ ἐγὼ καὶ αὐτὸν τὸν πατέρα, καὶ πρόσθεν τὸ πνεῦμα τὸ ἅγιον. εἴρηκε μὲν γὰρ δι' ἁγίων προφητῶν περὶ τῶν ἐκ πίστεως δεδικαιωμένων ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μοι λαός. εἴρηκε δ' αὐτὸς ὁ Χριστός· καὶ ἐάν τις μου ἀκούσῃ, ἐλευσόμεθα ἐγὼ καὶ ὁ πατήρ μου, καὶ μονὴν παρ' αὐτῷ ποιησόμεθα, καὶ ἐν αὐτῷ καταλύσομεν. γέγραφε δέ που καὶ ὁ σοφώτατος Παῦλος· καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· Χριστὸς δέ, ὡς υἱὸς, ὅτι τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς. καὶ μὴν καὶ περὶ ἁγίου πνεύματος· οὐκ οἶδατε, ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; ἐκεῖνο οὖν εἰ τὸ ἐνοικῆσαί πού φησι λεγόμενον καὶ τὸν τῶν ὅλων θεὸν, τοῦτό ἐστιν ἡ ἐνανθρώπησις, ἤγουν ἡ σάρκωσις, λεγέσθω καὶ ἑκάστου τῶν τῆς θείας φύσεως μετεχόντων χριστῶν, καὶ μὴν καὶ ἔνοικον ἐχόντων αὐτὸν, ὅτι τὸ ἐνανθρώπησε, καὶ πρός τι τούτῳ τὸ ἐσαρκώθη. οὐδὲ γὰρ γεγονότος, καὶ πρὸς ἐσχάτης ἕξεως, ὡς ἀληθοῦς, πολλαχοῦ λέγειν κεκώλυται σαρξ ὁ ἐκ θεοῦ πατρὸς λόγος· ἐνοικεῖ δὲ καὶ εἰς δεῦρο πολλοῖς τῶν σεβομένων αὐτόν. Ἀλλὰ καί, φησι, γέγραπται περὶ τοῦ θεοῦ λόγου· ὅτι ἐπλήρωσεν ἐν ἡμῖν. εἶπε δὲ καὶ ὁ θεσπέσιος Παῦλος περὶ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ· ὅτι ἐν αὐτῷ κατῴκησε πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. ἐπλήρωσε μὲν ἐν ἡμῖν ὁμολογουμένως γεγραπται γὰρ οὕτως· καὶ μὲν δὴ καὶ ὅτι κατῴκησεν, οὐκ ἀντιλέγομι λέγοντι τισι· βούλομαι δὲ μᾶλλον τοῖς τῶν θεηγόρων βαδίζειν φωναῖς. ὁ μὲν γὰρ μακάριος εὐαγγελιστὴς εἰρηκώς, ὅτι καὶ ὁ λόγος σὰρξ ἐγένετο, προστέτευχε χρεωδῶς καὶ τὸ, ἐπλήρωσεν ἐν ἡμῖν, ἵνα δὴ ἀμφοῖν ἀδιαλείπτως ἐν ἡμῖν ἐνεργήσῃ τὴν τοῦ κυρίου Χριστοῦ μυστηρίων τὴν γνῶσιν. ὅτι μὲν γὰρ λόγος σαρκὶ καθ' ὑπόστασιν ὁ ἐκ θεοῦ πατρὸς λόγος, διαμεμένηκεν ἐναργῶς δηλά γε τοῦ σώματος λέγειν γεγονώς, οὐκ εἰς τὴν τῆς σαρκὸς μεταμεχώρησε φύσιν, πρὸς ἣν ὑποκείμενος τὴν εἰς ὅπερ οὐκ ἦν, ἀλλὰ μὴ δὲ γενέσθαι καθ' ἡμᾶς, μεμένηκεν ὅπερ ἦν, διαστέλλει πάλιν, τὸ, ἐπλήρωσεν ἐν ἡμῖν τῷ πρώτῳ προστιθείς. καταικῆσαι δὲ φησιν ὁ θεσπέσιος Παῦλος ἐν τῷ Χριστῷ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς· ἵνα μὴ ἀπολλῶν, ἤγουν ἀφανίζων τὴν καταίκησιν ὑποπτήσῃς, ἀλλ', ὥσπερ ἐφθην ἀρτίως, ἀληθινὸν τι, καὶ καθ' ὑπόστασιν. ὅτι μὲν γὰρ ἀσώματός τι ἐστὶ, καὶ ἀναφὴς ὁ θεοῦ λόγος, οὐκ ἠγνόηκεν ὁ πολυμαθέστατος. ἐπεὶ δὴ ἦν ἀναγκαῖον, τὴν δὲ μυστηρίων δήλωσιν κατ' ὀφθέντα τρόπον ὁρᾶσθαι μεμωμημένην, ἀπεβλήθη δὴ οὕτω φησὶ, καὶ διηρθρωμένων εἰς τὸ δύο τι, καὶ ἀληθῆ, ὡς ἐπικρατεῖν πάσης ἰέναι ψεύσματος, καταβιάζεσθαι τὸ εἶναι, καὶ μονονουχὶ τὸ πρέπον ὑπερορᾶν τῇ ἀσωμάτῳ τι, καὶ ὑπερτιθέναι τῇ φύσει· προστέτευχε δὲ τὸ, σωματικῶς, οὐχ ἕτερος ἔχων εἰπεῖν, ἢ ὡς ἂν γένοιτο καὶ νῷ, καὶ γλώττῃ τῇ καθ' ἡμᾶς ἐφικτόν. μὴ τοίνυν ἀναιρῶν ἡμῖν ὀνομάζοντα ἐνοίκησιν,

A hominem inueniemus: neque solum illud ex Deo Patre Verbum, sed adijciam ego certe etiam ipsum Patrem, ac præterea Spiritum sanctum. Dixit enim per quemdam è sanctis Prophetis, de hominibus per fidem iustificatis: Inhabitabo in ipsis, & inambulabo, & ero ipsorum Deus, & ipsi erunt mihi populus. Dixit etiam ipse Christus: Et si quis me audierit, veniemus ego & Pater meus, & mansionem apud eum faciemus, & in ipso diuersabimur. Scripsit etiam beatus Paulus: Et Moyses quidem fidelis in tota domo eius vt famulus, in testimonium eorum quæ dicenda erant: Christus vero vt filius super domum eius, cuius domus sumus nos. Quin etiam de sancto Spiritu: Nescitis quia templum Dei estis, & Spiritus Dei habitat in vobis? Ergo si idipsum quod inhabitare in aliquibus ille omniũ Dominus dicitur, hoc illa est humanatio vel incarnatio, dici liceat etiã in vnoquoque diuinæ naturæ participe, atque etiã inhabitantem in se illum habente, & hominem factum esse, & insuper incarnatum. Quod si factum est, & si vt verum admittitur, iam illud ex Deo Verbum sæpe carnem factum dici nihil prohibet. inhabitat autem etiam adhuc in multis eum colentibus. At enim, inquit, scriptum est de Deo Verbo: Habitauit in nobis. Dixit etiam beatus Paulus de omnium Saluatore Christo: In eo habitauit omnis plenitudo diuinitatis corporaliter. Fateor illum habitasse in nobis (sic namque scriptum est) necnon in illo inhabitasse, tibi dicenti non repugnabo: sed velim potius has Theologorum voces examinare. Nam beatus Euangelista cum prius dixisset, Verbum caro factum est; subiunxit opportune, Et habitauit in nobis; vt per vtrumque integram Christi mysterij cognitionem nobis traderet. Nam vnitum esse carni secundum hypostasim illud ex Deo Patre Verbum indicauit aperte cum dixit, ipsum esse carnem factum. iam vero carnem factum non in carnis transisse naturam, neque mutationem in id quod non erat subijsse, sed cum eo quod secundum nos factum est mansisse quod erat, id rursus perspicuum facit, illa verba, Habitauit in nobis, prioribus illis adijciens. Habitasse autem dicit beatus Paulus in Christo omnem plenitudinem diuinitatis corporaliter, ne quispiam simplicem vel habitudinariam habitationem suspicetur, sed veram, vt modo dixi, & secundum hypostasim. Neque enim vir ille spiritu Dei plenus ignorabat incorporeum esse Dei Verbum & impalpabile. Verum quia necesse erat vt mysterij explicatio nulla ratione manca videretur, sed adeo accurate ac distincte ad rectam regulam veritatemq. traderetur, vt omne miraculum superaret, vim infert consequentiæ rerum, & prope dixerim, quod incorpoream illam summamq. naturam decet, contemnit. adiecit enim verbum, Corporaliter, cum aliter dicere non haberet, quàm nostra intelligentia & lingua consequi posset. Ne igitur cum iste simplicem nobis inhabitationem commemorat, putes aliquid eum dice-

2 Cor. 6. d. 16. ex Leuit. 26. b.

Ioan. 14. c. 23.

Hebr. 3. a. 5.

1. Cor. 3. c. 16.

Ioan. 1. b.

Coloss. 2. b. 9.

Ioan. 1. b.

B C D E

ἀδιάλειπτον

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BIBLIOTECA

dicere quod non admodum ſit damnandum. Nam vt euertat, vt ipſe putat, idq. nimium audaćter, generationem Filij ſecundum carnem, ratiocinationem componit anilem ac ſtultam, & nullum ex veritate fulcrum habentem. Rurſum namque ſic ſcribit, cum aduerſus Arianos diſputationem inſtituiſſet:

HISTORIVS. *Tamen diuinitate certe quæ maior eſt, ipſum Dei Verbum recentius eſſe nugantur. at vero hi beata Maria ipſum poſteriorem efficiunt, & matrem temporalem ipſi Deitati opifici temporum præponunt: immo vero ipſam Chriſti parentem ne eſſe quidem Chriſti matrem ſinunt. nam ſi non hominis natura, ſed Deus Verbum fuit, vt illi dicunt, quem illa peperit, pariens editi partus nullo modo mater eſt. qui enim ſit mater illius, qui ab eius natura ſit extraneus? Quòd ſi mater apud eos appellatur, humanitas eſt partu edita, non diuinitas. nam cuique matri proprium eſt conſubſtantiale parere. Aut igitur non erit mater quæ conſubſtantialem ſibi minime peperit: aut ſi mater ab ipſis vocatur, ſibi in ſubſtantia ſimilem gennit.*

CYRILLI CAP. IX. Perquàm abditum ſane ſententiarum pondus, ac vehemens & ineuitabilis hominis qui nobis iſta conſcripſit, ſyllogiſmorum vis cernitur. Vnde nam quęſo eiuſmodi fabellas collectas habens in medium prodis? aut quis nam prorſus in eam ſententiarum ſtultitiam eſt lapſus, vt putet ac dicat Vnigeniti Deitatem non ex Patre ante ſæcula ſubſiſtentiam habere, ſed vt eſſe inciperet, à carne & ſanguine initium accepiſſe? Quis adeo ſtupidus eſt & imperitus, & ſacrarum litterarum plane rudis? Quis non meminit Eſaiæ de ipſo clamantis: Generationem eius quis enarrabit? Ioannis etiam aperte ſcribentis: In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil? Quòd ſi omnia per ipſum, qui fieri poteſt vt rebus per ipſum factis ſit natu poſterior, qui ante omnia ſæcula & tempora præceſſit? Quid igitur quod ab omnibus reijcitur, tamquam ſit dictum defers? Deſine eos calumniari qui iure tua accuſant, & magnam in illis ſtultitiam irrident. Cum itaque nemo ſit qui dicat, beatam Virginem ex ſua carne diuinitatis naturam peperiſſe, noli fruſtra laborare vt ratiocinationes nobis intexas ex ſumptionibus neque veris, neque apud omnes certis. Quæ vero cauſa te impulit, vt linguam adeo impotentem & effrænatam laxares aduerſus eos qui recta ſapere ſtuduiſſent, & omnibus Dei cultoribus crimen inferres graue, & omnium atrociſſimum? Nam rurſus in Eccleſia dixiſti:

Eſai. 53. b. 8.

Ioan. 1. a.

HISTORIVS. *Dixi iam ſæpius, ſi quis inter vos ſimplicior, ſiue inter quoſcumque alios voce hac, Dei genitrix, gaudet, apud me nulla eſt de voce inuidia: tantum ne Virginem Deam faciat.*

CYRILLI CAP. X. Rurſus nobis conuiciaris, & amarulentum os infigis, exprobras etiam Eccleſiæ Domini, vt ſcriptum eſt? Verum nos, ò vir egregie, qui illam Dei genitricem dicimus, neminem vmquam qui inter creaturas cenſeretur, Deum fecimus,

4. Reg. 17.

γεγραμμένον; ἀλλ' ἡμεῖς γε, ὦ τᾶν, οἱ θεοτόκον λέγοντες αὐτὴν· τεθεοποιήκαμεν δὲ οὐδένα πώποτε τῶν πλουσίων

A σιν, οἷόν τι λέγει αὐτὸν τῶν ἀσόφρα ἐλαβεβλημένων· αἰσχρόν γὰρ, καθάπερ οἶμαι δεῖν, καὶ μᾶλλον νεανικῶς, τὴν κατὰ σάρκα γένησιν τοῦ υἱοῦ, σωτῆρος λογισμὸν χαίρειν, καὶ ἡλίθιον, καὶ ταπεινὸν ἔχοντα, τὴν ἐξ ἀληθείας. γράφει γὰρ ὁ αὐτὸς πάλιν· πεπίστευται δὲ πρὸς Ἀρειανοὺς ὁ λόγος σαφῶς.

Ομως δὲ καὶ θεότητος μείζονος τὸν θεῖον λόγον λαροῦσι νεώτερον· οὕτοι δὲ αὐτὸν τῆς μακαρίας Μαρίας ἱεραίζοντες δεύτερον· καὶ μητέρα χρονικὴν τῇ δημιουργῷ τῶν χρόνων ἐφιστῶσι θεότητι· μᾶλλον δὲ οὐδὲ μητέρα τοῦ Χριστοῦ τὴν Χριστοτόκον εἶναι· εἰ γὰρ οὐκ ἀνθρώπου φύσις, ἀλλὰ θεὸς ὁ λόγος ἦν, ὥσπερ ἐκεῖνοι φασὶν, ὃ παρ' ἐκείνης, ἢ πεπόνθασι τοῦ πεφύντος ἢ μήτηρ. πῶς γὰρ εἴη τις μήτηρ τοῦ τῆς φύσεως τῆς αὐτῆς ἀλλοτρίᾳ; εἰ δὲ μήτηρ παρ' αὐτῶν ὀνομάζοιτο, ἀνθρωπότης τὸ πεφύν, καὶ θεότης· πᾶσα γὰρ ἴδιον μητρὸς ὁμοούσια τίκτει. ἢ οὐκ ἔσται μήτηρ, ὁμοούσιον ἑαυτῇ μὴ τεκοῦσα· ἢ μήτηρ παρ' αὐτῶν καλυμένη, τὸν ἑαυτῇ κατ' οὐσίαν ἐγέννησεν ὅμοιον.

Ως βαθὺ τὸ χρῆμα τῶν ἐννοιῶν· δεινὴ δ', καὶ δυσδιάφυκτος καὶ τὰ παιάδε συγγραφόντες ἡμῖν ἢ ἐκ τῶν συλλογισμῶν ἀνάγκη φαίνεται. πόθεν ἡμῖν τὰ παιάδε συναγηγερκὼς εἰς μέσον ἔρχῃ μυθάριον; ἢ τίς ὅλως ἀμαθίας εἰς τοῦτο κατώλισθεν ἐννοιῶν, ὡς οἴεσθαί τι, καὶ λέγειν τὴν θεότητα τοῦ μονογενοῦς καὶ συναΐδιον ἔχειν τὴν ὕπαρξιν ἐκ πατρὸς, ἀρχὴν δὲ μᾶλλον τῆς εἰς τὸ εἶναι παρόδου σάρκα τινὰ, καὶ αἷμα λαβεῖν; τίς οὕτως ἐμβρόντητος, καὶ ὀλιγορεμένων ἐπὶ, καὶ τῶν ἱερῶν γραμμάτων αἰσχρῶς παντελῶς; τίς δ' ἀμφιμέμνηται ἀμφιεκραγόντος μὲν Ησαΐου περὶ αὐτοῦ· τὴν γενεὰν αὐτοῦ τίς διηγήσεται; γεγραφότος δὲ καὶ Ιωάννου σαφῶς· ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος· πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν; εἰ δὲ πάντα δι' αὐτοῦ, πῶς τὸ δι' αὐτοῦ γενόμενον ὑφεστηκέναι ἂν ὁ πρὸ πάντων αἰώνων, καὶ χρόνων; τί γοῦν τὸ πᾶσιν δοκοῦν βλάπτον, ὡς εἰρημένον, ἐκφέρεις; πάντων συνῳδῶν τοὺς τὰ δικαίως ἐπαγομένους, καὶ τῆς ἐν αὐτοῖς ἀμαθίας ἀφαιροῦντας τὸ μέγεθος; ὅπῃ γοῦν οὐδεὶς ὁ λέγων ἐστὶν, ὡς ἐκπέπτωκεν ἡ παρθένος ἐκ τῆς ἰδίας σαρκὸς τὴν τῆς θεότητος φύσιν, μὴ ἀλλοῖόν μοι δοκεῖν, λογισμοὺς ἡμῖν ἀναπλέκων, ἐκ τῶν ἐξ ἀληθῶν, καὶ ἅπασιν ὁμολογουμένων γεγονότας λημμάτων. τί δέ σε τὸ πανταχὸς, ἀκεραῖον, καὶ ἀπύλωτον οὕτω κελεύει τὴν γλῶτταν καὶ τῶν ὀρθὴν φρονεῖν διεστραμμένων, καὶ πάντῃ δ' ἀσεβούντων θεῖον ἔγκλημα καταχέαι δίκην, καὶ παγχάλεπον. ἔφης γὰρ πάλιν ἐπ' ἐκκλησίας.

Εἶπον δὴ πολλάκις, ὅτι εἴ τις ἢ ἐν ἡμῖν ἀφελέστερος, εἴτι ἐν ἄλλοις ποτὲ, χαίρει τῇ τοῦ θεοτόκος φωνῇ, ἐμοὶ πρὸς τὴν φωνὴν φθόνος οὐκ ἔστ' μόνον μὴ ποιεῖτω τὴν παρθένον θεόν.

Πάλιν ἡμῖν ἀμαλοιδορεῖ, καὶ πικρὸν ἔτως ἐπιθήσει τόμα; ὀνειδίζεις δὲ τὴν συναγωγὴν κυρίᾳ, καὶ τὸ

των ἐν κτίσμασι· καταθέσμεθα γ̃, θεὸν αὐδέναι τὸν ἕνα, κ̀ φύσ̀, κ̀ ἀληθῶς· ἴσμεν δὲ κ̀ ἄνθρωπον γενόμενον καθ' ἡμᾶς τὴν μακαρίαν παρθένον. ἀλλ' οὐδὲ γ̃ κ̀ σὺ εἰς μακρὰν, ἄνθρωπον ἡμῖν θεοφόρον δεικνύοντα αὐτὸν τὸν Ἐμμανουὴλ, κ̀ τῶν σῶν ἐπιχειρημάτων τὴν κατάρρησιν ἑτέρῳ.

cimus, atque hunc morem tenemus, vt Deum sciamus illum vnum & natura & vere Deum. scimus etiam beatam illam Virginem hominem fuisse nostri similem. Sed ipse nec multo post deprehenderis ipsum Emmanuelem hominem nobis Deiferum prædicare, tuorumq. argumentorum condemnationem alteri tribuere.

ΤΟΜΟΣ ΔΕΥΤΕΡΟΣ.

Ἡ γλῶσσα μὲν πῦρ, κ̀ ἀκατάσχετόν ἐστι κακὸν, καθὰ μέλαινα· πρὸς ἐπιθεῖναι βλάβη θωπεύμενος, ὁ θεσπέσιος ψαλμῳδὸς Δαυὶδ· θοῦ κύριε φυλακὴν τῷ στόματί μου, κ̀ θύραν περιοχῆς περὶ τὰ χείλη μου· μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας, τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις. τὸ μὲν γὰρ δίκαιον φυλάττειν, κ̀ ἀκριβῆ τὴν ἐπιτήρησιν ἐπὶ γλώττης ἔχειν, ὧν ἂν δέῃ λέγειν, ἢ μὴ, θεοῦ ἐστιν ἀληθῶς κτῆμα ἂν· κ̀ τὸ χρῆμά ἐστιν οὐκ ἐν μικρῷ λόγῳ, ὧδέ γε πᾶς ἐκ ἀθυμάσειεν ἐπιτηδεύουσι πολιτείαν. τὸ γὰρ μὴ προαλὲς εἰς λόγους, κ̀ τὸ ἀχάλινον εἰς παρρησίας, κινδύνου μεστὸν, κ̀ εἰς πέπωρον ἄδου καταγωγὴν τοὺς κεχρημένους. γέγραπται δὲ, ὅτι θάνατος, κ̀ ζωὴ ἐν χερὶ γλώσσης· οἱ δ' κεκτημένοι αὐτῆς, ἐδονται τοὺς καρποὺς αὐτῆς. προσαγορεύηκε δ' κ̀ ἕτερός τις ἡμῖν τῶν σοφῶν· οἱ μὲν ἐστι σοι λόγος σωτείσας, ἀπόκρυβδα· εἰ δὲ μὴ, χαῖρε ἐρῶ ἐπὶ τῷ στόματί σου. ἁμαθοὺς γὰρ λόγους πῶς οὐκ ἀμείνων ἡ σιωπὴ; ἐπάρατον δ' κ̀ ἕτερος τὸ πικρὸν ἐρεύγεσθαι λόγους, κ̀ τῆς ἀπορρήτου δόξης καταχέαι φωνὰς τοῖς ἀλιτηρίοις καίτοι δέον ἀκαταλήπτοις αὐτὸν ὀνόμασι καταγοητεύσας πρὸς ἡμῶν. ἁμαρτάνομεν δ' εἰς τοὺς ἀδελφοὺς, κ̀ τύπτοντες ἀσθενοῦσαν τὴν συνείδησιν, εἰς Χριστὸν ἁμαρτάνομεν· γέγραφε γὰρ οὕτως ὁ θεσπέσιος Παῦλος. κ̀ ταῦτα φημὶ, τοῖς Νεστορίου λόγοις ἐντυγχάνων· κ̀ ὃ μόνον αὐτὸν ἀποφαίνοντα βλέπων τὸ χρῶμα λέγειν ἡμᾶς, ὡς ἔστι μὲν θεοτόκος ἡ ἁγία παρθένος· ἐκτέτοκε δὲ θεὸν ὄντα τὸν Ἐμμανουήλ· ἀλλὰ γὰρ ἐπωσεῖς τούτῳ κ̀ καθ' ἑτέρας τρόπους τῇ Χριστοῦ δόξῃ πλεμεῖν ἐγνωκότα· θεοφόρον γὰρ ἡμῖν αὐτὸν περιποιοῦνται, κ̀ θεὸν ἀληθῶς, ἄνθρωπον δ' θεῷ σεσημασμένον, ὡς ἐν ἰσοτιμίᾳ τῆς ἀξίας. οὕτω γὰρ αὐτῷ, κ̀ μόνῳ, σὺν θεῷ πάντας τοὺς ἄλλους δεκτὰ φρονεῖν π, κ̀ λέγειν καίτοι τῆς καθολικῆς ἐκκλησίας, ἣν αὐτὸς ἑαυτῷ περίκτησεν ὁ Χριστὸς, τὸν τοῦ τὸ παιδὸς συγγραφόμενος ἐκ ἰχθύος ῥυπίδας, οὔσης δὲ μᾶλλον ἀμώμου, κ̀ ἀεὶ πάλαι τὸν παντὸς ὡς ἐπ' αὐτῷ γνῶσιν ἐχούσης, κ̀ τῆς πίστεως τὴν σύμβασιν δ' μᾶλλα πεπιμένης. πιστεύομεν γὰρ εἰς ἕνα θεὸν, πατέρα παντοκράτορα, παντων ὁρατῶν π, κ̀ ἀοράτων ποιητὴν. κ̀ εἰς ἕνα κύριον Ἰησοῦν τὸν Χριστὸν. κ̀ εἰς τὸ πνεῦμα τὸ ἅγιον. ἑπόμενοι δὲ τῆς πύστεως ἐπιλογιζόμεναι τῶν ἁγίων πατέρων ὁμολογίας, αὐτὸν τὸν ἐκ τοῦ θεοῦ, κ̀ πατρὸς, οὐσιωδῶς φυσικῶς λέγειν, καθ' ἡμᾶς γνήσιον φαμὲν, σαρκωθῆναί τ, κ̀ ἐνανθρωπῆσαι, τυπτόντων, ἑαυτῷ σῶμα λαβόντα ἐκ τῆς

TOMVS SECVNDVS.

EST lingua, sicut scriptum est, ignis, & effrænatum malum, cuius vt incommoda vitaret psallit beatus David: Pone Domine custodiam ori meo, & ostium circumstantiæ labijs meis. non declines cor meũ in verba malitiæ, ad excusandas excusationes in peccatis. Nam recte oris officio vti, & diligenti cautione moderari linguam obseruando quid dicendum sit, quid reticendum, diuinum plane munus est, & res haud paruipendenda ijs certe qui cum laude vitam ducere student: vt contra, illa præceps in loquendo temeritas, & effrænatus ad nugas effundendas impetus periculo non caret, & in præcipitium inferni homines eo more præditos defert. Scriptum est etiam, mortem ac vitam esse in manu linguæ, & qui illam cohibent, edere fructus eius. Alius etiam Sapiens nos allocutus est: Si quidem est tibi sermo prudentiæ, responde: sin minus, manus sit ad os tuum. Nam stulto sermoni præferendum esse silentium cui sit dubium? Execrandum vero præcipue acerbitatem verborum eructare, & impium sermonem aduersus ineffabilem illam gloriam effundere, quam perpetuis à nobis celebrari laudibus æquum erat. Peccantes autem in fratres, & percutientes infirmam eorum conscientiam, in Christum peccamus. Sic namque beatus Paulus scripsit. Quod eò dico, quia in quosdam incidi Nestorij sermones; nec tantummodo illum negare video dicendam à nobis sanctam illam Virginem esse Dei matrem, & Emmanuelem peperisse qui Deus erat, sed alijs quoque modis Christi gloriæ aduersari statuisse. nam Deiferum illum nobis conatur ostendere, non vere Deum, sed hominem potius cum Deo tamquam æqualitate dignitatis coniunctum. Sic namque illi & quidem soli aliter atque omnibus alijs hominibus sentire ac dicere placet, quamuis catholica Ecclesia, quam sibi ipse Christus exhibuit, rugas hominis qui talia conscripsit, non habeat, cum sit immaculata, & illius cognitionem omnis prorsus reprehensionis expertem teneat, ac Fidei editionem rectissime composuerit. Credimus namque in vnum Deum, Patrem omnipotentem, omnium visibilium & inuisibilium factorem: & in vnum Dominum IESVM Christum, & in Spiritum sanctum. ac sequentes sanctorum Patrum cõfessionem his subiunctam, ipsum Verbum ex Deo Patre substantialiter natum, nostri similem factum esse dicimus, & incarnatum, & hominem factum, hoc est, sibi corpus

Iacob. 3. b.
Psal. 140. a. 3.
Prouer. 18 d. 21.
Eccli. 5. e. 14.
1. Cor. 8. e. 12.
Ephes. 5. f. 27.

pus ſumpſiſſe ex ſancta Virgine, & ſuum illud feciſſe. nam hoc modo fit vt vere vnus ſit Dominus IESVS Chriſtus, hoc modo illum vt vnum adorabimus, ſi non hominem ac Deum ſeorſim ponamus, ſed vnum & eumdem eſſe credamus in diuinitate & humanitate, hoc eſt, Deum ſimul & hominem. At vero noſter hic recentiſſimæ impietatis inuentor, quamuis Chriſtum vnum ſe dicere ſimulet, tamen vbique naturas diuidit, & ſeorſim vtramque ponit, aſſeritq. non illas inter
Pſal.140. 4.4 ſe vere conueniſſe, ſed prætexit excuſationes ac prætextus in peccatis, vt ſcriptum eſt, & modum quemdam coniunctionis comminiſcitur, illum nempe ſecundum ſolam, vt dixi, dignitatis æqualitatem, vt ex ipſius verbis plane docebimus, & tamquam in homine qui nihil ſupra ceteros habeat, ipſum ex Deo Verbum ex participatione inhabitans facit, ac voces quæ ſunt in Euãgelijs, ita diuidit, vt aliquando certas quaſdam ſoli ac proprie Verbo tribuat, aliquando ſeorſim illi qui eſt ex muliere editus. Atqui quomodo non fit omnibus certiſſimum, illum Vnigenitum, cum Deus eſſet natura, eſſe hominem factum, non ſimplici coniunctione, vt ille aſſerit, extrinſecus excogitata, aut affectiua, ſed vera vnione, ineffabili modo ſimul & inexcogitabili? Ita & vnus ſimul & ſolus intelligetur, & omnia ei dicta conuenient, & omnia tamquam ab vna perſona dicta cenſebuntur. Nam poſt vnionem vna iam intelligitur natura illa ipſius Verbi incarnata, vt proculdubio in nobis ipſis etiam conuenienter intelligitur. Vnus namque homo plane eſt ex diſſimilibus rebus, ex anima inquam & corpore compoſitus. Porro illud eſt nunc etiam notandum, fateri nos corpus illud vnitum Deo Verbo, fuiſſe anima rationali animatum. Illud quoque haud inutiliter addiderim, aliam eſſe carnem à Deo Verbo (quod ad ſuæ naturæ rationem attinet) aliamq. rurſus eſſentialiter ipſam Verbi naturam. Sed quamuis hæc differre intelligantur, & naturali diuerſitate eſſe diſiuncta, vnus tamen ex vtroque Chriſtus intelligitur, dum per veram vnitatem Deitas ſimul & humanitas inuicem conueniunt. In hac vero ſententia nos innumeris tum factis tum dictis Scriptura diuinitus inſpirata confirmat, ſed præcipue dum exemplis vtitur, per quæ facillime quiſque ad Chriſti myſterium perſpicue intelligendum tendere poſſit.
Eſai.6.6 Beatus igitur propheta Eſaias ait: Et miſſum eſt ad me vnum de Seraphim, & in manu habebat carbonem, quem forcipe acceperat ex altari, & tetigit os meum, & dixit: Ecce tetigit hoc labia tua, & auferet iniquitates tuas, & perpurgabit peccata tua. Viſionis huius profunditatem vt vires ferunt exquirentes, non aliud niſi Dominum noſtrum IESVM Chriſtum eſſe dicimus ſpiritalem illum carbonem in altari poſitum, ſuper quo thymiama Deo ac Patri à nobis adoletur: per ipſum enim acceſſum habuimus, & ſpiritalem cultũ exequentes accepti ſumus. Hic itaque carbo diuinus vbi accedentis ad ſe labia tetigerit,

A ἐκ τῆς ἁγίας παρθένου, καὶ ἴδιον αὐτὸ ποιήσαιτο· οὕτω γὰρ ἔσται ἐ ἀληθῶς εἷς κύριος Ἰησοῦς Χριστός· οὕτως αὐτὸν, ὡς ἕνα, προσκυνήσομεν, οὐκ ἀνὰ μέρος ποιότητος ἀνθρώπου, καὶ θεὸν, ἀλλ' ἕνα, καὶ τὸν αὐτὸν ὄντα πρὸ ἑνώσεως, ὡς ἐν θεότητι ἐ ἀνθρωπότητι· τυπικῶς, θεόν τι ὁμοῦ καὶ ἄνθρωπον. ὁ δὲ γε τῆς νεωτερικῆς ἡμῖν ἀσεβείας ἐρευτὴς, καίπερ Χριστὸν ἕνα λέγειν προσποιούμενος, διαιρεῖ μὲν πανταχοῦ τὰς φύσεις, καὶ ἀνὰ μέρος ἴσησιν ἑκατέρᾳ, οὐκ ἀληθείᾳ ἀλλήλαις συμβιβῶν λέγων αὐτάς· προφασιζόμενος δὲ προφάσεις ἐν ἁμαρτίαις, καὶ τὸ μεμελαγμένον, δίκην τινὰ συναφείας τρόπον, τὸν καὶ μόνον, ὡς ἔφην, τῇ ἰσότητι τῆς ἀξίας· καθάπερ ἀμέλει καὶ ἐν τῶν αὐτῷ δεικνῆσθαι λέγων· ἐ ἐνοικίζει μὲν μετεκτῶς, ὡς ἀνθρώπῳ χρισθῷ, τὸν ἐκ θεοῦ λόγον· μερίζει δὲ πως ἐν τοῖς εὐαγγελίοις φωνὰς, ὡς ποτὲ μὲν πάσας τινὰς μόνῳ πῃ, ἐ ἰδικῶς ἀναθήσειν τῷ λόγῳ· ποτὲ δὲ ἰδίᾳ τῷ ἐκ γυναικός. καίτοι πῶς ἔχ ἅπασιν ἦν ἂν οὐκ ἀναμφιλέκτως ἔχον, ὅτι θεὸς ὢν φύσει, γέγονεν ἄνθρωπος ὁ μονογενὴς, καὶ καθ' ὑπόστασιν ἁπλῶς, ὡς φησὶν ἐκεῖνός φησι, τῷ θεράποντι ὑπονοουμένῳ, ἤγουν χειρὶ· ἀλλὰ καθ' ἕνωσιν ἀληθῆ, ἀπορρήτως πῃ, καὶ ὑπὲρ νοῦν; οὕτω πῃ, εἷς νοεῖται, καὶ μόνος· ἅπερ πῃ αὐτῷ πρέπει λόγος, ἐ ὡς ἐξ ἑνὸς πεφυκότα τὰ πάντα λελέξεται· μία γὰρ ἤδη νοεῖται φύσις μετὰ τὴν ἕνωσιν ἡ αὐτοῦ τοῦ λόγου σεσαρκωμένη, καθάπερ ἀμέλει καὶ ἐφ' ἡμῶν αὐτῶν νοεῖται καὶ εἰκότως· ἄνθρωπος γὰρ ἐκ ἀληθῶς συγκείμενος ἐξ ἀνομοίων πραγμάτων, ψυχῆς δὴ λέγω καὶ σώματος. Ἐπιμνήσθαι δὲ καὶ νῦν ἀναγκαῖον, ὅτι τὸ ἑνωθὲν τῷ ἰδίῳ λόγῳ σῶμα, φαμὲν ἐψυχῶσθαι ψυχῇ λογικῇ. προσθήσομεν δὲ κἀκεῖνο χρησίμως, ἑτέρα μὲν γὰρ ἦν ἐκ θεοῦ λόγου ἡ σὰρξ, καὶ γε τὸν τῆς ἰδίας φύσεως λόγον, ἑτέρα δὲ πάλιν ἀνομοίως ἡ αὐτοῦ τοῦ λόγου φύσις· πολλὴ γὰρ καὶ νοεῖται διαφορὰ, καὶ ἐκ ἐπιτρόπου φυσικῶς διεχωρισμένα τὰ ὀνομασμένα, ἀλλ' ἐξ ἀμφοῖν νοεῖται χρισὶς· καθ' ἕνωσιν ἀληθῆ ἀλλήλοις συμβεβηκότων, θεότητός τε, καὶ ἀνθρωπότητος. ἐμπιδοῖ δὲ ὡς τοῦτο ἡμῖν ἡ θεόπνευστος γραφὴ, διὰ μυρίων μὲν ὅσων πραγμάτων τε, καὶ λόγων ὑποδείγματα δὲ χρωμένη, δι' ὧν ἄν τις καὶ λίαν ἀκνηρὸς πρὸς γε τὸ δυνατὸν καταδεῖν τὸ χριστοῦ μυστήριον διειλάσῃ σαφῶς. ἔφη τοίνυν ὁ μακάριος προφήτης Ησαΐας· Ἐ ἀπεστάλη πρός με ἓν τῶν σεραφίμ· Ἐ τῇ χειρὶ εἶχεν ἄνθρακα, ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου· καὶ ἥψατο τοῦ στόματός μου, καὶ εἶπεν· ἰδοὺ ἥψατο τούτου τῶν χειλέων σου· καὶ ἀφελῶ τὰς ἀνομίας σου, Ἐ τὰς ἁμαρτίας σου περικαθαριεῖ. πολυπραγμονοῦντες δὲ, ὡς ἔοικε, τὸ τῆς ἐρέσεως βάθος, ἄχ ἕτερον εἶναί φαμεν, πλὴν ὅτι τὸν χύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν ἐν τῷ θυσιαστηρίῳ κείμενον ἄνθρακα νοητὸν· ἐφ' ᾧ παρ' ἡμῶν ὑμνᾴζεται θυμίαμα τῷ θεῷ, καὶ πατρί· δι' αὐτοῦ γὰρ τὴν προσαγωγὴν ἐσχήκαμεν, δεκτοί τε ἐσμεν, τὰς πνευματικὰς πλουσίως λατρείας. οὕτως τοίνυν ὁ ἄνθρακξ ὁ θεῖος, ὅταν ἅψηται τῶν ἡμῶν χειλέων, τοῦτ' ἔστι τοῦ στόματος ἡμῶν, τοῦτ' ἔστιν ἡμῶν τὰ χείλη, καθαίρει τὰς ἀνομίας, καὶ τὰς ἁμαρτίας ἐξαλείφει. οὐ γὰρ ἐκ τοῦ ἀνθρώπου τὸ καθαίρειν, ἀλλ' ἐκ τοῦ θεοῦ λόγου τοῦ ἐνανθρωπήσαντος. ἐ γὰρ ἐκ τοῦ ἀνθρώπου τὸ ἁγιάζειν, ἀλλ' ἐκ τοῦ θεοῦ λόγου τοῦ ἐνανθρωπήσαντος. ἐ γὰρ ἐκ τοῦ ἀνθρώπου τὸ ἁγιάζειν, ἀλλ' ἐκ τοῦ θεοῦ λόγου τοῦ ἐνανθρωπήσαντος. ἐ γὰρ ἐκ τοῦ ἀνθρώπου τὸ ἁγιάζειν, ἀλλ' ἐκ τοῦ θεοῦ λόγου τοῦ ἐνανθρωπήσαντος.

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αὐτῷ, διϊσμηγμένην ἐν ὑπ φανῇ, καὶ ἀπὸ πάσης ἁμαρτίας ἡμοιρηκότα παντελῶς. ἄπιστον ἴ πίνα τρόπον τῶν ἐν ἡμῖν χειλέων, διδάξαι λέγων ὁ μακάριος Παῦλος· ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου, ὅτι κύριος Ἰησοῦς· καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην· στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. αὖθις δὲ παρεκάλεσεν ἡμᾶς ἐκ τῶν δυοῖν νοητῶν καὶ ἀνομοίων πραγμάτων· σωτόθεν μὲν τῇ κατ' ἀλήθειαν μονογενεῖ σωτεθειῶσθαι πρὸς ἕνωσιν· ἀσθενοῦς γὰρ τῷ ξύλῳ τὸ πῦρ, εἰς οἰκείαν αὐτὸ μετουσίαν χεῖ. τρόπον τινὰ δόξαν τε καὶ δύναμιν, καίτοι τετηρηκὸς ὅπερ ἦν· Μαργαρίτῃ δὲ πάλιν ἑαυτὸν ἀφομοιοῖ λέγων ὁ κύριος ἡμῶν Ἰησοῦς Χριστός· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· εὑρὼν δὲ ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. Ἀκούων δὲ καὶ ἑτέρως ἑαυτὸν ἡμῖν καταδεικνύοντος, ἐ λέγοντος, ἐγὼ ἄνθος τοῦ πεδίου, κρίνον τῶν κοιλάδων· ἐκεῖ μὲν γὰρ ἐν ἰδίᾳ φύσει, τὴν ὑποκειμένην λαμπρότητα τοῦ σώματος καὶ πυρὸς· ὠνομάζει δὲ πάλιν αὐτὸν, κατὰ γὰ φημι τὴν κοινὴν δόσμιαν. ὥσπερ γάνεν, ὅτι τι τοῦ μαργαρίτου, καὶ μὲν καὶ τοῦ κρίνου, νοεῖται μέντοι σῶμα τὸ ὑποκείμενον, ἡ δέ γε ἐν αὐτῷ λαμπρότης, ἤγουν δυσὶα κατ' ἴδιον λόγον, ὡς ἑτέρα μὲν ὤν τε ἐν οἷς εἰσιν· ἴδια δ' πάλιν αὐτῶν καὶ σὺν ἀλλότρια τῶν ἐχόντων ἐστὶ τὸ ἀχωρίστως ἐμπεφυκότα, κ' τὸν αὐτὸν οἱ μοι τρόπον λογιούμεθά τε καὶ φρονήσομεν, καὶ ὅτι γε τοῦ Ἐμμανουὴλ· ἑτεροία μὲν γὰρ κ' τὴν φύσιν, θεότης τε, καὶ σάρξ· ἀλλ' ἴδιον ἓν τοῦ λόγου τὸ σῶμα· τοῦ δὲ σώματος οὐ κεχωρισμένος ὁ ἐνωθεὶς αὐτῷ λόγος· νοεῖτο γὰρ ἂν οὕτω τε, ἐ ἂν ἑτέρως ὁ Ἐμμανουὴλ, τυπεῖσι μεθ' ἡμῶν ὁ θεός· τοιαῦτα, πρὸ μὲν ὡς ἄνθρωπος, καὶ ἐκ τῶν τῆς κενώσεως μέτρων ἑαυτὸν ἡμῖν ἐμφανῆ καθιστὰς, ἔφασκεν, οὐδεὶς αἴρει τὴν ψυχήν μου ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθημι αὐτήν· πάλιν δὲ ὡς θεὸς ὢν ὁ λόγος, καὶ ἐξ οὐρανοῦ νοούμενος, καὶ ἐκ μὴ τῆς ἰδίας σαρκὸς, οὐδεὶς ἀναβέβηκε φησὶν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. Παντεχόθεν τοίνυν εἰς ἕνωσιν ἀδιάστατόν τε, καὶ ἀληθῆ συνάπτοντες ἡμῖν, τοῦ ἰδιοῦ χαράττοντες τὸν υἱὸν, καὶ εἰς πρόσωπον ἓν ὑποφέροντες ἐν πίστει, δίδομεν πλανᾶσθαι τὸν ἀκριβῆ λόγον, καὶ συγχεῖν εἰκῇ τὰ αὐτοῦ τοῦ Χριστοῦ, υἱὸν ὀνομάζων τὸν ἐκ θεοῦ πατρὸς λόγον· καθάπερ ἀμέλει πρώην ὁ λόγος ἐκδιδάξει σαφῶς, ὡς ἐν οἰκείῳ καιρῷ καὶ τόπῳ. Ἐσπλανῆσθαι μὲν γὰρ δεδίεναι μὴ οὐκ ἂν τις αὐδοῖ τῇ πρὸ τῶν ἁγίων παρθένον ἠτιωμένος, εἶτα θεοτόκον αὐτὴν ὀνομάσας, φυσμὸν, ἐ ἀνέκκλησιν τῶν εἰς ἀλλήλας φημὶ τῶν ἰδιοτήτων χωρὶς νομίσας, τῶν τῆς ἐκκλησίας δογμάτων καπηλεῖν τὸ ἀκριβὲς· καί τι τοῦτο φρονεῖν ἀδεὲς· ἐπιπεφθῶν δ' ὡς οἶδεν τὸ δεινὸν, αὖθις καὶ κατὰ τὸ πρόσθεν συγχῶ, τῶν εἰς ὀρθότητα καὶ ἀλήθειαν ἀφειδήσας ἐνεκεν· ἔφη γὰρ οὕτως.

A tigerit, illico mundum reddet, atque peccati omnis prorsus expertem. Sed labia noſtra quo nam modo contingat, docet beatus Paulus cum dicit: Prope te eſt verbum in ore tuo, & in corde tuo: quia ſi dixeris in ore tuo quia Dominus Iesvs, & credideris in corde tuo quia Deus illum ſuſcitauit à mortuis, ſaluus eris. Corde enim creditur ad iuſtitiam, ore autem confeſſio fit ad ſalutem. Dicitur autem carboni perſimilis, propterea quòd ex duabus ac diſſimilibus rebus intelligitur, ſed ita ſecundum veritatem conuenientibus, vt in vnitatem propemodum coniungantur. Ignis enim vbi lignum penetrarit, illud in ſuam ipſius claritatē ac vires tranſfert, eo tamen ſeruato quod erat. Margaritæ ſe rurſus comparat Dominus noſter Iesvs Chriſtus cum dicit: Simile eſt regnum cælorum homini negotiatori quærenti bonas margaritas: inuenta autem vna pretioſa margarita, vadit & vendit vniuerſa quæ habet, & emit illam. Alio quoque modo illum ſeſe nobis indicare audio dicentem: Ego flos campi, lilium conuallium. Cum enim in ſua natura diuinam claritatem Dei ac Patris habeat, idem præterea ſpirat odorem ſuauolentiæ ſpiritalis. Vt ergo in margarita, atque etiam lilio, quamuis ſubiectum illis corpus percipiatur, claritas tamen ſeu odor ex propria ratione ab illis quibus inſunt, tamquam diuerſa noſcuntur, ſed viciſſim propria ſunt habentium, non ab eis aliena, cum in illis inſeparabiliter hæreant: ad eumdem quoque modum de Emmanuele ipſo nobis eſt exiſtimandum ac ſentiendum. Naturæ namque ratione diuerſa ſunt diuinitas & caro: ſed corpus Verbi proprium erat, neque ſeiunctum à corpore illud vnitum corpori Verbum. haud enim aliter intelligere fas eſt Emmanuelem, ideſt nobiſcum Deum. Itaque nonnumquam vt homo, & ex menſura ſuæ exinanitionis ſeipſum nobis indicans, dicebat: Nemo tollit animam meam à me. aliquando rurſus tamquam Deus Verbum, & vt qui de cælo, & vnus cum ſua carne intelligeretur: Nemo aſcendit, inquit, in cælum, niſi qui deſcendit de cælo, filius hominis. Cum igitur ipſum Filium ſacræ litteræ vndique in vnitatem inſeparabilem veramq. coniungant, & in vnam perſonam redigant in fide; hic tamen vanus homo multis modis diſiungit, & aduerſus ipſum quoque Chriſtum temere nugatur, Deum appellans illud ex Patre Deo Verbum, vt nimirum ſuo loco ac tempore progrediens oratio plane docebit. Simulat enim ſe metuere, ne quiſpiam dum ſanctæ Virginis reuerentia victus illam Dei genitricem vocat, confuſionem atque mixtionem ſubſtantiarum inter ſe factam putans, Eccleſiæ dogmata deturpet, quamuis ita nemo ſentiat: ſed vt corrigat ſcilicet, vt ipſe putat, graue hoc malum, ſurſum deorſum omnia miſcet, recta veraq. ſententia neglecta. ſic namque dixit.

Rom. 10. b. 8

Matth. 13. f. 45.

Cant. 2. 8

Ioan. 10. d. 18.

Ioan. 3. b. 13

Si

NESTORIVS. *Si fide ſimplici Deiparam proferres, nulla eſſet apud me dictionis inuidia, verbi ſenſum exquirenti. ſed quia video te prætextu erga beatam Mariam honoris, hæreticorum confirmare blaſphemiam, ideo dictionis prolationem caute præmunio, cum periculum in ea dictione latens ſuſpectum habeam. Id vt clarius dicam, & ab omnibus percipi facilius poſſit: Qui Arium ſectati ſunt, & Eunomium, & Apollinarium, & omnium eiuſmodi familiæ hominum chori, ſtuduerunt Dei genitricis appellationem inuehere, vt facta mixtione, duabusq. naturis minime diſtinctis, nihil ex his quæ viliora ſunt, de humanitate dictum acciperetur, ac locus illis iam aduerſus ipſam diuinitatem pateret, tamquam omnia ab vno dicerentur, non ratione dignitatis ex ipſa coniunctione conſequentis, ſed ipſius ratione naturæ. Vnus eſt namque Chriſtus, & vnus Dominus: ſed in Chriſto, in vnigenito inquam Filio, & Chriſti nomen & Filij nunc de diuinitate, nunc de humanitate, nunc de humanitate diuinitateq. dicitur.*

CYRILLI CAP. 1. Vides, vt multiplicibus ſententiarum commentis impie variatur, & illam ſecundum carnem generationem Vnigeniti non aliter futuram fuiſſe conatur oſtendere, niſi aliqua ſubſtantiarum inter ſe confuſione aut commixtione facta, cum doctores Eccleſiæ non hunc modum nobis tradiderint. Veram namque coniunctionem factam dicimus, ita vt Verbum ſibi quidem corpus vniret, ſed id quod erat permaneret. hic vero nihil eiuſmodi concipiens animo, non mediocri impietatis crimine laborat, cum in duas perſonas & duas hypoſtaſes omnino inter ſe diuerſas abiunxerit, ita vt ſermones cuique conuenientes vtrique perſonæ proprie tribueret: & rurſus vnum dicit Chriſtum IESVM Dominum, tamquam ſola dignitatis ratione, nó vera vnione, hoc eſt, non ſecundum naturam, homo cum Deo coniunctus ſit. Quonam igitur modo vnus eſt Chriſtus, & Filius, & Dominus, ſiquidem vt aſſeris, vtrique ſeorſim conuenit non modo vt ſic appelletur, verum etiam vt ſit vere, cùm iſto modo fiat vt ſubſtantiæ minime inter ſe ſecundum vnionem conuenerint, ſed ſolum ſecundum dignitatem, vel auctoritatem, vel poteſtatem vnitæ ſint? Atqui ſi naturas rerum perueſtigemus, videbimus quæ pari ſunt dignitate, non ea de cauſa id amittere ne minus ipſa proprie priuatimq. conſiſtant, neque quòd pari ſint gloria id ad vnionem efficiendam ſufficere. Verbi gratia, Petrus & Ioannes ambo & Apoſtoli & ſancti viri erant, & pari honore ac virtute per Spiritum ſanctum ab omnium Saluatore Chriſto decorati. ſimul enim cum ceteris ſibi dictum audierant: Vos eſtis lux mundi huius. & rurſum: Infirmos curate, mortuos ſuſcitate, leproſos mundate, dæmonia eijcite. Num ergo ex eo quod pari erant dignitate vel auctoritate, illud etiam eos habuiſſe aſſeremus, vt cum duo eſſent, vnus homo cenſeretur? idq. ad vnionem certe hypoſtaſeon eſſe ſatis? Atqui nonne ſtultiſſimum cenſendum ſit ita ſentire? Cur ergo te ſimulas rectam fidem tenere, cum Chriſtum IESVM Dominum

Matth. 5. b. 14.
Matth. 10. a. 8.

Εἰ μὴ πίστως ἁπλῶς, τὸ, θεοτόκος προσφέρεις, οὐκ ἄν σοι τῆς λέξεως ἐφθόνουν, τὸν νοῦν ἐξετάζων τοῦ ῥήματος. ἀλλ' ἐπειδὴ πρόφασιν ὁρῶ σε προφέρειν τῆς θεότητος τὸ μακαρίαν Μαρίαν τιμᾶν, τῶν αἱρετικῶν βεβαιοῦντα τὴν βλασφημίαν. Διὰ τοῦτο τὴν τῆς λέξεως προφορὰν ἀσφαλιζόμην· τὸν ἐν τῇ λέξει κρυπτόμενον κίνδυνον ὑφορώμενος· ἵνα δὴ καὶ σαφέστερον, καὶ πᾶσιν εὐληπτότερον εἴπω, τοῖς Ἀρείοις καὶ Εὐνομίοις, καὶ Ἀπολιναρίοις, καὶ πάντων τοῖς χορεῖς τῶν τῆς τοιαύτης φατρίας· κατανοῆσαι εἰσήγαγον, ὡς πρόσκοπον γινομένης, καὶ τὰ δύο φύσεων μὴ διαιρημένων, μηδὲν τῶν ὑπὲρ λῶν εἰς τὴν ἀνθρωπότητα λαμβάνειν δεῖ· καὶ χώραν αὐτοῖς λοιπὸν κατὰ τῆς θεότητος ἔχειν, ὡς πάντων λεγομένων παρ' ἑνὸς, καὶ κατὰ τὴν ἀπὸ τοῦ σαρκοφόρου ἀξίαν, ἀλλὰ κατὰ τὴν φύσιν. εἷς μὲν γὰρ ὁ Χριστὸς, καὶ εἷς υἱὸς· ἀλλ' ὅτι μὲ Χριστὸν, ὅτι δὲ μονογενῆ λέγω υἱὸν, καὶ τὸ, Χριστὸς, καὶ τὸ, υἱὸς, ποτὲ μὲν, ὅτι τῆς θεότητος ποτὲ δὲ, ὅτι τῆς ἀνθρωπότητος, καὶ θεότητος.

Ὁρᾷς ὅπως πολυτρόποις ἑαυτοῖς ῥήμασιν ἀσόφως καταποικίλλεται, καὶ τὴν κατὰ σάρκα γένεσιν τοῦ μονογενοῦς, ὡς οὐκ ἂν ἑτέρως ἐσομένην παρέχεται δηλονότι, εἰ μή τις γένοιτο τῶν ὑποστάσεων εἰς ἀλλήλας ἀναχυσις, ἤγουν σύγκρασις. καίτοι τῶν τῆς ἐκκλησίας διδασκάλων, ὃ τοῦτον ἡμᾶς μυσταγωγούντων τρόπον· σαφῶς γὰρ ἀληθῆ γένεσθαι φαμὲν, ἑνώσαντες μὲν ἑαυτῷ τοῦ λόγου τὸ σῶμα, μεμενηκότος δὲ ὅπερ ἦν. ὁ δὴ τῶν πιστῶν εἷς νοῦν ἔχων εὐθὺς, διέστησε μετρίως, διαιρῶν εἰς δύο πρόσωπά τι, καὶ ὑποστάσεις, ἑλκόντως ἀλλήλων διηρημένας· ἑκατέρᾳ τε λόγους τοὺς αὐτῇ πρέποντας ἀναπηδᾷ ἰδικῶς. καὶ πάλιν ἑνὰ φησὶ Χριστὸν Ἰησοῦν κύριον, ὡς ἀνθρώπου θεῷ συνημμένα καθ' ἑνότητα μόνην τὴν ἀξίαν, εὐκαθ' ἕνωσιν ἀληθῆ, τουτέστι τὴν κατὰ φύσιν. πῶς γὰρ ἂν εἴη Χριστὸς καὶ υἱὸς καὶ κύριος, εἰ μὴ ἀμφοῖν ἀνὰ μέρος ἁρμόσειεν αὐτῷ ὡς ἐφης, τὸ, ὠδέ τι καταγομάζεσθαι, καὶ εἶναι κατ' ἀλήθειαν, ἀλλ' οἱ τὸ συμβιῶναι καθ' ἕνωσιν ἡγούμενοι τὰς ὑποστάσεις, ἐνοῦσθαι δὴ κατὰ μόνην τὴν ἀξίαν, ἢ τοι τὴν αὐθεντίαν, ἤγουν ἐξουσίαν· κἀν τοῖς τῶν πραγμάτων πλουτοῦσι φύσις, τὸ ἐν ἰσότητι τῆς ἀξίας, ἀπὸ τούτης εἰσκαλοῦσιν ἀποβεβληκέναι καταθρήσαιμεν ἂν τὸ ὑπάρχειν ἰδιοουσιάτως. οὔτε μὴν τὸ μοιρᾶν εἰς δόξαν, ἀρκεῖ πρὸς ἕνωσιν· οἷόν τι φημὶ Πέτρος τε καὶ Ἰωάννης, ἄμφω μὲν θεσπεσιολόγοι τε, καὶ ἅγιοι, καὶ τῆς ἰσομοίρους τιμῆς, καὶ δωρεάσεσι τῆς ἁγίου πνεύματος κατηγλαισμένοι· ἀλλ' οὐδὲ τοῦ παντῶν ἡμῶν σωτῆρος Χριστοῦ· ἦσαν γὰρ ὁμοῦ τοῖς ἄλλοις, ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου τούτου. καὶ πάλιν· ἀσθενοῦντας θεραπεύετε· νεκροὺς ἐγείρετε· λεπροὺς καθαρίζετε· δαιμόνια ἐκβάλλετε· ἆρα ἂν ἐξ ἰσομοιρίας ἀξίας, ἤγουν αὐθεντίας αὐτοῖς ὑπαρξαι φαμὲν, τὸ εἰς ἄνθρωπον ἕνα καταλογίζεσθαι τοὺς δύο, καὶ ἀρχὴν ποτὲ πρὸς ἕνωσιν, τὴν ὡς ἔν γε τοῖς ὑποστάσι λέγω; εἶτα πῶς ἂν ἠλίθιον κομιδῇ τὸ ὧδε φρονεῖν, νοεῖτ' ἂν εἰκότως; εἰ τοιγαροῦν ὑπαπλάττῃ μὲν εἶναι τὴν πίστιν ὀρθὴν, ἕνα λέγων Χριστὸν Ἰησοῦν κύριον·

κύριον· εἶτα Διατίμενον εἰς δύο πρόσωπά τε καὶ ὑποστάσεις τὸν ἕνα, καὶ τὸν μὲν τῆς ἀληθοῦς ἑνώσεως ἀπομάζεις τρόπον, δι' ἧς ἀληθῶς εἷς τε καὶ μόνος αὐτὸς ἐστὶν ὁ Χριστός· συναφείαν δ' ἀληθῶς ὀνομάζεις τὴν ἰσοτιμίαν· πῶς γὰρ οὗτός ἐστι συναφείας τρόπος; ἢ σὺκ οἶσθα ὅτι φίλον πᾶσι τοῖς κατ' τόνδε τὸν βίον, τὸ ἐν ὑπολήψεσιν εἶναι κοσμικαῖς, οἵ τε καὶ ἀφ' ὧν πρεσβυτέρων πλουτοῦσι τιμάς; ἀλλ' ἐπεὶ ἴσοις ὄντες ἀξιώμασιν, ἴσθ' ὅτι, διεστήκασιν ἀλλήλων κατά τι τῇ καθ' ἕνα φημὶ, καὶ μέντοι τὸ βούλεσθαι τὰ αὐτὰ φρονεῖν τε καὶ δρᾶν· ἀλλ' εἴπερ ἰσότης τὰς δεσμὰς ἀναγκαίως εἰς ἑνότητα συλλέγων αὐτοὺς τῆς ἀξίας ὁ τρόπος, καθάπερ ἀμέλει καὶ σύμβασις φυσικὴ, σὺκ ἂν ἐν ἰσότητι γεγῶν, ἤτοι τῆς ἀξίας ὑπάρχοντες, ὑποστάσεσί τε καὶ γνώμῃ, εἰς τὸ ἕτερος εἶναι καὶ ἕτερος, ἰδικῶς ἀλλήλων ἀπεσοφίζοντο. πρὸς τιγαροῦν τὴν σὴν συναφείαν ἥκομεν, τί δὲ καὶ δρᾶσαι λογισόμεθα; ὁμογνωμονεῖν ἆρα πείσῃκεν αὐτοὺς, ἢ συμβλῶσα παρεσκεύασεν εἰς ἑνότητα μυστικὴν; ἀλλ' ἆρ' οὐκ ἂν ἔχοις εἰπεῖν· ἐνδέδεικται γὰρ ὁ λόγος πρὸς ἄμφω ταυτὶ, πολὺ νοσοῦσαν τὴν ἀφαιρεσίν. φράζε δέ μοι καὶ κἀκεῖνο· πρωτερήσομαι γὰρ ἀναγκαίως. τί τὸ τῆς ἀξίας ὄνησε χρῆμα, τὸν ὥσπερ ἔφης αὐτὸς τῷ θεῷ λόγῳ συνημμένον ἄνθρωπον ἐκ γυναικός; ἆρα γὰρ ἴσον ἀπέφηνεν ἐν δόξῃ καὶ ὑπεροχῇ, καὶ τοσοῦτον εἶναι παρεσκεύασεν, ὅσος αὐτὸς εἶναι πεπόηται καὶ αὐτός; εἶτα πῶς οὐ διαψεύσεται τὴν λέγων, τὴν δόξαν μου, ἑτέρῳ οὐ δώσω; πεφλυάρηκε δὲ μάτην καὶ αὐτὸς ἡμῖν ὁ θεσπέσιος μελῳδὸς, ὡδή που λέγων, ὅτι τίς ἐννεφελαις ἰσωθήσεται τῷ κυρίῳ; ἢ τίς ὁμοιωθήσεται τῷ κυρίῳ ἐν υἱοῖς θεοῦ; ἢ οὐχ ἕτερος πρὸς τὸν ἕνα καὶ φύσει, καὶ ἐκ θεοῦ πατρὸς λόγος, ὁ κατ' ἰδίαν ὑπόστασιν τῆς πρὸς αὐτὸν ἑνότητος ἀληθῶς διεχωρισμένος; εἶτα πῶς οὐχ ἕπασιν ὑπαρχεῖς· ἀλλ' οὐκ ἴσον μὲν τῷ θεῷ λόγῳ πεποίηκεν ἡ ἀξία τὸ συνημμένον· ὁρᾶται γοῦν καὶ ἔστιν ἐν μείοσι· πῶς οὖν ἕνα φῂς Χριστὸν, καὶ υἱὸν, καὶ κύριον, καίτοι πρὸς ἄχοντας ἑνὸς κατ' γε τῶν ἐννοιῶν τὴν δυνάμιν· καὶ ὑφιζήκοτος ἑτέρα τῆς πρὸς αὐτὸν ἰσοτιμός τε καὶ δόξης; ἄλλως τε, προσοπίσω γὰρ οἷς ἔφλυε καὶ τόδε. δεδώρηται κατ' αὐτὸν ὁ ἐκ θεοῦ πατρὸς λόγος τὴν ἰδίαν ἀξίαν τῷ ἐκ γυναικός· καίτοι ὅ γε τρόπον αὐτὸ δὴ τοῦτο πεπεάχθαι φησὶ, βασανίζειν ἄξιον. ἆρα γέγονε καὶ αὐτὸς θεὸς ἀληθινός; ἆρα φύσει θεὸς, καὶ ζωὴ καὶ δημιουργὸς, ἡ σοφία καὶ δύναμις, εἰκὼν καὶ ἀπαύγασμα τῆς ὑποστάσεως τοῦ πατρός; καὶ τὰ τῆς ἄνω δόξης πλεονεκτήματα, κεχώρηκε φυσικῶς εἰς ἕνα τινὰ τῶν πεποιημένων; τί σὺν ἐστὶ τὸ ἐξαίρετον ἐν τῷ κατὰ φύσιν θεῷ; τί τὸ μέγα καὶ ὑπὲρ ἡμᾶς, εἰ ἐνδέχεται τὴν κτίσιν καταπλουτεῖν δυνάσθαι, καὶ τοῦτο οὐσιωδῶς, τὰ ἐν οἷς ἐστιν ἀγαθά; ἀλλ' ὡς ἐν μεθέξει τῆς θείας τυχὸν ὑπεροχῆς πεφορηκε τὴν ἀξίαν; δύο δὴ πάλιν αὖθις ἀμφιλόγως ἡμῖν, εἴπερ ἐστὶν ἀληθὲς, ὡς ἕτερόν τι, καὶ ἐλαττον κατὰ φύσιν ἐστὶ, τοῦ τὴν μέθεξιν ὑπομιμνῄσκοντες αὐτῷ, τὸ χεῖρον τῇ πρὸς αὐτὸν τιμώμενον·

minum dicis quidem vnum, sed illum vnum in duas personas & hypostases diuidis? & veræ illius vnionis modum, per quem vere vnus ac solus esse potest Christus, improbas, illam vero honoris æqualitatem vere coniunctionem appellas? Qualis enim is est coniunctionis modus? An ignoras cupere homines qui in hoc sæculo versantur, mundana potiri gloria, eosq. à principibus honores consequi? Sed quamuis nonnumquã æqualem habeant dignitatis gradum, tamen inuicem distant tum singulari subsistentia, tum vero in eo quòd non eadem sapere atque perficere libet. Atqui si dignitatis ratio vinculum esset necessariũ quo in vnitatem colligerentur, vt est proculdubio illa coniunctio naturalis, numquam in honorum vel dignitatis æqualitate positi, hypostasi atque etiam sententia priuatim iater se seiungerentur, vt alter hic esset, ille alter. Quo igitur loco tuam coniunctionem ponemus? quidve efficere putabimus? Consentire ne igitur illos persuasit, aut egit vt in mysticam vnitatem conuenirent? Sed dicere non habebis, nam hac ratione demonstratum est, illam esse in vtramque partem admodum infirmam. Illud quoque mihi explices velim (nam rogare necessario cogor) quid ipsa dignitas iuuit hominem, vt ipse dixisti, cum Deo Verbo coniunctum, & ex muliere natum? Num vero parem gloria & excellentia reddidit, & tantus vt esset effecit, quantum & ipsum esse Verbum credibile est? Sed quomodo non illementietur cum dicit: Gloriam meam alteri non dabo? frustra etiam nugatus erit ille diuinus carminum auctor, sic ferme dicens: Quoniam quis in nubibus æquabitur Domino? aut quis similis erit Deo in filijs Dei? An vero is non erit alius ab illo vno & secundum naturam Dei Patris Verbo, qui propriæ hypostasis ratione vere sit ab eius vnitate disiunctus? cui nam vero id non sit euidentissimum? Sed coniunctum sane ipsum haud æquale Deo Verbo dignitas fecit, quod inferius illo esse perspicuum est: quomodo igitur vnum asseris Christum, & filium & Dominum, quamuis vnus, quod ad sententiarum vim attinet, sit præstantior, alter inferior, & eius maiestate & gloria minor? Præterea, vt illud quoque his quæ diximus adiungam, donauit, vt ipse existimat, illud ex Deo Patre Verbum illi mulieris filio suam ipsius dignitatem. Sed hoc ipsum quonam sit modo gestum, exquirere est operæpretium. num ipse quoque factus est lux vera? num ex natura Deus, & vita, & rerum opifex, & sapientia, & virtus, imago etiam & splendor substantiæ Patris, & illa eximiæ ac supremæ illius gloriæ ornamenta in vnũ aliquem è creatis hominibus naturaliter influxerunt? Quid igitur eximium est in eo secundum naturam Deo? quid magnum & supra nos, si fas est creaturam his bonis quæ ipse habet, & quidem substantialiter, posse locupletari? At enim dignitatem tamquam participata fortasse diuina excellentia gessit: igitur duo rursus erunt proculdubio filij, si quidem verum est ab eo quod participationem impertitur, diuersum esse & inferius secundum naturam, id quod ideo honoratur, quia ad ipsum relationem

nem habet. Conuinceris ergo ne ea quidem scire quæ dicis. Cur autem eos accusas qui voces in Euangelijs positas vni personæ tribuunt? An non ideo, quia nouo more duos inducis filios? Nam quomodo vnus iam Dominus, & Christus & filius erit, si vtrique sua persona est & ratio, atque etiam hypostasis, ad diuersitatem secedens, & rem veræ vnionis recusans, & quæ omnino cũ altera conuenire non possit? Quodq. vix credibile est, & eius blasphemiarum turpitudinem prodit, cõmunia dicit esse hæc nomina, Filius inquam, & Christus, & Dominus. quæ si ita communia dicit, vt vni Christo, & quibusdam præter ipsum alijs conueniant, non absurda eius erit oratio. Sin imperite disiungit, putatq. ea conuenire & ipsi Verbo priuatim, & illi ex muliere filio; duo plane rursum & citra dubitationem erunt Christi, & filij, & Domini. Dixit enim Christi nomen nonnumquam de ipsa diuinitate, nonnumquam de humanitate, aut etiam de vtroque intelligendum. In vniuersum autem nihil diuidentem iuuerit eiusdem nominis æquiuocatio in hoc, vt vnus Christus intelligatur, & filius, & Dominus, etiam si ipsæ hypostases inuicem seiunctæ non sint, ac personæ propria diuersitate distinctæ. Vt enim suæ nobis imperitiæ vim ostendat, adiungit & ait.

HISTORICE. *Vbi igitur sacræ litteræ vel natiuitatem Christi de beata Virgine exponunt, vel mortem, nusquam ponunt Deum, sed vel Christum, vel Filium, vel Dominum, nam hæc tria duas naturas significant, nunc hanc, nunc illam; nunc & hanc & illam. verbi gratia, cum illam è cælo natiuitatem Scriptura nobis exponit, quid ait? Misit Deus Filium suum, non ait, Misit Deus Deum Verbum, sed nomen sumit quod duas naturas indicat. nam quia filius homo est ac Deus, inquit, Misit filium suum natum ex muliere; vt cum audieris, natum ex muliere, continuo videas præpositum nomen quod duas naturas indicat, vt natiuitatem ex beata Virgine filij esse dicas, nam Dei filium genuit etiam illa Christi genitrix virgo. Sed quia Dei filius duplex est secundum naturas, genuit illa quidem filium Dei, sed genuit humanitatem, quæ est filius propter coniunctum sibi filium.*

Galat.4.4.4

non genuit

CYRILLI CAP. 11. At nos certe, ò vir optime, qui tuis nugis meliora sentire decreuimus, & diuinarum litterarum propositum perueſtigamus, quæ dicunt vnũ Patrem & Deum ex quo omnia, & vnum Dominum IESVM Christum, per quem omnia vt essent producta sunt, cum audimus ex sancta Virgine natum esse Christum, illico prudenter admodum & recto ad veritatem itinere properantes, illud ex Deo Patre natum Verbum hominem factum dicimus, & vnitum carni secundum hypostasim, & natum secundum carnem, & tuas in hac re præstigias nullo modo patiemur: sed vni & soli secundum naturam Filio Christi nomen tribuemus, & quidem iure, cùm illa per sanctam Virginem editio, generatio nuncupetur. Communia namque sunt illi cum alijs quoque,

2.Cor.5.4.6

A νον· ἀλλώσῃ δὴ οὖν οὐδὲ εἰδὼς ἃ λέγῃς. Αἰτᾶ δὲ αὖθ' ὅτου τοὺς ἐν προσώπῳ προσιμοντας τὰς ἐν ταῖς Εὐαγγελίοις φωνάς; ἆρ' οὐχὶ δύο καινοτομῶν ἡμᾶς; πῶς γὰρ ἔτι κύριος εἷς, καὶ Χριστὸς, καὶ υἱὸς, ἡ προσωπον ἰδικὸν ἑκατέρῳ, καὶ λόγος, ἐ μὴν ἐ ὑπόστασις, ἀναχωροῦσα πρὸς ἑτερότητα. καὶ τὸ τῆς ἀληθοῦς ἑνώσεως χρῆμα παραιτουμένη, καὶ τὸ ἀσύμβατον ὁλοτρόπως ἔχουσα πρὸς τὸν ἕτερον; καὶ τί γε περιττὸν καὶ τῶν αὐτῷ δυσφημιῶν ἀποφαίνου τὸν βδελυρίαν· καινὰ φησὶν εἶναι τὰ ὀνόματα, τὸν υἱὸν φημὶ καὶ Χριστὸν καὶ κύριον· καὶ οἱ μὲν εἶναι καινὰ φησὶν ὡς ἐν τῷ Χριστῷ, καὶ τισὶ παρ' αὐτὸν ἑτέροις, ἔχοι δ' ἂν οὕτως ὁ λόγος αὐτῷ· οἱ δ' ἄλλοι πάντως ἁπλῶς, εἴτουν τι πρὸς αὐτὰ καὶ ἰδικῶς τῷ λόγῳ, καὶ μὲν τῷ ἐκ γυναικὸς, δύο που πάντως πάλιν καὶ ἀσυμφιλόγως Χριστὸν, ἔ υἱὸν, καὶ κύριον· ἔφη γὰρ, ὅτι τὸ, Χριστὸν ὀνομα, τοῦτο μὲν θεῖον ἀπὸ τῆς θεότητος αὐτῆς, τοῦτο δ' ἀπὸ τῆς ἀνθρωπότητος, ἡ δὲ ἐπ' ἀμφοῖν· ὑπῆρξεν δ' ἂν ἡ ὁμωνυμία τὸ σύμπαν, ἰδίαν, εἰς μὲ τὸ δεῖν ἴσα νοεῖσθαι Χριστὸν, ἔ υἱὸν, ἐ κύριον, τίμιον ἂν ἦν τοῦ, καὶ αὐτὰς ἀλλήλων τὰς ὑποστάσεις ἀποφαίνειν· ἐ εἰς ἰδικὴν ἑτερότητα τῶν προσώπων διεσκαλμένων. ἐμφανὴ γὰρ ὥσπερ ἡμῖν καθίστας τῆς ἑνώσεως αὐτῷ δυσμαθίας τὸν ὠιάμην, προσεπέχῃ, καὶ φησὶν.

Ὅταν οὖν ἡ θεία γραφὴ μέλλῃ λέγειν, ἢ γέγονεν ὁ Χριστὸς τὸν ἐκ τῆς μακαρίας παρθένου, ἢ θανάτου, οὐδαμοῦ φαίνεται ἁπλῶς, θεὸς, ἀλλ' ἢ Χριστὸς, ἢ υἱὸς, ἢ κύριος. ἐπειδὴ τοίνυν τὰ τρία τῶν δύο φύσεων ἐστὶ σημαντικά. τοῦτο μὲν, ταύτης, τοῦτο δ' ἑκάστης· τοῦτο δ' ἀμφοτέρας· οἷόν τι λέγω, ὅταν τὸν ἐξ ὑφαντῆς γέγονεν ἡμῖν ἡ γραφὴ διηγῆται, τί λέγει; ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ. οὐκ εἶπεν ἐξαπέστειλεν ὁ θεὸς τὸν θεὸν λόγον· ἀλλὰ λαμβάνει τὸ ὄνομα τὸ μέσον τὰς φύσεις τὰς δύο. ἐπειδὴ γὰρ ὁ υἱὸς ἄνθρωπός ἐστι καὶ θεὸς, λέγει, ἐξαπέστειλεν τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικός· ἵνα ὅταν ἀκούσῃς τὸ γενόμενον ἐκ γυναικὸς, εἶτα ἴδῃς τὸ ὄνομα προκείμενον τὸ μέσον τὰς φύσεις τὰς δύο, ἵνα τῷ γέγονεν τῷ ἐκ τῆς μακαρίας παρθένου, ὁσοῦ μὲν, καλῶς· ὑὸν γὰρ ἐγέννησεν θεοῦ ἡ χριστοτόκος παρθένος. ἀλλ' ἐπειδή περ ὁ υἱὸς τοῦ θεοῦ διπλοῦς ἐστι τὰς φύσεις· ἐγέννησεν μὲν τὸν υἱὸν τοῦ θεοῦ, ἀλλ' ἐγέννησε τῷ ἀνθρωπότητα, ἥ τις ἐστὶν υἱὸς, ἀφ' ὧν πεπονθέναι τὸν υἱόν.

Ἀλλ' ἡμεῖς γε ὦ τὰν, οἱ τῶν σῶν περιεσμάτων τὰ ἀμείνω φρονεῖν ἐγνωκότες· ἐ τῆς θεοπνεύστου γραφῆς ἐκπαλαιοῦντες τὸν κόσμον, ἕνα λεγούσης τὸν πατέρα καὶ θεὸν ἐξ οὗ τὰ πάντα, ἐ ἕνα κύριον Ἰησοῦν Χριστὸν, δι' οὗ τὰ πάντα παρήχθη εἰς ὑπόστασιν, ὅταν ἀκούσωμεν ἐκ τῆς ἁγίας παρθένου γεγεννῆσθαι Χριστὸν, τότε δὴ τότε ἐ μάλα ἐμφρόνως, καὶ καθ' ὁδὸν τὴν ἀληθείας ἰόντας σπεδάζοντες, τὸ ἐκ θεοῦ πατρὸς φύντα λόγον, ἐνανθρωπῆσαί τε φαμὲν, καὶ ἑνωθῆναι σαρκὶ καθ' ὑπόστασιν, γεννηθῆναί τε κατὰ σάρκα· καὶ τῆς σῆς εἰς τόπον περιφερείας ἐκ αἰτιώμεθα· ἐπὶ δὲ καὶ μόνῳ τῷ κατὰ φύσιν ἡμῖν, τὸ, Χριστὸς ὄνομα προσπεμπόμεν, ἑνότητος γεννήσεως ὀνομαζομένης, τῆς ἀφ' ἁγίας παρθένου. καινὰ μὲν γὰρ, ὡς ἔφην, αὐτῷ καὶ ἑτέραις εἶναι ἐκ τὰ

B

C

D

E

vt

παιδὸς

τριάδε τῶν ὀνομάτων ὁμολογουμένως. πολλοὶ γὰρ υἱοὶ A
κῆ κλέος, ἓ φησὶ ἓ κύριοι, ἴν τι σύεχουῶ, ἓ ὅτι τῆς
γῆς, καθὰ καὶ ὁ θεσπέσιος ἡμῖν γράφει Παῦλος.
πολλὰ ὡς ἐν μεθέξει τοῦ κῦ φύσιν, καὶ κῦ μίμησιν.
τὸ δέ γε Χριστὸς ὄνομά τι ἓ ῥῆμα, πρέπει αὖ, κατ' ἰδέαν τρόπον τῷ ἐκ πατρὸς ὄντι λόγῳ γυμνῷ· καὶ
καθ' ἑαυτὸν, καὶ ἔξω σαρκὸς πρὸς ἡμῶν νοουμένῳ. εἰ
δ' ἢ λίποιτο κενῶσαί τι ἑαυτὸν, καὶ ἐν τῇ τοῦ δούλου
καθηκέσθαι μορφῇ, καὶ καθ' ἡμᾶς γενέσθαι διὰ τὴν
σάρκα, κεκλῆσθαι καὶ αὐτὸς διὰ τὸ κεχρίσθαι,
χριστὸς· οὐ γὰρ κέχρισται κατ' ἰδίαν φύσιν υἱὸς ὢν ὁ
λόγος· γέγονε δ' μᾶλλον ἡ χρῖσις αὐτῷ περὶ τὸ ἀν- B
θρώπινον. οὕτω τοιγαροῦν πρεσβευθέντος ἐκείνου περὶ οὗ γέγονεν ἡ χρῖσις· αὐτὸς γὰρ ἡ ἐναν θρώπησις,
περὶ ὃν ἡ χρῖσις· ὅταν ἡμῖν ὀνομάζηται Χριστὸς, οὐ
κῦ γε τὴν σὴν ἀθυροστομίαν, ἄνθρωπον ἁπλῶς ὑποπτήσαμεν, διῃρημένον τοῦ λόγου, καὶ αὐὰ μέρος κείμενον, ἐκ τῆς ἁγίας πεπίστευται παρθένου, ἀλλ' αὐτὸν ὡς
ἔφλυ τὸν ἐκ θεοῦ πατρὸς λόγον ἐνωθέντα σαρκὶ, καὶ
τῷ ἐλαίῳ τῆς ἀγαλλιάσεως κεχρισμένον ἀνθρωπίνως περὶ τοῦ θεοῦ καὶ πατρός. ὅπ ἓ γέγονε τῷ θεῷ
λόγῳ περὶ τὸ ἀνθρώπινον ἡ χρῖσις, ὅτι πέφυκε καθ' ἡ- C
μᾶς, ἱερὸν ἡμᾶς πεπώσται χρᾶμα· ὁ μὲν γὰρ θεσπέσιος Ιακὼβ, τῆς τοῦ πατρὸς ἀπαύρων ἑστίας, εἰς τὸν τῶ
πατριμῶν ὑπήντησε μέσον, ᾗ πρὸς Λάβαν ἦλθε τὸν τοῦ
Βαθουὴλ· εὑρὼν ἓ τῶν διὰ μέσου χωρίων ἐμβεβληκὼς κατυλίζετο. ᾗ δὴ ᾗ λίθῳ τὸν κεφαλὸν ὑποκλίνας, τὸν ὕπνον εἰσδέχεται κλίμακά τι πηξάμενος, τὸν ἐκ γῆς ἄνω διήκουσαν εἰς τὸν οὐρανόν· ἀναβαίνοντάς τε καταβαίνοντας δι' αὐτῆς τοὺς ἀγγέλους, ἐπερειδόμενον ἓ τὸν κύριον ἐπ' αὐτῆς, θαῦμα
μὲν τῶν ὁρώντων ἐπιέσαι πολύ· λαβὼν ἓ τὸν λίθον, ἔστησεν αὐτὸν σταλὸν, καὶ ἐπέχεεν ἔλαιον ὅπὶ τὸ ἄκρον
αὐτῆς. ἄθρει δὴ ὡ τύπις τὸν κύριον ἡμῶν Ιησοῦν
Χριστὸν· τὸν ἕνα ἓ μόνον καὶ ἀληθῶς υἱὸν, ὡς λίθον ἀναστηλούμενον. ἓ γὰ ἐστι λίθος ἐκλεκτὸς, ἀκρογωνιαῖος, ἔντιμος, εἰς κεφαλὴν γωνίας, καὶ εἰς τὰ θεμέλια Σιὼν πεφυκὼς ὡσαὐτῶς θεοῦ καὶ πατρός. ἄθρει δέ μοι πρὸς τούτῳ ἓ τίνα κεχρίσται τρόπον· ἃ γὰ ὅλον
ὁ κατὰχυ- ὅλῳ τῷ ἐλαίῳ κατεπόδυσε τὸν λίθον ὁ θεσπέσιος Ιακὼβ· ἐπέχεε ἓ μᾶλλον ὅπὶ τὸ ἄκρον αὐτοῦ. σύκουν, ἴν οὕτως εἴπωμεν, ἐχ ἅπας, οὐπὶ μέν ἢ λόγος ἐστὶν ἑμοούσιος, εἰς ἰδίαν αὐτὸς κεχρίσθαι φύσιν· πῶς γὰρ
ἂν νοοῖτο μεταχρικῶς τοῦ ἰδίου πνεύματος χρίεσθαι ἓ μᾶλλον ὡς ἔφλυ ὅπὶ τὸ ἄκρον, τουτέστιν ἐξωφανῶς, καὶ οἷον ἐπιμέρει καὶ ἄκρῳ τῷ καθ' ἕνωσιν τῷ ἀληθινῷ ἰδίῳ σώματι· καὶ ὥσπερ λέγεται παθεῖν σαρκὶ ἀνθρώπινος· καίτοι τῇ φύσιν ὑπάρχων ἀπαθὴς ὡς θεός· οὕτω νοεῖται κεχρισμένος κῦ γε τὸ ἀνθρώπινον· καίτοι χρίων αὐτὸς τῷ ἰδίῳ πνεύματι τοὺς, οἷς ἂν πρέπῃ μεταλαχεῖν τῆς ἁγιότητος αὐτοῦ.

vt dixi, eiuſmodi nomina. Multi namque filij ſecundum gratiam, & dij, & domini in cælo & in terra, vt beatus Paulus ſcribit, ſed eius participatione atque imitatione, qui ſecundum naturã eiuſmodi eſt. At vero Chriſti nomen ac res, Verbo illi ex Patre exiſtenti, ac nudo & ſeorſim & extra carnem conſiderato, nullo modo conuenit. Quòd ſi dicitur ſeipſum exinaniſſe, & in ſerui forma deſcendiſſe, & factum fuiſſe noſtri ſimile propter carnem, ipſum quoque quatenus vnctum eſt, Chriſtus vocabitur. non enim Verbum, quod Deus erat, ſecundum ſuam naturam eſt vnctum, ſed ipſius vnctio potius in hominis natura fuit. Sic igitur illo antegreſſo in quo vnctio facta eſt (nam eius propria humanitas eſt in qua fuit vnctio) cum Chriſtum illum appellamus, non vt tu effrenate loqueris, communem hominem à Verbo diuiſum, & ſeorſim poſitum ex ſancta Virgine editum putamus, ſed ipſum, vt dixi, ex Deo Patre Verbum, vnitum carni, & oleo exultationis à Deo & Patre vnctum humanitus. Porro Dei Verbi vnctionem in humanitate factam fuiſſe, quo tempore ſimilis nobis apparuit, ſacræ litteræ nobis oſtendent. Cum enim beatus Iacob paterna domo cedens in Meſopotamiam pergeret, & ad Laban contenderet Bathuelis filium, in locum quemdam interiectum peruenit, ibiq. diuerſatus, in ſuppoſitum lapidem inclinauit caput, & ſomnum cepit; ac per quietem cum ſibi ſcalam videre viſus eſſet de terris ad cælum pertingentem, Angelos præterea per eam aſcendentes ac deſcendentes, innixumq. ſuper ea Dominum, admodum viſionem eſt admiratus, & acceptum lapidem pro titulo ſtatuit, & in eius extremum infudit oleum. Iam in his conſidera Dominum noſtrum IESVM Chriſtum illum vnum & ſolum & vere Filium quaſi lapidem erectum in titulum. is enim eſt lapis electus, angularis, pretioſus, in caput anguli, & à Deo & Patre in fundamenta Sion poſitus. Ad hæc, modum etiam velim inſpicias, quo ſit vnctus. non enim oleo totum vndique lapidem beatus Iacob irrigauit, ſed in illius extremum infudit. Igitur, vt ita dicamus, non totus ille vnigenitus, neque in ſua ipſe natura qua Verbum eſt, vnctus eſt (nam quomodo ſuus illi ſpiritus impertitus intelligi poſſit?) ſed potius, vt dixi, in extremo vngitur, hoc eſt exterius, & tamquam in parte atque extremo, nimirum in ſuo per veram vnionem corpore. & ſicut paſſus eſſe carne dicitur humanitus, quamuis per naturam vt Deus eſſet impaſſibilis; ita intelligitur vnctus ſecundum humanitatem, licet vngat ipſe ſuo ſpiritu quos ipſius ſanctitatem participare decet. Ita nos & ſentire ſtatuimus, & recte ingredi conſueuimus, vt regia rectaq. via tendamus. Ipſe vero cum eiuſmodi nomina duas naturas ſignificare dicat, alterutri quod ſibi placuit pro ſuo arbitrio tribuit, & do humilibus verbis ad carnis diſpenſationẽ pertinentibus erubeſcit. & quamuis beatum Paulum audiat

Genes. 28.

Eſa. 28.

1. Petr. 4.

Αλλ' ἡμεῖς μὲν ὧδέ τι φρονεῖν ἐγνώκαμεν, καὶ ὀρθοποδεῖν εἰθίσμεθα, τῷ βασιλικῷ τε καὶ ἀδιαφθόρῳ ἐρχόμενοι τρίβῳ. σημαντικὰ ἓ λέγων αὐτὸς τὰ δύο φύσεων τὰ τοιάδε τῶν ὀνομάτων, ἑκατέρᾳ τὸ θεοπρεπὲς ἀπονέμει μετ' ἐξουσίας· καὶ τὸ μέτριον εἰς λόγους τοῦ μὴ σαρκὸς εἰκότως ἀφυσιοῦται· καὶ ἀκούσῃ λέγοντος τοῦ μακαρίου Παύ-

Galat.4.a 4 audiat dicentem, Misit Deus filium suum factum ex muliere, factum sub lege; Apage, inquit, ne Verbum ex Deo natum esse missum putes. non enim ex muliere factū est, non factum sub lege.] Atque vt ostendamus quod dicimus non vanum esse figmentum, sed ipsius nos vti vocibus, ipsa iam rursus eius verba in medium afferam.

NESTORIVS. *Misit enim, inquit, Deus filium suum, factum ex muliere, factum sub lege. Hoc loco indicat quidem duas naturas, sed id dicit quod humanitati conuenit. alioqui roga contentiosum hominem, quisnam factus est sub lege? ille ne Deus Verbum?*

CYRILLI CAP. III. Iam vero quomodo non sit plane stupidus, qui res adeo claras, & omnibus notas, & ab omni dubitatione alienas, quod ad ipsum attinet, conatur euertere? Quem nobis Pater de cælo misit saluatorem ac redemptorem? nonne ipsum Verbum de sua essentia natum? Quis nam ille est qui descendit & ascendit super cælos, vt impleret Ephes.4. omnia? num hoc ipsum posse omnia implere, nostræ esse opus naturæ putas, & humanitatis mensuræ tribuis? de quo nā scripsit beatus Ioan.3. Ioannes: Qui desursum vēnit, supra omnia est? An ipsum quoque mentiri fortasse putandum est, Ioan 8. cum Iudæorum populos obiurgans dicit: Vos de deorsum estis, ego de supernis sum? & rursum: Ibid. Ego non sum de hoc mundo. Nam si homo esset ex muliere vti cuilibet aliorum simile, ac non potius incarnatum & in humana forma conspectum illud desursum & ex Deo Patre Verbum, quomodo desursum idem & de cælo intelligeretur? quomodo supra omnia & non de mundo, quamuis propter carnem pars esset mundi, & quantum dicere fas est, ex mensura quæ humanitati conuenit, sub Deo factū cum omnibus? Hac ratione etiam Deum suum appellabat ipsum Psal.21. Patrem, quamuis ipse quoque ex natura Deus Ioan.20. esset, & ex eius substantia Filius vnigenitus extitisset. De quo nam ergo dicit beatus Dauid: Mi- Psal.106. sit verbum suum, & sanauit eos? Saluauit enim Esai.63. nos non legatus, non angelus, sed ipse Dominus, secundum Scripturas. Esto, inquit, Verbum quod omnia potest implere, missum est: sed quomodo? vbi enim non illud esse dicemus? aut quo mittetur? Insimulabis igitur Moysen illum sapientissimum, quasi non mediocri iniuria Dei gloriam afficerit. dixit enim: Descendit Deus Exod.19. ignis specie in montem Sina. & quamuis beatum Dauid audias dicere omnium præpotenti Psal.103. Deo: Emittes spiritum tuum & creabuntur, & renouabis faciem terræ; fortasse non credes, & hominem Dei spiritu plenum mentiri putabis. neque enim Deus migrando mouetur, neque de loco ad locum transit, perinde ac si non ei proprium sit in omnibus esse, & omnia complere. Hæc tecum ipse vicissim cogitabis, & à vera sententia discedes, tibi ipsi & quidem soli obsequi certus. Sed in meliori esses vtique sententia si illud cogitares, omnem à nobis de Deo sermonem haberi quidem humano more, sic tamen intelligi,

A Αλλ' ἐξαπέστειλεν ὁ θεὸς τὸν ἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ἄπαγέ φησι, μὴ τὸν ἐκ θεοῦ φύντα λόγον ἀπεσταλθαι νομίσῃς· ἦ γὰρ γέγονεν ἐκ γυναικὸς· ἦ γέγονεν ὑπὸ νόμον· ὅπη γὰρ ἡ φύραχισμὸς εἰκαῖος τὰ παρ' ἡμῶν· κεχρήμεθα δὲ μᾶλλον τῇς αὐτοῦ φωνῇς, αὐτὰ δὴ πάλιν εἰς μέσον οἴσω τὰ εἰρημένα.

Ἐξαπέστειλε γὰρ φησιν, ὁ θεὸς τὸν ἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον. ἑστηκότι μοι μένει μὲν τὰς δύο φύσεις· τὸ συμβαῖνον δ' ὡς ἐπὶ τὴν αὐ- συμῶ θρωπότητα, λέγε· ἐπεὶ ἀπαίτησον τὸν Φιλόνικον, τίς ἐγένετο ὑπὸ νόμον; ὁ θεῖος λόγος;

B Εἶτα πῶς ἂν ἐμβρόντητος ἀληθῶς εἴη καὶ, τὰ οὕτω σαφῆ καὶ ἅπασιν ἐγνωσμένα, ἐξ αἰσχροφιλόνικος ἔχοντα, τρέπειν εἰς αὖθις αἰσχρὸν ἐπιχειρῶν; τίνα πέπομφεν ἡμῖν ἐξ οὐρανῶν ὁ πατὴρ, σωτῆρα καὶ λυτρωτήν; ἢ τὸν ἐκ τῆς οὐσίας αὐτοῦ φύντα λόγον; τίς ἐστιν ὁ καταβὰς ἐξ ἀναβὰς ὑπεράνω τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα; ἆρα τὸ πάντα δύνασθαι πληρεῖν, τῆς καθ' ἡμᾶς φύσεως ἔργον εἶναι φῂς, καὶ τῆς τῆς ἀνθρωπότητος αἰσχύνης μέτροις; ὦ πῖνος γέγραφεν ὁ μακάριος Ἰωάννης, ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν; ἢ τάχα που καὶ αὐτὸς ψεύδομυθήσειν αὖ τοῖς ἰουδαίων δήμοις ὀπτιμῶν τι, καὶ λέγων· ὑμεῖς ἐκ τῶν κάτω ἐστέ· ἐγὼ ἐκ τῶν ἄνω εἰμί; καὶ πάλιν· ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου· εἰ γὰρ ὡς ἄνθρωπος ἐκ γυναικὸς καθ' ἕνα τῶν ἄλλων, καὶ ἐκ δὴ μᾶλλον σεσαρκωμένος, ἐν ἀνθρωπίᾳ μορφῇ πεφηνὼς, ὁ ἄνωθέν τε, καὶ ἐκ θεοῦ πατρὸς λόγος, πῶς οὐ νοεῖτε; ἐν ἀνθρωπίνῃ γὰρ ἐξ ὑψηλοῦ; πῶς ἐπάνω πάντων ἐν οὐκ ἀπὸ γῆς ὢν κόσμου; καί τι κόσμου μέρος ὑπάρχων διὰ τὴν σάρκα, καὶ ὅσον ἦκεν εἰπεῖν κατ' αὐτὸ τὸ πρέπον τῇ ἀνθρωπότητι μέτρον, μείζων ὡς πάντων ὑπὸ θεοῦ. πάντη τοι, ἐν θεὸν ἑαυτοῦ καταονόμαζε τὸν πατέρα· καὶ τί φύσει ἐν αὐτῷ ὑπάρχων θεὸς, ἐκ τῆς οὐσίας αὐτοῦ πεφηνὼς ὡς μονογενής. ὦ τίνος ἄρα φησὶν ὁ μακάριος Δαυὶδ, ἐξαπέστειλε τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτούς; σέσωκε γὰρ ἡμᾶς, ἀ πρεσβυς, οὐκ ἄγγελος, ἀλλ' αὐτὸς ὁ κύριος καὶ τὰς ψυχάς. Ἀλλὰ καὶ φησὶν ὁ πάντα πληρεῖν δυνάμενος θεὸς λόγος ἀπέσταλται. πῶς τρόπον; πού γὰρ οὐκ εἶναι φαμὲν αὐτόν; ἢ ἐν ὅτῳ πεμφθήσεται; καταγροῦστος οὖν ἄρα ἐν ὁ παντόφρων Μωσέως, ὡς τὸν ἀπερρήτου θεοῦ δόξαν ἀμετρίως ἠδικηκὼς· ἔφη γὰρ, ὅτι κατεβέβηκεν ὁ θεὸς εἰδέα πυρὸς ὄπι τοῦ ὄρους Σινᾶ. καὶ ἀκούσῃς λέγοντος ὁμακαρίου Δαυὶδ ὡς τὸν τῶ ὅλων κραταιὸν θεὸν· ἐξαπεστάλης τὸ πνεῦμά σου, καὶ κτισθήσονται· καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς· ἀπόστολός τοι που, καὶ ψεύδηγορεῖν εἰκὸς τὸν πολυμετρόφορον; ἀ γὰρ τὴν κίνησιν μεταβατικὴν πεπίστευται τὸ θεῖον· ἐν αὖ ἐκ τόπου ὡς τόπον μεχωρήσειν αὖ, ὡς ἐκ ἐνὸν αὐτῷ τὸ ἐν πᾶσιν εἶναι καὶ τὰ πάντα πληροῦν. ταῦτά που ἐν ἑαυτῷ· λοιπὸν ὅ πάλιν, καὶ τῶν ἀληθῶν ἀπαναισήτῳ δογμάτων, σαυτῷ τι ἐν μόνῳ καταγελᾶσθαι ἠρημένος· ἀλλ' ἦθά που πάντως ἐν ἀμείνοσιν ἐννοίαις ἐκεῖνο διενθυμούμενος· ὡς ἅπας ἡμῖν ὁ περὶ θεοῦ λόγος, πεπίστευται μὲν ἀνθρωπίνως

ρεῖται

νοεῖτω μεμιλῶ, ὡς αὐ αὐτῷ καὶ μόνῳ πρέπει· πεφρύβηκε δ' ἀ μετρίως αὐτὸν τὸ, ὑπὸ νόμον λέγεσθαι τὸν ἐκ θεοῦ πατρὸς γεγενῆσθαι λόγον. ἀλλ' οὐδὲν ἐν τούτῳ τὸ δεινόν· μεμένηκε γὰρ ὁ ἦν· νομοθέτης δηλονότι καὶ θεός· καὶ εἰ μὲν ἦν γέγονεν ἄνθρωπος, ἦ γέγονεν ὑπὸ νόμον· ἐπεὶ δὲ ἐστιν ἀληθὲς, ὅτι πεταπείνωκεν ἑαυτὸν, ὁ κατ' Φύσιν ἰδίαν ὢν του καὶ ὑψηλός· εἶτα γέγονε καθ' ἡμᾶς, ὁ ὑπὲρ πᾶσαν τὴν κτίσιν· καὶ πλούσιος ὢν, ἐπτώχευσεν διὰ τὸ γενέσθαι καθ' ἡμᾶς, πῶς οὐκ αὐ λέγοιτο μεθ' ἡμῶν γενέσθαι καὶ ὑπὸ νόμον; ἢ γὰρ ἂ λογιζόμεθα φρονοῦντες ὀρθῶς, τὸ τῆς ἀνθρώπου Φύσεως ὁρίζεσθαι μέτρον, ὡς ἐν γε τῷ δεῖν καὶ ὑποκεῖσθαι νόμῳ; τὸ γὰρ ἄφετόν τι, καὶ ὑπὲρ νόμον, Φύσει τι ἐλεύθερον εἴη αὐ ἕτερον ἂ δεῖν, πλὴν ὅτι τὸ θεῖον· ὁπόσον ὅτι γέγονε σὰρξ, τόσον γέγονε καὶ ὑπὸ νόμον· συνεπίλαβε γὰρ τῆς δασμολογεῖσθαι τὸ δίδραχμον· καί τι κατὰ Φύσιν ἰδίαν ἐλεύθερος ὢν, ὡς θεὸς καὶ υἱὸς, καὶ ὅτι γέγονε σὰρξ. εἰ δέ σοι δοκεῖ τὸν ἕνα τέμνειν εἰς δύο, καὶ ἰδικῶς ἡμῖν ἄνθρωπον δοξάζειν τὸν ἐκ γυναικὸς πῶς αὐ λέγειτο γενέσθαι καὶ ὑπὸ νόμον, ὁ τῆς ὑπὸ νόμον Φύσεως ὤν; οὐ γὰρ τι τὸ ἔχον, τὸ δεῖν ὑποκεῖσθαι νόμῳ, γένοιτ' αὖ ὑπὸ νόμου, ἀλλὰ τὸ Φύσιν ἔχον τῶν ὑπὲρ νόμον, καὶ ἔξω νόμου. μόνη γὰρ ὡς ἐφῶ ἐστιν, ἡ θεία τε καὶ ὑπερτάτη Φύσις, καὶ νόμων ἐπέκεινα, καὶ μέν τι καὶ ἐλεύθερα· καὶ τὸν ὑπ' αὐτὴν ἔχουσα παντελῶς οὐδένα, κατάρχουσι δὲ μᾶλλον αὐτὴ τῶν ὅλων, καὶ πᾶσι τὸν ἑαυτῆς ὑποτιθεῖσι ζυγόν. ὁ δὲ λογισμοῦ τοῦ πρέποντος διημαρτηκὼς, δυσσεβείας εἰς τοῦτο κατώλισθεν ἐννοιῶν, καὶ εἰς ἄκρον ἥκει σκαιότητος, ὥστε γε τοῦ διαιρεῖν εἰς δύο τὸν ἕνα κύριον Ἰησοῦν Χριστὸν, ὡς αὐτοστόλως εἰπεῖν, μὴ τὸ θεῖον ἀληθῶς, μὴ τὸ μὲν υἱὸν εἶναι κατὰ Φύσιν τὸν Ἐμμανουὴλ· ὠνομάσθαι δὲ οὕτω Χριστὸν καὶ ἅγιον, καθάπερ ἀμέλει καὶ ἑτεροί τινες τῶν καθ' ἡμᾶς· ἤγουν τῶν λελατρευκότων τοῖς ἀκαθάρτοις δαίμοσιν· ἔφη γὰρ οὕτω πάλιν.

Ἀλλ' ὥσπερ λέγομεν θεὸν τὸν πάντων δημιουργὸν, καὶ θεὸν τὸν Μωσέα· θεὸν γὰρ ὅπου πεφηνά σε τοῦ Φαραὼ, & υἱὸν τὸν Ἰσραὴλ ὅ θεοῦ, υἱὸς γὰρ ὅπου πρωτοτόκωμα Ἰσραὴλ· ἢ ὥσπερ λέγομεν Χριστὸν τὸν Σαοὺλ· ὃ μὴ γὰρ ὅπου ἐπιβαλῶ τὴν χεῖρά μου ἐπ' αὐτὸν, ὅτι Χριστὸς κυρίου ἐστὶ· καὶ Κύριον ἑαυτοῦ, τάδε λέγῃ κύριος τῷ Χριστῷ μου Κύρῳ· ἢ τὸν Βαβυλώνιον ἅγιον. ἐγὼ γὰρ ὅπου ἁγιάσω αὐτούς. οὕτω λέγομεν & τὸν δεσπότην Χριστὸν, καὶ θεὸν & υἱὸν ἢ ἅγιον. ἀλλ' ἡ μὲν κοινωνία τῶν ὀνομάτων, ὁμοία· οὐχ ἡ αὐτὴ δ' ἀξία.

Τί φῄς; ποῖον ἐρεύγῃ λόγον ἀπὸ καρδίας τῆς σῆς, καὶ οὐκ ἀπὸ στόματος κυρίου κατὰ τὸ γεγραμμένον; οὐδεὶς λέγῃ ἀνάθεμα Ἰησοῦν, εἰ μὴ ἐν βεελζεβούλ· ὡς αὐ νοεῖτο τυχὸν, ἢ λέγειτο ὡσεὶς ἡμῶν θεὸς ὁ Μωσῆς, οὕτω & ὁ Χριστός; καθ' ὁμοιότητα ἢ τὴν ὡσεὶς γε τὸν Ἰσραὴλ εἴη αὐ & ἡμῖν εἰπεῖν μοι; ὦ τῆς δυσσεβείας ὡ λόγων ἠφανισμένων τῆς τοῦ σωτῆρος ἡμῶν καὶ παῤῥησίας δέξῃ· ὦ δυσμαθίας ἀκράτου. καὶ πάντα νικῶ-

gi, vt illi soli conuenit. Sed illum non leuiter conturbauit, quòd Dei Patris Verbum sub lege factum esse dicitur: nullus tamen est in hac re metuendi locus, nam permansit quod erat, legislator inquam & Deus. Ac si non factus esset homo, neque etiam sub lege factus fuisset. Sed quia verum est seipsum humiliasse, qui ex natura sua sursum erat ac sublimis, & præterea factum esse nostri similem, qui supra omnem creaturam erat, & cum diues esset, pauperem factum esse in eo quod est factus similis nostri, quomodo nefas sit cum dicere, factum esse nobiscum ac sub lege? quid enim? an non recte sentimus cum humanæ naturæ mensuram putamus eo definiri, quòd sit legi subiecta? nam illa soluta & supra legem essentia, & ex natura ac vere libera, nihil aliud esse potest nisi Deus. ergo quum Verbum factum est caro, tum quoque sub lege factum est. nam vna cum his qui tributũ pendebant, didrachma persoluit, quamuis ex sua natura liber esset, vtpote Deus ac filius, etiam eo tempore quo factus est caro. Sin tibi placet vnum in duo diuidere, & eum qui est ex muliere, seorsim hominem pronuntiare, quo nam is modo sub lege factus dicetur, qui naturæ sit sub lege positæ? Non enim quod iam est legi subditum, id fieri sub lege potest, sed id quod naturam habet lege superiorem, & extra legem. Sola est enim, vt dixi, illa diuina supremaq. natura & vltra legem, & præterea libera, & quæ sibi præfectum habeat prorsus neminem, sed ipsa sit potius vniuersorum domina, & omnibus rebus suæ dominationis iugum imponat. Sed iste vir à recta ratiocinandi via cum aberrarit, in eam est delapsus cogitationum impietatem, & vsque adeo ad summas peruenit ineptias ex eo quod vnum Dominum IESVM Christum in duo diuidit, vt audacter dixerit ipsum Emmanuelem neque vere Deum esse, neque præterea secundum naturam filium: sic vero appellatum Christum & sanctum, vt alij quoque nonnulli nostri similes, aut impurorum dæmonum cultores. Sic namque rursus dixit.

Sed sicut dicimus Deum illum omnium conditorem, & Deum ipsum Moysen: Deum enim, inquit, posui te Pharaoni. & ipsum Israel filium Dei: Filius, inquit, primogenitus meus Israel. vt etiam Saul ipsum dicimus Christum: Minime, inquit, extendam manum meã in eum, quia Christus Domini est. & Cyrum similiter: Hæc dicit Dominus Christo meo Cyro. & ipsum Babylonium sanctum: Ego, inquit, præcipio eis; sic dicimus ipsum quoque Dominum Christum, & Deum, & filium, & sanctum. Sed quamuis eadem sit communio nominum, non tamen est eadem dignitas. NESTORIVS. *Exod. 7. Exod. 4. 1. Reg. 24. Esai. 45. Esai. 13. Ieremi.*

Quid dicis? qualem sermonem eructas de corde tuo, non ab ore Domini, vt scriptum est? Nemo dicit, anathema IESVM, nisi in Beelzebub. Vt intelligitur, verbi gratia, aut dicitur à nobis Deus ipse Moyses, sic etiam Christus? ita ne, dic mihi, ad similitudinem Israelis est etiam filius? O summam impietatem, ò verba quæ nec ipsius Saluatoris nostri gloriam deprimere verentur: ò effrenatam imperitiam & tantam, vt mini-

CYRILLI CAP. IV. *Ieremi. 23.*

minime reformidet aduersus Ecclesiæ dogmata impie & audacter insurgere. Psallat nunc quoque beatus Dauid: Inimici Domini mentiti sunt ei. Nam beatus Moyses homo erat, ex natura similis nobis, nihil præterea. Quia vero dicente Deo: Veni, mittam te ad Pharaonem regem Aegypti, & educes filios Israel de terra Aegypti; pro recusandi occasione exiguitatem vocis obtendit, causatus quòd minime esset eloquens ab heri & nudius tertius, ideo Deum dicentem audiuit: Ecce dedi te Deum Pharaonis, & Aaron frater tuus erit tibi interpres. Infirma namque est lex ad quempiam à diaboli seruitute liberandum. Sed id quoque mediatore Christo perfectum est, quemadmodum scilicet eo tempore in Aegypto cùm beato Moysi ipse Aaron fuisset adiunctus, Israel est à seruitute liberatus. Sed quia successu temporum futurum erat vt Christus etiam sub lege fieret, vtpote nostri similis & homo, ideo post Moysen secundo loco positus est Aaron. Atque hæc est quidem ratio mysterij. Sed tamen si quis velit illud quoque dicere, Moysen illum magnum virum hac Dei appellatione fuisse honoratum, iuxta commune illud, & ex gratia atque magnificentia Dei in nos dictum: Ego dixi, Dij estis, & filij Excelsi omnes; num etiam hoc modo Christus est Deus? Iam vero quomodo id non sit insania, & inane stultæ mentis excrementũ? Ille enim, vt iam dixi, nuda & simplici est honestatus appellatione, cum homo ex natura esset; sed hic est vere Deus (nam Deus erat Verbum) in humana forma præstantiam suæ naturæ qua cunctis excellit, integram seruans. neque enim natura diuina ex eo quod descendit ad communionem carnis & sanguinis, in peius vmquam peruerti potest. itaque etiam cum homo apparuit, vt Deus tamen agnoscitur, eiusq. rei perspicua sunt argumenta in Euangelijs de eo scripta. Dixit enim beatus Ioannes: Cum vero esset Hierosolymis in die festo, multi crediderunt in nomine eius, videntes eius signa quæ faciebat: ipse vero IESVS non credebat seipsum illis, quia ipse sciebat omnia, & quia non opus habebat vt quis testimonium perhiberet de homine: ipse enim sciebat quid esset in homine. Atqui inspicere posse cor hominis, & occulta scire, nõ vlli homini qui sit nostri similis conuenit, neque vero vlli alteri creaturæ, sed illi soli qui etiam fingere dicitur singillatim corda nostra. Hoc si ita est, quonam modo sola ac simplici appellatione honoratus est Emmanuel, vt perinde ac Moyses appelletur Deus, & non potius id vere sit quod esse dicitur? Rursum de eo scribit in hunc modum Ioannes: Quem enim misit Deus, verba Dei loquitur, & non ad mensuram dat spiritum. Intelligis igitur quemadmodum verba Dei loquatur, quamuis homo perinde ac nos videatur? nam soli & secundum naturam ac vere Deo tamquam eximiũ supra omnia creata conuenit etiã verbo posse perficere quod ei placuerit, & sancti Spiritus participes efficere homines fide iustificatos.

Psal. 80.

Exod. 7.

Ibid.

Psal. 81.

Psal. 32.

Ioan. 2.

Ioan. 3.

Porro

A σης ἔχνος τὸν ὀφθὲν τὸ χεῖλος φημὶ τῶν τῆς ἐκκλησίας δογμάτων ἀσεβῶς καταθρασύνεσθαι. ψαλλέτω γοῦν ὁ μακάριος Δαυὶδ· οἱ ἐχθροὶ κυρίου ἐψεύσαντο αὐτῷ. Μωσῆς μὲν γὰρ ὁ θεράπων, ἄνθρωπος ὢν καθ' ἡμᾶς τὴν φύσιν, καὶ ἕτερον οὐδέν· ἐπειδὴ δὲ θεὸν λέγοντος, δεῦρο ἀποστέλλω σε πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ ἐξάξεις τοὺς υἱοὺς Ισραὴλ ἐκ γῆς Αἰγύπτου, παραιτήσεως ἀφορμὰς ἐποιεῖτο, τὴν ἰσχνομυθίαν, καὶ τὸ μὴ εὔλαλος εἶναι, πρὸ τῆς χθὲς, καὶ πρὸ τῆς τρίτης, ἤκουσε θεὸν λέγοντος· ἰδοὺ δέδωκά σε θεὸν Φαραώ· καὶ Ααρὼν ὁ ἀδελφός σου ἔσται σου προφήτης. ἀσθενὴς μὲν γὰρ ὁ νόμος εἰς τὸ ἀπαλλάττειν δυνάσθαι πινα B τῆς ὑπὸ τῷ διαβόλῳ δουλείας. μεσιτεύοντος δὲ τοῦ Χριστοῦ, καὶ τοῦτο κατώρθωτο. καθάπερ ἐμέλλε σωθέντος τοῦ πρωτοτόκου τοῦ Ααρὼν τῷ θεράποντι Μωσῆ, τῆς ἐν Αἰγύπτῳ δουλείας ὁ Ισραὴλ ἀπαλλάττεται· ἐπειδὴ δὲ κατὰ καιροὺς ἔμελλεν ὁ Χριστὸς γίνεσθαι καὶ ὑπὸ νόμον, ὡς καθ' ἡμᾶς τε καὶ ἄνθρωπος, πέφηνε τοῦ Ααρὼν ὁ δεύτερος τοῦ Μωσέως ὁ Ααρών· ὃ μὲν γὰρ μυστικὸς λόγος, οὕτως· πολλοὶ εἰσέλθοιτε τις κἀκεῖνο αἰτεῖν, ὡς τῇ τοῦ θεοῦ κλήσει, ὃ μέγας ἐκεῖνος τετίμηται Μωσῆς, κατ' αὐτὸ τοῦτο, καὶ ὡς ἐν χάριτι δὲ φιλοτιμίᾳ τῇ πρὸς θεοῦ τὸ πρὸς ἡμᾶς εἰρημένον, ἐγὼ εἶπα θεοί ἐστε, καὶ υἱοὶ ὑψίστου πάντες, ἆρα δὲ οὕτω θεὸς ὁ Χριστός; καίτοι πῶς ἀμανία τοῦτό γε, καὶ φρενὸς ἀμφιβόλου ἀπόβλητον κενόν; ὁ μὲν γὰρ ὡς ἔφαμεν, ψιλῇ δὲ μόνῃ τετίμηται κλήσει τὴν φύσιν ἄνθρωπος ὤν· ὁ δὲ ἐστι θεὸς ἀληθῶς· θεὸς γὰρ ἦν ὁ λόγος ἐν ἀνθρωπείᾳ μορφῇ, τὴν ἰδίας φύσεως τὴν πάντων ὑπερεχοῦσαν ἀδιαλώβητον ἔχων· ἃ γὰρ ἂν ἐν ἀνθρώποις τοῖς ὅπου τὸ χεῖρον ἡ θεία γέγονε φύσις, ἀλλ' οὐ καθ' ἡνεῶσθαι πρὸς κοινωνίαν αἵματος δὲ σαρκὸς· ἢ γοῦν ὡς θεὸς ἐπιγινώσκεται καὶ ἄνθρωπος πέφηνε· καὶ τούτου σαφὴς ἀπόδειξις τὰ ἐν τοῖς εὐαγγελίοις περὶ αὐτοῦ γεγραμμένα. ἔφη γὰρ ὁ θεσπέσιος Ἰωάννης· ὡς δὲ ἦν ἐν τοῖς Ιεροσολύμοις ἐν τῇ ἑορτῇ, πολλοὶ ὅπερ C καὶ ἐπὶ τοῖς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. αὐτὸς δὲ ὁ Ιησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς· διὰ τὸ αὐτὸν γινώσκειν πάντα· καὶ ὅτι οὐ χρείαν εἶχεν, ἵνα τίς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ· καίτοι τὸ καθορᾶν δυνάμενον καρδίαν ἀνδρὸς, εἰδέναι τι τὰ κεκρυμμένα, πρέπει οὐ τῷ τυχόντι ἀνθρώπῳ, πόθεν; τοῦ καθ' ἡμᾶς ἐστί· ἀλλ' ἂν ἑτέρῳ τινὶ τοιούτῳ πεποιημένον· μόνῳ δὲ μᾶλλον ὑπάρχον ὅτῳ τοιούτῳ ἀληθῶς, ὅπερ εἶναι δὲ λέγει; γράφει πάλιν ὁ Ιωάννης περὶ αὐτοῦ· ὃν γὰρ ἀπέστειλεν ὁ θεὸς, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσι τὸ πνεῦμα. σαφεῖς ἂν εἴποις, καίτοι καθ' ἡμᾶς ὁρώμενος ἄνθρωπος, τὰ ῥήματα τοῦ θεοῦ λα- ἐκείνῳ

λεῖ· θεῷ γὰρ μόνῳ τῷ κατὰ φύσιν καὶ ἀληθῶς, πρέπει καὶ ὡς ἐξαίρετον καὶ ὑπὲρ τὰ κτίσιν, τὸ τοῦ ῥήματι δυνάσθαι κατορθοῦν τὸ τοῦ γνώμῃ αὐτοῦ, καὶ μετέχοις ἀποπλέειν τοῦ ἁγίου πνεύματος, τοὺς ἐν πίστει τελειουμένους.

ἴδοι

ἴδοι δ' ἂν τις ἐκ τούτων ὅτι Χριστὸν. ἐφη μὲν γὰρ τῷ λεπρῷ· θέλω, καθαρίσθητι· τῷ δὲ τῆς χήρας υἱῷ· νεανίσκε, σοὶ λέγω, ἐγέρθητι. μετέχους δὲ τοῦ ἁγίου πνεύματος, τοὺς ἰδίους ἐκείνους μαθητὰς ἐποίησε μαθητάς· ἐνεφύσησε γὰρ αὐτοῖς, λέγων, λάβετε πνεῦμα ἅγιον. εἰ τοίνυν τοιαῦτα ὄντα ταῦτα διελήλακεν, καὶ θεοπρεπῶν δυνάμεων κεκτημένος, οὕτω θεὸς ἂν εἴη, καθάπερ ἀμέλει καὶ ὁ Μωσῆς; τίνι τίνος ἔγνω καρδίαν, πίστιν εἰς τὸ ὄνομα αὐτοῦ, τίνα δεδικαίωκε διὰ τῆς πίστεως τὸν εἰς ἑαυτὸν; τοῦ λελάληκεν ὡς υἱὸς, ἢ θεοῦ τὰ ῥήματα; καίτοι γε κεκραγὼς ἐρρήθη τοῖς ἐξ Ισραὴλ, τάδε λέγει κύριος· καὶ μέτρον ἔχων οἰκετικόν· γέγονε γὰρ πιστὸς ὡς θεράπων ἐν τῷ οἴκῳ τοῦ θεοῦ. Εἰ δὲ καὶ οὕτως υἱὸς ὁ Εμμανουὴλ, καθὰ καὶ ὁ κατὰ σάρκα γεγονὼς Ισραὴλ, καταπόμπους ἐν δούλοις, τὸν κατὰ φύσιν ἰδίαν ἐλεύθερον, κἂν εἰ γέγονε δούλου μορφὴν, λαβόν τοι τὸν σάρκα καὶ τὰ αὐτῆς· ἐν ἴσῳ τίθηκας μέτρῳ τοῖς κατὰ χάριν υἱοῖς, τὸν δι' ὃν ἐκεῖνοι τῶν τῆς υἱοθεσίας παλαιστὴκασι χάριν· κεχρημάτικε μὲν γὰρ πρωτότοκος ἡμῶν διὰ τὸ ἀνθρώπινον· θαλὼ δὲ οὕτω μεμένηκε μονογενὴς ὡς θεός· πιστή τοι καθὰ φησὶν ὁ σοφώτατος Παῦλος, εἰσαγαγὼν πάλιν τὸν πρωτότοκον εἰς τὴν οἰκουμένην, προστάττοντα προσκυνεῖν αὐτῷ ἁπάσας δυνάμεις· ἐν τούτῳ αὐτῷ μεμυημένοι μυστήριον, ἀκαταλήκτοις δοξολογίαις γεραίρουσι τὸν ἕνα καὶ φύσει δὲ ἀληθῶς υἱόν. εἰ γὰρ δίδωσιν ἐξουσίαν τοῖς λαβοῦσιν αὐτὸν τέκνα θεοῦ γενέσθαι, κατὰ γε τὸν Ιωάννην Φωνὴν, ἐν ἐστὶν ἀληθὴς ὡς ἐποίησε τὸ πνεῦμα αὐτοῦ ἐν ἡμῖν αὐτοῦς· ἐξαπέστειλε γὰρ ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κράζον ΑΒΒΑ ὁ πατήρ· οὐκ ἄχρι γε οὐδενὸς τῶν εὐφρονεῖν εἰωθότων, πύπου λέγοντος, οὕτως εἶναι καὶ αὐτὸν υἱὸν, ὡς τὸν Ισραήλ. Πῶς γὰρ ἐν οὕτω Χριστὸς καὶ ἅγιος, ὡς αὖ εἶναι λέγειν Χριστὸς κύριός τε, ὁ τῶν Περσῶν βασιλεὺς, ἐν μέσῳ καὶ αὐτοὶ Πέρσαι τε, καὶ Μῆδοι; ὥστε γὰρ εἰπεῖν μηδὲ ἠνιάσθαι Χριστὸν ἀνθρώπινος, καίτοι καταπεπωκὼς ἐπ' αὐτὸν τοῦ ἁγίου πνεύματος ἐν εἴδει περιστερᾶς. Κῦρος μὲν γὰρ ὁ Καμβύσου, καταπράτθοντος τῆς Βαβυλωνίων καὶ καιρούς· παλαιότερος ἦν, ἐν τοῖς ἀκαθάρτοις δαίμοσιν αἰσθόμενος τὸ σέβας. ἐπεὶ δὲ θεοῦ παραθήγοντος, ἐν ἀφανισάντος αὐτὸν εἰς ὀργὰς, εἶλε τὴν Βαβυλωνίων, ὀνόματι καινῷ, καίτοι πράγματι τῷ ἁγίῳ μὴ κεχρισμένος, εἴρηται Χριστός. ἅγιοι δὲ οὕτω Περσῶν τε καὶ Μήδοις οἱ συναπτίζοντες αὐτῷ· λελατρεύκασι γὰρ κἀκεῖνοι τῇ κτίσει παρὰ τὸν κτίσαντα θεὸν ἐν προσκεκυνήκασι τοῖς ἔργοις τῶν ἰδίων χειρῶν· ἐπεὶ δὲ ἅπαξ, καὶ γε τὰς ἐν τῷ Μωσαϊκῷ νόμῳ φωνὰς, τὸ ἀφορισθὲν τῷ θεῷ ῥῆμα, κἂν εἴ τι μοχθηρὸν εἴη τυχὸν, ἢ οἷς, ἅγιον ὠνομάζετο, τοιοῦτόν τι, καὶ διὰ τῆς τοῦ προφήτου φωνῆς ἅγιοι κέκληνται ἐν αὐτοὶ, διά τι τὸ ἀφορισθὲν τοῖς θείοις νόμοις προσαλῶναι τὸν Βαβυλωνίων· εἰπερ οὖν ἐστιν οὕτω Χριστὸς ὁ Εμμανουὴλ καθὰ καὶ ὁ Κῦρος, καὶ οὕτως ἅγιος καθὰ καὶ Μῆδοι, καὶ Πέρσαι· φαίη τις ἂν εἰκότως ὡς δὴ γε τῆς τῶν ἐναντίων ἀτοπίας, μήτι κεχρίσθαι τῷ

A Porro hæc omnia ineſſe Chriſto quiſque videre poteſt. leproſo namque dixit, Volo, mundare: viduæ quoque filio, Adoleſcens tibi dico, ſurge: participes etiam ſancti Spiritus diſcipulos ſuos effecit; inſufflauit enim in eos dicens: Accipite Spiritum ſanctum. Hæc cum ita ſint, quomodo ille qui tam ſublimis eſt, qui diuinis honoribus ornatus, perinde ac Moyſes Deus erit? Cuius enim iſte cor nouit? quis credidit in nomine eius? quem per fidem in ſe iuſtificauit? vbinam locutus eſt vt filius verba Dei? quamuis perſpicuum ſit ipſum ad filios Iſrael clamaſſe, Hæc dicit Dominus; & domeſtici hominis menſuram & gradum habuiſſe; fuit enim ipſe tamquam famulus in domo Dei. Iam ſi eo modo filius eſt Emmanuel, quo & ille ſecundum carnem Iſrael, in ſeruorum ordinem redegiſti illum ex natura liberum, quamuis propter carnem & proprietates carnis ſerui forma ſit factus: in eadem menſura eodemq. ordine collocaſti cum his qui ſunt per gratiam filij, eum per quem illi adoptionis gratia ſunt ditati. Factus eſt enim primogenitus noſter propter humanitatem, ſed etiam hic qua ratione Deus erat, permanſit vnigenitus. Hac ratione, vt ait beatus Paulus, introductum à Patre primogenitum in orbem terrarum, ſupernæ illæ virtutes adorare iubentur: & latens in ipſo myſterium edoctæ, glorificationibus numquam ceſſantibus celebrant illum vnum & natura & vere Filium. Nam ſi ijs qui ſe receperunt, dat poteſtatem vt filij Dei fiant, vt Ioannes ait, & ſi verum eſt eius ſpiritu nos ipſos quoque filios fieri, Miſit enim Deus ſpiritum Filij ſui in corda noſtra clamantem, Abba pater; nemo recte ſentiens hunc ferat dicentem, illum eodem quoque modo eſſe filium, quo Iſraelem. Qui autem fieri poteſt vt eodē dicatur modo Chriſtus, quo dicitur eſſe etiam Cyrus ille rex Perſarum, & ſanctus quomodo Medi quoque ipſi ac Perſæ? Iam vero dicere licebit, ne ſanctificatum quidem eſſe Chriſtum humanitus, quamuis in eum columbæ ſpecie ſanctus Spiritus inſederit. Nam Cyrus quidem Cambyſæ filius olim exercitum duxit in Babylonios, ſed tamen in errore verſabatur, & impuris dæmonijs venerationem exhibebat. Vbi vero Deo illum exacuente, & ad iras excitante Babyloniorum terram cepit, communi vocabulo, quamuis minime vnctus Spiritu ſancto, dictus eſt Chriſtus. Ita Perſæ quoque ac Medi ſatellites eius ſancti dicuntur. Nam quamuis illi quoque ſeruierint creaturæ potius quàm creatori Deo, & adorauerint opera manuum ſuarum; tamen quia ſemel iuxta voces quæ ſunt in lege Moyſi, ſegregatum Deo ſacrificium, ſiue ille vitulus eſſet fortaſſe, ſiue ouis, ſanctum appellabatur, ea ratione etiam prophetica voce ipſi quoque ſancti ſunt vocati, quòd diuino numine ſegregati dicatiq. eſſent ad Babyloniam capiendam. Ergo ſi eadem ratione ipſe Emmanuel eſt Chriſtus, qua Cyrus, & eo modo ſanctus quo Medi ac Perſæ; cōſequenter dicet aliquis, quantum ex ſententiarum abſurditate concluditur, neque vnctum fuiſſe illum ſancto

Matth.8. Luc.7. Ioan.20. Hebr.1. Ioan.1. Galat.4. Matth.3. Hebr.3.

τῷ

sancto Spiritu, neque sanctum esse: itaque mentietur beatus Dauid, ad ipsum proculdubio verba faciens: Dilexisti iustitiam, & odisti iniquitatem, propterea vnxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis. Iam vero adeo nugaciter aduersus Saluatoris nostri maiestatem & gloriam oblocutus, blasphemiarum suarum crimina repellere sibi videtur, puerile quiddam & stultum inferens: Communio, inquit, nominum similis est, non eadem vero dignitas.] Qui tandem, dic quæso, nam intelligere nequeo. Nam si ita est Deus vt Moyses etiã, & ita filius vt Israel, & ita Christus vt Cyrus, quin etiam ita sanctus vt Medi, quomodo poterit euitare quo minus eadem cum illis censeatur æqualitate dignitatis? Deprehenderis igitur iam etiam in ipsam Verbi naturam impius fuisse, sic namque dixisti rursum.

Psal. 44.

NESTORIVS. *Dic de assumente, quòd Deus sit: adijce de assumpto, quòd serui forma: infer postea coniunctionis dignitatem, quòd communis sit duorum auctoritas, quòd eadem sit duorum dignitas: manentibus naturis confitere dignitatis vnitatem.*

CYRILLI CAP. V.

Diuidit ergo rursum in duo, & imperite admodum vim vnitatis dignitati largitur, fortasse ne intelligens quidem quid tandem sit vnitas, quid res ipsa dignitatis. Illud tamen dicemus. Vnam esse dixit duarum naturarum auctoritatem, & vnam dignitatem. Vbi igitur is qui parem habet Deo Verbo gloriam, in eo certe quod Deus est, nihilo est Moyse superior, proculdubio liquet ipsum quoque Dei Verbum pari momento & naturæ & gloriæ cum Moyse exæquandum. Vbicumque enim quodlibet medium primo ac tertio persimile est, nullaq. in re diuersum, omnino sequitur vt nulla sit inter illa naturæ diuersa ratio. Sed dicet fortasse, dignitatis modum non idem esse ac naturam. cur igitur ea quæ à mutua communione, atque etiam æqualitate tam magno essentiæ discrimine diiuncta sunt, in vnam, vt ipse dicis, auctoritatem colligenda, & pari honore censes ornanda? Vbi namque prorsus minor est natura, cui altera superponitur, qui fieri potest vt illi contingat & paritas honoris, & æqualitas dignitatis, & idem minimeq. diuersus gloriæ modus? Quòd autem coniunctionem appellans, eam scilicet quæ ex vicinia sola vel secundum appositionem, vel secundum habitudinẽ intelligitur, ipse suis rationibus aduersatur, & quæ destruxit ædificat, & quæ demolitus est erigit, planum fiet ex hoc rursus. sic namque dixit.

NESTORIVS. *Ideo volo vos caute firmiterq. tenere. Diuisio nulla est coniunctionis dignitatis, filiationis. hoc ipsum quod Christus est, nullam patitur diuisionem. sed Deitatis & humanitatis est diuisio. Christus qua Christus, indiuiduus est: neque enim duos Christos habemus, neque duos filios. non enim est apud nos primus & secundus, neque alius & alius: neque rursus alius filius, & alius rursum: sed ipse ille vnus est duplex, non dignitate, sed natura.*

Expli-

A τῷ ἁγίῳ πνεύματι, μή τι μεῖζον ἔχειν αὐτὸν· ψαλμῳδικῶς δὲ οὗτος ἡμῶν Δαυὶδ πρὸς αὐτόν φησιν, λέγων· ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. καταφλυαρήσας οὖν οὕτω τῆς τοῦ σωτῆρος ἡμῶν ὑπεροχῆς τε καὶ δόξης, δοκεῖ τὰ ἐκ τῶν βλασφημιῶν ἐγκλήματα, μειρακιωδές τι καὶ ἀσύετον, λέγων· ἡ μὲν γὰρ κοινωνία φησὶ τὸ ὀνομάτων, ἰσότης· ἄχρι καὶ τοῦτο ἦν ἀξία. πῶς εἰπέ μοι, νοῶν γὰρ οὐκ ἔχω· εἰ γὰρ ἔστιν οὕτω θεὸς ὡς καὶ ὁ Μωσῆς, καὶ οὕτως υἱὸς, ὡς Ισραὴλ, οὕτω τε Χριστὸς ὡς Κῦρος, καὶ μὴν καὶ οὕτως ἅγιος ὡς Μῆδοι, πῶς ἂν διαφύγῃ τὸ, καὶ ἐν ἰσότητι κεῖσθαι δεῖν τῆς πρὸς αὐτοὺς ἀξίας; ἀλλὰ σὴ δὴ οὖν καὶ εἰς αὐτὸν δεδυσεβηκὼς τὸν παλαιὸν φύσιν. ἔφης γὰρ πάλιν.

B Εἰπὲ τὸν ἀναλαβόντα, ὅτι θεός· πρόσθες τὸν ἀναληφθέντα ὅτι δοῦλος μορφῆ· ἐπάγαγε μετὰ τοῦτο τὸ τῆς σωτηρίας ἀξίωμα, ὅτι τῶν δύο ἡ αὐθεντία κοινή· ὅτι τῶν δύο, τοιοῦτον τὸ ἀξίωμα· τῶν φύσεων μενουσῶν, ὁμολογῶ τὴν τῆς ἀξίας ἰσότητα.

C Διατείνει μὲν οὖν εἰς δύο δὴ πάλιν· ἀσαφῶς δὲ σφόδρα τὴν τῆς ἑνώσεως δύναμιν τῇ ἀξίᾳ χαρίζεται· τάχα που μὴ συνιεὶς, ὅ τί ποτέ ἐστιν ἡ ἕνωσις, καὶ τί τῆς ἀξίας τὸ χρῆμα· πάλιν, ἐκεῖνο φαμέν. μίαν ἔφη τῶν δύο φύσεων τὴν αὐθεντίαν, καὶ ἓν τὸ ἀξίωμα. ὅτι πάντως ὁ ἐν ἰσότητι δόξης τῆς πρὸς θεὸν λόγον οὐχ ὑπερκείσεται τὸν Μωσέα κᾂν γε θεὸς εἶναι θεός, δῆλον αὐτόθεν δήπουθεν, ὅτι καὶ αὐτὸς ὁ ἐκ θεοῦ λόγος, ἰσοστατήσει αὖ τῷ τοῦ Μωσέως τάχα που φύσει καὶ δόξῃ· εἰ γὰρ ἔστιν εἰκὼν καὶ ἀπαράλλακτος ἔχων πάντοτε τῷ πρώτῳ καὶ τρίτῳ, τὸ διὰ μέσου, εἰ μὴ ἄρα οὐχ ἱκανὸς αὐτοῖς ὁ τῆς φύσεως λόγος. ἀλλ' ἴσως ἐρεῖ τῆς ἀξίας τὸν τρόπον οὐκ εἶναι καὶ φύσιν· οὐκοῦν αὖθ' ὅτου τὰ τῆς πρὸς ἄλληλα κοινωνίας, καὶ μὴν καὶ ἰσότητος ἐστιν ὡδῶς ποτὲ ἀφεῖναι συλλέξαι εἰς μίαν καθ' ἓν φῦναι αὐτὸς αὐθεντίαν, καὶ τιμῆς τῆς ἴσης στέφανον ἀξιοῖς; ὅπου γὲ ὅλως μεμένηκεν φύσις, ἑτέρας ὑπερκειμένης, πῶς ἂν αὐτῇ προσγένοιτο καὶ μερῶν ἰσότης, καὶ ἰσομοιρῶν ἀξίωμα, καὶ ὁ τῆς ὁμηλικίας οὐχ ἕτερος τρόπος; ὅπ δὲ σωτῆρα ὀνομάζων, τάχα που τὴν κατ' ἐγγύτητα μόνην· καὶ κᾂν ὦδέ πῃ, ἤγουν σχετικὴν ἐνεμείλω, αὐτὸς τοῖς ἰδίοις αὐτανίστατο λόγοις, ἃ κατήλυσιν εἰσηθμῶν, καὶ αὖτις τὸ καθημένον, αὖθις αὖ γλίσχρα καὶ διὰ τοῦδε δὴ πάλιν· ἔφη γὰρ οὕτως.

D Διαπονῆσαι βούλομαι ὑμᾶς μὴ ἀσφαλείας κεντεῖν· διαίρεσις οὐκ ἔστι τῆς σωτηρίας τοῦ ἀξιώματος, τῆς ἑνότητος· αὐτοῦ τοῦ εἶναι χρεία οὐκ ἔστι διαίρεσις· τῆς δὲ θεότητος καὶ ἀνθρωπότητός ἐστι διαίρεσις·

E ὁ Χριστὸς, κᾂν τὸ Χριστὸς ἀδιαίρετος· ἓν γὰρ ἔχομεν δύο Χριστούς, οὐ δὲ δύο υἱούς· οὐ γὰρ ἔστι παρ' ἡμῖν πρῶτος καὶ δεύτερος, οὐδὲ ἄλλος καὶ ἄλλος· οὐδὲ πάλιν ἄλλος υἱὸς, καὶ ἄλλος πάλιν· ἀλλ' αὐτὸς ὁ εἷς ἐστι διπλοῦς· οὐ τῇ ἀξίᾳ, ἀλλὰ τῇ φύσει

φεύζει

φράζει δή μοι πάλιν, τί δὴ ἄρα τὴν ἀδιαίρετον συνάφειαν εἶναι φῄς; ἄρα τὴν ἕνωσιν, δῆλον ὅτι τὴν καθ' ὑπόστασιν, ἣν ἡμεῖς πρεσβεύομεν, τῆς τῆς ἀληθείας συναθλοῦντες δόγμασιν· ἢ τυχὸν τὴν κατὰ θέσιν, καὶ τὴν πρὸς τὸ δέ τι τοῦ δεῖνος ἐγγύτητα νοουμένην; δείκνυσι γὰρ οὕτω τὴν λέξιν ἡ ἱστόρησις γραφή· καὶ γοῦν ἔφη πρὸς Μωσέα τὸν ἱερώτατον, ὡς τὸ ἀρχαῖας ἐκείνης σκηνῆς συνυφῆς τοὺς λόγους· καὶ ποιήσεις κρίκους πεντήκοντα χρυσοῦς, καὶ συναίψεις τὰς αὐλαίας ἑτέραν τῇ ἑτέρᾳ τοῖς κρίκοις. πάντη γὰρ οὖσαι, καὶ ἰδικῶς ἑκάστη πρὸς τὸ ἑτέρα τις εἶναι κατὰ τὰς ἄλλας ἔχουσα, συνῆπτο τοῖς κρίκοις. ἡμεῖς γὰρ οὐχ οὕτω φαμὲν πεπρᾶχθαι τὴν κατὰ ἕνωσιν· οὐδὲ γὰρ ὥσπερ ὁ δεῖνα τυχὸν τῷ δεῖνι συνάπτοιτο ἄν, ἢ κατ' ἐνότητα ψυχῆς τρόπον, ἤγουν κατὰ τὸ ἐγγὺς ἐν σώμασι, οὕτω καὶ αὐτός· ἀλλὰ γὰρ ὡς ἤδη πολλαχοῦ ἐφῶμεν, ἴδιον ἐποιήσατο σῶμα τὸ ληφθὲν ἐκ τῆς ἁγίας παρθένου· ἓν ἀληθῶς ἡνῶσθαι φαμὲν, οὐκ ἀμυχῇ τινὶ κατὰ τὸν θεῖον λόγον. Οὐκοῦν τὸ παρ' αὐτοῦ λεγομένης συναφείας ἡ δυνάμις, καὶ τὴν καθ' ἡμᾶς νοουμένην ἐνότητα δηλοῖ, φημὶ δὴ τὴν καθ' ὑπόστασιν, εἴφη αὖ εἰκότως, μηδὲ μίαν εἶναι χριστοῦ τὴν διαίρεσιν, κατὰ τὸ εἶναι χριστὸν· ἄλλος γὰρ ἐστιν ἕτερος καὶ ἕτερος· οὐκοῦν μὲν υἱὸς ὁ υἱός, ἄλλος καὶ ἄλλος, πρῶτος ὁ δεύτερος, ἀλλ' εἰς δηλονότι ὁ αὐτὸς ὁ μὴ σὰρκα· ἔσται γὰρ οὕτω κατά γε τὴν ἀξίαν, ὡς σὺ φῄς, καὶ μέντοι ὁ τὴν θεότητα ἀδιαίρετος, μᾶλλον δ' ὁ αὐτός. εἶτα πῶς τὸν ἕνα κατ' ἀδιαίρετον δίπτυχον εἶναι φῄς, ὁ οὐχὶ τῇ ἀξίᾳ μᾶλλον, ἀλλὰ τῇ φύσει; ὁ γὰρ ἐπὶ τοῦ σάρκα λαβὼν ὁ ἐκ θεοῦ πατρὸς λόγος, συνῆλθεν ἀνθρώπῳ καθ' ἡμᾶς, πάντης ἕνεκα τῆς αἰτίας, ὡσεμάζοιτο αὖ καὶ δίπτυχος· ὡς γὰρ ἐπὶ κατὰ σάρκα ὁ κατὰ φύσιν ἰδίαν ἔξω σαρκὸς κατὰ αἵματος. ὥσπερ γὰρ εἴ τις τῶν καθ' ἡμᾶς ἀνθρώπων δοκοῖ πινὰ, οὐχ ὡς δύο που μᾶλλον ἰδικῶς ἀνθρώπους, κατηγορεῖτ' ἂν εἰκότως, ἀλλ' ἕνα κατὰ μόνον, κἂν ἐννοεῖτο τυχὸν ἐκ ψυχῆς κατὰ σώματος, καὶ τὰ ἀλλήλοις συμβεβηκότων ἡ φύσις ἂν εἴη οὐχ ἡ αὐτὴ μᾶλλον, ἀλλὰ διάφορος· οὕτω πάλιν ὅπου χριστοῦ νοητέον· οὐ γὰρ ὅτι δίπτυχός ἐστιν· ἀλλ' εἷς τις κατὰ μόνος κύριος καὶ υἱός, ὁ ἐκ θεοῦ πατρὸς λόγος, οὐ δίχα σαρκὸς ἀνθρωπότητος μὲν γὰρ ἐστὶ θειότητος, δοίη δ' ἂν καὶ αὐτὸς ἐγώ, πλείω εἶναι τὴν διαφοράν, ἤτοι διάστασιν· ἕτερα γὰρ κατά γε τὸν ὅπως εἶναι λόγον, κατ' οὐδὲν ἀλλήλοις εἰκότα φαίνοι' τὰ ὠνομασμένα· περιλαμβανόμενα γε μὴν εἰς μέσον ἡμῖν μυστηρίου ὅπερ κατὰ χριστὸν, ὁ δ' ἑνώσεως λόγος, οὐκ ἀγνοεῖ μὲν τὴν διαφοράν, ἐξίστησι δ' οὖν τὴν διαίρεσιν· οὐ συγχέων τὰς φύσεις, ἢ ἀναιρῶν τὰς φύσεις· ἀλλ' ὅτι σαρκὸς καὶ αἵματος μετοχὴν ὁ ἐκ θεοῦ λόγος, εἰς δὴ πάλιν ἓ ὅτως ὁ υἱὸς νοεῖται καὶ ὀνομάζεται· οὐδὲ μὴν χρῄζων λέγων χριστοὺς ὀνομάζεσθαι δύο, μή τι μὴν ἡμᾶς ὁμολογεῖν εἶναι δύο, καὶ τὸ εἰς τοῦτο δογματικῆς ὀρθότητος ἐκκλείπειν τὴν δόκησιν, δύο δὴ λέγων ἀλλήλοις χριστοὺς, καὶ εἰς ἰδικὴν ἑκατέρου τάξιν ἀνθρωπον καὶ θεόν· καὶ τὸν μὲν, ἐνεργοῦντα· τὸν δὲ, καὶ ἐνεργηθέντα καταδείκνυσθαι δεῖσαι. ἔχει δὲ οὕτω τὰ ῥητὰ αὐτά.

Explica mihi rursus quidnam esse indiuiduam coniunctionem dicis? Vnitatem ne, secundum hypostasim nimirum, quam ipsi prædicamus cum pro dogmatum veritate certamus, an vero hanc quæ secundum appositionem, & alicuius ad aliquid vicinitatem intelligitur? nam sic etiam sacræ litteræ hanc dictionem accipiunt. itaque dixit Deus ad beatum Moysen, de veteri illo tabernaculo loquens: Et facies fibulas quinquaginta aureas, & coniunges cortinas alterã alteri. Cum enim quinque essent, & vnaquæque seorsim diuersa esset ab alijs, coniungebatur fibulis. At vero nos haud isto modo factam in Christo vnionem dicimus. non enim vt quispiam verbi gratia coniungitur alteri vel per vnanimitatis modum, vel per corporis viciniam, sic ille quoque coniunctus est. Sed vt sæpius iam dixi, suum effecit corpus ex sancta Virgine sumptum, & illud ex Deo Verbum carni non inanimatæ vere vnitum dicimus. Igitur si coniunctionis, vt ipse vocat, vis eam vnitatem significat quam ipsi intelligimus, illam inquam secundum hypostasim, recte sane dixit, nullam esse Christi qua Christus est, diuisionem. neque enim est alter & alter, neque filius & filius, alius atque alius, prior & secundus, sed vnus nimirum, & ante carnem & post carnem. sic namque erit vt tu dicis, secundum dignitatem atque etiam secundum potentiam indiuiduus, immo vero idem. Id si ita est, quomodo illum vnum & indiuiduum duplicem esse ais, & non dignitate, sed natura? Non enim quia Dei Patris Verbum assumpta carne prodijt homo similis nobis, ideo duplex est appellandus: vnus est enim & non sine carne, qui secundum propriã naturam est extra carnem & sanguinem. Vt enim qui nostri similem hominem occidisset, non vtique tamquam duos violasset homines iure accusaretur, sed vnum solum, quamuis fortasse ex anima & corpore consideretur, & ijs quæ alterutri accidunt, natura sit non eadem, sed diuersa; ita vicissim in Christo est intelligendum. non enim est duplex, sed vnus & solus Dominus ac filius illud ex Deo Patre Verbum, non sine carne. nam inter humanitatem & diuinitatem maximam esse differentiam siue distantiam ego quoque fateor. diuersa sunt enim quæ his nominibus indicantur, quod ad rationem essentiæ pertinet, & nihil inter se similia videntur. At vbi nobis profertur in medium Christi mysterium, illius vnionis ratio non ignorat quidem differentiam, sed diuisionem excludit; non quòd confundat aut misceat naturas, sed quòd carnis & sanguinis particeps factum ipsum Dei Verbum, vnus rursum etiam hoc modo filius intelligitur & appellatur. Tu vero cum duos Christos appellari non debere dicas, neque rursus filios fateri duos, & opinionem recti dogmatis simules, duos tamen Christos dicere conuinceris, & in propriam diuersitatem hominem Deumq. distinguere, & illum quidem ad operandum cieri, hunc etiam ad opus ciere, conaris ostendere. Tua namque illa sic habent.

CYRILL. CAP. VI.

Exod. 26.

* τοῦ υἱὸς
* ἰσοῦ δὲ
* ἀνελόντος

Η χαῖρε

NESTORIVS. *Illa certe Vnigeniti glorificatio nonnumquam Patri adscribitur: Est, inquit, Pater meus, qui glorificat me.* Ioan. 8. *nonnumquam Spiritui: Spiritus, inquit, veritatis me glorificabit. aliquando autem Christi potentiæ: Exeuntes enim, inquit, prædicabant verbum vbique, Domino cooperante, & sermonem confirmante sequentibus signis.* Ioan. 16. Marc. 16.

CYRILLI CAP. VII. Si tamquam expers gloriæ vnigenitum Dei Verbum qua est & intelligitur Verbum, & nondum incarnatum, dicit esse glorificatum à Patre, sanctoq. Spiritu; labi illum & à veritate aberrare, ad præsens mitto dicere, ad aliud uamque nos præsens ducit occasio. Sed mihi videtur oblitus eorũ quæ nuper ab ipso considerata dictaq. sunt. dixit enim: Non est alius & alius Christus, non alius & alius filius. neque enim habemus duos Christos duosq. filios. Sed ò vir prudentissime, inquam, si Christi potentię adscribi affirmas vnigeniti glorificationem, quomodo non alter sit & alter, aut quomodo non prorsus duo, siquidem non idem est qui dat & qui accipit, aut qui adscribit alteri tamquam à se diuerso, quæ sibi per naturam insunt. Operatus est ergo Christus, idemq. ad operandum excitus tamquam diuersus ab Vnigenito. nam si adscribitur ipsi, vt asseris, Vnigeniti glorificatio, & potẽtia ab ipso data vtentes beati illi discipuli prædicabant, & diuina illa signa faciebant, quomodo quod dixi negari potest? Operatus erit enim aliena virtute vtens, vt non ipse, sed qui ad opus ciebat, ab his qui in mundo erant, glorificaretur. Quid igitur, quæso, in eo amplius cernitur quàm in sanctis Apostolis? nam hi non sua virtute miracula perfecerunt: idq. ipsi aperte confessi sunt. digni namque sunt laude & quia id cognouerunt, & quia in ipsis operantem glorificabant. Hoc si ita est, an non æquum erat vt Christus qui ab alio, vt tu asseris, ad operandum ciebatur, & extrinsecus habebat Vnigeniti gloriam, ad se tamquam ad Deum accedentibus, & eius ope indigentibus inclamaret, In nomine, seu in virtute Vnigeniti hoc, verbi gratia, tibi commodum eueniat? nam id faciebant illi sapientissimi discipuli, vbique IESVM ex Nazareth appellantes. Sed neminem prorsus ita est allocutus, suæq. potius virtuti perpetrata signa tribuebat, nunc quidẽ cęcis dicens: Credite quòd potlim id facere, & consensum exposcens; nunc cum imperio exigens, ac dicens, Volo, mundare; cur non prætermissis anilibus fabellis quas tibi & soli commentus es, mysterij profunditatem sapienti consilio perquiris? Sed perspicuum est rerum in primis vtilium exiguam prorsus illi curam esse, ac quodammodo metuere ne quid veri parum aduertens dicat, & recti aliquid sentire deprehendatur: & absurdissima quæque cogitat, & inconsiderate admodum accusat Ecclesiæ dogmata. Atqui meminisse eum oportuit Dei verborum, præpositis rationalium gregum per vocem Ezechiel dicentis: Præclara pascua depascebamini, & aquam consistentem bibebatis; & reliquam turbabatis pedibus vestris,

Matth. 9. Matth. 8. Ezech. 34.

Η μεν τοῦ μονογενοῦς δόξολογία, παρὰ μὲν τῷ πατρὶ πεποίηται· ἔφη γὰρ ὁ πατήρ μου ὁ δοξάζων με· παρὰ δὲ, τῷ πνεύματι· τὸ γὰρ πνεῦμα τῆς ἀληθείας φησὶν, ἐμὲ δοξάσει· παρὰ δὲ τῇ χριστοῦ δυνατείᾳ· ἐξελθόντες γὰρ φησι διεκήρυσσον τὸν λόγον πανταχοῦ· τοῦ κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος, διὰ τῶν ἐπακολουθούντων σημείων.

Εἰ μὲν ὡς δέξης ὄντως ἐστὶν ἡ μονογενὴς τοῦ θεοῦ λόγου καθ' ἑαυτὸν ὁ νοούμενος λόγος ἐν οὔπω σεσαρκωμένος, δεδόξασται φησὶ παρὰ τοῦ πατρὸς ἐν τοῦ ἁγίου πνεύματος, ὅτι ἐν ἐδοξάσθαι καὶ διημάρτηκε τ' ἀληθοῦς, παρήσω λέγειν εἰς τὸ παρὸν· ἄλλο γὰρ ἡμᾶς ἐφ' ἕτερον ὁ καιρός. ὅπιλελῆσθαί δέ μοι δοκεῖ τῶν ἀρτίως αὐτοῦ πεπραγμένων τι καὶ εἰρημένων· ἐφη γὰρ οὐκ ἔστιν ἕτερος ἐν ἕτερος ὁ χριστός· οὐκ ἄλλος καὶ ἄλλος υἱός· καὶ γὰρ ἐχομεν χριστοὺς δύο, καὶ υἱοὺς δύο· ἀλλ' ὦ σωστέ πατὴρ φαίλω αὖ, εἰ τῇ χριστοῦ δυνατείᾳ προσῆψω βεβαιοῦν τὴν τοῦ μονογενοῦς δόξολογίαν, πῶς οὐκ ἕτερος καὶ ἕτερος εἶεν αὖ, ἢ πῶς οὐ δύο πάντη τε καὶ πάντως; εἰ πέρ ἐστιν οὐκ ὁ αὐτὸς ὁ διδοὺς ἐν δεχόμενος, ἤγουν παριάπαν ὡς ἑτέρῳ παρ' ἑαυτὸν τὰ φύσει προσόντα αὐτῷ· συνήργησε γοῦν ἐνεργούμενος, ὡς ἕτερός τις ὑπάρχων χριστὸς ὢν τοῦ μονογενοῦς· εἰ γὰρ προσῆψαν μὲν αὐτῷ καθὰ φῂς ἡ τοῦ μονογενοῦς δόξολογία· τῇ δ' παρ' αὐτοῦ δυνατείᾳ χρώμενοι, διεκηρύττοντο καὶ ἠρέσκοντο τοῖς θεοσεβείας οἱ γνησίοις μαθηταῖς, πῶς οὐκ ἀληθῆς ὑπερέβαλλον; συνήργησε γὰρ ἀλλοτρίᾳ δυνάμει χρώμενος, ἵν' ὁ ἐνεργήσας, ἐν οὐκ αὐτὸς που μᾶλλον ὢν ἐν τῶν ἐν κόσμῳ δοξάζηται. τί γοῦν αὐτῷ μεῖζον τὸ πλέον ἐν τῷ αὐτῷ φαίνεται, καὶ τοῖς ἁγίοις ἀποστόλοις; ἀποπλέκεσθαι γὰρ οὐκ ἰδίᾳ δυνάμει τὰς θαυματουργίας· καὶ τοῦτο αὐτοὶ ὁμολογήσαιεν ἐναργῶς· αἰσθάνεσθαι γὰρ καὶ πάνυ εἰδότες, ἐν τὸν ἐν αὐτοῖς ἐνεργοῦντα δοξάζοντες· εἶτα πῶς οὐκ ἐδει τὸν ἐνεργούμενον παρ' ἑτέρου καὶ τὸ χριστὸν, ἐν θύραθεν ἔχοντα τὴν τοῦ μονογενοῦς δόξολογίαν, τοῖς ἀποστόλοις ὡς θεῷ, καὶ τοῖς παρ' αὐτοῦ δεδεημένοις ἀποκυρίαις ἀποφαίνειν, ἐν ὀνόματι τοῦ μονογενοῦς, ἤγουν ἐν δυνάμει, τόδε τι σοι γένοιτο τῶν αἰρεθῆναι; πάντως γὰρ ἐσθίων οἱ πάνσοφοι μαθηταὶ, Ἰησοῦν τὸν ἐκ Ναζαρὲτ ὀνομάζοντες πιστοῦσθαι ἐν· ἀλλ' ὁδεὶ μὲν τοῦτ' ἀποστεφώνησε παντελῶς· αἰσθητὴν δ' μᾶλλον ἰδίᾳ δυνάμει τὰ κατορθούμενα· ὅτι μὲν λέγων τοῖς τυφλοῖς, προσέσθε ἐν δυνάμει τοῦ πιστεύειν; ἐν τῷ σωσαίνειν ἀπάντων· ὅτι δ' μετ' ἐξουσίας ἀπάντων λέγων, θέλω· καθαρίσθητι· τί μὴ παρεὶς τὸ σωτῆρι τι ἐν μείνῳ ἐξόν ρημένα χαλεπωτέρα μυθώδεια σοφῇ δόμοιται τὸ δ' μυσηλὸν ἀποτρέχει βάθος; ἀλλ' ἔστιν ἰδεῖν, ὅτι τ' μὲν ἀναγκαίων εἰς ὄνησιν, ὀλίγως αὐτῷ πανταχοῦ ὁ λόγος· δεῖται δ' ὥσπερ, μὴ ἄρα, τι ἐν τ' ἀληθῶς σφαλῆναι ξαντ' καίτοι τ' ἐπιμελῶν ἀλοίη πρόνοιαν οὐδ' ὅπῃ τ' ἀπηχεσάτων, καὶ ἀκατάσχετον κομιδῇ τ' τ' ἐκκλησίας δογμάτων ποιεῖται τὴν κατάρρησιν· καίτοι μεμνῆσθαι δεῖν αὐτὸν θεοῦ λέγοντος διὰ φωνῆς ἰεζεκιὴλ τοῖς τ' λογικῶν ποιμνίων προεστηκόσιν, ὅτι τὴν καλὴν νομὴν ἐνέμεσθε, καὶ τὸ καθαρὸν ὕδωρ ἔπινεν, καὶ τὸ κατάλοιπον ἐπερᾶτε τοῖς ποσὶν ὑμῶν.

καὶ

καὶ τὸ πεσβαπὶ μὲν τὰ πατήματα τῶν ποδῶν ὑμῶν A
ἐσέμνετε· καὶ τὸ πεπηγμένον ὕδωρ ἐπὸ τῶν πο-
δῶν ὑμῶν ἐσέπινον. τῆς μὲν γὰ θεοπνεύστου γρα-
φῆς τὸν νοῦν ἐνιέντες ἡμᾶς, τῶν καλῶν νομῶν τε-
μόμεθα, καὶ τὸ μεμιγμένον· καὶ μὴν καὶ τὸ ὕδωρ
πίνομεν τὸ καθαρώτατον, τυπικῶς τὴν ἀμιγῆ τῷ ψεύδει,
δηλοῦντι, καὶ καθαρώτατον τοῦ πνεύματος λόγον. ἐμ-
φύροντες δὲ καὶ αἱματίζοντες δηλονότι τινὰ τῶν
ἰδίων ἐνθυμημάτων τὰ ἄπρακτα αὐτῷ, τῆς τοῦ σωτῆ-
ρος ἀγέλαις ἐπιβουλεύομεν. ἐκδιδάξειν αὖ ἓ τοῦτο
ἡμῖν ὡς ἴσως ἀληθὲς τὸ τῶδε χρησθὲν πάλιν αὐτῷ πε-
θεωρημένα τε, καὶ ἀπεμελῶς εἰρημένα, ἔχει δὲ οὕτως. B

Ἦν μὲν γὰρ ὁ θεὸς λόγος καὶ πρὸ τῆς ἐνανθρωπήσεως, ὡς καὶ θεὸς, ἓ πατρὶ ὁμότιμος· εἴληφε δὲ
ἐν ὑστέροις καιροῖς τὸν τοῦ δούλου μορφήν. ἀλλ' οὖν
πρὸ τούτου υἱὸς, καὶ καλούμενος, μὴ τὸν αὐτὸν ἔχων
δυνάμει καλεῖσθαι κεχωρισμένως υἱὸς, ἵνα μὴ δύο
υἱοὺς δογματίσωμεν. ἀλλ' ἐπειδήπερ ἑκάτερα σωθῆναι
τῷ ἐν ἀρχῇ ὄντι ἡμῶν σωτῆρι, οὐ δυνάμει καὶ τὸ ἀξίωμα τῆς υἱότητος διαίρεσιν δέχε-
σθαι· καὶ τὸ ἀξίωμα φημὶ τῆς υἱότητος, ἀ καὶ τὰς φύ-
σεις. Διαπορῶ καὶ χρῆσις, ὁ θεὸς λόγος ὁμολογεῖται, C
ἐπείπερ ἔχει τὸν σωτῆρα τὸν πρὸς τὸν Χριστὸν διη-
νεκῆ· καὶ οὐκ ἔστι τὸν θεὸν λόγον αὖθις τῆς ἀνθρωπό-
τητος πρᾶξαί τι· ἀπηκρίβωται γὰρ εἰς ἄκρον σωτῆ-
ρα, οὐκ εἰς ἀνθρώπους καὶ τοὺς σοφοὺς τῶν δογ-
ματιστῶν τῶν νεωτέρων.

Ὁ φάσκων τολμᾶσθαι τὸν τοῦ μονογενοῦς δόξαν
τῇ Χριστοῦ προσηγορίᾳ δωρεᾶσθαι, καὶ τὸν τῆς ἑνότη-
τος συνδεσμὸν διαιρῶν, σωτῆρα πάλιν εἰς ἕνωσιν,
διαλύει τι αὖ, ἓ ἐξίστησιν ἀλλήλων τὰς φύσεις. τελεῖ-
σαι τι ὅσον πρὸς τούτων ἡμῖν κενολογεῖ ἓ περατοῦσθαι,
ἵνα καὶ εἴπῃ φαίνεσθαι λέγων τῶν εἰς ὀρθότητα νενευ- D
κότων, ἐξελέγχεσθαι σαφῶς μὴ εἰδὼς ὃ λέγει. εἶναι
μὲν γὰρ ἐνταῦθά φησι τὸν τοῦ θεοῦ λόγον, ἓ υἱὸν ἓ θεὸν,
καὶ πρὸ τῆς ἐνανθρωπήσεως· καὶ μὴν ὅτι καὶ ἐν ὑστέ-
ροις καιροῖς εἰληφέναι τὸν τοῦ δούλου μορφήν. φέρε
δὴ οὖν, εἰ μή σοι δοκῶ τὰ εἰκότα λέγειν, τίς δὴ ἄρα
ἐστὶν ὁ ἐνανθρωπῆσαι λεγόμενος· καὶ τί τὸ, ἐνανθρω-
πῆσαι, φῄς· τίς ὁ τὸν τοῦ δούλου μορφὴν εἰληφώς·
εἰλήφθη δὲ παρ' αὐτοῦ τίνα τρόπον. Ὅ τι μὲν οὖν αὖ-
θρωπον ἐνανθρωπῆσαι λέγων, μάλιστα ἀξίαν ὑπο-
φαίνει τὸν ἑαυτοῦ φρένα, πῶς ἂν ἐνθουσιάσῃ τις; ὁ γὰρ
ὢν ἄνθρωπος κατὰ φύσιν, πῶς ἂν ὁ λιῶ γένοιτο πάλιν, E
καὶ ὡς ἐφ' ἕτερόν τι μεταπεχωρηκὼς εἴη ἄν, καὶ γὰρ φη-
μὶ τὸν τῆς φύσεως λόγον; τὸ δὲ κατὰ φύσιν ἰδίαν οὐκ
ἀλλότριον, τίνα τρόπον ἂν λέγοιτο γεγονῆναι δοῦλον,
ὃς ποτὲ οὐκ ὢν ἐν ἀρχαῖς; οὐκοῦν οὐκ ἀνθρώπῳ
πρέπει ἂν τὸ, ἐνανθρωπῆσαι, πολλοῦ γε δεῖ· καὶ τὸν τοῦ
δούλου μορφὴν λαβεῖν, οὐχὶ τῷ καὶ ἐν ἀρχαῖς τὸ
τῆς δουλείας ἔχοντι μέτρον, ἀλλ' ἐκείνῳ μᾶλλον,
ὃς οὐκ ὢν ἄνθρωπος κατὰ φύσιν, ποθὲν γενέσθαι πεφύκει, καὶ τῶν ὅλων ὑπάρχων δεσπότης ὡς υἱὸς, καθή-
κειν ἑαυτὸν ἐν τοῖς καθ' ἡμᾶς, ἐνώσας ἑαυτῷ καθ' ὑπόστασιν τὸ ἀνθρώπινον, καὶ τὸν τοῦ δούλου μορφὴν
ἀναλαβών. οὕτω γὰρ ἔσται καὶ ἀληθὲς ὅπερ ἔφης, ὅτι μὴ τὸν αὐτὸν ἔχων, οὐ δυνάμει καλεῖσθαι κεχωρισμέ-

stris, & oues meæ conculcata pedibus vestris de-
pascebantur, & turbatam aquam pedibus vestris
bibebant. Nos enim diuinitus inspiratis litteris
animum adijcientes, præclara pascua depascimur, vt scriptum est, aquam etiam consistentem
bibimus, hoc est, sermonem spiritus minime men
dacio mixtum, & perspicuum ac puriſſimum: vbi
vero veluti ingratas quasdam nostrarum cogitationum fæces in eo sermone miscemus, eumq.
confundimus, Saluatoris nostri gregibus insidiamur. Hoc ipsum verum esse, nobis perspicuum
facient ea quæ de Christo rursus ab eo & excogitata, & temere dicta sunt, quæ sic habent.

Erat quidem ille Deus Verbum, etiam antequam homo fieret, filius & Deus, & consentiens Patri. suscepit vero posteriorib⁹ temporibus serui formam: sed cum esset antea Filius & vocaretur, post assumptionem non potest vocari seorsim filius, ne duos filios dogmatizemus. Sed quia illi coniunctus est Filio qui erat in principio, quiq. sibi copulatus est, non potest quod ad dignitatem filiationis attinet, diuisionem suscipere. quod ad dignitatem filiationis, inquam, non quod ad naturas. ideo etiam Christus appellatur ille Deus Verbum, quia habet perpetuã cum Christo coniunctionẽ. neque contingit vt Deus Verbũ sine humanitate faciat aliquid. perductus est enim ad summã coniunctionẽ, non ad deificationẽ, vt sapientes è recentioribus dogmatistis asserunt. NESTORIVS.

Qui dicere ausus est Vnigeniti glorificationem Christi potentiæ tribui, & qui vinculum vnitatis distraxit, rursus ad vnionẽ coniungit, diſiungitq. rursus, & naturas inuicem separat, & his de rebus quamplurima nobis vane portentoseq. loquitur, vt etiam si quid recti dicere videatur, tamen aperte coarguatur ignorare quid dicat. Nam hoc loco ipsum Dei Verbum & filium & Deum esse asserit etiam antequam homo fieret; præterea posterioribus temporibus formam serui accepisse. Explica igitur, nisi tibi consequentia videor dicere, quis nam ille est qui homo factus esse dicitur? quid etiam hoc ipsum hominem fieri dicis? quis nam ille qui formam serui susceperit? & quo nam modo ab eo susceptа est? Ac si hominem dixerit esse humanatum, quisquam ne dubitet quin sententiam suam risu dignam sit proditurus? nam qui homo sit secundum naturam, quomodo quod erat rursus fiet, & tamquam in aliud quidpiam transibit, quod ad naturæ inquã attinet rationem? Qui etiam ex ipsa sua natura non est liber, quomodo seruus factus esse dicetur, tamquam eiusmodi ante non fuerit? Ergo homini non conueniet hominem fieri, prorsus nullo modo; & serui formam accipere, non ei qui etiã à principio mensuram atque condicionem seruitutis habeat; sed illi nimirum, qui cum homo non esset secundum naturam, id factus esse creditur; & cum vniuersorũ esset Dominus, vtpote Deus, seipsum ad nostra deiecit, vniens sibi secundum hypostasim ipsam humanitatem, & serui formam assumens. Sic namque verum erit quod dixisti, post assumptionem non posse filium vocari seorsim, CYRILL. CAP. VIII.

sim, ne duos filios dogmatizemus. Ac recta quidem & minime peruersa, & in directum tendens dogmatum semita præter hanc nulla est alia. Ipse autem qui humanationem Verbi ex Deo existentis dixit, propemodum in obliuionem illico eorum quæ dixit, abreptus, rursus vnum in duo diuidit, inanitati *nominum absurde innatans, & vocibus parum examinatis semper vtés. ait enim: [Sed quia illi coniunctus est filio qui erat in principio, sibi copulato, non potest quod ad dignitatem filiationis attinet, suscipere diuisionem. quod ad dignitatem filiationis, inquam, non quod ad naturas.] Recte, vir optime, quod minime tutum esse videtur · · tamquam inutile refugis. Semper tibi vigilanti sermone vti studiũ fuit. Ecce iam certe diuidendo naturas colligis ad vnitatem secundum filiationis dignitatem. num igitur ad vnionem veram rerum inter se natura distantium sufficit cognominatio, seu homonymia, & dignitas quæ inde exiſtit? sic namque dicere tibi placet. Ergo quoniam Christi nomen, & nomen præterea filij & Domini etiam alijs communiter impositа sunt, nam plurimi sane fuere Christi, & vocati sunt filij & Domini, erunt ipsi quoque secundum filiationis dignitatem inter se indiuidui, & vnum omnes ea vnitate quam ipse etiam in Christo esse perfectam putas: dilabit autem prorsus homo nostri similis à Deo Verbo. Hoc posito quomodo non rursus diuisi erunt, aut quomodo etiam vnus filius, intelligere non possum, nisi secundum vnionem veram conuenisse humanitatem cum Verbo dixerimus. Sed quia propter huius hominis voces necesse est etiam per absurdas sententias orationem circumferre, vt vndique coarguatur haud recte sensisse, agedum illud etiam dicamus. Nam si satis est ad vnionem dignitas filiationis, quoniam appellatur & est filius Dei ac Patris illud ex ipso Verbum, & commune est multis alijs hoc nomen, quid, rogo te, prohibet dicere & ipsos & alios omnes illi vnitos esse, vt Emmanuel nihil præcipuum supra ipsos habeat? contendet enim cum eo, vt consentaneum est, & de æquali honore decertabit id quodcumque eorumdem nominũ dignitatem est adeptum; & ille coniunctionis modus in nuda solaq. residebit appellatione, vel homonymia. Iam vero quidnam esse intelligetur ipsa humanatio? quid præterea erit quod ad serui formam descendit? Nam si, vt ipse asserit, humanationis modus coniunctio quædam est simplex, & secundum solam filiationis dignitatem, quid prohibet eam coniunctionem in alijs etiam omnibus factam dicere? Sed proculdubio qui solers est & acutus, prospicit eius orationis absurditatem. Quonam igitur fertur, ad ea quæ dicere nefas est, impulsus? Dicetur autem illi à nobis illud Ieremiæ dictum: In multitudine viæ tuę laborasti. fluctuat enim, & omni vento circumfertur, vt beatus Paulus ait. Accipe igitur anchoram animæ tutam ac firmam, statue supra petram pedes tuos. Si hominem factum ipsum Dei Verbum dicis, hoc ipsum satis est ad explicanda

* sententiarum

Esai. 57. & 10. Ephes. 4.

νους ἡμᾶς, ἵνα μὴ δύο υἱοὺς δογματίσωμεν. Καὶ ἡ μὲν τῶν δογμάτων ὀρθή τε καὶ ἀδιάστροφος, καὶ εἰς εὐθὺ βλέπουσα τρίβος, ἡ δὲ τὸ εἶσι καὶ ἐκ ἔστιν. αὖθις ἦ δὴ πάλιν, ὁ τὴν ἐνανθρώπησιν ἡμῖν ἐνομάσας τοῦ ἐκ πατρὸς ὄντος λόγου, μετανυχὶ καὶ εἰς λήθην οὐδὲ ὧν ἔφη περιεχθείς, διέσπασε πάλιν εἰς δύο τὸν ἕνα, καὶ ταῖς τῶν *ὀνομάτων ἐξιπλίαις ἀνοήτως ὀπτηχόμενος· καὶ φωνῆς ἀβασανίστοις εἰκῆ κεχρημένος. ἔφη γάρ. Ἀλλ' ἐπειδήπερ ἐκείνῳ συνῆπται τῷ ἐκ ἀρχῆς ὄντι υἱῷ, τῷ αὐτῷ καὶ συναφθῆναι, ἃ φύσασθαι καὶ τὸ ἀξίωμα τῆς υἱότητος διαιρεῖν δέξασθαι· καὶ τὸ ἀξίωμά φησι τὸ υἱότητος, οὐ καὶ τὰς φύσεις. Ὀρθῶς γε ὦ τᾶν· τὸ ἀσφαλὲς ἄνευ δοκῶν, · · · ἀκριβὲς πρωτεῖον. καὶ διειλημμένῳ κεχρῆσθαι τῷ λόγῳ, ἀλλ' ἀσφαλῶς πλησιάσαι· ἰδοὺ γὰρ ἰδοὺ διαιρῶ τὰς φύσεις, συλλέγεις εἰς ἕνωσιν κατὰ τὸ ἀξίωμα τῆς υἱότητος. ἆρ' οὖν ἀπόχρη πρὸς ἕνωσιν ἀληθῆ τὴν κατὰ φύσιν ἀλλήλων διεσχῶσιν, ἡ τῶν ὀνομάτων ταυτότης, ἤγουν ὁμωνυμία, καὶ τὸ κατ' αὐτὴν ἀξίωμα; εἰ γὰρ καὶ οὕτω φαίνοι δοκεῖ. σὺ γοῦν, ἐπειδήπερ τὸ τῆς χειρὸς ὄνομα, καὶ μίαν τὴν, ὑὸς ἐστὶ κύριος, κοινὰ πέφυκε καὶ ἑτέρου, πλεῖστοι γὰρ ὅσοι γεγόνασι χεῖρες, κέκλιται δὲ ὑὸς καὶ κύριοι, εἶεν ἂν καὶ αὐτοὶ κατὰ τὸ ἀξίωμα τῆς υἱότητος, ἀδιαίρετόν τι ἀλλήλων, καὶ ἓν οἱ πάντες καθ' ἑνωσιν, ἵν' ἀπ' ἀρχῆς νομίζῃς αὐτὸς καὶ ὅδε χειρός· διεσχίσθαι δὴ ὅλως πρὸς τὸν σὸν θεῖον λόγον ἀνθρωπος καθ' ἡμᾶς. εἶτα πῶς ἀδιάρλωτον πάλιν, πῶς δὲ καὶ υἱὸς εἷς, σὺκ ἔχω νοεῖν, εἰ μὴ καθ' ἑνωσιν ἀληθῆ συμβεβηκέναι φαμὲν τῷ λόγῳ τὸ ἀνθρώπινον. Ἐπειδὴ δὲ χρὴ, νὴ μὰ τὸν πύτυ φωνάς, ἃς εἰς ἑαυτοὺς εὐνοίας ἀφειπεῖν τὸν λόγον, ἵνα παντελῶς ἐλέγχηται παφρενικῶς σὺκ ἐρῶ. φέρε δὴ φέρε, καὶ κεῖνο λέγωμεν. εἰ γὰρ λέγοι πρὸς ἑνωσιν, τῆς ὑότητος τὸ ἀξίωμα, ἐπειδὴ καλῶπύ τι ἐστιν υἱὸς τοῦ θεοῦ καὶ πατρὸς ὁ ἐξ αὐτοῦ λόγος, κοινὸν δὴ πολλοῖς ἄλλοις τοὔνομα, τί τὸ λυποῦν εἰπεῖ μοι, καὶ αὐτοὺς ἡνῶσθαι λέγειν αὐτῷ καὶ τοὺς ἄλλους ἅπαντας, ἵνα μηδὲν ἔχῃ παρ' αὐτοὺς τὸ πλεῖον ὁ Ἐμμανουήλ; φιλονεικήσῃ γὰρ κατὰ τὸ εἰκὸς αὐτῷ, καὶ περὶ τῶν ἴσων ἀμιλλήσεται τὸ τῶν αὐτῶν ὀνομάτων ἠξιωμένον· καὶ τὸ συναφείας ἡμῖν ὁ τρόπος, κατὰ ψιλὸν δὲ μόνον ἴσας τὰς κλήσεις, ἤγουν τὰς ὁμωνυμίας. εἶτα τί τὸ τῆς ἐνανθρωπήσεως νοεῖται χρῆμα; τί δὴ πρὸς πύτυ, δὲ τὸ, ἐν τῇ ἢ δούλου καθήκειν μορφῇ; εἰ γὰρ ἔστι κατ' αὐτὸν ὁ τὸ ἐνανθρωπήσεως τρόπος συναφεία τις ψιλὴ, δὲ κατὰ μόνον τὸ ὑότητος τὸ ἀξίωμα, τί τὸ κωλῦον εἶπ καὶ ὅλλ τοῖς ἄλλοις ἅπασι πεπρᾶχθαι λέγειν αὐτόν; ἀλλ' ὅρα μὴ πάντως, ὁ φιλομαθής, τὸν λόγον τὸ ἀκαλλές. τοῖ δὴ ἂν ἀποφέρεται πρὸς ἃ μὴ θέμις ἐξεπικώς; ἱερέσται δὲ πρὸς ἡμῶν αὐτῷ τὸ Ἀλγὶ τῆς Ἱερεμίου φωνῆς· πῆς πολυοδίας σου ἐκοπίασας. κλυδωνίζεται γὰρ εἰκότως πανταχοῦ τὸ περιφερόμενος, καθώς φησιν ὁ ἀποστόλος Παῦλος. σὺκοῦν δέχου τὴν ἄγκυραν τῆς ψυχῆς τὴν ἀσφαλῆ καὶ βεβαίαν· ἔστω δὴ πέτραν τὸς ἑαυτοῦ πόδας. εἰ ἐνανθρωπήσει φῂς τὸν τοῦ θεοῦ λόγον, ἀρκεῖ γοῦν πρὸς ἐλλο-

* Vide Isaiæ 57. hoc in loco.

δήλωσιν τοῦ καθ' ἡμᾶς γηΐδιον τὸν ὑπὲρ πᾶσαν τὴν κτίσιν· ἔλαβε τὴν τοῦ δούλου μορφὴν, καίτοι τὴν ἐλευθερίαν ἔχων ὡς υἱός. ἴσῳ γὰρ ἐν ἰσότητι τοῦ πατρὸς, τοῦ τε κύ τῶν ἁπάντων ἔχοντος κράτος. πῶς οὖν διαιρῶν τὰς φύσεις μετὰ τὴν ἕνωσιν. ὅτι μὲν γὰρ ἕτερόν τι, καὶ ἕτερόν ἐστιν ἡ τε θεία καὶ ἡ ἀνθρώπου φύσις, πρέπει καὶ πρέπει, καὶ ἀναγκαῖον εἶναί φημι τοῖς ἐμφρόσι. διεστήκασι γὰρ ἀλλήλων καὶ ἀσυγκρίτοις διαφοραῖς. ὅτι δὲ τῶν ἁπάντων ἡμῶν σωτῆρος Χριστοῦ, συναπτέον εἰς ἕνωσιν τὴν ἀληθῆ τε καὶ καθ' ὑπόστασιν, πρόσεστι τῇ διαιρέσει· ἵνα γὰρ οὕτως ὁμολογήσῃς Χριστὸν, καὶ υἱὸν, καὶ κύριον. Ἀλλ' οὐκ οἶδ' ὅπως ὁ τῶν ἐξευρημάτων ἡμῖν δογμάτων εὑρετὴς, ἐν σμικρῷ μὲν ἐποιήσατο λόγῳ τὸ τῆς ἑνώσεως χρῆμα· διαπεμψάμενος δὲ καὶ αὐτὸ κύ τὸ εἶναι, καὶ τῆς ἀληθείας τὴν δύναμιν, κεχώρηκε πάλιν ὅθι τὸ αὐτοῦ ἐνοικεῖν, κύ φησί. Διαπορῶ κύ Χριστὸς ὁ θεῖος λόγος ὀνομάζεται, ἐπεὶ περ ἔχει τὴν πρὸς τὸν Χριστὸν ἑνικωτάτην. κύ οὐκ ἔστι τὸν θεὸν λόγον αὐτὸν τῆς ἀνθρωπότητος πρᾶξαί τι. ἀπηκρίβωται γὰρ εἰς ἄκρον συνάφειαν, οὐκ εἰς δοξασίαν, κύ τοὺς σοφοὺς τῶν δογμάτων τῶν νεωτέρων. Οὐ τοίνυν Χριστὸν ὀνομάζω θεὸν ἰδικῶς τὸν ἐκ θεοῦ πατρὸς λέγων, ὡς ἔχοντα τὴν συνάφειαν πρὸς Χριστὸν, ὡς πρὸς ἕτερόν του δηλονότι, πῶς ἂ προφυλάξαιτό τις μάτην εἰρηκώς, ὅτι μὴ τὴν αὐτάληψιν ἢ δυάδα καλεῖσθαι κεχωρισμένως; εἴπερ ἔχ ἓν τι νοεῖται πρὸς ἡμᾶς, τὸ, ἑτέρῳ τινὶ σχετικῶς συνῳδὸν λεγόμενον· δύο γὰρ πάντως τὰ ἀλλήλοις συμβαίνοντα, ἔ ἔχ ἓν αὐτὸ τὶ, τὸ ἑαυτῷ συναπτόμενον, νοεῖτ' ἂν αὐτῶς. ψυδόμυθοι δὴ ἂν τὰ ἐκείνου κύ λῆρος ἑτέρως. Ἡμεῖς γὰρ μὴ τὴν ἕνωσιν, κἂν εἰ θεὸν λόγον ὀνομάσῃ τις, ἢ δίχα νοοῦμεν αὐτὸν τῆς ἰδίας σαρκός· κἂν εἴπῃ Χριστὸν, σαρκωθέντα τὸν λόγον ὁμολογοῦμεν. Τίς γὰρ δὴ ἄρα ἔ ὁ τρόπος τοῦ λεγομένης συναφείας νοεῖται τρόπος; εἰ μὲν γὰρ ἡνῶσθαι φῂς καθ' ὑπόστασιν τῷ ἐκ θεοῦ φυσικῷ λόγῳ τὸ ἀνθρώπινον, τί τὴν θείαν εἰκῇ μοι σπουδάζεις σάρκα; καίτοι σφοδρυνεῖν αὐτῇ μὴ παραιτούμενος, πείσεις μόνῃ τῇ θείᾳ τι κἀ δοκησίσοφῳ φύσει τοῦ σφοδρυνῶσθαι δεῖν. εἰ δ' ἐ ἀληθῆ μὲν οὐκ οἶει χρῆσθαι τὴν ἕνωσιν, συνάφειαν δ μᾶλλον ἡμῖν ὀνομάζεις τὴν κύ' ᾗ τὴν ὁμωνυμίαν, κύ τὴν ἐν ψιλαῖς κύ μόναις τοῖς ὀνόμασι κλήσεσιν ἀξίαν, τί σπουδολογῇ, ἀπηκρίβωσθαι λέγων τὸν ἐκ γυναικὸς πρὸς ἄκρον συνάφειαν, δῆλον δ, ὅτι τὴν πρὸς τὸν λόγον; ὁμώνυμον μὲν γὰρ ἀλλήλοις ἔσει αὖ, τό τε υἱὸς, υἱῷ· κύ κύριος, κυρίῳ· ἀλλ' οὐδὲν ἀλλήλων μετέσχηκεν αὖ τὰ ὀνόματα· κἂ τὸ σφόδρα ἐν τούτοις πλυνεργασμονεῖν, ἱκανὸν οἶμαί που· υἱὸς γὰρ υἱοῦ, κἂ τὸ υἱὸς, οὔτε τὸ μεῖζον, οὔτε τὸ ἔλαττον ἔχει. σφόδρα σοι πῶς αὖ ἄρα κἂ μάλα σαφῶς ἀπηκρίβωσθαι λέγων αὐτὸν πρὸς ἄκραν συνάφειαν. πρέπει δ' αὖ κατά γε τὸ αὐτό μοι δοκεῖν, ἐ κύ τῆς ὁμωνυμίας τὸ ἀπηκρίβωσθαι λέγειν αὐτὰς ἀλλήλαις. ἐκείνοις δὲ μᾶλλον, ἃ τὴν ἐκ τῶν ὁποιῶν ἰσότητά τε, κἂ ὁμοιότητα τῶν ἐν αὐταῖς

πεπε-

candum, noſtri ſimilem factum eſſe illúm, qui eſt ſupra omnem creaturam. accepit ſerui formam, quamuis libertatem vt Deus haberet. nam erat in æqualitate Patris eius qui ſuper omnia obtinet imperiũ. Deſine diuidere naturas poſt vnionem. nam ſcire aliud atque aliud eſſe diuinam humanamq. naturam, non modo conuenire prudentibus viris, verumetiam neceſſarium eſſe cenſeo. diſtant enim inter ſe, & quidem inæſtimabili differentiarũ ſpatio. in omnium autem noſtrum ſaluatore Chriſto vbi illas coniunxeris in veram & ſecundum hypoſtaſim vnitatem, caue diuiſionem: ſic namque vnum Chriſtum fateberis, & filium & Dominum. Sed neſcio quomodo hic vanorum inuentor dogmatum rem ipſam vnionis admodum paruipendit, illaq. reiecta, vt conſequens certe erat, & vi ſimul ipſa veritatis abdicata rurſus ad id recurrit quod ſibi placebat, & ait, [Ideo etiam Chriſtus appellatur ille Deus Verbum, quia habet perpetuã cum Chriſto coniunctionem. neque contingit vt Deus Verbum ſine humanitate faciat aliquid. perductus eſt enim ad ſummam coniunctionem, non ad deificationem, vt ſapientes è recentioribus dogmatiſtis aſſerunt.] Cum igitur dicat Chriſtum appellatum eſſe illud ex Deo Patre Verbum, quia habeat cum Chriſto coniunctionem, vt cum altero nimirum, quomodo nõ temere nugatus eſt, cum dixit, poſt aſſumptionem non poſſe vocari ſeorſim? ſiquidem quod alteri cuidam rei ſecundum habitudinem coniunctum eſſe dicitur, id non poteſt à nobis tamquam vnum aliquid intelligi. nam quæ inter ſe conueniunt, duo prorſus iure intelliguntur, & non vnum aliquid quod ipſum ſibi copuletur. fabulæ ſunt igitur & vaniſſimæ nugæ illius verba. Nos autem poſt illã vnionem, ſiue Deum Verbum nominet quiſpiam, non ſine propria carne illud intelligimus, ſiue Chriſtum dicat, incarnatũ Verbum agnoſcimus. Iam vero qui nam etiam illius quam tu coniunctionem dicis, intelligitur modus? Nam ſi humanitatem dicis vnitam ſecundum hypoſtaſim illi ex Deo genito Verbo, cur quæſo diuinam illam carnem afficis iniuria? tametſi eam adorare minime refugias, cum adorationem exhiberi nonniſi diuinæ & ineffabili naturæ conueniat. quod ſi haud veram putas factam vnionem; & coniunctionem potius appellas illam ſecundum homonymiam, & in ſola ac nuda æqualis appellationis ſocietate poſitam dignitatem, quid magnifice nugaris, dicens illum ex muliere editum ad ſummã coniunctionem perductũ, nimirum cum Verbo? Homonyma namque inter ſe erunt & filius filio, & Dominus Domino. Sed nihil hæc nomina vnũ altero minus habebunt, & quid in his eximium ſit exquirere vanũ ſit opinor. nam filius filio, qua filius eſt, nec maius aliquid nec minus habet. Superuacua igitur te verba fundere apertiſſimum eſt, cum ipſum perductum dicis ad ſummam coniunctionem. Non enim, vt mihi videtur, de homonymis conuenit dicere quòd ad ſummã ſimilitudinem ſint perducta, ſed his potius quæ per omnia æqualitatem ac ſimilitudinem quarumcumque rerum ſortita ſunt, cum quibus vnum eſ-

se creduntur. verbi gratia, expressum dicimus ad summam similitudinem alicuius hominis formæ vel filium ex eo genitum, vel exempli gratia imaginem: porro secundum coniunctionis modum quonam pacto aliqua aut dicantur, aut intelligantur expressa? Sed ipse nobis interpretatus est huius vim coniunctionis. [Non enim, inquit, contingit vt Deus Verbum sine humanitate faciat aliquid.] Concordes igitur & consentientes sunt, vt tu existimas, & cõmuni consilio ad singulas res faciendas tendere credemus par illud filiorum à te dictorũ. quod si ita est, quomodo non duo Christi, & filij, & Domini? At vero corpore tamquam organo ipsum Verbum vsum affirmas, vt est consequens. Sed si vnum dicis filium, & vnam hypostasim Verbi incarnatam, non ipsum erit diuinitatis organum, sed vtetur potius proprio corpore tamquam organo; vt nimirum ipsa hominis anima. Ergo vnum fatere, non diuidens naturas, simul intelligens ac sentiens aliam esse carnis, aliam diuinitatis rationem quæ illi ac soli conueniat. neque enim illam Verbi carnem dicimus factam esse diuinitatem, sed potius diuinam, vt illius propriam. Nam si hominis caro humana dicitur, quid prohibet etiam diuinam dicere illam quæ est Dei Verbi caro? Quid igitur irrides pulchritudinem veritatis? sanctæ illius carnis consecrationem in deos nobis obijciens, ac propemodum deificationem hominibus recte sentientibus exprobrans: tametsi ipse dicas,

NESTORIVS. *Vt ergo demonstretur ipsis quoque Magis quis hic est ab illis adoratus, & ad quem illos duxerit Spiritus sancti gratia, nempe non ad simplicem vulgo conspectum infantem, sed ad corpus quoddam ineffabiliter Deo coniunctum.*

CYRILLI CAP. IX. Cum igitur corpus ineffabiliter Deo coniunctum dicat, quod autem est vere ineffabile, supra intelligentiam sit & supra sermonem, vera prorsus erit vnio vel coniunctio, vt ipse loqui solet. nam eiusmodi sunt ineffabilia, & rerum ita inter se conuenientium haud vtique quisquam scire poterit modum. Quod si dicere nosti, ac putas posse te vim illius coniunctionis declarare, quomodo adhuc erit ea res ineffabilis? Miror autem quòd quamuis corpus Deo coniunctum dicat, idq. ineffabiliter, non tamen illud etiam ipsius proprium esse asserat, vt cum eo tamquam vnum intelligatur; sed rursus in hominem ac Deum diuidit seorsim ac separatim, vnum Christum & Dominum IESVM, & recte sentire se simulat, dicens.

NESTORIVS. *Neque vero simplex homo est Christus, ò calumniator, sed homo simul & Deus. quòd si solum Deus esset,* Ioan. 7. & 8. *opus erat, ò Apollinari dicere, Quid me quæritis interficere Deum, qui vera locutus sum vobis? Hic ille est cui spinea fuit circumposita corona: hic qui dicebat,* Matth. 27. *Deus meus, Deus meus vt quid me dereliquisti? hic qui triduanam subijt mortem. adoro autem hunc simul cum diuinitate, tamquam diuinæ defensorem gloriæ.*

CYRILLI CAP. X. Vide iam rursus quemadmodum raptim decipiat, & suis sermonibus veritatis speciem circumpsd

A πεπεδμένον, ἀλλαχόπου φαίνεται· εἶον φέρε εἰπεῖν. ἀπηκριβῶσθαι φαμὲν πρὸς ἄκρον ἐμφέρειαν τῆς τοῦ θείου μορφῆς, ἢ τὸν ἐξ αὐτοῦ γεγενέσθαι υἱόν, ἢ φέρε εἰπεῖν εἰκόνα. πῇ δέ γε τὸν τῆς συναφείας τρόπον, πῶς αὖ ἀπηκριβῶσθαι λέγειν τε νοεῖν τινά; ἀλλ' αὐτὸς μὲν ἡμῖν ἐξηγήσατο τῆς συναφείας τὸν δυνάμιν. Οὐ γὰρ ἐᾷ φησὶ τὸν θεὸν λόγον, καθ' ἡμᾶς ἀνθρωπότητος πεφυκέναί τι. ἐμέφρονες οὖν ἀλλήλοις καὶ ὁμογνώμονες εἶ σὺ, καὶ δὴ καὶ κοινῶν σπερμάτων ἐφ' ἑκάστοις τῶν πραγμάτων εἶναι πεδόμεθα τὸν τῶν B θεῶν καὶ λεγομένων ἡμῶν ξυνωρίδα· εἶτα πῶς οὐ δύο χριστοὶ, καὶ υἱοὶ, καὶ κύριοι; Ἀλλ' ὡς ὀργάνῳ τῷ σώματι κεχρῆσθαι τὸν λόγον διαχυρίζῃ καὶ τοῦτο· ἀλλ' εἷς μὲν ἕνα φῂς υἱὸν, καὶ μίαν ὑπόστασιν τὴν τοῦ λόγου σεσαρκωμένου, οὐκ αὐτὸς ἔσῃ ῥᾴστης ὄργανον· κεχρήσῃ δ' μᾶλλον οἷά περ ὀργάνῳ τῷ ἰδίῳ σώματι, καθάπερ ἀμέλει καὶ ἡ τοῦ ἀνθρώπου ψυχή. οὐκοῦν ὁμολόγησον ἕνα, μὴ διαιροῦν τὰς φύσεις, μηδ' εἰδέναι, καὶ φρονεῖν, ὅτι σαρκὸς μὲν, ἴδιος ὁ λόγος θεότητος δ' πάλιν, ὁ αὐτὸς καὶ μόνη πρέπων· ἴδιον μὲν δὴ θεότητα φαμὲν τοῦ λόγου τὸν σάρκα. θεῖναι δ' μᾶλλον, ὡς ἰδίαν αὐτοῦ· εἰ γὰρ ἀνθρώπου σὰρξ ἡ ἀνθρωπίνη λέγεται· τί τὸ κωλύον ἔτι καὶ θεῖναι εἶπεῖν τὴν τοῦ θεοῦ λόγου; τί πάθω λέγοιμι τῆς ἀληθείας τὸ κάλλος, ἀποθέωσιν ἡμῖν ὀνομάζων τὰ ἁγίας σαρκὸς, μόνον δ' οὐχὶ, καὶ κατηνδίζων τοῖς ὀρθὰ φρονεῖν βουλομένοις τὴν θεοπίσιν; καίπι λέγων αὐτός.

Ἵνα πάντως δειχθῇ καὶ τοῖς μάχεις τὴς ἐπ' οὐρανοῦ ὁ παρ' αὐτοῦ πεφοιτηκώς, καὶ ὅπη πανταχοῦ αὐτοῦ τὰ πνεύματα τοῦ ἁγίου ἡ χάρις· ἔτι οὐκ ὀλίγα ψαλεῖν ἁπλῶς θεωρούμενον βρέφος, ἀλλ' ὅτι τὸ σῶμα πεπνευματισμένον ἀῤῥήτως θεῷ.

Ὅτι πάντως ἀῤῥήτως πεπῆχθαι θεῷ τὸ σῶμα φησὶ τὸ δ' ἀπῤῥήτου ἀληθῶς, ὑπὲρ νοῦν ἐστὶ καὶ λόγον, ἀληθὴς πᾶν παντὸς ἡ ἕνωσις, ἤγουν ἡ συνάφεια, κατ' αὐτόν. ἀπῤῥήτου γὰρ τὰ τοιάδε, καὶ τῶν οὕτως ἀλλήλοις συμβεβηκότων, οὐκ ἂν εἴμην τὸν εἰδέναι τὸν τρόπον. εἰ δὲ εἰδὼς λέγει, εἶπε τὸ δυνάμενον διηγήσασθαι τῆς συναφείας τὸν δυνάμιν, πῶς ἀπῤῥήτου ἐστὶ τὸ χρῆμα ἐστι; θαυμάζω δ', ὅτι καίπι σῶμα λέγων πεπῆχθαι θεῷ, καὶ τοῦτο ἀπῤῥήτως, οὐκ αὐτὸς δὴ τοῦτ' καὶ ἴδιον ἔναι φησιν, ἵν' ὡς ἓν νοοῖτο μετ' αὐτοῦ· μεμέλῃ δ' πάλιν εἰς ἄνθρωπον καὶ θεὸν, οἷά μέρους τι καὶ ἰδικῶς, τὸν ἕνα χριστὸν καὶ κύριον Ἰησοῦν, καὶ ὀρθὰ φρονεῖν ὑπολαμβάνεσθαι, λέγων.

Ἀλλ' οὐ ψιλὸς ἄνθρωπος ὁ χριστὸς συναφείᾳ. ἀλλ' ἄνθρωπος ὁμοῦ καὶ θεός· εἰ δὲ μόνον ὑπῆρχε θεὸς, ἐχρῆν Ἀπολιναρίῳ εἶπεῖν, τί με ζητεῖτε λοιπὸν ἀποκτεῖναι θεὸν, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα; οὗτος ὁ τὸν ἀκάνθινον περιθέμενος στέφανον· οὗτος ὁ λέγων θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες; οὗτος ὁ τεθνεὼς παθητὸν ὑπομείνας. προσκυνῶ δὴ καὶ τῇ θεότητι τοῦτον, ὡς τῆς θείας συνήθορον οἰκονομίας.

Ἄφες δή μοι πάλιν, συναρπάζοντα μὲν, καὶ τῆς ἀληθείας τὴν μόρφωσιν τοῖς ἑαυτοῦ περιγράφοντα λόγοις·

E

ἃ γὰρ

ὁ δὲ ψιλὸς ἄνθρωπός φησιν ὁ Χριστὸς, ἀλλ' ἄνθρω- A
πος ὁμοῦ καὶ θεός. διῃρῆσθαι δ' πάλιν καὶ οὐχ ἕνα λέ-
γοντα, καὶ ἀνυπόστατόν τι διϊσχόμενον ἀμαθῶς, & κα-
ταπαιδεύοντα τὸ δοκοῦν. ὡς γὰρ λέγοντός τινος, γυ-
μνὸν ὄντα γῆς & σκιᾶς αὐτὸν ὤφθαι τι ἡμῖν τὸν λό-
γον, & τοὺς πρὸς ἡμᾶς πεπαιδαχέναι λόγους, ἤγουν ἐπεζ-
ητῆσθαι τὰς θεοπρεπείας. ἤγουν ὅτι καινὸς ἦν ἄνθρωπος,
οὐ σὰρξ αὐτὸς ὁ λόγος γέγονε σάρξ· ὁ δὲ ψιλὸς φησιν ἄν-
θρωπος ὁ Χριστὸς, ἀλλὰ καὶ θεός. Ἡμᾶς δ' ὦ βέλτιστε,
φαίην ἂν ἔγωγε, κἂν λέγωμεν αὐτὸν ἄνθρωπόν τι
ὁμοῦ καὶ θεόν, οὐκ ἀπὰ μέρους διϊστῶντες τὸ τριάδι φα-
μέν· τὸν αὐτὸν δ' μᾶλλον εἰδότες & πρὸ τῆς ἐνανθρω- B
πήσεως, ὑὸν καὶ θεὸν & λέγομεν τοῦ πατρός· ἄνθρωπον δ'
μὴ πάντα καθ' ἡμᾶς γεγενόντα, & σεσαρκωμένον. ὁ δ'
διϊσχυριζόμενος μὴ δεῖν αὐτὸν ἄνθρωπον νοεῖσθαι ψι-
λὸν, ἀλλὰ θεὸν & ἄνθρωπον, ἀστεμμένον μὲν γὰρ ἀπαί-
θειαν οἶδεν, καὶ τὰ ἴσα τῶν παθῶν, ἰδικῶς αὐ-
θρώπῳ καὶ ἀπὰ μέρους· προσκυνεῖν δ' ὁμολογεῖ σὺν τῇ
θεότητι τοῦτον· καὶ τὸ ἐπὶ δυσσεβέστερον, ὡς οὐκ ὄντα
μὲν καὶ τὸ εἶναι θεὸν ἀληθῶς καὶ υἱόν· σωτῆρα δ' γε-
νέσθαι τῆς αὐθεντίας τοῦ λόγου. ὅτι γὰρ διέστηκεν ἐναρ- C
γῶς, σαφῶς πάλιν τὸ, σὺν τῇ θεότητι προσκυνεῖσθαι
δεῖν αὐτὸν ὁμολογεῖν. τὸ γὰρ ἕτερον συμπροσκυνούμε-
νον, ἕτερόν που πάντως ἐστὶ, παρ' ὃ κεῖνο, μεθ' οὗ προσ-
κυνεῖσθαι λέγεται. ἡμεῖς δ', μιᾷ προσκυνήσει τιμᾶν
εἰθισμένοι τὸν Ἐμμανουὴλ, & διϊστάντες τοῦ λόγου τὸ
ἑνωθὲν αὐτῷ καθ' ὑπόστασιν σῶμα. Τί δ' ἂν νοοῖτο, τὸ
τῆς θείας σωτηρίου αὐθεντίας, βασανίζειν ἄξιον· ἆρα
γὰρ καὶ αὐτὸς ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, καθ' ἑνα
τῶν ἁγίων ἀποστόλων, καὶ εὐαγγελιστῶν ἕτερον τῷ
κόσμῳ διεκήρυξε Χριστὸν, ἤγουν υἱὸν καὶ κύριον, ὡς
θείαν ἔχοντα τὴν ἐφ' ἅπασιν αὐθεντίαν, ἤγουν ἐξου-
σίαν, σωτηρόθεν δ' καὶ αὐτὸς τῇ ἑτέρᾳ δόξῃ; καίτοι D
τῶν γεγενημένων ὁ χορὸς, Ἰησοῦν Χριστὸν τὸν ἐκ σπέρμα-
τος Δαυὶδ κατὰ σάρκα τῷ κόσμῳ διακηρύξαντι· καὶ
τῆς πίστεως ἡμῶν ὁ τρόπος διὰ τῆς εἰς αὐτὸν ὁμολο-
γίας ἔρχεται· δικαιούμεθα δ' πιστεύοντες, οὐχ ὡς ἑνα
τῶν καθ' ἡμᾶς ἀνθρώπων ἁπλῶς, ἀλλ' εἰς τὸν φύσει θ
καὶ ἀληθῶς ὄντα θεόν. καὶ γοῦν ἄθεα μὲν τὰ ἔθνη
διεπίλουν κατὰ τὸν κόσμον, Χριστὸν ἐκ εἰδότα πρὸ,
καθά φησιν ὁ μακάριος Παῦλος· ἐπεὶ δὲ ἐγνώκασι-
ν, & μεμενήκασιν ἐν ἀγνοίᾳ τοῦ κατὰ φύσιν ὄντος
θεοῦ. οὐκοῦν διδασκέτω τῇ τινος δόξῃ καὶ αὐθεντ-
ίᾳ σωτηρόθεν ὁ Χριστός. καίτοι τῶν πεφυκότων E
αὐτῷ τὴν πίστιν ἐφ' ἑαυτῷ μὲν αἴρεσθαι· ἀναπτῆναι δὲ
πρὸς τὸν αὐτῷ τῷ πατρί. καὶ γοῦν ἔλεγε, πιστεύε-
τε εἰς ἐμὲ, & εἰς τὸν θεὸν πιστεύετε· & πάλιν, ὁ πιστεύων
εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με·
καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. Ἀλλ' ἴ-
σως τὸ σωτηρεῖν κατὰ τὸ αὐτῷ δοκοῦν, πάχα που
οὐ συμφώνως ἂν τὶ σωτηρεῖν· ἐρήμην γὰρ, καίτοι τῆς
λέξεως, ἐπίσχον ἐχούσης τὴν σήλωσιν. εἶτα πῶς σω-
τηρόθεν ἂν ἄνθρωπος θεῷ κατά σε, καὶ πῶς ἐκ τῶν
ἐσχάτων παραινίας διενεγκών; Φέρε γὰρ τὴν ἑκατέρῳ πρέπουσαν κατισθήσωμεν λόγον. πρέπει δ' ἂν εἰπεῖν

cumponat. [Non, inquit, simplex homo est Christus, sed homo simul & Deus:] rursusq. diuidat, & haud vnum esse dicat, & stulte quod à nemine sit positum accipiat, & quod sibi placet adstruat. Perinde enim ac si quispiam diceret, nudum ipsum Verbum & citra carnem in terris nobis apparuisse, nobiscumq. locutum, vel diuina signa edidisse, aut communem hominem fuisse, non ipsum Verbum factum esse carnem, [Non, inquit, simplex est homo ipse Christus, verũ etiã Deus:] Sed vt mihi dicere liceat, nos ò vir optime, quamuis illum dicamus hominem simul & Deũ, non hæc seorsim diuidendo dicimus, sed potius eumdem scientes etiam antequàm esset homo factus, & filium, & Deum, & Verbum Patris, hominem vero postea nostri similem factum, & incarnatum. Ille vero cum affirmet non esse illum nudum hominem intelligendum, sed Deum & hominem, spineam quidem coronam & cetera passiones proprie ac seorsim homini tribuit, & adorare se hunc simul cum diuinitate fatetur, & quod magis impium sit, tamquam non sit, vt est consentaneum, vere Deus ac filius, sed auctoritatis Verbi assertor. Nã quòd euidenter distinguat, ex eo rursus perspicuum fiet, quòd cum diuinitate ipsum esse adorandum confitetur. quod enim cũ altero adoratur, diuersum est prorsus ab eo cum quo adorari perhibetur. Nos vero vna adoratione honorare consueuimus Emmanuelem, non diuidentes à Verbo corpus ipsi secundum hypostasim vnitum. Quid autem significent illa verba, Diuinæ assertorem auctoritatis, examinandum est. Num enim etiam ipse Dominus noster IESVS Christus vt vnus è sanctis Apostolis & Euangelistis, alium mundo prædicauit Christum, vel filium, vel Dominum, vt habentem ad omnia diuinam auctoritatem siue potestatem, & ipse alterius gloriam asseruit? Atqui chorus ipse Dei prædicatorum IESVM Christum illum ex semine Dauid secundum carnem prædicat, & ipsa fidei nostræ ratio per confessionem in eum factam pergit: iustificamurq. eo ipso quòd credimus non vt vnum è nobis hominem simplicem, sed in ipsum natura vereq. Deum. Itaque sine Deo gentes erant in hoc mundo, Christum ignorantes aliquando, vt ait beatus Paulus. vbi vero illum agnouerunt, non permanserunt ignari eius qui secundum naturam est Deus. Igitur doceat cuius gloriæ & auctoritati patrocinatus sit Christus. tametsi ab hominibus ad se accedentibus fidem in seipsum exigat, & eam ipsam in se ipsi Patri attribuat. itaque dicebat: Credite in me, & in Deum credite. & iterum: Qui credit in me, non credit in me, sed in eum qui misit me. Sed fortasse hoc verbum σωτηρεῖν, quod patrocinari diximus, subindicat idem quod ἰσηγορεῖν, hoc est, ex æquo prædicare. permitto enim, quamuis hæc dictio aliam habeat significationem. Atqui quomodo ex æquo de se loquatur homo perinde ac Deus, vt tu putas, & qui à Iudæis illatas contumelias pertulit? Age enim, sermonem vtrique conuenientem consideremus. nam vero secundum

Ephes. 2.

Ioan. 14. Ioan. 12. g

σ'. ἑαυτῷ

dum naturam Deo conuenit dicere, Ego sum inuisibilis, intractabilis, impassibilis, incorporeus, item vita & viuificator, & supra omnia tanquam Deus. hic vero si sua nobis natura vt habeat exponat, dicet vtique vt par est, Visibilis sum, & tractabilis, passibilis, & corruptioni subiectus, ac sub Deo. num igitur qui talia dicit, is aeque de se prædicabit atque ille præstantior & excellentior, quod ad suæ naturæ attinet rationes? atqui quomodo non id stultum sit dicere? nam aut ille prorsus, aut hic mentietur. Assertionem vero cum dicis, siue patrocinium, sic namque liceat dicere συνηγόρευσιν, nonne alterum rursus quemdam alteri patrocinari etiam inuitus ipse confiteris, qui nobis coniunctionis nomen commemoras, & vnum Christum & Dominum in duo diuidens adoras, immo vero simul adoras, & liberare te putas Ecclesiam deificationis crimine, cum ipse deifices hominem, & non vnum dicas filium, etiam si non extra propriam carnem intelligatur? Adorabis enim tunc quoque, sed sine crimine; & cognosces vbi eras, vt scriptum est, cum à veritatis dogmatis aberrares. At enim, inquit, leproso dixit: Volo, mundare. & filiæ archisynagogi, Puella surge; & mari, Tace, obmutesce. in eo igitur in dicendo comes ac pariloquens fuit: nam diuina verba eloquebatur, per quę facile omnia perficere licebat. Duo igitur erant qui præcipiebant, & vtriusque esse concedemus verba omnibus de rebus prolata. Cum ergo dicit, Quid me quæritis interficere, hominem qui veritatem locutus sum vobis; cuius, obsecro te, huiusmodi verba esse dicis? an illa quidem ipsi Verbo tribues, hæc vero tamquam homini à Verbo diuerso, ipsi ex muliere genito? Sed quo loco pones beatum Paulum aperte dicentem: Nobis autem vnus Deus Pater, ex quo omnia, & nos in ipsum, & vnus Dominus IESVS Christus, per quem omnia, & nos per ipsum? Iste vero sursum deorsum dictitans, Vnus Filius, & non alius & alius, neque item Christus & alius Christus, cum suis pugnat verbis, duabus personis & hypostasibus proprijs tum Dei prædicatorũ voces, tum suas ipsius tribuens. Sed enim suarum haud negligens sententiarum infert rursus.

Matth. 8. Matth. 9. Marci 4.

Ioan. 7. & 8.

1. Cor. 8.

Venerer ipsum vt omnipotentis diuinitatis imaginem: nam superexaltauit eum, & donauit illi nomen quod est super omne nomen, vt in nomine IESV *Christi omne genu flectatur, cælestium, terrestrium, & infernorum: & omnis lingua confiteatur, quia Dominus* IESVS *Christus.*

Philip. 2.

CYRILLI

Et quisnam intelligetur item is, quem vt ipse putat, se venerari fatetur, & quem propter diuinam similitudinem simulat se honorare, nisi ille prorsus, quem dudum nobis appellabat (quidnam diceret nescio) diuinæ assertorem siue adiutorem auctoritatis, quem simul cum diuinitate adorandum stulte asserebat, tamquam qui diuersus esset ac seorsim filius præter ipsum Dei Verbum? Ipsum etiam exaltatum dicit à Deo & Patre, ac præterea nomen accepisse super omne nomen, vt etiam ipsi omne genu flectatur, cælestium, terrestrium, & infernorum, & omnis lingua con-

A τῷ γε ὄντι θεῷ κατὰ φύσιν· ἐμοὶ μὲν, φέρε εἰπεῖν, ἀόρατος, ἀναφὴς, καὶ ἀπαθὴς ἀνώτερος, καὶ μόνῳ πρόσιτος, καὶ ἀσώματος, ζωὴ τε καὶ ζωοποιὸς, καὶ ἁπάντων κύριος ὁ θεὸς καὶ πατὴρ τοῦ ἰδίου ἡμῶν, ὅπως αὐτὸν ἔχει φύσιν ἐξηγούμενος, ἔφη ἂν οὕτως· ὁρατός εἰμι, καὶ ἁπτὸς· παθητὸς, καὶ ὑπὸ φθορὰν, καὶ ὑπὸ θεῷ· ἀρκεῖ, ὁ τὰ τοιάδε λέγων, ἐπιγορεύειν αὐτῷ τὸν συνόντα καὶ ὑπερκειμένον, κατὰ γε τοὺς τῆς ἰδίας φύσεως λόγους; εἶτα πῶς τόδε σὺν ἀληθείᾳ ἐρεῖν; ἀλαζὼν γὰρ πάντως, ἢ σαπρὸς, ἢ οὐτιδανὸς. συνηγορεῖν δὲ λέγων, ἤγουν συνηγορεῖσθαι, καὶ ἕτερον πάλιν ἑτέρῳ συνηγορῶν, καὶ οὐκ ἰσόν ὁμολογῶν, ὁ σὺ Φασὶν ἡμῖν ὀνομάζων, καὶ ἕνα Χριστὸν καὶ υἱὸν· καὶ τίμιον εἰς δύο σχοινίσας· μᾶλλον δὲ συμσχοινῶν· καὶ ἀποδιΐστων εἰς τὸν σύνδεσμον, τοῖς ἰδιοτικοῖς ἐγκλήμασι, θεομιῶν αὐτὸς σεαυτὸν, καὶ οὐκ ἔνα λέγων υἱὸν, κἂν αὐτὸ δίχα τοῦτο τῆς ἰδίας σαρκός. συσκιώδης γὰρ τις καὶ ἀσυγκλήτως· καὶ γνώσῃ ποῦ ἦσθα, καὶ τὸ γεγραμμένον, τῶν δὲ ἀληθείας ἀνεφιτῶν δογμάτων. Ἀλλὰ ναὶ φησὶν, ἄρκει τῷ λεπρῷ, φίλω, καθαρίσθητι. καὶ τῇ τοῦ ἀρχισυναγώγου θυγατρὶ, ἡ παῖς, ἔγερσαι· καὶ τῇ θαλάσσῃ, σιώπα, πεφίμωσο· συνήγορος οὖν καὶ πάνυ· τοὺς γὰρ τοιούσδε ἐφθέγγετο λόγους, δι' ὧν ἐκεῖνα πάντα δυνάσθαι κατορθοῦσθαι ῥᾴδιον. δύο δὴ οὖν εἰ προστάττοιτο, καὶ ἀμφοτέρων εἶναι δώσομεν τοὺς ἐφ' ἅπασι λόγους. ὅταν δὲ λέγῃ, τί με ζητεῖτε ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, τίνας εἶπε μοι τοὺς τοιούσδε λόγους εἶναι φήσεις ἐκείνους μὲν ἀνοικείους τῷ λέγῃ, τύπτοις γε μὴν ὡς ἀνθρώπῳ πρὸς αὐτὸν εἶναι τῷ ἐκ γυναικός; εἶτα ὁπόταν φῇς τὸν ἱερώτατον Παῦλον, λέγοντα σαφῶς, ἡμῖν δὲ, εἷς θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. ὁ δ', οἶδα τί καὶ κατὰ λέγων, εἷς υἱὸς, καὶ οὐκ ἄλλος καὶ ἄλλος, οὐδὲ μὴν Χριστὸς, καὶ ἄλλος Χριστὸς, τοῖς ἑαυτοῦ διαμαχόμενος λόγοις, δυσὶ προσώποις καὶ ὑποστάσεσιν ἰδικαῖς καὶ τῆς θεηγόρου, καὶ τῆς αὐτοῦ διαιρῶν φωνάς. ἀλλὰ δὸς τὸ ἰδίωμα σὸν ἀμελήσαι σοφιῶν, ὅπῃ φέρει πάλιν.

Σέβω αὐτὸν, φησὶ, τῆς παντοκράτορος αὐτοῦ φύσεως· ὑπερύψωσε γὰρ αὐτὸν· καὶ ἐχαρίσατο αὐτῷ ὑπὲρ πᾶν τὸ ὑπὸ τὸν οὐρανὸν ὄνομα· ἵνα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ πᾶν γόνυ κάμψῃ, ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· καὶ πᾶσα γλῶσσα ἐξομολογήσηται, ὅτι κύριος Ἰησοῦς Χριστός.

Καὶ τίς μὲ ποῦτο πάλιν, ὃν ὡς γε οἶδ', οὐδὲν ὁμολογεῖ, ἐν τῇ πρὸς ἡμᾶς ὁμοιώσει τιμᾶν ὑπερκείμενος ἢ ἑαυτὸν πάντως, ὃν δῆτα ἡμῖν ὀνόμαζον, καὶ εἰδέναι ὃ τι λέγων τὰ θεῖα συνήγορον, ἢ συνηγορεῖν αὖθις· ἐν τῇ θεότητι συμπροσκυνεῖσθαι δεῖν πάντως ἔφασκεν, ὡς ἕτερον ὄντα καὶ ἰδικῶς ἑαυτῷ τὸν τοῦ θεοῦ λόγον, αὐτὸν ἐν ὑποστάσει λέγῃ τοῦ θεοῦ καὶ πατρός· καὶ μὲν καὶ τὸ ὄνομα λαβεῖν τὸ ὑπὲρ πᾶν ὄνομα· ἵνα καὶ πᾶν αὐτοῦ γόνυ κάμψῃ, ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· καὶ πᾶσα γλῶσσα ἐξομολογήσηται,

ἐξομο-

ἐξομολογήσηται, ὅτι κύριος Ἰησοῦς Χριστός. εἰ μὲν οὖν ἦν ὢν τῇ Φύσει, καὶ πρὸ τῆς ἐνθάδε λεγομένης ὑψώσεως, ὑψοῦ τέθεικεν ὁ πατήρ· τὸν τῆς μεταξὺ ταπεινώσεως πολυπραγμονοῦντες τρόπον, οἰκονομίαν τινὰ σοφὴν εὑρήσομεν, καθ' ἣν ἀδοξήσας ἀεί μέσον, χαίρων πάλιν ἐν οἷς ἦν αἰεὶ καὶ κατ' ἀναφαίρετον ὑπῆρχεν, ἢ ἐν ἰδίοις ἀληθῶς ὑψώμενον. εἰ δὲ τοῦτο μὴ, φησὶ, καθάπερ οὖν οἴεται Ἕτερον δέ τινα σοὶ τὸ θεοῦ λόγου τὸν αὐτῷ συναφθέντα ἄνθρωπον, προσκυνητὸν ἐποίησεν ἑαυτῷ τε, καὶ γῇ, καὶ οἷς ἐπὶ κατωτέρω τεθείμεθα ἅπασι καθ' ἡμᾶς ἄνθρωπον. αἰτιάσεται δ' ἡμᾶς, ὡς ἐν τῷ κόσμῳ λοιπὸν, ὡς θεοποιῆσαι ἐθέλοντας τὸ σὸν ὄντα θεὸν, καίτοι δέον αὐτὸν τῷ θεῷ καὶ πατρὶ, τὸ ἐπ' αὐτῷ δὴ τούτῳ πλημμελείας τὸ ἐγκλήματα. ὅθεν δὴ ἂν ὁ χριστομαχὴς, ὅτοι παρ' αὐτοῦ διαπτύσειαν οἱ λόγοι καὶ τὸ σὸν τὸ ἀκρότατον πανοῦργοι δυσβουλίας ἐρήμωμα, πρὸς τῶν αὐτῷ καταμελῆ λόγων. ἡμεῖς μὲν γὰρ θεὸν ὄντα κατὰ Φύσιν τὸν ἐξ, τοῦτο, τὸν ἐκ τοῦ θεοῦ πατρὸς λέγειν, καθηκόντως φαμὲν εἰς ἐκφώνησιν κένωσιν· ἀναφαιτήσειν δ' ἂν οὐ μὴ πρὸς οἷς τὸ τῆς ἑαυτοῦ ὑπεροχῆς αὐτῷ θεοπρεπὲς ἀξιώματος. προσκυνοῦσι γὰρ οὐ μὴ πρὸς, οἷς καὶ πρὸ αὐτῆς ὑπῆρχον προσκυνητός· ἐὰν γὰρ ἐν κατὰ Φύσιν θεὸς, καὶ πρὸ τῆς κενώσεως, καὶ ὅτι τὴν κένωσιν ὑπομεῖναι λέγεται, χαρισθεὶς καθ' ἡμᾶς. ὁ δὲ τῶν οὕτω σεσοφισμένων καὶ ἀκριβεστάτων δογμάτων ὑπερορῶν, ἄνθρωπον συνάπτει θεῷ κατ' οὐ τὴν ἐξουσίαν ὁμότιμον· καὶ οἷς ἐν ἰσότιμῳ τῇ ἀξίᾳ, καὶ οἷς ἕτερον ἑτέρῳ συμπροσκυνεῖν οὐκ αἰσχύνεται. Δεσπότην δέ φησιν οὐκ ἀληθῆ τινα καὶ ξένον, καὶ οὐκ ἐν χάρεσι μοίρας λαβεῖν τὸ κάμψαι τι αὐτῷ πᾶν γόνυ, καὶ μὴν καὶ πᾶσαν ἐξομολογήσασθαι γλῶσσαν, ὅτι κύριος Ἰησοῦς Χριστός. καὶ ἃ μὲν Φύσει θεὸν ἡμῖν ἀναδεῖξαι βούλεται, δεδυσφήμηκεν ἐναργῶς, ἀνατιθεὶς εἶναι λέγων τῷ τῆς θεότητος Φύσιν. εἰ δὲ ἤκιστα μὲν κατὰ Φύσιν, δοτὸν δὲ καὶ δεκτὸν εἰλόντα τὸ ἀξίωμα, καὶ οὐκ ἐν μόνῃ φωνῇ, πῶς οὐκ ἐκεῖνο θεὸν ἐναργῶς, ὅτι λελατρεῦκαμεν τῷ μὴ Φύσει θεῷ; καὶ σὺν ἡμῖν οὐκ εἰκὸς καὶ ἡ τῶν ἄνω πνευμάτων πανσοφωτάτη τῆψις, καὶ τούτων ἡμῖν αὐτὸς ὁ πατὴρ καὶ δεκτὴ καὶ σεβάσιμος. ἐπεὶ οὖν ἐπ' Δεσποτείᾳ τοὺς περὶ αὐτὸν τῷ κτίσῃ προσκυνεῖν ἡμᾶς χαίρειν δὲ αὖθ' ὅπου κολάζει τοὺς πεπλανημένους, οὐ τοῖς αὐτοῦ νόμοις πεπλάνηται προσκυνητὸν ἡμῖν ἀποφήνασθαι τὸν οὐκ ὄντα Φύσει θεόν; Ἐπειδὴ δὲ ἐπεσφέρεις τὸ ῥητὸν ἐκ τούτου, φημὶ δὴ τὸ ἐκ χειρόν· ὅτι αὐτῷ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι κύριος Ἰησοῦς Χριστός, παρῆκε τὸ λεῖπον καὶ ἐφεξῆς ἀναγκαίως τῷ μακαρίῳ Παύλῳ προσπεπλεκόμενον, οὐκ οἶδ' ὅπως διαθυμήμασας, φέρε προθέντες ἡμεῖς ἀνωθεν λέγωμεν· ἐξομολογεῖται γὰρ πᾶσα γλῶσσα, ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρός. εἰκὼς οὖν ἐστὶ μὴ Φύσει θεὸς ὢν, διὰ συναφείαν δ' οἰκειωθεὶς τὴν πρὸς αὐτὸν τὸ ἐκ θεοῦ λόγου, προσκυνεῖσθαι θεὸν αὐτὸν πρός τε ἡμῶν καὶ τῶν ἁγίων ἀγγέ-

A confiteatur, quia Dominus IESVS Christus. Si igitur Deum iam ex natura, etiam ante eam quæ hic dicitur exaltationem, in sublimi posuit ipse Pater, modum ipsum humiliationis intermediæ scrutantes, dispensationem quamdam sapientem fuisse reperiemus: per quam cum interea inglorius factus esset, rursus ad ea in quibus semper fuerat, & illi essentialiter inerant, & ad suam veram sublimitatem redijt. Quod si non ita est, vt ipse putat & dicit, alium vero quemdam ipsi coniunctum hominem præter ipsum Dei Verbū, cælo & terræ & inferioribus etiam partibus adorandum fecit, ergo similem nostri hominem deificauit, neque adhuc nobis iure vitio vertere

B poterit, quasi eum qui non esset Deus, deificare voluerimus, cum huius sceleris crimen in ipsum Deum ac Patrem sit conferendum. Videt igitur Christi studiosus quò tandem eius sermones delabuntur, & ad qualia verba immanis huius stultitiæ commenta perueniunt. Nos enim ipsum Filium qui Deus ex natura erat, hoc est, Verbum ex Deo Patre genitum, ad voluntariam exinanitionem descendisse dicimus, ac redijsse rursus ei carne ad illam diuinam dignitatem atque sublimitatem, quæ illi inerat. Adoratur enim etiam

C cum carne, vt ante carnem erat adorandus. erat enim & est secundum naturam Deus & ante exinanitionem, & cum exinanitionem subijsse dicitur, factus nostri similis. Iste vero hæc adeo veneranda rectaq. dogmata despiciens, hominem Deo coniungit secundum externam habitudinem, & tamquam in eius dignitatis æqualitate, & tamquam alterum cum altero simul adorare non erubescit. Asserit autem, inquit, velut insuetum quiddam ac nouum, & velut gratiæ loco accepisse vt illi flectatur omne genu, & omnis lingua confiteatur quia Dominus IESVS Christus. Ac si illum natura Deum factum esse

D dicit, aperte blasphemauit, factam esse dicens diuinitatis naturam. Sin minime secundum naturam, sed eam dignitatem datam & extrinsecus acceptam, & velut in sola voce positam habuisse, quomodo non illud euidenter asserit, nos seruire & cultum deferre ei qui natura Deus non sit, & nobiscū, vt consequens est, illam quoque supernorum spirituum peruigilem prudentiam errore seductam, & horum scelerum nobis ipsum Patrē initium & causam esse? Quomodo igitur adhuc culpat eos qui illo abiecto creaturam adorare maluerunt? cur vero accusat & punit seductos errore homines, si eius nutu ac voluntate seducti sunt, cum eum qui non esset ex natura Deus, ado-

E rabilem nobis effecerit? Sed quia in his cum locum citasset, eum inquam qui est in manibus, Ipsi flectetur omne genu, & omnis lingua confitebitur, quia Dominus IESVS Christus; omisit reliqua & consequentia, quæ necessario à beato Paulo adiecta fuerant; quonam id consilio fecerit, nescio: age, adijciamus nos illa, ac dicamus: Confitetur enim omnis lingua, quia Dominus IESVS Christus in gloriam Dei Patris. Igitur si natura Deus non est, sed propter coniunctionem habitudinalē qua iunctus est cum Deo Verbo, adorari illum dicit & à nobis, & à sanctis An-

gelis, ergo gloriæ modus quidam à Patre inuentus est in eo quòd simul cum ipso deificata est creatura. ita fruſtra indignatus est quibusdam vt qui hoc fecissent. quòd si ea res illi gloriæ fuit, quomodo non æquum fuit præmia & laudes & gloriam illis rependere qui id facere instituissent? Sed dicent fortasse, Quomodo Patri gloriæ erit vt Emmanueli omne genu flectatur? Quia Verbum cum sit Deus per naturam, & ex ipso, hoc est ex eius substantia, caro factum est: adoraturq. vt dixi, vt vnus & solus & vere Filius cum sua ipsius carne: glorificatur autem Pater vt Deus qui habeat verum Filium ex sua substantia genitum: quem etiam carnem factum pro nobis dedit, vt passus carne saluum faceret orbem terrarum; vt omnis qui credit in ipsum, non pereat, sed habeat vitam æternam: vt omnis qui videt eum, videat Patrem. quam etiam ipsam rem nobis esse vere vitalem ipse Filius ostendit, dixit enim: Hæc est vita æterna, vt cognoscant te solum Deum verum, & quem misisti IESVM Christum. Ac via quidem recta, & ad verissimam sententiam perducens hęc est, & præter eam nulla. Hic vero sursum deorsum omnia commiscens, [Propter gestantem, inquit, gestatum veneror, propter latentem adoro spectabilem.] Cerne quæso rursum vbique illum vnionem fugere, & veritatem formidare, & diuinorum dogmatum rectum iter vitare. Non alius erat gestans à gestato, sed potius idem, vtpote in coitione Deitatis & humanitatis consideratus: vnus etiam ac solus vere Dei & Patris filius. Ergo vt vnum adora cum sua carne ipsum ex Deo Verbũ: alioqui explica mihi, nisi tibi recta sapere videor, tuam in his loquendi subtilitatem vt imbecillam repellens. Num enim si quis de quocumque nostrum simili homine, vel de vno quopiam terreno Rege dicere voluerit: Propter animam Regis veneror corpus eius, propter latentem adoro quod est spectabile; non illico quiuis obiurget ac dicat, Quid tu facis, ò bone vir? vnus omnino homo est qui rerum potitur, quamuis è duobus videatur compositus, ex anima inquam & corpore. Cur igitur nobis fruſtra nugaris, cum gestantem & gestatum, latentem & spectabilem appellas? & tamquam alium cum alio simul adorare profiteris, & modum vnionis contemnis, cum diuinitus inspiratæ litteræ illud ex Deo Patre Verbum cum suo corpore vnum nobis Christum & Dominum esse pronuntient? An ignoras vt illi à natiuitate cæco Ieroſolymis à se curato, cum postea ipsum inuenisset in templo, firmam & stabilem indiderit fidem? nam accedens rogauit, Tu credis in Filium Dei? ad hæc illo clamante, Quis est Domine, vt credam in eum? dixit ipse rursus: Et vidisti eum, & qui loquitur tecum ipse est. vides quomodo non gestantem, non intus latentem, sed sese cum carne tamquam vnum ostenderit? Certe beatus Ioannes, Quod fuit ab initio, inquit, quod audiuimus, quod vidimus oculis nostris, quod perspeximus, & manus nostræ

Ioan. 5.
Ioan. 14.
Ioan. 17.
Ioan. 9.
1. Ioan. 1.

A ἀγγέλων· ἀλλέως τὶς ἄρα τρόπος ἐξ ἀρχῆς ἦν τῷ πατρὶ τῷ περὶ, τῷ γεγονέναι σὺν αὐτῷ τὴν κτίσιν· ἢ λελύπηται μᾶλλον Φίλιππον, ὡς τοῦτο πεποιηκότι· καὶ εἰ ταῦτ' ἀλλέως ἐστὶ τὸ χρῆμα αὐτῷ, πῶς οὐκ ἴδοι τις ἂν ἀμοιβῆς ἀξιοῦν, ἐπαίνου τε καὶ δόξης, τοὺς τοῦτο δρᾶν ἠρημένους; Ἀλλ' ἴσως ἐκεῖνο φαῖεν ἄν, τίνα τρόπον πρὸς ἀλλέως ἔσται τῷ πατρὶ τὸ, κάμψαι πᾶν γόνυ τὸν τοῦ Ἐμμανουὴλ; ὅτι γεγὼς ὢν φύσει, καὶ ἐξ αὐτοῦ, πεπίστευται ὑπὸ τοῦ ἰδίας αὐτοῦ, γέγονε σὰρξ ὁ λόγος· προσκυνεῖται γὰρ ὡς ὑιὸς, ὡς ἕν τι καὶ μόνος ἐξ ἀληθοῦς ὑιὸς, μὴ τὸ ἰδίωμα αὐτοῦ σαρκὸς. δοξάζεται μὲν ὁ πατὴρ ὡς υἱὸς ἔχων ἀληθινὸν τὸν ἐκ τῆς οὐσίας αὐτοῦ γνήσιον υἱόν· ὃν ἐξ ἀρχῆς γενόμενον δέδωκεν ὑπὲρ ἡμῶν, ἵνα σαρκὶ παθὼν, ἁγιάσῃ τὸν ὑπὲρ ἡμῶν· ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον· ἵνα πᾶς ὁ θεωρῶν αὐτὸν, θεωρῇ τὸν πατέρα ζωοποιὸν ὂν τὸ χρῆμα ἐξ ἀρχῆς ἡμῖν ὑπάρχον ἀληθῶς, αὐτὸς ἐνδέδειχεν ὁ υἱός· ἔφη γὰρ· αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Καὶ εἰ μὲν εἷς ἦν ἀνθρώπων ὁ ἐξαπατήσας τὰ ἅπαντα καὶ ἐκ τοιούτων αὐτὸν καὶ ἐκ τηλίβους. ὁ δὲ ἄνω καὶ κάτω τὰ πάντα κυκῶν, διὰ τὸν φορεῖσθαί φησι, τὸν φερόμενον σέβω· λέγε τὸν κεκρυμμένον, προσκυνῶ τὸν φαινόμενον. Ἀθρει δή μοι πάλιν φιλόγελοτα πεπαιχυῖα τὰ ἔπεα, καὶ δεδιότα τὸ ἀληθὲς, καὶ τῶν θείων δογμάτων τὸ ὀρθὸν παραπτύοντα. ἀχ ἕτερος ἐστὶν ὁ φορῶν τοῦ τὸν φερόμενον· ὁ αὐτὸς δὲ μᾶλλον, ὡς ἐν συνόδῳ νοούμενος, θεοπρεπές τι, καὶ ἀνθρωποπρεπές. εἷς τε καὶ μόνος ἀληθῶς υἱὸς ἐξ θεοῦ καὶ πατρός· σέπεσθω ὡς ἕνα προσκυνῶ μὴ τὸ ἰδίας αὐτοῦ σαρκὸς τὸν ἐκ θεοῦ λόγον. ἐπὶ φέρεσθαι, εἰ μή σοι δοκῶ τι εἰκῇ φρονεῖν, τῷ σῷ ἐκ τύφου ἐγκυμονεῖσθαι ὡς ἀέρια πεπονθότα. ἄφες γὰρ εἴ δή τις ἔλοιτο λέγειν ὧδέ ὁπουοῦν τῶν καθ' ἡμᾶς ἀνθρώπων, ἕνεκεν ἑνὸς τῶν ἐπὶ γῆς βασιλέων, σέβω τὸν ἔμψυχον βασιλέως ψυχῇ σέβω τὸ σῶμα αὐτοῦ· σέβω τὸν κεκρυμμένον, προσκυνῶ τὸν φαινόμενον· οὐκ ἂν τις δύης ἐπισκήψειε, τί δρᾷς ὦ οὗτος λέγων. ὡς πᾶν πάντως ἄνθρωπός ἐστιν ὁ κρατῶν, κἂν ἐκ θείου ὁμῶς συγκείμενος, ψυχῆς δὴ λέγω καὶ σώματος. τί γοῦν ἡμῖν εἰκῇ βαπτερίζεις, φορεῖσθαι καὶ φερόμενον κεκρυμμένον καὶ φαινόμενον ὀνομάζων, καὶ ὡς ἕτερον ἑτέρῳ συμπροσκυνῶν ὁμολογῶν, καὶ τὸ ἀνώνυμον ἀπαμάζων τρόπον; ἵνα χρείαν ἔχουσιν ἀποφαίνῃ ἡμῖν τὸ θεοπρόσωπον γράφης, τὸ ἐκ θεοῦ πατρὸς λόγον σὺν ἰδίῳ σώματος; ἢ οὐκ οἶσθα ὅτι πεφίκασιν μὲν ἐν Ἱεροσολύμοις τὸν ἐκ γενετῆς τυφλὸν, εἶτα τοῦτον ἀνθρώπων ἐν τῷ ἱερῷ βαίνειν αὐτοῦ καὶ ἑστῶτα ἐκπλήττειν τοὺς πίστει; ἦρετο γὰρ προσελθὼν, σὺ πιστεύεις εἰς τὸν ὑὸν τοῦ θεοῦ; ὁ δὲ τίς ἐστι κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶφ' πάλιν αὐτὸς καὶ ἑωράκεις αὐτὸν, καὶ ὁ λαλῶν μετ' ἐμοῦ, ἐκεῖνός ἐστιν. ὁρᾷς ὅπως, ὅτι τὸν φερόμενον ἐδίδαχεν, ὅτι τὸν ἔσω κεκρυμμένον, ἀλλ' ὡς ἕνα μᾶλλον ἑαυτὸν μετὰ τοῦ σώματος· καὶ γοῦν ὁ αὐτὸς Ἰωάννης, ὁ ἐκ τοῦ ἀρχῆς φησὶν, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες

χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς· καίτοι τὸ θεῖόν ἐστιν ἀναφὲς, ἀλλὰ γέγονεν ἁπτὸς ὁ λόγος, ὡς λέγει τῆς ἰδίας σαρκός· ἀόρατος μὲν κατὰ φύσιν, ἀλλὰ διὰ σώματος ἐμφανὴς. σὺ δὲ πάλιν διαιρῶν ὁλοτρόπως, καὶ καταφθείρων τὴν ἀλήθειαν, τὰς μὲν φύσεις χωρίζων, ἑνῶν δὲ ὡς φῂς, τῷ προσκυνήσαι. ἀλλ' εἰ χωρίζεις τὰς φύσεις, συναπέρχεται αὐταῖς ἑκατέρας ἴδια φυσικῶς· ἑλκόμενον δὲ ἀφαιρεῖται τῆς διαφορᾶς ὁ λόγος· δύο δὴ ὧν ὁμολογουμένων. πῶς ἑρωμένῳ φράσον· τί τὸ διαιροῦν ἀλλήλων τὰς φύσεις, καὶ τῆς διαφορᾶς τίς αὐτῶν ἡ τρόπος; ἀλλ' ἐρεῖς που πάντως, ὡς ἕτερον μὲν κατὰ φύσιν ἄνθρωπος· ἄγαν, ἀνθρωπότης· ἕτερον δὲ, θεός, ἤτοι θεότης· καὶ ἡ μὲν, ἀσυγχύτως θατέρᾳ ὑπερεχομένη· μείων γε μὴν ἐκείνη τυγχάνων, ὅσον ἄνθρωπος θεοῦ. πῶς οὖν ἀπό μοι, μιᾷ προσκυνήσαι τιμᾶν ἀξιοῖς, τὰ οὕτως ἀλλήλοις ἀνισοφυῆ, καὶ κατ'. τὸν τοῦ πῶς εἶναι λόγον, ἀσυγχύτοις διαφοραῖς διεχωρισμένα; ἆρα γὰρ ἵππῳ προσήκεις τὴν ἀνθρώπου δόξαν, ἱρλάσαι τι τῶν ἐπιτηδείων; ἢ μᾶλλον ἐξυβρίζεις τὸ ὑπερέχον, καταπείρων εἰς τὸ δυσκλεὲς τὴν ἀμείνονα φύσιν; ἀλλ' ἐξηύρηταί τι σοφὸν εἰς ἀπολογίαν αὐτοῖς. προσαπτέον γὰρ.

Οὐ καθ' ἑαυτὸν θεὸς τὸ ταλαιπώρειν ἐπὶ μήτρας· ἀλλ' καθ' ἑαυτὸν θεὸς τὸ ταλαιπωρεῖν ἐν τοῖς πάθεσιν· ἀλλ' καθ' ἑαυτὸν θεὸς τὸ ταφῆναι ἐπὶ μνήματος· οὕτω γὰρ ἂν ἡμεῖς ἀνθρωπολάτραι, καὶ νεκρολάτραι σαφῶς. ἀλλ' ἐπειδή περ ἐν τῷ ληφθέντι θεὸς, ἐκ τοῦ λαβόντος ὁ ληφθεὶς, ὡς τῷ λαβόντι συναφθεὶς συγχρηματίζει θεός.

Ἰδοὺ δὴ πάλιν ἡμῖν ὁ τὴν συνάφειαν ὀνομάζων πανταχοῦ, καὶ τὸ τῆς ἀνθρωπολατρείας ἐγκλήματα δεδιὼς, ἄλλο γεγονὼς ἀνθρωπολάτρης· καὶ τοῖς τοῦ ἑαυτοῦ δυσβουλίας ἐνέχηται βρόχοις, ἐκ καταφωρᾶ πᾶσιν εἰς ἀδόκιμον νοῦν. τὸ γὰρ "οὐ ταχὺ ἐκ μήτρας, ἀλλ' καθ' ἑαυτὸ φησι θεός. ὡς ἄγαμαί σε τῆς ἀγχινοίας, ἐκ φρενὸς τοῦτο λεπτῆς, τίς γὰρ ἄλως ὁ τοῦτο φάσκων πεφυκὼς; ἢ τίς ἠγνόηκεν, ὅτι τὸ γεγονὸς ἐκ τοῦ σαρκὸς, σάρξ ἐστιν; ἀλλ' ἰδίᾳ τοῦ λόγου· καὶ οἷς νοεῖται μετ' αὐτῆς, καθάπερ ἀμέλει φθάσαντες εἴπομεν, καὶ ἡ ἐξ ἀνθρώπου ψυχὴ μετὰ τοῦ ἰδίου σώματος. ἆρ' οὖν εἴ τις ἔλοιτο καὶ ἐφ' ἡμῶν εἰπεῖν, ἐκ ἄνθρωπος τὸ σῶμα καθ' ἑαυτὸ, οὐ περιττὸς εἰς λόγους ἐξαίφνης ὀνομάζοιτο ἂν εἰκότως; δεήσει γὰρ ἴσως, ὅτι μὴ ἄνθρωπος τὸ σῶμα καθ' ἑαυτὸ, σῶμα δὲ μᾶλλον ἀνθρώπου λέγοιτ' ἄν· πάλιν ἐδίχα διαιρῶν, καὶ οὐδὲ μέρος ἡγεῖς ψυχήν τι καὶ σῶμα, φαίη τις ἄν, ὅτι συγχρηματεῖ τὸ σῶμα τῇ ψυχῇ πρὸς ἕνος ἀνθρώπου δήλωσιν· ἢ γὰρ ἂν ἐκ κόσμῳ γεγραμμένος ὁπωσοῦν λόγος, μᾶλλον ἢ ἐξ ἀμαθίας ἐμπαλιν. ἄμφω γε μὴν καθ' ἕνωσιν φυσικὴν συνειγμένα πρὸς ἑνὸς ἀνθρώπου σύστασιν, τότε ἐξ ἀνθρώπων ὀνομάσῃ· ἐξ καὶ οὕτω δόξῃ ἀσύμφυλόν τι καὶ ἀκαλλὲς εἶπεῖν, ἐδὲ πάνυ, εἴπερ τις ἴσως ὄλως σοφός τι καὶ συνεχὴς, σῶμα μὲν εἶπεῖν, τὸ ἐκ γυναικὸς· συνομολογῶν ἅμα τῇ καθ' ὑπόστασιν ἑνώσει συνειχθὲν τῷ λόγῳ,

Χριστὸν

A strae contrectauerunt de Verbo vitæ. Atqui diuinitas est intractabilis, sed Verbum suæ carnis ratione tractabile factum est: inuisibile quidem erat secundum naturam, sed spectabile per corpus. At vero tu contra distinguis omnino, & veritatem tuis sophismatis eludis, vt secernas naturas, & vnias, vt ipse asseris, adorationem. Sed si diuidis naturas, simul cum illis discedent etiam quæ vtrique sunt naturaliter propria; recedet etiam in vniuersum ratio differentiæ: duo erunt igitur proculdubio. Sed tamen explica mihi, quæso, quid illud sit quod naturas inter se diuisit? quis item differentiæ modus? Sed dices omnino, B aliud esse ex ipsa natura hominem, seu humanitatem, aliud Deum, siue diuinitatem. & hanc quidem esse altera incomparabiliter superiorẽ, illam rursus tanto minorem, quanto sit homo Deo inferior. Quomodo igitur, dic mihi, vna adoratione putas honoranda, quæ inter se adeo sunt inæquali natura, & essentiæ ratione adeo diuersis differentijs abiuncta? An vero ornamenta hominis equo circumponas, quidquam efficies quod illi laudem afferat? an potius illud excellentius afficies iniuria, cùm præstantiorem naturam in ignominiam detrahas? Sed acutum quiddam ad respondendum inuenit, addit enim. C

Non est per se Deus quod est in vtero formatum: non est per se Deus quod est formatum à spiritu: non est per se Deus quod sepultum est in monumento, alioqui essemus hominicolæ, & cadauericolæ prorsus. Sed quia est in assumpto Deus, ex assumente qui est assumptus, tamquam assumenti coniunctus, simul appellatur Deus. NESTORIVS.

Ecce iam rursum nobis qui coniunctionem vbique nominat, & hominis colendi crimen reformidat, hominicola esse conuincitur, suæq. impiæ cogitationis laqueis implicatus tenetur, & in improbum sensum lapsus deprehenditur. nam id quod ex vtero est editum, inquit, non per se D Deus est. Admiror equidem tuam hanc solertiam, & subtile adeo ingenium. Quis enim prorsus hoc dicere est ausus? aut quis ignorauit vmquam quod natum est ex carne, carnem esse? Sed tamen erat propria Verbi, & vnus cum illa intelligitur, vt proculdubio quemadmodum superius diximus, etiam hominis anima cum suo corpore. ergo si quispiam de nobis quoque dicere velit, non esse hominem ipsum corpus per se, nonne superfluens in sermone & nugax merito dicetur? Neque enim quisquam negaturus est ipsum per se corpus non esse hominem, sed potius hominis corpus dici. Sed nemo tamen duas E in partes diuidens, ac seorsim ponens animam & corpus, dixerit vmquam, corpus eodem cum anima appellari nomine ad vnum hominem significandum. neque enim aptus erit eiusmodi sermo, sed potius imperitiæ plenus. Sed cum vtrumque secundum naturalem vnionem conjunxerit ad vnius hominis constitutionem, tum demum hominem appellabit, nec videbitur inepte absurdeq. dicere. Oportuit ergo si omnino sapiens homo solersq. erat, corpus quidem illud ex muliere dicere, & insuper fateri, illud vnitate secundum hypostasim cum Verbo coniunctum, vnum

ΕΥΤΥΧΕΣ CAP. XII.

vnum Chriſtum & filium & Dominum abſoluiſſe, eumdem ſimul & Deum & hominem. nunc vero hoc omiſſo, peruerſa graditur via, de recta decedens, ac duos nobis deos prædicat, vnum ſecundum naturam ac veritatem, illud nimirum ex Deo Patre Verbum; alium vero præter hunc, qui ſimul cum eo Deus appelletur. Vt enim nemo noſtri generis dicitur cum ſe ipſo & ſolo conuerſari, verbi gratia, ſed cum altero conuerſatur, ac ſi quem è terrenis Regibus quiſquam dixerit ſimul cum ſeipſo regnare, iure ſit ridendus, & nugabitur, dum quod de vno ſoloq. dicitur, ſic ponit atque pronuntiat tamquam de duobus; ita ſtultum ſane ſit putare hoc ipſum, ſimul appellari, de vno ſoloq. dici poſſe. duo namque prorſus erunt, & alter ſecundum naturam Deus, alter vero proculdubio cum id ſolum habeat vt ſimul cũ eo vocetur Deus, idq. extrinſecus & acquiſitum, recens nobis Deus extitit. Num ergo mentitur ille natura & vere vniuerſorum Deus cum dicit:

Pſal.80. Si audieris me, non erit in te deus recens, neque adorabis deum alienum? Hoc ſi ita eſt, quomodo adoramus Chriſtum, & illi flectetur omne genu? quomodo etiam illum venerari confiteris, cum tamen formides, vt dixiſti, ne hominicola eſſe videaris? Sed habet ad hoc aliquam, vt ipſe putat, acutam reſponſionem: nam tamquã coniunctus aſſumenti ſimul appellatur Deus. quomodo aſſumptus eſt eloquere, aut quonam coniunctus eſt modo? Nam ſi quidem ſecundum veram vnionem, illam ſecundum hypoſtaſim dico; deſine tandem vnitum diuidere. & opportune etiam à nobis dicetur tibi indiuiduum diuidenti:

Matth.19. Quod ergo Deus coniunxit, homo ne diuidat. Sin aſſumptionem iſtam ſeu coniunctionem eſſe dicis externam ac relatiuam, quomodo non aduertis in nobis etiam eſſe Deum, & nos illi coniungi relatiue, & participes nos factos eſſe diuinæ eius naturæ?

Pſal.44. Pſallit certe beatus Dauid: Adhæſit anima mea poſt te. ergo nos quoque ex eius ſententia ſimul cum illo ex natura Deo dij erimus atque vocabimur, nobisq. flectetur omne genu. Quid præceperit ſuperis ſpiritibus Deus

Hebr.1. ac Pater, doceat prodiens beatus Paulus. Cum, inquit, introducit primogenitum in orbem terræ dicit, Et adorent eum omnes angeli Dei. Igitur quia in his verbis illud ſane ſapiens tuũ commentum non eſt ſubiunctum, ſed adorare iuſſit vt vnum proculdubio, & non alterum cum altero, quærimus quis nam ſit ille qui ab angelis adoratur. atqui primogenitum eum diuinæ litteræ dicunt: primogenitum autem appellatum dicimus illud ex Deo Patre Verbum, licet Deus eſſet ex natura, ac filius vnigenitus, & quod ad deitatis rationem pertinet, cum creatura minime cenſendus, quia factus eſt homo, & in multis fratribus primogenitus.

Rom.8. Vnus eſt igitur qui à ſuperis ſpiritibus adoratur, illud ex Deo Patre Verbum cũ ſua carne. nam ipſum quod dicitur, genuit, &, in omnibus primatum tenens, id intelligitur primogeniti nomine. Sed diuinitus quidem inſpiratæ litteræ vnum Chriſtum prædicant, & filium, & Dominum; duos vero hic nugator, & adorandum hominem ſanctæ & conſubſtantiali Trinitati

A Χριστὸν ἕνα δὲ υἱὸν καὶ κύριον ἀποτιθέμενος τὸν αὐτὸν
ὄντα θεὸν καὶ ἄνθρωπον· νυνὶ δὲ τοῦτο μεθεὶς, εἴσεπ' εὐθείας
μὲν τῷ διεστραμμένῳ τῆς εἰς δύο διεκπίπτων ὁδοῦ·
δύο δὲ ἡμῖν ἀναπεφύκατε θεούς, ἕνα μὲν ὡς φύσει καὶ ἀ-
λήθειᾳ τὸν ἐκ θεοῦ πατρὸς λόγον· ἕτερον δὲ παρ' αὐ-
τὸν, τὸν συγχρηματίζοντα αὐτῷ· ὃν γὰρ τρόπον οὐδεὶς
ἂν λέγοιτο τὸν καθ' ἡμᾶς ἑαυτῷ δὲ μόνῳ συνδιαιτᾶσθαι
τυχὸν, ἕτερον δὲ μᾶλλον συνδιαιτήσεσθαι. κἂν εἴποι τις
λέγων τὸν ἀπὸ γῆς βασιλέων συμβασιλεύειν ἑαυτῷ,
ὄφλοι ἂν εἰκότως γέλωτα, δὲ βασιλεῖ τὸ ἐφ' ἑνὸς τι
δὲ μόνα λῆρος δὲ λέγων ὡς ὅτι δυεῖν, εὔτως ἀσυμέτρου
κωμῳδῇ τὸ, συγχρηματίζειν εἴωθε καθ' ἑνός τι δὲ μό-
νῳ δυάδι χωρεῖν. δύο γάρ που πάντως εἶναι· δὲ ὁ
μὲν ἐστι κατὰ φύσιν θεός· ὁ δὲ, πάρεστι δὲ μόνον τὸ συ-
γχρηματίσαι θεραπεῖν τι, δὲ ἀπίκτητον ἔχων, προσ-
φατος ἡμῖν ἀνεδείχθη θεός. ἆρ' οὖν ψεύδεται λέ-
γων, ὁ φύσει τι, δὲ ἀληθῶς τῶν ὅλων θεός· ἐὰν ἀκού-
σῃς μου, οὐκ ἔσται ἐν σοὶ θεὸς προσφατος, οὐδὲ προ-
σκυνήσῃς θεῷ ἀλλοτρίῳ; ὅπως πῶς προσκεκυνήκα-
μεν τῷ Χριστῷ, δὲ αὐτῷ κάμψει πᾶν γόνυ; πῶς δὲ
σέβειν αὐτὸν ὁμολογεῖς; καίτοι δειλιᾷς, ὡς ἔφης, τὸ
ἀνθρωπλάτρης εἶναι δοκεῖν. Ἀλλ' ἔχει λυτὰ καθά-
περ οἶμαι σοφὸν ὅτι τῷδε λόγῳ· ὡς γὰρ τῷ λα-
βόντι συναφθεὶς, συγχρηματίζει θεός· πῶς ἐλήφθη
φράσον, ἢ τίνα συνῆφθαι τρόπον; εἰ μὲν δὴ καθ' ἕνω-
σιν ἀληθῆ τὴν καθ' ὑπόστασιν λέγω, πάσῃ μεί-
ζων τὸ λωφμένον· ὅτι καιρὸν δὲ οἶμαι, καὶ παρ' ἡ-
μῶν εἰρῆσθαι διατεμνοντί σοι τὸ ἄτμητον, ὃ σοὶ θεὸς
συνέζευξεν, ἄνθρωπος μὴ χωριζέτω· εἰ δέ με τὴν λῆ-
ψιν, ἣν εἶχεν τὴν σαρκοφόρον, ἐξωθεῖν τι δὲ ἀχθεσθὲν εἶναι
φῂς, πῶς ἡγούμεθα, ὅτι καὶ ἐν ἡμῖν ἐστι θεὸς, καὶ ἡμᾶς
αὐτῷ συναπτόμεθα ἀρετικῶς, δὲ κοινωνοὶ τῆ θείας αὐτοῦ
γεγόναμεν φύσεως; ψάλλει γοῦν ὁ θεσπέσιος Δαυὶδ·
ἐκολλήθη ἡ ψυχή μου ὀπίσω σου· συγχρηματίζει δὲ
ἄρα δὲ ἡμεῖς, τῷ κατ' φύσιν θεῷ, θεοὶ κατ' αὐτὸν, κάμ-
ψει δὲ ἡμῖν πᾶν γόνυ. τί προστέταχε τοῖς ἄνω πνεύ-
μασιν ὁ θεὸς καὶ πατὴρ, διδασκέτω παρελθὼν ὁ θεσπέ-
σιος Παῦλος. ὅταν γάρ φησιν, εἰσαγάγῃ τὸν πρωτότοκον
εἰς τὴν οἰκουμένην, λέγει· καὶ προσκυνησάτωσαν αὐτῷ
πάντες ἄγγελοι θεοῦ· ἐκεῖθεν ἐπιδήπερ ἐν τούτοις, τὸν
δὴ δὲ σοφὸν ἂν ἐπιλάθοιτο· προσκυνεῖσθαι δὲ μᾶλλον
προστέταχεν, ὡς ἕνα που πάντως, καὶ οὐχ ἕτερον τὸν
ἕτερον· τίς δὲ, ὁ φθὰς τὰ ἀγγέλων προσκυνούμενος.
B καίτοι τὸν πρωτότοκον ἡ θεία λέγει γραφή. πρωτότοκον
δὲ οὐκεμάσθαι φαμὲν, τὸν ἐκ θεοῦ πατρὸς λόγον, καίτοι
θεὸν ὄντα καθ' φύσιν καὶ ἴδιον μονογενῆ, δὲ ἀσυγκρίτως τῇ
κτίσει, καθ' γε τὸ θεότητος λόγον, ὅτι γέγονεν ἄνθρω-
πος, δὲ ἐν πολλοῖς ἀδελφοῖς πρωτότοκος. ὡς οὖν ἔξω
τῶν ἄνω πνευμάτων ὁ προσκυνούμενος, ὁ ἐκ
θεοῦ πατρὸς λόγος μετὰ τὸ ἰδίας σαρκός. τότε γὰρ πᾶσι,
δὲ ὡς πρωτεύων ἐν πᾶσι, νοεῖται πρωτότοκος. ἀλλ' αἱ
μὲν θεόπνευστοι γραφαὶ, Χριστὸν ἕνα διακηρύττουσι, καὶ
υἱὸν, δὲ κύριον· δύο γε μὴν ὁ ἀθεώτατος οὗτος, καὶ προ-
σκυνούμενον ἄνθρωπον τῇ ἀξίᾳ τι, δὲ ὁμοκύριον τειά-
δι;

θ, προσλήψεις, ὁπ αἰχυύτης· φησὶ γὰρ πάλιν.

Αλλ' οὗτος ὁ κ̄ς̄ κατὰ σὰρκα τοῦ Ισραὴλ συγγενὴς, ὁ κ̄ς̄ τὸ φυσόμενον ἄνθρωπος, ὁ κ̄ς̄ τοῦ Παύλου φωνῇ ἐκ σπέρματος γεγονὼς Δαυὶδ, συντρέχτωρ τῇ συναφείᾳ γίνος· εἶτα τούτοις ἐπάγει· ἄκουσον ἀμφότερα τοῦ Παύλου κηρύττοντος· ὁμολογῶ τὸν ἄνθρωπον σύναρον, καὶ τρόπον τῇ τοῦ γένους συναφείᾳ γελογῶ τὸ φυσόμενον· ἵνα μηδεὶς ἀνθρωπολάτρην τὸν χριστιανὸν ὑποπτεύῃ. Λοιγχυτον τοίνυν τὴν τῶν φύσεων τηρῶμεν συνάφειαν· ὁμολογῶμεν τὸν ἕνα γίον· σεβώμεθα τὴ θεία συναφείᾳ τῷ συντρέχοντι γίῳ συμπροσκυνούμενον ἄνθρωπον.

Εἰ μὲν οὖν ἄνθρωπον ὀνομάζων εἰδῇς μὴ πάντως καὶ γίὸν ὄντα κ̄ς̄ φύσιν αὐτὸν, οὐ κακῶς ἔχοι, κ̄ πεπαύσεται· εἰ δὲ μερίζων τὰς φύσεις, ἐκ τοῦ εἶναι μόνον, τὸν μὲν ἀνθρωπίαν, τὸν δὲ πάλιν τὴ θεία. διῃρεῖς δὲ μᾶλλον τῆς περὶ ἑνότητα συνδρομῆς, ἀνθρωπολατρεῖς ὁμολογουμένως· καὶ σὺ περὶ ἡμῶν ἐρήσεται· τοὺς καρποὺς τῶν πόνων σου φάγεται. σκληρὸς δὲ καὶ ἀνάγκητος ὢν, μόνος ἴδῃ τὸν διεσταυρωμένον· ἡμᾶς δὲ τὸν ἀναβᾶ ἐκ ἀμώμητον τῶν ἁγίων πατέρων ἐκκλησιαστῶντες τρίβον, πῖς τε δοκησιλογίαις, καὶ διαγγελικαῖς συγχεάμεθα εὐ μάλα παιδαγωγούμενοι, ὁμοῦ τῷ θεῷ καὶ πατρὶ, καὶ τῷ ἁγίῳ πνεύματι, μεθ' ἁγιασμοῦ ὑμνήσομεν, τὸ ἵνα κύριον Ιησοῦν Χριστὸν δι' οὗ κ̄ μεθ' οὗ τῷ θεῷ καὶ πατρὶ δόξα σὺν τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

ΤΟΜΟΣ ΤΡΙΤΟΣ.

Μεγα μὲν ὁμολογουμένως ἐστὶ τὸ τῆς εὐσεβείας μυστήριον, πλὴν ἀλλὰ καὶ περὶ αὐτῆς πῖς ἁγίοις ἀγγέλοις, καὶ σφόδρα γε τοῦτο ἡμᾶς ἐμπεδοῖ λέγων ὁ σωφάντης Παῦλος· ἵνα γνωρισθῇ νῦν πῖς ἀρχαῖς καὶ πῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ θεοῦ, κ̄ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν τῷ κυρίῳ ἡμῶν Ιησοῦ Χριστῷ· ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τ πίστεως. σοφία γὰρ ἀληθῶς κ̄ ἐκ ἀνθρωπίνη. πόθεν· θεία δὲ μᾶλλον κ̄ ἐν ἀπορρήτοις ἴσως βάθεσί τε καὶ ἀκατανοήτοις κειμένη, τὸ Χριστοῦ μυστήριον· ψάλλει γοῦν ὁ μακάριος Δαυὶδ· κ̄ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ, κύκλῳ αὐτοῦ ἡ σκηνὴ αὐτοῦ, σκοτεινὸν ὕδωρ ἐν νεφέλαις ἀέρων· σκότος εἶπεν λέγων ἀδηλότητα, πλὴν ὅτι που πάντως τὴν τ ἐντεῦθεν ἀνεπάφατον εὕρεσιν, τῆς τ διανοίας ἀφθαλμοῖς ἀχλύος δίκην ἐπιπέπλεκεν. τοῦτο τοι φαμὲν ζητημάτων ἰσχνῶν, καὶ περιεργίας τ ἐπέκεινα νῦν, διδαχῇ μὲν ἁπλῶς τὸ Χριστοῦ μυστήριον· πίστει δὲ μᾶλλον ἁπλῇ τε ἀκαταπόρῳ ἰσχύϊ τὴν ἀποδόσιν. ὅτω καὶ ἡμεῖς αὐτὴ φρονεῖν διεπράγμεθα, κ̄ πεπεῖσμεθα, ὅτι θεὸν ὄντα κ̄ φύσιν τ ἴδιον γίὸν, ἀπέστειλεν ὁ θεὸς τε πατὴρ ἄνθρωπον γενόμενον, τε ἐκ γυναικὸς κ̄ σπέρματος γεγονότα, ἵνα δικαιώσῃ τοὺς εἰς αὐτὸν πεπεύκοτας· τε τ ἐν ἀγνοίᾳ πλανωμένων, χρηστοῖς καὶ ἡμερωτάτοις ἀπολλάξας τοῦ μι-

A tati adijcere non erubescit, ait enim rursum.

Sed hic secundum carnem cognatus Israel, hic secundum naturam spectabilem homo, hic iuxta Pauli vocem natus ex semine Dauid, ipsa coniunctione Deus est omnipotens. Deinde his adiungit: *Audi Paulum vtrumque predicantem. confitetur primo hominem, & ita propter ipsam Dei coniunctionem, naturam spectabilem Dei nomine consecrat, ne quis Christianum esse hominicolam suspicetur. Naturarum itaque coniunctionem sine vlla confusione seruemus: confiteamur vnum Deum, veneremur hominem qui ex diuina coniunctione cum omnipotente Deo simul adoratur.* NESTORIVS. Rom. 4.

Si quidem igitur hominem appellans, cum hoc B etiam Deum ipsum esse secundum naturam intelligis, bene habet, & iam finem faciam: sin diuidis naturas, non vt scias modo quænam humana, quæve rursus diuina, sed vt diducas ab illo in vnitatem concursu, certum est te hominicolam esse, & tibi à nobis dicetur: Fructus laborum tuorum edes. cum vero sis durus & monita respuas, solus per viam peruersam abi. Nos vero piam & rectam sanctorum Patrum viam peruestigantes, & Apostolicis Euangelicisq. scriptis optime instructi, simul cum Deo & Patre & sancto Spiritu, vnica adoratione venerabimur vnum Dominum IESVM Christum, per quem & cum quo Deo & C Patri gloria cum sancto Spiritu in sæcula sæculorum, Amen. CYRILL. CAP. XIII. Psal. 127.

TOMVS TERTIVS.

MAGNVM est proculdubio illud pietatis mysterium, & ipsis etiam sanctis Angelis admirandum, in eoq. confirmat nos Apostolus Paulus cum dicit: Vt notum fiat nunc principatibus & potestatibus in cælestibus per Ecclesiam multiformis sapientia Dei secundum præfinitionem sæculorũ, D quam fecit in Domino nostro IESV Christo, in quo habemus fiduciam & accessum in confidentia per fidem. Sapientia est namque revera, & minime humana, sed sane diuina, & abdita in quadam ineffabili profunditate & incomprehensibilitate Christi mysterium. itaque psallit beatus Dauid: Et posuit tenebras latibulum suum, in circuitu eius tabernaculum eius, tenebrosa aqua in nubibus aëris. In quo tenebras nihil aliud, vt opinor, intelligit, nisi obscuram intelligentiæ perceptionem in oculis animi caliginis instar incurrentem. hac de causa dicimus, subtilibus quæstionibus, & curiositate ad quam pertingere non possit intelligentia, nullo modo indiguisse Christi mysterium, sed fide potius quæ E simpliciter ac sine vlla vafritie traderetur. Sic & nos ipsi sentire didicimus, & credidimus à Deo ac Patre proprium Filium, Deum eumdem secundum naturam, fuisse missum hominem factum, & ex muliere secundum carnem genitum, vt in se credentes iustificet, & suo benigno clementissimoq. nutu à peccatis in ignorantia admissis liberaPsal. 17.

berates, puros & immaculatos per se Deo & Patri offerat, & eos diuinæ suæ naturæ participes efficiat, qui morti atque corruptioni erant obnoxij; & vt prædicaret cæcis visum, & errantium hominum greges ad lucem veræ Dei cognitionis traduceret, ac doceret quis natura vereq. Deus esset, & omnium rerum opifex. factus est enim odor cognitionis Dei ac Patris, & in ipso conspeximus illum ex quo secundum naturam est genitus, & manifeste cognouimus viam quæ nos ad æternam vitam defert. Ita etiam fore vt gentium gregibus ipse Filius illuceret, beatus propheta Esaias longe ante clamauit, dicens: Laborauit Aegyptus, & negotiationes Aethiopum, & Sabaim, viri sublimes ad te transibunt, & tibi seruient, & post te sequentur vincti compedibus, & curuabuntur tibi, & in te adorabunt, quia in te Deus est, & non est Deus præter te. tu es enim Deus & nescisimus, Deus Israel saluator. Dictum est etiam proculdubio ad Filium, rursus tamquam ex persona Dei ac Patris: Ecce posui te in testamentum generis, in lucem gentium, vt sis in salutem vsque ad extremum terræ. Populo enim ex sanguine ac genere Israel tulit leges noui Testamenti, priore iam antiquato, illuxit etiã vsque ad terminos orbis terrarum gentibus ac populis qui per omnes regiones & vrbes erant. nam illum adorauerunt, atque etiam spiritaliter sequuntur, firmis caritatis vinculis veluti quibusdam compedibus nexi, ac propemodum illud Hieremiæ dicentes: Ecce ipsi nos erimus tibi, quia tu Dominus Deus noster es. Ac vide quæso propheticarum sententiarum vigilantiam. Curuabuntur tibi, inquit, & in te adorabunt, quia in te Deus est, & non est Deus præter te. nam vt spiritu instinctus certo sciebat, Dei Patris Verbum in nobis habitaturũ, vt inquit beatus Euangelista Ioannes; hac de causa ait, In te Deus est. neque tamen passus est Emmanuelem in duo diuidi, sed quamuis ille Vnigenitus sit factus homo, sic quoque vnũ rursus esse fatebatur, ideoq. intulit statim: Non est Deus præter te. Obserua namque diligenter Prophetæ vocem. cum enim, vt dixi, allocutus esset eum illis verbis, In te est Deus; non adiecit, Non est Deus præter illum qui est in te, sed in vnitatem dispensatoriam coniungendo, Non est Deus, inquit, præter te. Porro vnigenitum illud Dei Verbum hominem factum, per omnes diuinitus inspiratæ scripturæ litteras, vt ita dicam, prædicari, perfacile est quàmplurimis locis ostendere, sed ad præsens illud dixisse satis erit. Dixit enim Deus ad beatum Dauid: Et suscitabo de semine tuo post te, qui erit de ventre tuo, & præparabo regnum eius. ipse ædificabit domum nomini meo: & erigam solium eius vsque in sæculum. & ego ero ei in Patrem, & ipse erit mihi in filium. Sed dicet opinor aliquis, hæc non in Emmanuelem, sed in Salomonem dicta fuisse. Sed beatus Paulus hominibus ita sentientibus strenue obsistet, qui de Chri-

Esai.45.

Esai.49.

Hierem.3. 22.

Esai.45.

Ioan.1.

2.Reg.7.b. 12.

A νοῦ μαι, καθαροὺς & ἀμώμους παραστήσῃ τῷ ἰδίῳ καὶ πατρὶ, ἐκ τῆς θείας ἑαυτοῦ φύσεως ἐργαζόμενος κοινωνούς, τοὺς ἐπὶ θανάτου & φθορᾶς κηρύξῃ ἢ καὶ τυφλοῖς ἀναβλέψειν· & τὰς τῶν πεπλανημένων ἀγέλας εἰς τὸ τῆς ἀληθοῦς γνώσεως μεταπεμπόμενος φῶς· διδάξῃ τε λοιπὸν, τίς ὁ φύσει τε, καὶ ἀληθῶς ἐστι θεὸς, καὶ τῶν ὅλων δημιουργός. γίγνεται γὰρ ἐκ μὴ τῆς γνώσεως τοῦ θεοῦ καὶ πατρὸς· καὶ ἐν αὐτῇ πεφαμεθα τὸν, ἐξ οὗ γεγόναμεν τῇ φύσει· ἐγνώκαμέν τε σαφῶς, τὴν εἰς ζωὴν ἡμᾶς τὴν ἀίδιον διαφέρουσαν ὁδόν. Οὕτω & τῆς τῶν ἐθνῶν ἀγέλαις ἐπιλάμψων τὸν ἥλιον, ὁ μακάριος προφήτης Ησαΐας προανεκραγε, λέγων· οὕτω λέγει κύριος, κοπιάσαι Αἴγυπτος, καὶ ἐμπορεῖαι Αἰθιόπων, καὶ οἱ Σαβαὶμ, ἄνδρες ὑψηλοὶ ὅτι σὲ διαβήσονται, καὶ σοὶ ἔσονται δοῦλοι, & ὀπίσω σου ἀκολουθήσουσι δεδεμένοι χειροπέδαις· καὶ προσκυνήσουσί σοι, & ἐν σοὶ προσεύξονται· ὅτι ἐν σοὶ ὁ θεός ἐστι· καὶ οὐκ ἔστι θεὸς πλὴν σου. σὺ γὰρ εἶ θεὸς & οὐκ ἤδειμεν, ὁ θεὸς & Ισραὴλ σωτήρ. Εἶπεν δὲ πρὸς τὸν υἱὸν, ὡς ἐκ προσώπου πάλιν τοῦ θεοῦ & πατρός· ἰδοὺ τέθεικά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. γενομοθήκαμεν μὲν γὰρ τὸν ἐξ αἵματός τε καὶ γένους Ισραὴλ τὴν καινὴν διαθήκην, παλαιωθείσης ἤδη πρώην· ἐπέφανε δὲ καὶ μέχρι πρώτου τῆς ὑφ' ἡμᾶς γῆς, τοῖς αὐτὰ πᾶσιν χώραν τε καὶ πόλιν ἐθνεσί τε καὶ λαοῖς. προσκεκυνήκασι γὰρ αὐτῷ, καὶ μένει καὶ ἐπὶ πάντων τούτων, ἀῤῥήκτοις ἀγάπης δεσμοῖς, καθάπερ χειροπέδαις ἐνεχόμενα, καὶ μονονουχὶ λέγοντα τὸ διὰ φωνῆς Ιερεμίου· ἰδοὺ σύ ἐσμεν ἡμεῖς ἐσόμεθά σοι, ὅτι σὺ κύριος ὁ θεὸς ἡμῶν εἶ. ὅτε δέ μοι τῶν προφητικῶν ἐννοιῶν τὴν ἐχέγγυον· προσκυνήσουσί σοι φησὶ, καὶ ἐν σοὶ προσεύξονται, ὅτι ἐν σοὶ θεός ἐστι, & οὐκ ἔστι θεὸς πλὴν σου· ἤδει μὲν ὢν ὁμολογούμενος, ὡς πολυμαθὴς τε ὢν θεῖα πατρὸς λόγια ἐν ἡμῖν πολυώνυμον, καθά φησιν ὁ μακάριος Εὐαγγελιστὴς Ιωάννης· πάντα τε φησὶν, ὅτι ἐν σοὶ θεός ἐστι· πλὴν οὐκ εἰς δύο πάντως θεοὺς συγκεχώρηκε τὸν Εμμανουήλ· ἀλλ' ἵν' ᾖ γένηται πάντως ὁμονοητὸς, ἵνα καὶ οὕτως ὁμολόγῃ πάλιν αὐτός· & γοῦν ἐν ὅτι προσκέκλεγκεν· ὅτι οὐκ ἔστι θεὸς πλήν σου· πατὴρ γὰρ ἀκριβῶς τοῦ & προφήτου φωνοῦ. προσηκόντως γὰρ οὐκ ἔφασαν, ὅτι ἐν σοὶ ὁ θεός ἐστιν, & προσέθηκαν ὅτι, ἢ ὡς ἔστι θεὸς πλὴν σοῦ & ἐν σοὶ, ἀλλ' εἰς ἑνότητα συνεργικὴν οἰκονομικὴν, οὐκ ἔστι φησὶ θεὸς πλήν σου· ὅπερ ἂν πάντως γένοιτο ὁμονοητὸς & θεῖος λόγος. ἀλλ' πάσης τ' θεοπνεύστου γραφῆς, ὡς ἔπος εἰπεῖν, κατεγνωκὼς ἂν. ἀλλ' πλάστων μὲν ὅσον αὐτοῖς καταδέξαι μόνον· δύσχερες δὲ εἶμαι πρὸς τὸ παρὸν ὁπωσοῦν εἰπεῖν. ἴσθι γὰρ σου θεὸς τ' μακαρίου Δαυὶδ· & αὐτίκα σὺ & σπέρμα τός σου μετ' σὺ, ὃς ἔσται ἐκ τ' πολίτου σου· & ἐπιφανεῖ τὸν θρόνον αὐτοῦ ἕως εἰς τ' αἰῶνα. & ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, & αὐτὸς ἔσται μοι εἰς υἱόν. ἀλλ' εἶμαι φαίη τις ἄν, ἐκ ὀρθῶς γε τῷ Εμμανουὴλ εἰρῆσθαι δοκεῖ Σολομῶντι τοῦτο. Παῦλος γε μὴν ὁ σοφώτατος, πᾶς ἔτως ἐθέλοι τοῦτο, ἀντιβήσεται ἡμῖν, δίκαιος

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E

x in nobis

δέχεῖ ταῦτα τὰ ὀνόματα· καὶ αὐτὸν εἶναι φησὶ τοῦτον ὃν εἴρηται πρὸς τοῦ θεοῦ καὶ πατρός, ὅτι ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν. Ὅτι δὲ καθ' ἡμᾶς γενόμενος, τύπῳ τινὶ ἀνθρώπου, ἱερουργήσει ἐμέλλε τῷ θεῷ καὶ πατρὶ, πᾶσι τοῖς εἰς αὐτὸν πίστει σεσωσμένοις τὸν ἐξ οὐρανοῦ, διεσάφει λέγων ἐν ἑτέροις· καὶ ἀναστήσω ἐμαυτῷ ἱερέα πιστὸν, ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου, καὶ ἐν τῇ ψυχῇ μου ποιήσει· καὶ οἰκοδομήσω αὐτῷ οἶκον πιστόν· καὶ διελεύσεται ἐνώπιόν μου πάσας τὰς ἡμέρας. Ἄθρει δήπου πάλιν, ὡς ἐν ἑτέροις αὐτὸν, οὗτος οἰκοδομήσει οἶκον τῷ ὀνόματί μου, τῷ ἐμῷ τὸν οἶκον ἐμέλλεν ὁ πατὴρ ἐπαγγέλλεσθαι. καὶ πρὸ τούτου ὁ θεσπέσιος Παῦλος, Μωσέα μὲν ἔφη πιστὸν ἐν ὅλῳ θεράποντι τῷ οἴκῳ μου, τὸ οἰκέτιον ἔχοντα μέτρον, Χριστὸν δὲ μίαν ὡς υἱὸν ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς. τρόπος δὲ τῆς ἱερουργίας αὐτοῦ, τὰ καθ' ἡμᾶς· οὐκ αἵματι ταύρων ἢ μόσχων, ἀλλὰ τῇ πάντων πίστεως ὁμολογίᾳ. καὶ πιστώσασθαι πάλιν αὖθις μεγαφώνως ὁ μακάριος Παῦλος· ὅθεν ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν. αὐτὸν οὖν ἄρα φαμὲν τὸν ἐκ θεοῦ πατρὸς λέγειν, ὅτι δι' ἡμᾶς κενεῶσθαι λέγεται μορφὴν δούλου λαβών, ὅτι καὶ ἐν τοῖς τῆς ἀνθρωπότητος μέτροις ἑαυτὸν καθεῖναι, οἷς οὐ πρέπει καὶ μᾶλλον ἀνάγκης, ἐν τῷ ἀπεσταλθαι δοκεῖν, ἐν τῇ αὐτοπτου ἡμῖν ἡλικίᾳ παρέξειν τὴν ἱερουργίαν. εἰ γὰρ ἐπίπαν γέγονε καθ' ἡμᾶς, συσπεπώκασι μεθ' ἡμῶν οἱ ἄνθρωποι· καίτοι συσπωμένους αὐτὸν τῆς ἄνω πληθύος, ἐν τῶν ἁγίων πνεύμασιν, λέγοντός που Μωϋσέως περὶ αὐτοῦ, εὐφράνθητε ἔθνη ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ· τί τὸ ξένον, ἢ τίς τῆς οἰκονομίας λόγος αὐτὸν ἐκέρασε καὶ κεχρημάτικεν ἐν χερσὶν, ὡς εἰς ὁσμὴν εὐωδίας ἑαυτὸν τε ὑπὲρ ἡμῶν, καὶ ἡμᾶς ἀναπηδῆσαι δι' ἑαυτοῦ τε, ἐν ἑαυτῷ τῷ θεῷ καὶ πατρί; Χριστοῦ γὰρ ἐσμὲν εὐωδία, καὶ τὸ μεγαλυνόμενον. ἀλλ' ἦκεν μὲν ἐν κόσμῳ τῷ δεῖνι παρέχθαι πατὴ, διϊσχυρίζεσθαι πάλιν ὁ Ἰουδαῖος οὗτος· μένον γὰρ οὐχὶ καταμειδιᾷ τῶν οὕτω πρὸ ἔχειν ὑπεληφότων, καὶ πῆς θείοις σπέρμασιν ἀνοσίως ὑπτιώσιν, οὕτω που φησίν.

Ἀπόστολον δὲ ἀκούοντες ὀνομα, τὸν θεὸν λόγον νοοῦσιν ἀπόστολον· ἀρχιερέως ἀναγινώσκοντες κλῆσιν, θεότητα τὸν ἀρχιερέα φαντάζονται, ὃν δοξάζει φρενοβλαβείας ἰδέα. τίς γὰρ λειτουργίαν ἀποστόλου μαθὼν, σὰρκ' ἀθῆς ἀνθρώπου μιωνόμενον ἴγνω; τίς ἀρχιερέως ὁμοιότητα ἀκούων, θεότητος ἄσκοπον τὸν ἀρχιερέα νομίσειεν; εἰ γὰρ ἀρχιερεὺς ἡ θεότης, τίς ὁ ᾧ δὴ τῇ τῆς ἀρχιερωσύνης λειτουργίᾳ θεραπεύόμενος; εἰ θεὸς ὁ προσφέρων, οὐδεὶς ᾧ προσφέρεται. τί γὰρ θεότητος ἄξιον, ἵν' ὡς ἐλάττων προσφέρῃ τῷ μείζονι; προσπεπώκασι δὲ τούτοις· πόθεν ἂν αὐτοῖς ὁ θεὸς κεκλῆσθαι τοῦ ἀρχιερεὺς ὁμοιοῦσθαι, ὁ θυσίας εἰς προσκαιρὸν ἰδίαν καὶ τοὺς ἀρχιερεῖς μὴ χρῄζων; ὁ θεότητος κτήτωρ ἐξ ἀνθρώπων ληφθείς, ὑπὲρ ἀνθρώπων καθίσεται πρὸς τὸν θεόν.

A Christo has voces accipit, ipsumq. esse asserit in quem dictum sit à Deo & Patre: Ero illi in patrẽ, & ipse erit mihi in filium. Eumdem porro nostri similem factum, ideſt hominem, fore vt Deo & Patri sacrificaret orbem terrarum per fidem in se credentium saluatum, declarauit alibi, dicens: Et 1.Reg.2.
suscitabo mihi sacerdotem fidelem, qui omnia quæ sunt in corde & anima mea faciet, & ædificabo ei domum fidelem, & transibit ante me omnibus diebus. Iam illud quæso rursum considera, quòd cum alibi dixisset, Hic ædificabit domum 2.Reg.7.b.
nomini meo, Filio tamen domum erecturum se Pater pollicetur. quod cum intelligeret beatus
B Paulus, Moysen quidem fidelem fuisse dicit in to- Hebr.3.
ta domo mea, quòd famulorum ordinem ac mensuram teneret; Christum vero vt filium super domum eius, cuius domus sumus nos. Forma autem eius sacrificij res nostræ sunt, non sanguis taurorum & vitulorum, sed omnium hominum fidei confessio. idq. confirmat beatus Paulus item sic scribens: Vnde fratres sancti, vocationis cæle- Ibid.
stis participes, considerate Apostolum & Pontificem confessionis nostræ IESVM, qui fidelis est ei qui fecit illum. Ipsum igitur asserimus ex Deo Patre Verbum quum accepta serui forma propter nos exinanitus esse dicitur, tum ad humanitatis quoque mensuram seipsum deiecisse, cui
C mensuræ consequenter admodum conuenit, vt missus esse putetur, & ipsum eius sacrificium supremi illius honoris quasi conciliator quidam existimetur. Nam si factus nostri similis, adorauit nobiscum vt homo, quamuis adoret ipsum illa superna sanctorumq. spirituum multitudo, cum de illo Moyses dicat: Lætamini cæli simul Deut.32.
cum ipso, & adorent eum omnes filij Dei; quid nouum, & à dispensationis rationibus alienum si summi sacerdotij munere functus est, vt qui in odorem suauitatis seipsum pro nobis, & nos per seipsum & in seipso Deo & Patri obtulerit? Chri-
D sti enim bonus odor sumus, vt scriptum est. Sed 2.Cor.2.
hæc minime decenter esse facta rursus egregius hic vir affirmat, ac propemodum deridet eos qui hæc ita se habere putant, ac diuina consilia impie reprehendens, in hunc modum fere dicit.

Cum enim audiunt nomen Apostoli, ipsum Deum HISTORIA.
Verbum intelligunt Apostolum. Pontificis appellationem cum legunt, diuinitatem Pontificem sibi fingunt, noua dementiæ specie. Quis enim Apostoli munus cum didicerit, non illico indicari hominem intelligat? Quis Pontificis appellationem audiens, diuinitatis essentiam ipsum Pontificem existimet? Nam si Pontifex est ipsa diuinitas, quisnam ille est qui pontificatus munere colitur? si Deus est qui offert, nullus est cui offertur. quid enim diuinitate dignum sit, vt illa tamquam inferior maiori offerat? His adiungit: *Vnde nam ipsi putarunt Deum nunc vocatum esse pontificem, cum ille hostia ad promotionem suam, vt pontifices, non indigeat? Deitatis possessor ex hominibus assumptus pro hominibus constituitur in his quæ sunt ad Deum.*

E Igi-

CYRILLI CAP. I.

Igitur ne missum quidem esse in hunc mundum ipsum Dei Verbum asseris? decepit ergo, vt est consequens, homines suo ministerio vocatos beatus Paulus, ait enim: Misit Deus filium suum factum ex muliere, factum sub lege. conuincitur etiam tuo iudicio beatus Dauid temere carmen contexuisse, & inscrutabilia quærere, dixit enim, Patrem qui est in cælis & Deũ alloquens: Emitte lucem tuam & veritatem tuam. Quid autem, dic mihi, nonne etiam ipse Filius mentietur plane, cum dicit: Non enim misit Deus filium suum in mundum vt iudicet mundum, sed vt saluetur mundus per ipsum. & iterum: Ego ex Patre exij, & venio. Scribit etiam alicubi beatus Ioannes de ipso: Qui accipit testimonium eius signauit, quia Deus verax est. quem enim misit Deus, verba Dei loquitur. Missum porro dicimus Dei Verbum, quòd apostolatus nomen & rem simul cum exinanitionis mensuris haberet. Tu vero stulte formidas, & illi tribuere & nomen & rem apostolatus ac sacerdotij nescio qua de causa erubescis. Num enim ipsum conuenire putas homini illi ex muliere tamquam ab illo diuerso, simplicem, vt ipse putas, coniunctionem habenti, & solius dignitatis æqualitatem? Quomodo igitur iam ipsum Verbum quod Deus erat, nostras res inuisse cernitur, si per alium quoque ad Deum ac Patrem adducti sumus? Non enim iam per ipsum accessum habuimus, sed fuit mediator noster homo nostri similis, factum habens diuinitatis nomen. At enim, inquit, exiguum sane est Verbo ex Deo genito sacrificandi munus. Exiguum, fateor, tibi enim assentior veritatem prædicanti: sed haud nuda vsum diuinitate his qui sunt in terris apparuit, verum homo potius nostri similis factum, cui magnum quiddam est eximiumq. sacrificandi officium. quod si repudiet sacrificandi munus vt homini, siue alteri cuipiam seruitutis mensuram habenti conueniens, quomodo non melius fuisset etiam ante hoc munus, humanationem repudiare? Sed nostra causa haud reijciendam ipsam generationem duxit. iste tamen, vt dixi, veritatem erubescit, in quo insipientem se & imperitum ostendit, quamuis beatus Paulus dicat: Non enim erubesco euangelium; virtus enim Dei est in salutem omni credenti. Admiratione autem dignum est Dei Verbum salutis ac vitæ omnium causa tantam humilitatem subire voluisse, quã nescio quomodo hic ineptarum disciplinarum inuentor, vel confiteri solum erubescit: cum æquius fuisset propterea ipsum admirari, & simul cum beato Propheta clamare: Domine audiui auditum tuum & timui, consideraui opera tua & expaui. Nam cum omnes litteræ diuinitus inspiratæ ipsi repugnarent, & opponerent veritatem, eiusq. sermonem quo sua commenta tuetur, frigidum & leuem & nulla ex parte fultum ostenderent, non mediocri penuria rectarum verarumq. sententiarum & inquisitionum laborauit: ea de causa quæ nemo vmquam recta

Galat. 4.
Psal. 42.
Ioan. 3.
Ioan. 18.
Ioan. 3. 33.
Rom. 1.
Habac. 3

Οὐκοῦν εἰ δὲ ἀπεστάλθαι φὴς κατὰ τοῦτο τὸν κόσμον τὸν τοῦ θεοῦ λόγον; πεφενάκικεν οὖν ἄρα, καὶ τὸ ἀκόλουθον, τοὺς δι' αὐτοῦ κεκλημένους ὁ μακάριος Παῦλος, ἐφη γὰρ· ὅτι ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικὸς· γενόμενον ὑπὸ νόμον· ἀλλοίᾳ δ' ἀὖ κεῖ· ὅτι καὶ ὁ μακάριος Δαυὶδ ἐρραψῳδήκως εἶπε, καὶ τὰ αὐτόφωτα ζητῶν· ἐφη γὰρ· σὸν πρὸς τὸν ἐν γενεαῖς πατέρα ἐλθὸν· ἐξαπόστειλον τὸ φῶς σου, καὶ τὴν ἀλήθειάν σου. τί γάρ, εἰπέ μοι, ἐκεῖ καὶ αὐτὸς ὁ υἱὸς ψεύδοιτο πάντα μᾶλλον τὰ παρ' ἐμοῦ λέγων, ὅ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. καὶ πάλιν, ἐγὼ ἐκ τοῦ πατρὸς ἐξῆλθον, καὶ ἥκω. γράφει δέ που καὶ ὁ αὐτὸς Ἰωάννης περὶ αὐτοῦ· ὁ λαμβάνων αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν, ὅτι ὁ θεὸς ἀληθὴς ἐστιν· ὃν γὰρ ἀπέστειλεν ὁ θεὸς, τὰ ῥήματα τοῦ θεοῦ λαλεῖ. ἀπόστολον οὖν φαμὲν τὸν τοῦ θεοῦ λόγον, τὸ τῆς ἀποστολῆς ὄνομά τε καὶ χρῆμα μὴ τῶν τῆς κενώσεως ἐχόντων μέτρων· οὐ γὰρ δὴ δέδιας ἀμαθῶς, καὶ αὖπαι σφοδρύνομεν εὐθυμίας αὖθ' ὅτου τὸ τε τῆς ἀποστολῆς, καὶ τὸ τῆς ἀρχιερωσύνης ὄνομά τε, καὶ χρῆμα; ἆρα γὰρ ἅρμοσεν ὑπαλλαγὰς, ὡς ἑτέρῳ περὶ αὐτὸν ἀνθρώπῳ τῷ ἐκ γυναικὸς, φαλλὸν ἔχοντι τὸ σπαράττειν, καὶ σὲ, ὃς ἐν ἰσότητι μόνης τῆς ἀξίας; πῶς οὖν ἔτι τὸ καθ' ἡμᾶς ὑπὲρ ἡμῶν ἱερατεῖον, θεὸς ὢν ὁ λόγος, ἀλλ' καὶ προσκεκομίσμεθα δι' ἑτέρου τῷ θεῷ καὶ πατρί; σχεῖν γὰρ δι' αὐτὸ τὸν προσαγωγὴν ἰσχήκαμεν· ἀλλὰ γέγονεν ἡμῶν μεσίτης ἄνθρωπος καθ' ἡμᾶς, τὸ τ' θεότητος ὄνομα καταπλαγὲν ἔχων. ἀλλὰ ναὶ φησὶ, σμικρὸν ἂν εἴη τῷ ἐκ θεοῦ πατρὸς φωνὴ λόγῳ τὸ ἱερουργεῖν. σμικρὸν ὁμολογούμενος. συνεργῶ γὰρ καὶ προσβάλλοντι παλιγξ· ἀλλ' οὐ γυμνῇ τῇ θεότητι κεχρημένος ἐπέφανε τοῖς ἐπὶ τῆς γῆς· γεγονὼς δὲ μᾶλλον ἄνθρωπος καθ' ἡμᾶς, ᾧ, μέγα τὸ χρῆμα καὶ ἐξαίρετον ἱερουργία· εἰ δὲ καὶ παραιτεῖτο τὸ ἱερουργεῖν ὡς ἀνθρώπῳ πρέπον, ἦλθεν ἐπὶ τῷ τῆς ἀλλοίας ἔχοντι μέτρου, πῶς οὐκ ἄμεινον ἦν δῆλα πολὺ, καὶ σοὶ γε πάντων παραιτεῖσθαι τὸν ἀνθρώπινον; ἀλλ' οὐκ ἀσπάζεται ὑπὲρ ἡμᾶς τὸν ὑψηλὸν. οὕτω δὲ ὡς ἔφην, αἰσχύνεται πάλιν· ἄτοπόν τι, καὶ αἰσχρὸν καταδεικνὺς ἑαυτόν. καίτοι γε μακαρίου Παύλου λέγοντος· οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. θαυμάσαι δ' ἄν τις τὸ θεοῦ λόγον, τῆς ἀπάντων ἕνεκα σωτηρίας καὶ ζωῆς, τοιούτων αἰσχρομένου παθῶν τὴν ταπείνωσιν, ἢν οὐκ οἶδ' ὅπως ὁ τῶν ἁπάντων ἡμῖν διδασκάλων Χριστὸς, καὶ μόνον ὁμολογεῖν αἰσχύνεται. καίτοι δέον ἄγασθαι μὲν δὴ πάντας αὐτὸν, αἰσχυνόμενον δὲ ὁμοῦ τῷ μακαρίῳ σοφῷ· κύριε ἀσκήσω τὸν ἀκοῦσαί σου καὶ ἐφοβήθην· καταγόμενοι τὸν καὶ ἐξέστην. ἐπεὶδὴ δὲ ἁπάσης αὐτοῦ τῆς θεοπρεπείας ἀπεχρώμενος τρόπον τινὰ, καὶ ἀπιστούσης τὴν ἀλήθειαν, ψυχρόν τι, καὶ ἄτολμον, καὶ οὐδαμόθεν βλαπτόμενον δυσφανούσης αὐτῷ τὸν δι' ἡμᾶς ἐνανθρώπησιν τοῖς ἰδίοις ἐρήμασι λόγον, ὑπῆρχεν οὐ μετρίως τῶν εἰς ὀρθότητά τι, καὶ ἀλήθειαν ἐντείνων τι, καὶ διαπίπτων· πιστὸν τι, καὶ ἀμοιβὲς πάσῃ τῶν εἰς

εἰς ὀρθότητα τὴν δογματικὴν μεμαρτυρημένων, ἢ ἀ
προνικώς, ἢ λέγων ἀλίσκεται, πότερ' οὖν τοῦ
λόγου τὰς ἀφορμὰς ζητεῖ, ἢ ἀμφίβολόν τι
μάτην, αὐτὸς ἑαυτὸν ἀδικῶν, ἢ φιλονεικεῖν ἐθέλον-
τος οὐδὲ τούτων ἄνευ· ἢ τοῦτο οἴεται εἶναι τὸ, εἰς ἀέρα
δέρειν. ἔφη γάρ· τίς ἀποστόλου λειτουργίαν μαθὼν,
οὐκ εὐθὺς ἀνθρωπον νοούμενον ἴσχυε; τίς δ' ἀρχιερέως ὀνομασίαν ἀκούων, θεότητος οὐσίαν τὸν ἀρχιερέα
νομίσειεν; ὅπου γοῦν ἁπλοῦς ὁ τοῦτο λέγων εἶναι, φησὶν εἰ-
πεῖν μοι, φιλονεικεῖς, καὶ τὸ τῆς ἁπάντων ψήφοις κα-
τεγνωσμένον, ὡς μόνος αὐτὸς ἀναιρεῖπαι, οἴει τοῦχα
που, καὶ χαρᾶν ἀξίαν ποιεῖσθαι τὴν ἔνστασιν; καίτοι πῶς
ἂν ἀληθὴς, ὡς τοῦτο λέγοντος ἁπλοῦς, εἰς μέσον ἄγοις
αὐτὸς, ὃ σιωπᾶν ἄμεινον, καὶ μὴ τῆς τῶν ἀπλουστέ-
ρων ἐνιέσθαι ψυχαῖς; τίς γὰρ οὕτως ἐμβρόντητος, ὡς
θεότητος οὐσίαν τὸν ἀρχιερέα νομίζειν; ἀνθρωπος μὲν
Ἀαρὼν, καίτοι τὸ πρέσχυ τῶν ἄλλων ἐν ἱερωσύνῃ τῇ
θείᾳ λαχών. πῶς ἂν οὖν τις οὐσίαν θεότητος τὸν ἀρχιερέα
νομίσειεν; ἢ πῶς οὐχὶ πάντῃ τε καὶ πάντως ὁμολο-
γήσειν ἀνθρώπου γοῦν μνήμην, ὅταν ἡμῖν ὁ Μωϋ-
σέως ἀδελφὸς ὡς ἀρχιερεὺς ὀνομάζηται; ἀλλὰ γὰρ
καινόν τινα ἢ ξένην πασῶν ἀρχιερέως τῶν καθ' ἡμᾶς
εἰσῆκται τὸν λόγον, τῆς ἐν Χρι-
στῷ νομιζομένης οἰκονομίας τὸ θαυμάσιον ἀφανίζειν
ἐπιχειρεῖ, καὶ οἷον ἐκ βάθρων αὐτὸν καταστρέψειν ἀπο-
τολμᾷ τὸ θεῖον ἡμῶν μυστήριον· οὐκ ἐννοῶν, ὅτι πεφι-
μελίωκεν ὁ Χριστὸς ἐπὶ πέτρᾳ τὴν ἐκκλησίαν· καὶ
πύλαι ᾅδου οὐ κατισχύουσιν αὐτῆς. ἦκεν μὲν γὰρ ἀ-
ξιοῦ τῇ καινῇ καὶ ἁπάντων τῶν ὀρθὰ φρονεῖν πεφη-
μένων ἐπαθλον δόξῃ· καινοτομεῖ καὶ μόνος ἀβασανίστως
τὸ δοκοῦν. Ἡμεῖς μὲν γὰρ, καθάπερ ἤδη προεῖπον, τὸν
ἐκ θεοῦ πατρὸς λόγον ἄνθρωπον γεγονότα· καὶ ἱερεύ-
σαντα φαμὲν ἑαυτῷ, καὶ τῷ πατρὶ τῆς πίστεως ἡμῶν
τὴν ὁμολογίαν, προέπεμψέ τε, καὶ κατ' ἀξίαν τρόπον
ἀπήρμοσεν τῆς τῆς καινότητος μέτροις πεπαιδεῦσθαι τὴν
οἰκονομίαν. ἀλλ' ἔχ οἵδε πῶς ἔχειν ἑκάστῳ δοκεῖ,
ἰδίᾳ ἕ μᾶλλον καὶ αὐτὰ μέρος ἀπολαβὼν, ὡς ἕτερον
ὄντα Χριστὸν τὸν ἐκ τῆς ἁγίας παρθένου θεόν τε τὸν
ἐκ θεοῦ πατρὸς λόγον, αὐτὸν γεγονέναι φησὶν ἀπόστολον
καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν· οὕτω ἕ καὶ τῶν
εἰς ἀναίβασιν ἡκόντων ἑαυτῶν, ἑκάτερον λέγων· Εἰ γὰρ
ὁ προσφέρων, οὐδεὶς ᾧ προσφέρεται· τί γὰρ θεότητος
ἄξιον, ἵν' ὡς ἔλαττον προσφέρῃ τῷ μείζονι; ἀλλ' εἰ μέν
τις ἐᾷ ὁ διϊσχυριζόμενός τι, ἢ λέγων αὐτὸν ἀληθῶς τὸν
ἐκ θεοῦ πατρὸς λόγον, καὶ διὰ τῆς ἐναυθρωπήσεως πε-
πόνθεναι πρὸς ἱερωσύνην, καὶ ἐν μέτροις εἶναι λειτουρ-
γικοῖς, τούτου τι ἕνεκα τὰ αἰτίας ἀνομάζεσθαι δεῖν ἀρ-
χιερέα ἢ ἀπόστολον, σαφῶς ἂν ἐπιστώτο τὴν δοκοῦσαν πλη-
ξιν· παιδιᾷ ἕ ἢ ἐν κόσμῳ φαίη τις ἂν αὐτῷ τὸ ὀρθὸν
τούτῳ συλλογισμόν. ἐ γὰρ ἐν αἰτίαις τοῦ ἱερουργοῦντος ἢ
τοῦ ὅλων κατέχοντος Φύσις, ἵν' ἐν αὐτῇ λειτουργήσῃ.
ἀπόδειξ ἕ Φύσις θεὸς ὑπάρχων ὁμοουσίῳ, καὶ τοῖς σῶμα
τοῦ ἱερατεύοντος λειτουργίας δεχόμενος, εἰς τὸ τοῦ πε-

A recta dogmatum tradendorum ratione celebris, aut sensisse aut dixisse deprehenditur, ijs pro sermonum suorum occasione vtitur, & cum vmbris pugnat, & frustra contendit nemine repugnante, aut his de rebus contendente, quod illud esse puto aerem verberare. Dixit enim, Quis Apostoli munus cum didicerit, non illico indicari hominem intelligat? Quis Pontificis appellationem audiens, diuinitatis essentiam ipsum Pontificem existimet?] Cum ergo qui hoc dicat, nemo sit, cum quibus, dic mihi, contendis, & rem omnium sententia damnatam, tamquam ipse solus euertas, palmarem tibi hanc pugnam futuram putas? Porro quomodo inficiari possit te in medium id proferre, quod cum à nemine dicatur, tacere satius erat, quàm in simpliciorum animos inijcere? Quis enim est adeo attonitus, vt diuinitatis essentiam ipsum Pontificem existimet? Homo erat Aaron, quamuis adeptus vt in illo diuino sacerdotio alijs excelleret. Quomodo igitur quisquam diuinitatis essentiam ipsum Pontificem putet? aut quomodo non prorsus confiteatur hominem commemorari, cum frater ille Moysi vt Pontifex appellatur? Sed enim cum communem sermonem proferat, & qui cuique de nostro numero sacerdoti quadret atque conueniat, dispensationis quę in Christo intelligitur, admirabilem gloriam labefactare conatur, & diuinum illud mysterium nostrum ex imis sedibus audet euertere, minime cogitans Ecclesiam à Christo supra petram esse fundatã, & numquam fore vt aduersus eam portæ inferi præualeant. Dedignatur enim communem & omnium recte sentientium opinionem sequi: nouam suæ sententiæ viam inconsiderate solus ingreditur. Nos enim, vt iam præfatus sum, illud ex Deo Patre Verbum, hominem factum, & sibi & Patri sacrificasse dicimus fidei nostræ confessionem, & congruentem nullaq. ex parte à mensura exinanitionis discrepantem gessisse dispensationem. Sed non illi hæc ita se habere videntur, sed vbi priuatim ac seorsim distinxit, tamquam alius sit Christus ille ex sancta Virgine ab illo ex Deo Patre Verbo, ipsum fuisse asserit Apostolum & Pontificem confessionis nostræ, seq. pie religioseq. sentire putat cum ait: Si Deus est ille qui offert, nullus est cui offeratur. quid enim diuinitate dignum sit, vt tamquam inferior maiori offerat?] Sed siquis esset qui contenderet ac diceret, ipsum vere ex Deo Patre genitum Verbum etiam antequam homo fieret, ad sacerdotij munus esse collocatum, & in ministerij ordine ac mensura constitutum, eaq. de causa iure appellari Pontificem & Apostolũ, sapienter vtique refutasset, & apte hac de re conclusam esse ab eo ratiocinationem dici posset. Non enim naturæ illi omnibus dominanti sacrificantes deerant, vt ipsa sibi sacrum exhiberet obsequium. Sed quia ille vnigenitus qui natura Deus erat, & à sacerdotibus obsequia sacra suscipiebat, ad mensuram eorum descendit qui sacerdotio fungebantur, homo vt dixi factus, nihil absurdi est si etiam sacerdos vocetur à nobis.

sacrificandi

πεπρωμένου εἰς ἱερωσύνην καθάπερ οἴεται μέτρον, ἄνθρωπος γεγονὼς ὡς ἔφην, χρείαν αὐτοῦ ἐδέι, εἰ κα-

κ ἴσ. ἀυτῷ.

π ἴσ. διάπλα-ξιν.

ρ ἴσ. ἑαυτῷ

nobis. An vero non deſcendit in forma ſerui, formam ſcilicet ſerui accipiens, quamuis figura eſſet ac ſplendor gloriæ Patris? prorſus nemo eſt qui de hac re dubitet. Cum igitur ille ſecundum naturam liber, vtpote Deus, ille qui erat in forma & æqualitate generantis, factus eſt ſeruus, menſuram eorum qui ſub iugo ſeruitutis erant, diſpenſatoria ratione non dedignatus, qua de cauſa metuis eum Pontificem propter humanitatem appellare, qui & nos offert in ſacrificium odoremq. ſuauitatis per fidem, & ſeipſum Patri pro nobis tamquam odoratiſſimam victimam obtulit? Hic vero (quid dicat neſcio) his illico adiungit: Vnde nam ipſi putarunt, Deum nunc vocatum eſſe Pontificem, cum ille hoſtia ad promotionem ſuam non indigeat? Deitatis poſſeſſor ex hominibus aſſumptus, pro hominibus conſtituitur in his quæ ſunt ad Deum.] Vnde nam igitur erat, & quam ob cauſam Chriſtus, hoc eſt, ipſum Dei Verbum homo factum, appellatus ſit Apoſtolus & Pontifex, abunde proximo ſermone patefactum eſt: ſed tamen inſuetam & nouam eius vocem non eſſe ſine diſcuſſione prætereundam cenſeo. Num enim Deitatis poſſeſſorem ipſum ex Deo Verbum dicit, licet ſeorſum illud intelligere quiſquam velit & citra carnem? an ipſius diuinitatem tamquam ab ipſo diuerſam diſtinguit? cuius neſcio quonam modo, vt ipſe ait, poſſeſſor eſt factus, tamquam ſi extrinſecus accepta ſit, & illi aduenerit, licet ille aliquando Deus ſecundum naturam non fuerit, quale illud eſt à priſca illa femina, Eua inquam, dictum, cum Seth filium enixa eſſet: Poſſedi hominem per Deum. Sed id, niſi fallor, & ipſe & omnes plane reſpuendum cenſent. Cur ergo impropric loquitur, & imprudenter voces proijcit, in rebus adeo grauibus? An non ridendus cenſeatur, & dementiæ crimen incurrat, ſi quis vnum de noſtro genere velit humanitatis poſſeſſorem dicere, aut equum equinæ naturæ? Quis ergo eſt ille diuinitatis poſſeſſor, qui ex hominibus aſſumptus, pro hominibus conſtituitur in his quæ ſunt ad Deum? Dicet fortaſſe, vnum Chriſtum in duos diuidens, eſſe illum ex ſancta Virgine. huc enim omnis eius intentio ſpectat. Ergo ne poſſeſſio hominis facta eſt ipſa diuinitas, rogo te, & alicui è nobis contigit vt ſecundum naturam ac vere Deus fieret, & eſſentiæ omnium ſummæ ac præſtantiſſimæ excellentia ditaretur? Apage homo ab hac ſtultitia. neque enim quiſquam ex his qui inter genita cenſentur, poſſidebit & tamquam propriam habebit naturam diuinitatis. Proprium erat Verbi ipſum corpus, & vna cum illo tamquam vnum Deum & Chriſtum & Filium & Dominum adorat ipſa creatura, & cæli glorificant, & cum ipſis nos quoque. Vt enim ait Propheta,

Hebr. 1.

Hebr. 3.

Genes. 4.

Malachiæ 3. Operuit cælos virtus eius, & laudis eius plena eſt terra. non quòd homo diuinitatem poſſederit: quì enim, aut vnde nam? ſed quòd ipſum ex Deo Patre Verbum humanam carnem aſſumpſerit. Sed ſit ſane, ille ex hominibus aſſumptus, poſſeſſor diuinitatis, vt tibi ipſi placet; quomodo con-

A λεῖπ τοὺς ἡμῶν καὶ δι' χειρός. ἢ δ' καταβέβηκεν ἐν τῇ τοῦ δούλου μορφῇ, μορφὴν δηλονότι δούλου λαβὼν, καίπερ χαρακτὴρ ὑπάρχων καὶ ἀπαύγασμα τῆς δόξης τοῦ πατρός; ἀλλ' οὐκ ἂν ἐνδοιάσαι τις. ὅπερ οὖν ποιῶ ὁ κατὰ φύσιν ἰδίαν ἐλεύθερος, ὡς ὑιὸς, ὁ ἐν μορφῇ δ' ἰσότητι τοῦ γεννήσαντος, κεχρημάτικε δοῦλος, τὸν ὑπὸ ζυγὸν δουλείας τὸ μέτρον ὑποδυόμενος οἰκονομικῶς, αἰδ' ὅπου δέησιν αὐτὸν καὶ δι' χειρὸς καλεῖν διὰ τὸ ἀνθρώπινον; καθήκει γὰρ ἡμᾶς εἰς οἰκονομὴν ἐλευθερίας διὰ τῆς πίστεως· ἑαυτὸν τε ὑπὲρ ἡμῶν εἰς ὀσμὴν εὐωδίας προσφέροντα θῦμα προσπεπόμφεν τῷ πατρί. ὁ δὲ, B οὐκ οἶδ' ὅ τι λέγων, προσπαίζει τύπτοις ἀδύτοις· πόθεν οὖν ὁ ὑιὸς αὐτῆς κεκλῆσθαι καὶ δι' χειρὸς ἐνομίσθη, ὁ θυσίας εἰς προσκλησιν ἰδίαν μὴ χρῄζων; ὁ θεότητος κτήτωρ ἐξ ἀνθρώπων ληφθεὶς, ὑπὲρ ἀνθρώπων καθίστατο τὸ πρὸς τὸν θεόν. πόθεν μὲν οὖν, ἢ διὰ τίαν αἰτίαν εἰνόμασεν χριστὸν, τυπικῶς ἄνθρωπος γενόμενος ὁ τοῦ θεοῦ λόγος ἀπόστολος, καὶ δι' χειρὸς, διαρκῶς ἡμῖν ὁ λόγος ἀποδέδεικται ἀρτίως· οἷμαι δ' ἐγὼ οὐκ ἀβασάνιστον ἐᾶν τὸν ἀπορήσαντα καὶ ξένιζον αὐτὸ φωνὴν. ἄρα γὰρ θεότητος κτήτωρ τὸν ὑὸν θεοῦ φησὶ λέγειν, κἂν εἰ κατὰ μέρος βούλοιτό τις νοεῖν αὐτὸν καὶ δίχα σαρκός; ἄρα ὡς παρ' αὐτὸν ἐτέρου τοῦ C θεότητα αὐτὸ διορίζεται; ἢ οὐκ οἶδ' ὅπως, καθὼς φησιν αὐτὸς, γένους κτήτωρ, ὡς προσλημμένης ἐξωθεν δι' ἡμᾶς βάσεως αὐτῷ, καίπερ θεῷ κατὰ φύσιν οὐκ ὄντι αὐτῷ πω, ὑπάρξει τὸ ᾠδὴ τῆς ἐκ παλαιᾶς ἐκείνης γυναικὸς, φημὶ δὴ τῆς Εὔας, πτηθεῖσης τὸν Σήθ· ἐκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ. ἀλλ' οἶμαι τοῦτό ἐστι δοκοβλήτου παντελῶς αὐτῷ τε, καὶ πᾶσιν. τί οὖν ἀκυρολογεῖ, καὶ ᾠδηχριτεῖ φωνὰς ἀπρεπεῖς ἐπ' ἀναγκαίοις οὕτω πράγμασιν; ἢ οὐκ ἂν ὀφλοι γέλωτα καὶ φρενοβλαβείας γραφὴν, εἰ δὴ βούλοιτό τις ἕνα τῶν καθ' ἡμᾶς ἀνθρωποτήτος κτήτορα λέ- D γειν, ἢ γοῦν τὸν ἵππον ἱππότητος; τίς οὖν λοιπὸν ὁ θεότητος κτήτωρ, ὁ ἐξ ἀνθρώπων ληφθεὶς πρὸς τὸν θεὸν καθίστατο; ἐρεῖ τάχα που διελὼν εἰς δύο τὸν ἕνα χριστὸν, τὸν ἐκ τῆς ἁγίας παρθένου· * γὰρ ἐπίσταται δή πως εἰς τοῦτο καὶ νῦν ὁ σκοπὸς αὐτῷ· κτῆσις σοὶ ἀνθρώπου γέγονεν ἡ θεότης, εἰπέ μοι, καὶ συνέβη λαὶ τῶν καθ' ἡμᾶς, τὸ, φύσει τε καὶ ἀληθείᾳ ἡνῶσθαι θεὸν, καὶ τῆς αὐτοῦ πασῶν καὶ ὑπερτάτης οὐσίας κατοπλουτῆσαι τὸν ὑπερέχοντα; ἀπὸ γε τῆς δυσβλίας ἀνθρωπε· κεκτήσατο δὲ οὐδὲ, E καὶ ὡς ἰδίαν αὐ ἔχοι τὸν τῆς θεότητος φύσιν, τῶν πλουτούντων ἐν χρηστῇς. ἴδιον γὰρ τὸ σῶμα τοῦ λόγου· καὶ ὡς ἕνα θεὸν καὶ χριστὸν καὶ υἱὸν καὶ κύριον αὐτὸ προσεκυνήκεν ἡ κτίσις, καὶ δοξολογοῦσιν οἱ οὐρανοὶ, καὶ σὺν αὐτοῖς ἡμεῖς. ὡς γὰρ ὁ προφήτης φησὶν, ἐκάλυψεν οὐρανοὺς ἡ δόξα αὐτοῦ, καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἡ γῆ, οὐχ ὡς ἀνθρώπου θεότητα κτησαμένου· πῶς γὰρ, ἢ πόθεν; ἀλλ' ὡς ἐν προσλήψει σαρκὸς ἀνθρώπου γεγονότος τοῦ ὄντος θεοῦ λόγου. ἀλλ' ἴσα τυχεῖ ὁ ἐξ ἀνθρώπων ληφθεὶς, θεότητος κτήτωρ, ἐξ γε τὸ αὐτῷ σὺν δοκεῖν, πῶς καθ-

πεκίνηται τὰ πρὸς τὸν θεόν, ὡς ἀρχιερεὺς δηλονότι· πότερα οὖν, γυμνὸς ἢ ἐκτήσατο θεότητα, ἱερατεύσει τῷ θεῷ, ἢ ταύτην ἤδη πως ἰδίαν ἔχων; τοῦτο γὰρ οἶμαι, καὶ ἕτερον οὐδέν, καταμηνύειν αὐτὸ τὸ κτήσασθαι λέγειν αὐτόν. ἀλλ' εἰ μὲν γυμνὸς, οὐκ ἐκτήσατο· εἰ δὲ ὡς ἰδίαν ἔχων αὐτὴν θεότητός που, πάντως ἱερατεύσει θεῷ. τί οὖν ἀλύεις, ἄνω τε, καὶ κάτω διακυκᾷς, καὶ καθαιμήνων οὐκ ἰσυθείας τῆς πίστεως τὴν παράδοσιν; ἔχει πρόφασιν ἀναγκαίαν ὁ ἐκ θεοῦ πατρὸς λόγος καὶ ἱερατεύσειν λέγειν τῷ θεῷ καὶ πατρί· κεχρημάτικε γὰρ ἱερεὺς οὐ δίχα σαρκὸς, καθ' ἡμᾶς δὲ μᾶλλον ὡς ἐφ' ὧν, οὓς καὶ ἐν ἐκλείαις πέφει λελόγισται τὰ τῆς ἱερωσύνης αὐχήματα. καὶ καθ' ἕτερον δὲ τρόπον, ἀπαλλαίτοιμεν ἰδεῖν, ὡς ἔτι τῶν ἄλλων ἐκπεπωτῶν, καὶ πολλῆς δεόμενον διηθείας, πότερα θεότητος τὸν ἐξ ἀνθρώπων ληφθέντα λέγει, καθιερεύοντά τε πρὸς τὸν θεόν· εἰ γὰρ ἐληφθη παρὰ τοῦ θεοῦ, πῶς τρόπον τὸν λαβόντα αὐτὸν κεκτήσατο φύσιν; τὸ γὰρ τι ληφθὲν, ἕτερόν που μᾶλλον τοῦ λαβόντος ὡς κτῆσις, καὶ οὐκ αὐτὸ κεκτήσεται τὸ προσληφθέν. οἷον εἰ δή τι φημὶ πλούτου τις γένοιτο κτήτωρ, ἢ γοῦν δαίσεως τῆς ἐφ' ὑτέρων γενομένης· ἆρ' ἂν ἅπασιν εὐαρχὲς, ὡς οὐκ αὐτὸς ἔσται τοῦ πλούτου κτῆσις, ἢ γοῦν τῆς προσληφθείσης αὐτῷ δαισίμης, κεκτήσεται δὲ μᾶλλον τὸ προσληφθέν; ἀλλ' οἶμαι πού ἐστι κατ' οὐδένα τρόπον ἀμφίλογον. οὕτω οὖν, εἰ τὸν τῆς εὐαρθρωπήσεως καὶ μετοχῆς πλυπραγμονοῦντες τρόπον, ἀθρόως ἐξέλθομεν, ὡς ἐν προσλήψει θεότητος γεγονότα θεὸν, λεγέσθω κἀκεῖ, θεότητος κτήτωρ· αὐτὸ γὰρ γένοιτ' ἂ θεότης. εἰ δὲ θεὸς ὢν ὁ λόγος, ἐπιλάβεται σπέρματος Ἀβραὰμ, καὶ ὑπάρχων ἐν μορφῇ τοῦ θεοῦ πατρὸς, γέγονεν ἀθρόως μορφὴν δούλου λαβὼν, πῶς οὐκ ἐμβρόντητος ἂν αὖ, εἴ τις εἴποιτο λέγειν, ὅτι τὸ ληφθὲν τῷ λαβόντι αὐτὸ κεκτήσατο φύσιν, ἓ οὐχὶ μᾶλλον γέγονεν ἴδιον τῆς λαβούσης αὐτό; ὅτι δὲ τῶν ἑαυτοῦ λόγων τε, καὶ ῥημάτων τῶν δυνάμεων, καὶ μὴν καὶ αὐτὸ τὸ τῆς ἀνθρωπότητος ὅλον μᾶλλον ἐκτήσατο ἀμαθῶς ὡς ἄνθρωπον ἁπλῶς τὸν ἐκ γυναικὸς, δοπφέρων αὐτὸ τοῦ μετοχῆσαι καὶ ἐκ πατρὸς ὄντος λόγου, ἓ ἀφ' ὧν ἐξῆς προσπεφώνηκε. γέγραφε γὰρ οὕτως ἐν ἑτέρᾳ πάλιν.

Οὐκ ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. μὴ σπέρμα δὲ Ἀβραὰμ ἡ θεότης ἀκούσαι ἓ τῶν εὐαγγελίων φωνῶν· ὅταν ὠφέλε φησὶ, πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι. μὴ τῇ θεότητι ἦναι ὁ θεὸς λόγος ἔχειν ἀδελφοὺς ἐνόμισας; σκόπει καὶ τὰ τούτοις ἑξῆς προσκείμενον· ἵνα ἐλεήμων γένηται ἓ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν. ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι. εὐκόν ὁ παθὼν δὲ χειρὸς ἐλεήμων, παθητὸς ἦ ὁ θεὸς, ἢ ὁ ζωοποιὸς ἓ πεπονθὼς θεός. σπέρμα Ἀβραὰμ ὁ χθὲς ἓ σήμερον, καὶ τὸν ἓ Παῦλε φωνὴν, οὐχ ὁ λέγων, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμὶ· ὅμοιος τοῖς ἀδελφοῖς καὶ πάντα ὁ ψυχῆς ἀνθρωπίνης καὶ σαρκὸς ἀπολαβὼν ἀδελφότητα, καὶ οὐχ ὁ λέγων ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα.

constituitur in his quæ sunt ad Deum, vt Pontifex nimirum, vtrum ne diuinitate nudus quam possedit, Deo sacrificabit, an illã iam quasi propriam habens? id enim, vt opinor, non aliud aliquid significat, quod possedisse dicitur. si nudus, non possedit; sin vt illam propriam habens, diuinitas proculdubio Deo sacrificabit. Quid igitur æstuas, & sursum deorsum perturbas omnia, & Fidei traditionem adulterare non erubescis? Habet necessariam causam illud ex Deo Patre Verbum etiam si sacrificasse dicatur Deo ac Patri: functum est enim sacerdotij munere, non quidem sine carne, sed nostri simile factũ, quibus gloriæ est sacerdotij nobilitas. Alia quoque ratione perfacile est videre, absurdissimum sane esse & stultitiæ plenum, illum ex hominibus assumptum possessorem diuinitatis appellare, & constitutum in his quæ sunt ad Deum. nam si assumptus est à Deo, quomodo assumentem se naturam acquisiuit ac possedit? nam ipsa res assumpta erit proculdubio assumentis possessio, non ipsa possidet assumentem. verbi gratia, pecuniæ quispiam factus est possessor, vel scientiæ cuiuslibet rei: nonne omnibus perspicuum est non ipsum esse possessionem pecuniæ, aut illius additæ sibi scientiæ, sed possideri ab ipso potius rem acceptam? id quidem nullo modo, vt opinor, est ambiguum. Igitur si rationem qua ille Vnigenitus homo factus est, exquirendo curiosius, inuenimus hominem assumptione diuinitatis factum Deum; liceat eum ex tuo præscripto, diuinitatis possessorem appellare: ipsius enim facta est ipsa diuinitas. Sin Verbum ipsum cum esset Deus, apprehendit semen Abraam, & cum esset in forma Dei & Patris, assumpta serui forma factus est homo, quì fieri potest vt non sit stupidus qui dicere velit, id quod assumptum est, eius naturæ possessione ditatum à qua sit assumptum, ac non potius proprium esse suscipientis naturæ factum? Quod autem suorum verborum & inuentionum vim, ipsumq. præterea sacerdotij nomen imperite ad simplicem hominem, illum inquam ex femina, redigat, auferatq. illud ab vnigenito & edito ex Patre Verbo, etiam per sequentia declarabit. sic namque scripsit rursum.

Non angelos apprehendit, sed semen Abraam apprehendit. num semen Abraam est ipsa diuinitas? audi etiam sequentem vocem: Vnde oportuit, inquit, per omnia fratribus assimilari. num diuinitati similes vllos habuit fratres ipsum Dei Verbum? Vide etiam quod illico his adiungitur: Vt misericors fieret & fidelis Pontifex ad Deum. in eo enim in quo passus est ipse tentatus, potens est & eis qui tentantur, auxiliari. Ergo is qui passus est, ille est Pontifex misericors; patibile autem ipsum templum est, non Deus qui viuificabat id quod patiebatur. Semen Abraam, is est qui beri & hodie, vt Paulus ait, non qui dixit, Priusquam Abraam fieret ego sum. Similis fratribus per omnia, qui humanæ animæ & carnis fraternitatem suscepit, non ille qui dixit, Qui vidit me, vidit & Patrem.

NESTORIVS. Hebr. 2. Ibid. Hebr. 13. Ioan. 8. Ioan. 14.

Ergo

CYRILLI CAP. 11.

Ergo apprehendit, vt ipse iam est confessus, semen Abraam, ipsum Verbum quod Deus erat. quomodo igitur iã diuinitatis sit possessor, is qui ex semine est Abraam, si à Deo est assumptus, non ipse diuinitatem assumpsisse cernitur? Neque igitur ipsum semen Abraam vllo modo diuinitatis est natura, sed corpus potius Dei Verbi factũ est, secundum scripturas, eiusq. proprium: & ille qui ex naturæ suæ ratione cum creatura simul censeri non potest vtpote Deus, vbi factus est homo, qui est pars vniuersi, tum vero aptissime & fratres nos appellare dignatur, dicens: Narrabo nomen tuum fratribus meis. Porro ipsum ex Deo Patre Verbum per exinanitionis mensuram in id etiam descendisse, vt homines qui in terris erant, sibi fratres diceret, perspicuum faciet beatus Paulus, qui de ipso deq. nobis scripsit: Qui enim sanctificat, & qui sanctificantur, ex vno omnes. propter quam causam non confunditur fratres eos appellare, dicens: Narrabo nomen tuum fratribus meis. nam antequam homo factus esset, exiguum sane erat illi ex Deo genito Verbo nostræ fraternitatis nomen: at vbi ad voluntariam exinanitionem descendit, exiguum sic quoque fuit, sed non citra rationabilem causam receptum: participauit enim carne & sanguine, & his qui in carne erant ac sanguine, frater fuit. nã si sanctificatur nobiscum qua factus est homo, quamuis natura Deus esset, & spiritum ipse daret, cur si vocetur etiam frater, minime decenter dicatur, cum hac de causa factus sit nostri similis, vt nos fratres ac liberos efficeret? Quotquot enim receperunt eum, inquit, dedit eis potestatem filios Dei fieri, his qui credunt in nomine eius. qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Natum est enim nobiscum secundum carnem illud ex Deo Patre Verbum, vt nos quoque illam ex Deo per spiritum natiuitatem acquiramus: neque iam carnis filij simus, sed in ea quæ supra naturam sunt immutemur, & filij Dei per gratiam simus. factus est enim vt vnus è nobis, ille secundum naturam ac vere Filius vnigenitus. quod cum veritime dicatur, fidem præterea nobis facit beatus Paulus his fere verbis: Quoniam autem estis filij, misit Deus spiritum Filij sui in corda nostra clamantem, Abba Pater. Cur igitur sapientissimam dispensationem pervim eò detorques, vt minus decenter gesta esse videatur, dum dicis: Num semen est Abraam ipsa diuinitas? num vllos habuit fratres diuinitati similes?] An non id certe stuporis est apertissimi? Nam inepte interrogare, & adeo recta & integra dogmata, quod ad dispensationis rationem in Christo intelligendam pertinet, ad blasphemias detorquere, quid aliud est quàm summę amentiæ demonstratio? Certissimum quippe est, illud Dei Patris Verbum, quod ad naturam corporis, siue humanitatis perfectæ rationem attinet, factum esse nostri simile, & per omnia nobiscum, vno excepto peccato, conuenisse. Sed rogare libet eum qui

Psal. 21.

Hebr. 2.

Ioan. 1.

Galat. 4.

A Οὑτωῶ ἐπιλαίβετ, καθὰ καὶ αὐτὸς ὡμολόγηκεν ἤδη, σπέρμα τοῦ Αβραὰμ φησὶν ὢν ὁ λόγος· πῶς οὖν ἐκ θεότητος κτίτωρ, ὁ ἐκ σπέρματος Αβραὰμ, εἰ παρειλήφθη παρὰ θεοῦ, ἐ οὐχὶ παρειλαβὼν ἐσκέφθη τὴν θείωσιν αὐτός; ἐ θεότητος οὖν φύσις ἦκιστ' ἂν εἴη τὸ σπέρμα τοῦ Αβραὰμ, σῶμα δ' μᾶλλον τοῦ θεοῦ λόγου γέγονε, κ' τῆς γραφῆς, ἐ ἴδιον αὐτοῦ· κ' ὁ τῆ κτίσει κ' φύσει ἰδίως ἀσύγκριτος ὡς θεὸς, ὅτι γέγονεν ἄνθρωπος, ὡς ἐκ κτίσεως μέρος, πῶς οὐ καὶ πάνυ μάλα εἰκότως, ἐ ἀδελφοὺς ἡμᾶς ὀνομάζειν ἀξιοῖ, λέγων· ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.

B Οτι δ' ἐκ διὰ τὸ τῆς κενώσεως μέτρον καθαπτέον ὁ ἐκ θεοῦ πατρὸς λόγος, καὶ ὡς γε τὸ θεῖον κατανομάζειν ἀδελφοὺς ἑαυτῷ τοὺς ἐπὶ τῆς γῆς, σαφῶς κ' γραφῆς ὁ σοφώτατος Παῦλος, ὃς περὶ αὐτοῦ ἐ ἡμῶν· ὅτι καὶ ὁ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες. διὰ τοῦτο αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων· ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου. πρὸ μὲν γὰρ τοῦ ἐνανθρωπῆσαι, σμικρὸν ὠφέλει τῷ ἐκ θεοῦ φύσει λόγῳ τὸ πρὸς ἡμῶν ἀδελφότητος ὄνομα· καθηγμένῳ γε μὴν εἰς ἐκούσιον κένωσιν, σμικρὸν μὲν ἐ οὕτω, πολλοῦ δ' ἀνάξιον εὐσεβοῦς·

C μετέσχηκε γὰρ αἵματος ἐ σαρκὸς, καὶ τοῖς ἐν σαρκὶ ἐ αἵματι κεχρημάτικεν ἀδελφός. οὐ γὰρ ἀγιάζειν μόνον ἡμῶν καθὸ γέγονεν ἄνθρωπος, καίπερ θεὸς ὢν φύσει, ἐ τὸ πνεῦμα διδοὺς αὐτοῖς, πῶς οὐ λέγοιτ' ἂν ἀδελφὸς, οὐκ ἐν κόσμῳ λοιπὸν εἶ τίς τι; πάντως γὰρ ἕνεκα τοῦ αἰτίου γέγονε καθ' ἡμᾶς, ἵνα ἡμᾶς ἀδελφοὺς ἀποφήνῃ, κ' ἐλευθέρους· ὅσοι γὰρ ἔλαβον αὐτὸ φησὶν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἱ οὐκ ἐξ αἱμάτων,

D οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. μεγίστη γὰρ ὁ ἐκ θεοῦ πατρὸς λόγος μεθ' ἡμῶν κ' αἵρεσις, ἵνα ἐ ἡμεῖς τοῦ ἐκ θεοῦ καταπλουτήσωμεν Δι' πνεύματος χάριτα, οὐκέτι σαρκὸς χρηματίζοντες τέκνα, μετεσχηκότες δ' μᾶλλον εἰς τὸ ὑπὲρ φύσιν, ἐ ἡνὶ θεοῦ χρηματίζοντες κ' εἶναι. γέγονε γὰρ ὡς ἐξ ἡμῶν, ὁ κ' φύσιν καὶ ἀληθῶς υἱὸς μονογενής. καὶ ἀψευδὴς ὁ λόγος· πιστώσηται δ' περὶ τούτου ἡμᾶς ὁ θεσπέσιος Παῦλος, ὡδί πως λέγων· ὅτι δέ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Αββᾶ ὁ πατήρ. τί πρὸς ταῦτα διαβιάζῃ τῆς οἰκονομίας τὸ σαφὲς, εἰς τὸ μὴ ἐκ κόσμου τῷ θείῳ πνεύματι δοκεῖν, Δι' ὃ γε τοῦ λέγειν, μὴ σπέρμα τοῦ Αβραὰμ ἡ θεότης; μὴ τῇ θεότητι ἔνεστιν ἀδελφοὺς ἔχειν

E ἑτέρους; ἆρα οὐκ εὐαρμόστως δοκοῦσι πεζεύειν γε; τὸ γὰρ ἀκατάπαυστον ἀναπνεῖσθαι, καὶ δοκοῦμεν εἰς δυσφημίας, τὸ οὕτως ὀρθῶς καὶ ἀμεμπτότως ἔχειν, καπί γε τὴν τῆς ἐν σαρκὶ νομίμης οἰκονομίας λόγον, τί ἕτερόν ἐστιν, ἢ τῆς ἀπεστῶ ἐχθρᾶς ἐμβριθείας δεδοξίς; ὁμολογημένως μὲν γὰρ, κ' τὸν τοῦ σώματος φύσιν, ἦν τὸν τῆς ἀνθρωπότητος λόγον, πλέον ἐχθρᾶς ἐφ' ἑαυτῇ, γέγονεν ἡμῖν ἀδελφότερος, ἐ κ' πᾶν ἑτοιμῶ ἐοικὼς, πλὴν μόνης ἁμαρτίας ὁ ἐκ θεοῦ πατρὸς λόγος. ἐφ' ᾧ μὴν δ' τὸ λέγειν-

λέγοντα, μὴ τῷ θεότητι υἱὰς ὁ θεὸς λόγος ἔχειν ἀ- A
δελφοὺς ἑαυτῷ; τί δὴ ἄρα καθ' ἑαυτὸν συνενοη-
κὼς ὁ ἱεροφάντης Παῦλος, γέγραφέ ποτε, τεκνία, οὓς
πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·
καὶ μᾶλλον ἐπιφωνεῖ τοῖς ἀπὸ πίστεως πεπληρωμένοις ἐν
πνεύματι, ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προ-
σώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι, τὴν αὐτὴν
εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, κα-
θάπερ ἀπὸ κυρίου πνεύματος· ὁ δὲ κύριος τὸ πνεῦ-
μά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία.
ἆρ' οὖν οὕτως ἔχειν φαίημι Γαλάταις τὸ σωματικῆς ἐλευ-
θερίας πρὸς τύπους, ὡς τὸ ἐκ σπέρματος Δαυὶδ κατὰ B
σάρκα, τὸ παιδίον φησίν; ἀναδύνει δὲ αὐτοῖς, εἰ ἐγχα-
ράττοιτό πως αὐτοῖς, ἢ μεμορφοῦτο κατὰ σάρκα Χρι-
στός; καίτοι πῶς ἂν ἄπαξ τις οἴοιτο καὶ ἀναμφιλό-
γως εἶναι, συμμόρφους ἀλλήλοις ἅπαντας εἶναι τοὺς
ὄντας ἐπὶ τῆς γῆς, ἢ αὐτῷ δὴ τῷ Χριστῷ, καθὸ νοοῖτο καθ' ἡ-
*περιλαμ μᾶς ἄνθρωπος, *ἄνθρωπός τε καὶ μεθ' ἡμῶν; πόσα
δὲ καὶ ἐν ἐκείνοις ἐξαπίτου μορφώσεις ἢ πρὸς τὸν Χρι-
στόν; ἢ τίνα τρόπον ἡμεῖς δὴ τὴν δόξης εἰς δόξαν μετα-
μορφούμεθα; πόσαν ἀφίεντες μορφὴν, εἰς τίνα μετα-
σχηματιζόμεθα; ἐκεῖνον διδασκέτω παρελθὼν ὁ θεῖος
ἡμᾶς μυσταγωγὸς, ὁ τῶν θείων μυστηρίων ἱεροφάντης· C
ὁ διδάσκαλος τῶν ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ· οὓς
δὴ ἔγνω φησὶ, καὶ προώρισεν συμμόρφους τῆς εἰκόνος
τοῦ υἱοῦ αὐτοῦ, τούτους καὶ ἐκάλεσεν. ἐκεῖνον, ὡς ἐφ' ὧ
δέτιος, καθὸ γέγονεν ἄνθρωπος, ἐξ ὧν ἐκ σπέρματος
Ἀβραὰμ, συμμόρφοι πάντες ἐσμὲν αὐτῷ· πάντες δὴ
*ἐσμὲν οὖν καὶ προήγαν τοὺς ὀπὶ τῆς γῆς, καὶ προώρισεν ὁ
πατὴρ, τύπους κεκλημένους, ἡγίασε καὶ ἐδόξασεν. ἀλ-
λὰ μᾶλλον οὐχ ἅπαντες προωρίσθησαν· οὐχ ἅπαντες
ἡγιάσθησαν, ἢ ἐδοξάσθησαν· ἐκεῖ ἄρα τῆς μὲν συ- D
μμορφίας τὸ χρῆμα, κατὰ μᾶλλον ἂν νοοῖτο τὴν τῆς
σαρκὸς φύσιν, ἥνπερ τῆς ἀνθρωπότητος, ἀλλὰ καὶ
καθ' ἕτερον τρόπον· καὶ τοῦτο ἡμῖν παρίστησι λέγων ὁ
μακάριος Παῦλος· ἃ καθὼς ἐφορέσαμεν τὴν εἰκόνα
τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρα-
νίου. χοϊκοῦ μὲν λέγων εἰκόνα, τὴν τοῦ πρωτοπλάστου
Ἀδάμ· ἐπουρανίου γε μὴν, τὴν δὲ Χριστοῦ. τίς ἂν πρό-
τερον τοῦ πρωτοπλάστου εἰκών; τὸ ὑπέρεχον εἰς ἁμαρτίαν, τὸ
ἐκεῖ θάνατον γεύεσθαι καὶ φθοράν. πόσα δὴ πάλιν ἡ τοῦ
ἐπουρανίου; τὸ κατ' οὐδένα τρόπον ἡττᾶσθαι παθῶν·
τὸ μὴ οἰδέναι παραπλῆσαι· τὸ μὴ ἐπικῆδαι θανά- E
τῳ καὶ φθορᾷ· ὁ ἁγιασμὸς· ἡ δικαιοσύνη· καὶ ὅσα
τούτοις ἀδελφά τε, καὶ ὁμόφυλα. ἀλλ' οἶμαι πρὸ
πρείττω αὐτῷ, τῇ θείᾳ τε, καὶ ἀκηράτῳ διαφερόντως φύ-
σει. κρεῖττον γὰρ ἦν καὶ ἁμαρτίας καὶ φθορᾶς, ἁγιασ-
μὸς καὶ δικαιοσύνη. ἀναφέρει δὲ καὶ ἡμᾶς ἐν τού-
τοις ὁ ἐκ θεοῦ πατρὸς λόγος, τῆς θείας ἑαυτοῦ φύ-
σεως κοινωνοὺς ἀποφαίνων διὰ τοῦ πνεύματος· ἔχει
πίστιν ἀδελφοὺς εἰσκρίτους αὐτῷ, καὶ τῆς θείας αὐτοῦ
φύσεως φορετοὺς εἰκόνα, κατά γε τὸν τοῦ ἡγιάσθαι τρόπον· οὕτω γὰρ ἐν ἡμῖν μορφοῦται Χριστὸς, μετεσχη-
κόσιν ὥσπερ ἡμᾶς τοῦ ἁγίου πνεύματος, ἐκ τῶν ἀνθρωπίνων εἰς τὸ αὐτό. τοιοῦτόν τι καὶ πρὸς ἡμᾶς
ὁ μακάριος ἔφη Παῦλος· ὑμεῖς δὲ, οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι. οὕτως μοιθεσπι μὲν ὁ ὑιὸς,

qui dixit, Num Dei Verbum vllos habuit fratres diuinitati similes? quid nam secum ipse cogitans beatus Paulus scripsit ad quosdam: Filioli, quos iterum parturio, donec Christus formetur in vobis. Quin etiam alibi hominibus qui per fidem perficiebantur in spiritu: Nos vero omnes reuelata facie gloriam Domini speculantes, in eius imaginem transformamur à claritate in claritatem, tamquam à Domini spiritu. Dominus autem spiritus est. vbi autem spiritus Domini, ibi libertas. Num igitur hæc dicit Galatis tamquã corporeæ libertatis formas non habentibus illi ex semine Dauid secundum carnem similes, illosve parturit, vt in ipsis quodammodo figuretur & effigietur secundum carnem Christus? Atqui quomodo non quiuis opinor & sine dubio dicat, conformes sibi inter se omnes esse qui sunt in terris, & ipsi quoque Christo, qua nostri similis homo, & nobiscum consideratur? Qualis ergo effigiatio in illis exigebatur Christo similis? aut quomodo nos à claritate in claritatem transformamur? qua relicta forma, in quam transfiguramur? Ergo nos diuinus ille doctor prodiens doceat, ille diuinorum sacerdos mysteriorum, ille doctor gentium in fide & veritate: Quos enim sciuit, inquit, & prædestinauit conformes fieri imaginis filij sui, hos & vocauit. Ergo vt dudum dixi, qua factus est homo, & fuit ex semine Abraam, omnes illi sumus conformes. Omnes igitur quos Pater præsciuit homines qui sunt in terris, & prædestinauit, hos cum vocasset, sanctificauit & glorificauit. atqui non omnes prædestinati sunt, non omnes sanctificati aut glorificati; non igitur hoc ipsum quòd Filio conformamur, in sola intelligitur carnis humanitatisve natura, sed alio quoque modo: idq. nobis declarat beatus Paulus cum dicit: Et sicut portauimus imaginem terreni, portemus & imaginem cælestis. terreni videlicet imaginem illam primi parentis Adam, cælestis autem, illam Christi intelligens. Quæ nam est igitur prior illa primi parentis imago? nimirum facilitas illa ad peccandum, hoc ipsum quòd morti corruptioniq. sumus obnoxij. Quæ rursus illa cælestis? nullo modo cedere vitijs, non nosse delinquere, non esse morti & corruptioni subiectum, sanctificatio, iustitia, & his affinia atque similia. Sed hæc mea sententia pollidere, diuinæ conuenit immortaliq. naturæ. est enim illa peccato atque corruptione superior, sanctificatio item & iustitia. Ad hæc autem nos etiam attollit ipsum Dei Patris Verbum, dum suæ diuinæ naturæ per spiritum participes efficit. habet ergo fratres sibi similes, & diuinæ suæ naturæ portantes imaginem, quod ad sanctificationis modum attinet. Sic namque Christus formatur in nobis dum Spiritus sanctus nos ab humanis ad sua propria quodammodo transformat. Hac ratione nos quoque beatus Paulus est allocutus: Vos autem non estis in carne, sed in spiritu. Nihil ergo prorsus è creatis

Galat.4.

2.Cor.3.

1.Cor.15.

Rom.8.

Rom.8.

rebus

rebus ad ſuæ diuinitatis naturam Filius tranſfert, id enim eſt impoſſibile: ſed imprimitur quodammodo in his qui diuinæ eius naturæ ſunt facti participes, dũ Spiritus ſancti conſortes fiunt, illa ſpiritalis eius ſimilitudo, & ineffabilis illa diuinitatis ſpecies in ſanctorum virorum animis fulget. Cur igitur nudam nobis ac ſolam carnis ſimilitudinem tribuere non erubeſcis, diuina ac ſpiritali effigiatione neglecta, immo vero etiam omnino ſublata? Atque ille quidem vniuerſorum Dominus & Deus vnigenitus, ſemetipſum propter nos ad exinanitionem demiſit, vt nobis fraternitatis ſuæ dignitatem, & inſitæ ſibi nobilitatis exoptandam pulchritudinem largiretur: hic vero omnibus nos rebus præclariſſimis ſpolians, hominem nobis ſimplicem factum eſſe fratrem dicit, & fide dignam, vt ipſe putat, his de rebus rationem pronuntiat, addens: Vide etiam quod illico his adiungitur, Vt miſericors fieret & fidelis Pontifex ad Deum: in eo enim in quo paſſus eſt ipſe tentatus, potens eſt & eis qui tentantur, auxiliari. Ergo is qui paſſus eſt, Pontifex eſt ille miſericors. patibile autem ipſum templum eſt, nõ Deus qui viuificabat id quod patiebatur.] Igitur cui ſic ſentire libeat, atque etiam dicere audeat, quin rurſus in hypoſtaſes proprias, atque etiam in duas perſonas diuidat illud ex Deo Patre Verbum, & illum quem nobis dudum vt deiferum hominem induxit, (ſiquidem diuerſus eſt & ſeiunctus is qui paſſus eſt, ab eo qui viuificat,) qui ambigat neminem prorſus fore arbitror. Sed & alia quoque ratione inſanit, hauſto ex vinea Sodomorum vino, & erroris ebrietate madens, ac fortaſſe illud ipſum quod dicit neſciens. Vbi enim vmquam dictum eſt, Deus Chriſti (horreo referens) ipſum Dei Patris Verbum? Vnus eſt enim Dominus IESVS Chriſtus, & vna eſt in eũ fides, non tamquam in duos ac ſeorſim, ſed tamquam per vnum baptiſmum in vnum Filium & Deum & Dominum, ipſum ex Deo Patre Verbũ, tum quoque cum factum eſt homo. neque enim quia noſtri ſimilis factus eſt, amittet vllo modo quod Deus erat, neque ex eo quod Deus eſt ſecundum naturã, ſimilitudinem nullo modo ſuſcipit, & vt homo ſit refugiet: ſed vt in humanitate Deus manſit, ſic in natura quoque & præſtantia diuinitatis nihilo minus eſt homo. Vtrumque igitur in eodem, & vnus idemq. Deus & homo eſt Emmanuel. Sed iſte bonus vir, reiecto diſpenſationis modo tamquam parum pulchro, aufert à Deo Verbo quæ ſunt humana, vt iam nulla ex parte rebus noſtris vtilitatem aliquam attuliſſe cernatur. Non enim, inquit, ipſum fuiſſe miſericordem & fidelem Pontificem dicit, idq. munus paſſo potius tribuit tamquam ab eo diuerſo. Quamuis qui myſteriorum ſapiens eſſe magiſter velit, quomodo non eum oportuit voces ac ſententias ſacrarum litterarum accurate colligere, atque cogitare vere eſſe Deo dignum hoc munus, & non alienum à ratione quæ eius exinanitioni conuenit, eamq. decet? Id qua ratione verum ſit, iam dicemus quàm breuiſſime.

Heb. 2.

Nam

A ἐδὲν πρᾶξαι τῶν πεπτωκότων εἰς τὸν τῆς ἰδίας θειότητος φύσιν· ἀμήχανον γάρ· ἐνσημαίνεται δέ πως τοῖς τῆς θείας φύσεως αὐτοῦ γεγονόσι κοινωνοῖς, ἁγίου Πνεύματος μεταλαγχάνειν ἀξίοις πεφυκόσι, καὶ πρὸς αὐτὸν ἐμφέρεια νοητὴ, καὶ τὸ τῆς ἀῤῥήτου θειότητος κάλλος, τῶν τῶν ἁγίων ἐναστράπτει ψυχαῖς· τί τοίνυν ἡμῖν, γυμνόν τι, καὶ μόνον τῆς σαρκὸς τὸν ἐμφέρειαν δοκιμοῦν, οὐκ ἐρυθριᾷς, τῆς θείας τε, καὶ νοητῆς μορφώσεως κατημελημένως, μᾶλλον δὲ καὶ ἀπὸ παντὸς αὐτὸν ἀναιρῶν; ἀλλ' ὁ μὲν τῶν ὅλων κύριος καὶ θεὸς μονογενὴς, καθῆκεν ἑαυτὸν εἰς κένωσιν δι' ἡμᾶς, ἵνα ἡμῖν χαρίσηται τῆς πρὸς B αὐτὸν ἀδελφότητος τὸ ἀξίωμα, καὶ τῆς ἐκείνου αὖθις δόξης τὸ ἀξιέραστον κάλλος· ὁ δὲ πάντων ἡμᾶς τῶν καλλίστων δοτὴρ, ἄνθρωπον ἡμῖν ἁπλῶς ἀδελφὸν γεγονέναι φησὶ, καὶ πιστὸν εἰς οἶκτον, ἵν' ἐν γε τούτοις ἡμῖν δοκοφανὴς λόγον παρασχῆται· σκοπεῖ δὲ τὸ τούτοις δῆθεν ἀναπλέμενον, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν· ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι. σκοπεῖ ὁ παθὼν δὲ χειρὸς ἐλεήμων πιστὸς ἢ ὁ ναὸς, οὐχ ὁ ζωοποιὸς τοῦ πνεύματος θεός. Ὅτι μὲν οὖν οὐδέ τι φρονεῖν ἠρημένος, δὲ μὴν καὶ λέγειν δοκοπλημῶν, δοκοδιίρησιν πάλιν εἰς τὸ σωτηρίους ἰδιικὰς, καὶ μὴν δὲ πρόσωπα δύο, τόν τε, ἐκ θεοῦ πατρὸς λόγον, δὲ ὃν ἡμῖν αὐτὸς δεσπότης ὡς θεοφόρον εἰσκεκόμικεν ἄνθρωπον, ἕτερός ἐστιν ἕτερός τε, καὶ αὖθις μέρος ὁ παθὼν, καὶ ἕτερος ὁ ζωοποιὸς, ἐνδοιάσαι οἶμαι πανπλῶς οὐδένα. τοιγαροῦν ἕτερος, τὸν ἐξ ἁμπέλου Σοδόμων οἶνον ἐκπεπωκὼς, καὶ καταμεθύων τῇ πλάνῃ, δὲ πάχα που μηδὲ εἰδὼς ὃ λέγει· πόθεν γὰρ οἶνος ἁγίου θεοῦ πατρὸς λόγος; ὃς γὰρ κύριος Ἰησοῦς Χριστὸς, καὶ μία πίστις ἡ εἰς αὐτὸν· οὐχ ὡς εἰς δύο δὲ αὖθις μέρος, C D ἀλλ' ὡς ἑνὸς βαπτίσματος, εἰς ἓν ὄντα καὶ θεὸν καὶ κύριον τὸν ἐκ θεοῦ πατρὸς λόγον, καὶ ὃν γέγονεν ἄνθρωπος. ἐπεὶ γὰρ γέγονε καθ' ἡμᾶς, τί οἴεται θεὸς δοκεῖν πάθειν· οὔκουν μὴν ὅτι θεὸς κατὰ φύσιν ἐστὶν, ὁμοίωσιν ἀπροσδέκτου ἔχει, καὶ τὸ ἄνθρωπος εἶναι παραιτήσεται. μεμένηκε δὲ, ὅπερ ἐν ἀνθρωπότητι θεὸς, οὕτω καὶ ἐν φύσει τε καὶ ὑπεροχῇ θειότητος ὢν, ἄνθρωπος οὐδὲν ἧττόν ἐστιν. ἄμφω δὴ οὖν ἐν τ' αὐτῷ, καὶ ὃς τε θεὸς καὶ ἄνθρωπος ὁ Ἐμμανουήλ. Ἀλλ' ὁ χρηστὸς οὗτος τῆς οἰκονομίας τὸν τρόπον ὡς ἀκαλλῆ παραιτούμενος, δοκοφέρει τοῦ θεοῦ λόγου τὰ ἀνθρώπινα, ἵν' ὁρῶντο λοιπὸν κατ' οὐδένα τρόπον ὑπὲρ ἡμᾶς τὰ καθ' ἡμᾶς. ἐᾷ δέ τι φησὶν αὐτὸν ἐλεήμονά τε, καὶ πιστὸν ἀρχιερέα γεγενῆσθαι· πρόσκειται δὲ μᾶλλον ὡς ἐπὶ πᾶσι τοῖς E ῥήμασι τῷ πιστὸν. καίτοι πῶς οὐκ ἔδει μυσταγωγὸν εἶναι θέλοντα σοφὸν, τῶν ἐν τῇ θεοπνεύστῳ γραφῇ φωνῶν τε καὶ ἐννοιῶν, ἀκριβῆ πομπὸν τοῖς ἀνθρώποις· ἐννοῶν τε, ὅτι καὶ θεοπρεπὲς ἀληθῶς τὸ ῥῆμά ἐστι, καὶ σὺν ἴσῳ λόγου πρὸ τῆς κε-

νώσεως πρέποντός τε, καὶ οἰκείου; καὶ τίνα τρόπον ἐροῦμεν βεκχυλογοῦντας ὡς ἔνι. καταχρησώμεθα μὲν

μὲν γὰρ ὡς ὁ τῶν ὅλων θεὸς τοῖς ἀρχαιοτάτοις τὸν νόμον, μεσολαβοῦντος Μωσέως. ἀλλ' οὐκ ἦν ἐν νόμῳ τὸ δυνάσθαι καταρτίζειν τοῖς ἐθέλουσιν ἁμωμήτως τὸ ἀγαθόν· τετελείωκε γὰρ οὐδέν. ἀλλ' οὐδὲ ἄμεμπτος ἦν ἡ πρώτη διαθήκη. καταχρῆται δὲ διακονίας οἰκτιρμοῦ αὐτὴν ὁ πάνσοφος Παῦλος· ἀκούω δὲ λέγοντος· οἴδαμεν ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λέγει, ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ· διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. καταργάζεται γὰρ ὁ νόμος εἰς ὀργὴν, καὶ τὸ γράμμα ἀποκτέννει· ἐ ὡς που φησὶν αὐτὸς ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν, ἐπὶ δυσὶν, ἢ τρισὶν μάρτυσιν ἀποθνήσκει. καταγινώσκων τοίνυν τοῦ νόμου τοὺς ἁμαρτάνοντας, καὶ τῶν ἐχθρῶν ἐσθ' ὅτε μᾶλλον καθαιρέσεως τὰς ἡμελημένους, καὶ κατ' ἀξίαν τρόπου οἰκτιρέσεως, πῶς οὐκ ἀναγκαία τοῖς ἐπὶ τῆς γῆς ἡ τοῦ φιλοικτίρμονος ἐ ἐλεήμονος ἀληθῶς ἀρχιερέως ἀνάδειξις ἦν; πάντες μὲν, τῷ δρᾶν· ἁπανθρώπευτοι ἦμεν τῷ δικαίῳ· καὶ ἀπαλλάττοντος τοὺς ἡμαρτηκότας, ἀμνησικάκου χάριτι, καὶ τοῖς ἐξ ἡμαρτίας νόμασιν; ἐγὼ γὰρ φησὶν εἰμὶ ὁ ἐξαλείφων τὰς ἀνομίας σου, καὶ ἁ μὴ μνησθήσομαι. δεδικαιώμεθα γὰρ ἐκ πίστεως ἐ οὐκ ἐξ ἔργων νόμου, κτῆ τὰ γεγραμμένον. εἰς τίνα δὴ αὖ πιστεύοντες δικαιούμεθα; οὐκ εἰς τὸν παθόντα δι' ἡμᾶς τὸν κτῆ σάρκα θάνατον; οὐκ εἰς ἕνα κύριον Ἰησοῦν Χριστόν; ἁ τὸν θάνατον αὐτοῦ καταγγέλλοντες, κτῆ ὁμολογοῦντες τὴν ἀνάστασιν λελυτρώμεθα; εἰ μὲν οὖν εἰς ἄνθρωπον τῶν καθ' ἡμᾶς ἕνα πιστεύομεν, καὶ ὑχὶ δὴ μᾶλλον εἰς θεὸν, ἀνθρωπολατρείας τὸ ζῆμα, καὶ ἕτερον οὐδὲν ὁμολογουμένως. εἰ δὲ θεὸν ἕνα τὸ πιστεύομεν σαρκὶ πεπονθότα σαρκὶ πιστεύομεν, ὃς κτῆ γέγονεν ἡμῶν ἀρχιερεύς· πεπλανήμεθα μὲν κατ' οὐδένα τρόπον· ἀνθρώπου δὲ γενομένου τὸ ἐκ θεοῦ λόγου ἀπαγινώσκομεν· πρὸς δὲ οὕτω πως ἡμῶν ἡ πίστις εἰς θεὸν, τὸν ἐξ ἁγίου παθόντα δι' ἡμᾶς, ἐ ἁμαρτῶν ἀπαλλάττοντα τοὺς ἐπαλόντας αὐτῷ. ἔχει γὰρ ἐξουσίαν ὁ υἱὸς τοῦ ἀνθρώπου ἐ ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, ὡς που ἐ αὐτὸς φησιν· ἀπιστηθέντος πίστιν τῇ εἰς θεὸν σωτηρίᾳ καὶ χάριτι, τῆς νομικῆς ἀποπομπίας ἐν οὕτως ἔτι τὸ ἀπιστεῖν, ἐλεήμονα φαμὲν ἀρχιερέα γεγενῆσθαι Χριστόν. ἓν μὲν γὰρ καὶ ἐπὶ θεὸς ἀγαθὸς τῇ φύσει, φιλοικτίρμων τε καὶ ἐλεήμων αἰεί· καὶ οὐκ ἐν χρόνῳ τοῦτο γέγονεν, ἀλλ' εἰς ἡμᾶς ἐνίκησε πιστοῦται. κατανόμασεν ὁ πατὴρ, ὡς μέγαν ὃ ἐστιν αἰὼν, κτῆ τὸ εἰρημένον καὶ ἐπ' αὐτὸ τοῦ πατρός· πρὸς ὃ ὁ θεὸς, ὃς οὐκ ἐάσῃ ἡμᾶς πειρασθῆναι ὑπὲρ ὃ δυνάμεθα. σὺν οἷς ἐλεήμων ἔσται καὶ πιστὸς ἀρχιερεὺς εἰς ἡμᾶς γέγονεν ὁ Ἐμμανουήλ. ὡς γὰρ ὁ Παῦλός φησιν οἱ μὲν πλείονές εἰσιν ἀρχιερεῖς γεγονότες, διὰ τὸ, θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ, διὰ τὸ, μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὸν ἱερατεύειν· ὅθεν ἐ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ· πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν αὐτοῖς. ὅτι δὲ μεμένηκε θεὸς ὁ ἐκ πατρὸς λόγος, καὶτοι γεγονὼς ἱερεὺς, κτῆ τὸ γεγραμμένον, διὰ τὸ κεῖσθαι τῇ μὲν σαρκὶ ἀσυ-

νομίαν

A Nam ille vniuersorum Deus priscis illis hominibus legem edidit, interprete Moyse. sed non erat ea vis legis, vt qui vellent etiam possent integre quod bonum est perficere. nihil enim ad perfectũ adduxit. Sed neque culpa vacauit illud prius testamentum. ministrationem quoque damnationis appellat eam beatus Paulus. eumdem audio dicere: Scimus quòd quæcumque lex loquitur, his qui in lege sunt loquitur, vt omne os obstruatur, & subditus fiat omnis mundus Deo: quoniam ex operibus legis non iustificabitur omnis caro coram illo. lex enim iram operatur, & littera occidit, & vt alicubi dicit idem, irritam B quis faciens legem Moysi, sine vlla miseratione duobus vel tribus testibus moritur. Cum ergo lex damnaret peccantes, & extremum nonnumquam supplicium in contemnentes decerneret, & nullo modo miseraretur, quomodo non erat necessaria hominibus in terris agentibus illa clementis & misericordis Pontificis declaratio, qui maledicto finem imponeret, præcideretq. vindictam, & eos qui peccauerant, clementi gratia, benignoq. nutu liberaret? Ego enim, inquit, sum qui deleo iniquitates tuas, & non recordabor. Iustificati namque sumus fide, non ex operibus legis, vt scriptum est. In quem igitur credentes C iustificamur? nonne in eum qui propter nos mortem secundum carnem passus est? non in vnum Dominum IESVM Christum? non mortem eius annuntiantes, & resurrectionem confitentes redempti sumus? Si igitur in hominem vnum è nobis credidimus, ac non potius in Deũ, hominis adoratio erit ea res sine dubio, & nihil aliud. Sin illum carne passum Deum esse credimus, qui etiam noster sacerdos sit factus, nullo modo in errore sumus, sed ipsum ex Deo Verbum hominem factum agnoscimus: sicq. à nobis fides in Deum exigitur, qui nos à vindicta eximit, & peccatorum laqueis implicatos liberat. D habet enim potestatem filius hominis etiam in terra dimittendi peccata, vt ipse dicit alicubi. Cum igitur legalis seueritatis, vt ita dicam, acerbitatem cum Christi salute & gratia comparamus, dicimus misericordem Pontificem factum fuisse Christum. Fuit enim & est Deus bonus ex natura, clemens item semper ac misericors, neque talis in tempore euasit, sed eiusmodi est erga nos ostensus. Appellatus est autem fidelis, vt qui maneat semper quod est, vt etiam de ipso Patre dictum est: Fidelis autem Deus, qui non permittet nos tentari supra quàm possumus. Ergo misericors & fidelis Pontifex in nos factus est E Emmanuel. Vt enim Paulus ait, Plures facti sunt sacerdotes eo quòd morte prohiberentur permanere: hic autem eo quòd maneat in æternum, sempiternum habet sacerdotium: vnde & saluare in perpetuum potest accedentes per ipsum ad Deum, semper viuens ad interpellandum pro eis. Porro illud ex Patre Verbum mansisse Deũ, quamuis factus sit sacerdos, vt scriptum est, propter habitum atque mensuram illi cum carne dispen-

Hebr.8.
2.Cor.3.
Rom.3.
Rom.4.
2.Cor.3.
Hebr.10.
Esai.43.
Galat.2.
Luc.5.
1.Cor.10.
Hebr.9.

ſpenſationi conuenientem, beati Pauli verba ſunt ad fidem faciendam ſatis. dixit enim rurſum: Capitulum vero ſuper his quæ dicta ſunt,

Hebr.8. talem habemus Pontificem qui ſedit in dextera ſedis magnitudinis in cælis, ſanctorum miniſter, & tabernaculi veri, quod fixit Dominus & non homo. Vide igitur quæſo illud ex Deo genitum Verbum cùm præſtantiſſima gloria tamquam Deus præcellat, & in ſede diuinitatis emineat, eumdem ſacerdotio fungi tamquam hominem: neque terrenam aliquam victimam Patri offerre, ſed diuinam ac ſpiritalem, & pro ſancto taber-

Hebr.9. naculo cælum habere. Non enim ſecundum legem mandati carnalis factus eſt ſacerdos, ſed ſecundum virtutem vitæ inſolubilis, vt ſcriptum eſt. Fidelis eſt igitur etiam hac ratione, & accedentibus fideiuſſor ad ſalutem illis & quidem facillime præſtandam. ſanguine enim ſuo & vna oblatione conſummauit in æternum ſanctificatos. id namque nobis beatum Paulum ſignifica-

Hebr.2. re puto cum dicit: In quo enim paſſus eſt ipſe tentatus, potens eſt eis qui tentantur, auxiliari. Cur igitur pietate ſententiarum neglecta, & à rectis verisq. ſermonibus abſcedens, Qui paſſus eſt, inquit, Pontifex eſt ille miſericors, patibile vero ipſum templum, non ille viuificator paſſi Deus?] Carne igitur ſponte propter nos paſſum eſſe ipſum Dei Verbum, ſuo tempore demonſtrabitur. ſed indiuiduum diuidere, duosq. Chriſtos ex vi ſuarum ſententiarum prædicare, tametſi quandoque vnum Chriſtum dicere videatur, nihilominus ex his quæ ſtatim infert, conuincetur: dixit enim rurſus.

HISTORIVS. *Semen Abraam is eſt qui heri eſt & hodie, vt Paulus ait, non qui dixit, Priuſquam Abraam fieret ego*

Hebr.13. *ſum. Similis fratribus per omnia, qui humanæ animæ*

Ioan.8. *& carnis fraternitatem ſuſcepit, non ille qui dixit, Qui*

Ioan.14. *vidit me, vidit & Patrem. Miſſus eſt autem ille nobis conſubſtantialis, & vnctus eſt prædicans captiuis re-*

Eſai.61. *miſſionem, & cæcis viſum. Spiritus enim Domini ſu-*

Luca 4. *per me, propter quod vnxit me.*

Diuidit ergo rurſum in duos, vt perſpicuum CYRILLI CAP. III. eſt. atqui quomodo non conuinceris animalis eſſe, & ſpiritum non habere, vt ait ille Saluatoris noſtri diſcipulus? Sed vis certe ipſa veritatis tuis verbis, ò qui ita ſentis, repugnat. Nos enim affirmamus ipſum ex Deo Patre Verbum apprehendiſſe ſemen Abraam, & ſuum feciſſe corpus anima rationali præditum, illud inquam ex ſancta Virgine ſumptum. itaque per veram vnionem vnum eumdemq. dicimus eſſe illum heri & hodie & in ſæcula, qui ſecundum diuinitatem erat ante Abraam, & qui poſtea factus eſt homo, & generationem ex muliere ſubijt. Non ergo

Ioan.8. mentitur cum dicit: Amen dico vobis, priuſquã Abraam fieret, ego ſum. Sed iſte prorſus non intelligit quid nam illud ſit, heri & hodie & in ſæcula. nam vt æternum eſſe & eodem modo habere ſecundum naturam, neque conuerſioni mutationiq. ſubiacere Dei Verbum oſtenderet, etiam ſi factus homo ſit, tempus omne diſtinxit in tria tem-

Iudæ epiſt.

A νομία χῆμά π, ϗ μέτρον, ἀποχρῶν ἡμῖν εἰς πληροφορίαν ὁ τοῦ μακαρίου Παύλου γνήσιος λόγος. ἔφη γὰρ πάλιν· κεφάλαιον δὲ ἐπὶ τοῖς εἰρημένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργὸς ϗ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος ϗ οὐκ ἄνθρωπος. Ἆθρει δὴ ὦ ἄθρει τὸν ἐκ θεοῦ φύντα λόγον, ἀληθεύοντα μὲν ὡς θεὸν, τῆς ὑστερούσης ἀκριβείας, ϗ ἐν τοῖς τῆς θεότητος θώκοις, ἱερουργοῦντα δὲ τὸν αὐτὸν ὡς ἄνθρωπον· ϗ οὐκ ἀθύτοις ἴσως θυσίαις προσομιλοῦντα τῷ πατρὶ, θύμα δὲ μᾶλλον ἑ

B νοητὸν, ἑ σκηνὴν ὥσπερ ἁγίαν ἔχοντα τὸν ἅγιον. εἰ γὰρ ϗ νόμου ἐστὶν ἐντολῆς σαρκίνης γέγονεν ὁ ἀρχιερεύς, ἀλλὰ ϗ δυνάμεως ζωῆς ἀκαταλύτου, καθὰ γέγραπται. πιστὸς οὖν ἔφη ϗ θεὸς, ἑ τοῖς πειρασθεῖσιν ἐκ ἔγγυος, εἰς τὸ δύνασθαι ϗ μᾶλλον ῥᾳδίως ἀβασώζειν αὐτούς· αἵματι γὰρ τῷ ἰδίῳ ἑ μιᾷ προσφορᾷ πεπλήρωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. φησὶ γὰρ οἴμαι δηλονότι τὸν ἱερέα ἡμῖν λέγοντα Παῦλον· ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι. τί τοίνυν ἡμῖν τῶν εἰς

C ἀνθρώπους ἀφελείας ἐστοιῶν, ϗ τῶν εἰς ὀρθότητα ἑ ἀληθείαν δογμάτων λόγων, ὁ παθὼν φησὶν, ἀρχιερεὺς ἐλεήμων· πάσχει γὰρ ὁ ναὸς, οὐχ ὁ ζωοποιὸς ἢ πνεῦμα θεός; Ὅτι μὲν οὖν σαρκὶ πεπονθὼς ἐκὼν δι' ἡμᾶς ὁ τοῦ θεοῦ λόγος, ἐν ἰδίῳ καιρῷ διαγνώσεται· ὅτι δ' μεμέρικε τὸν ἀμέριστον, ἑ δύο πρόσωπα χεῖρας τῇ τῶν ἰδίων ἐστοιῶν δυνάμει. κἂν εἰ φαίνοιτό που χεῖρον ἕνα λέγων, ἴδιον ἦθος ἐλεγχθήσεται ἑ διὰ τῶν ἀδύς ἐπιλωγμένων· ἔφη γὰρ πάλιν.

Σπέρμα Ἀβραὰμ ὁ χθὲς ἑ σήμερον ϗ τὸν τοῦ Παύλου φωνῶ· ὃς ὁ λέγων πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι. ὅμοιος τοῖς ἀδελφοῖς ϗ πᾶσι, ὁ ψυχῆς

D ἀνθρωπίνης ϗ σαρκὸς ἀναλαβὼν ἀδελφότητα, ὃς ὁ λέγων ὁ ἀοράτως ἐμὲ, ἑώρακε τ πατέρα. ἀπαύγασμα δὲ ὁ ἡμῖν ὁμοούσιος, ϗ κέχρισται πνεύματι σὺν μαλώτοις ἄφεσιν, ἑ τυφλοῖς ἀνάβλεψιν. πνεῦμα γὰρ κυρίου ἐπ' ἐμὲ, οὗ ἕνεκεν ἔχρισέ με.

Διαιρεῖται δὲ εἰς δύο δὴ πάλιν, ἑ μάλα σαφῶς· ἵνα πῶς ἂν ἐλήλεγξαι ψυχικὸς ἑ πνεῦμα μὴ ἔχων, καθά φησι δ σωτῆρος ὁ μαθητὴς; ἀλλ' ἦτοι τ ἀλη- *ἐστίν
θείας δυνάμεως τῆς οἷς ὧν οὗτος ἀποπάλαι λόγοις. διϊσχυριζόμεθα γὰρ αὐτὸν τὸν ἐκ θεοῦ πατρὸς λόγον ἀπαλλαβέντα ἀπέρματος Ἀβραὰμ, ϗ ἴδιον ποιησάμενον σῶμα ψυχικὸν * ἔχοντα τὸν λογικὸν, τὸ ἐκ τ ἁγίας *ἐστὶν παρθένου ληφθὲν σῶμα. ϗ δὴ καθ' ἕνωσιν ἀληθῆ. ἵνα τε ϗ τὸν αὐτὸν εἶναι φαμὲν τὸν χθὲς ϗ σήμερον ἑ εἰς τοὺς αἰῶνας, ὅτε τε πρὸ Ἀβραὰμ θεικῶς, γενόμενόν δ ϗ μὴ πρὸ ἄνθρωπον, ϗ λήψεσθαι λεγόμενον τὴν ἐκ γυναικός. οὐκοῦν ἀ ψεύδεσθαί λέγων· ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι. ἀλλ' ἀ συνίησιν ὅλως, ὅ, τί ποτέ ἐστι τὸ χθὲς ἑ σήμερον, ἑ εἰς τοὺς αἰῶνας. ἵνα γὰρ αἰδίως ὄντα, ϗ ἀσώτους ἔχοντα κατὰ φύσιν, ϗ τροπῆς ἀμέτοχα ϗ μεταβολῆς πρὸς τὸν θεὸν καταδέξῃ λόγον, κἂν εἰ γέγονεν ἄνθρωπος, εἰς καιροὺς μὲν οἰκείους τῆς τῶν ἁπάντων οἰκονο-

τῆσαι

τήθησι· ἢ τὸ μὲν χθὲς, ἐπὶ τοῦ παρῳχηκότος. ἐπὶ δέ γε A tempora,&,heri, de præterito dixit, de præsenti,
τοῦ ἐνεστηκότος, τὸ σήμερον· καὶ ἐπὶ μέλλοντος, τὸ εἰς hodie,de futuro,in sæculum: iste vero imperitus,
αἰῶνας· ὁ δὲ ἀκριβὴς ἐποίησε, τὸ χθὲς καὶ σήμερον, ὡς heri & hodie tamquam de communi homine ab
* λείπει τι ἐπ' ἀνθρώπου λέγεται παρ' αὐτοῦ κοινοῦ * ἀφαλόγως eo dicatur, insipienter affirmat, non intelligens
οὐκ ἐνοῶν, ὅτι πρεσβύτερόν τι, καὶ προϋπάρχοντα prorsus antiquiorem illum & priorem sua ipsius
τῆς ἰδιοποιοῦ γεννήσεως δηλοῦσθαι πάντη τι καὶ πάντως, generatione à se pronuntiari, liquidem erat om-
εἴπερ ἐκεῖ ὅλως καὶ τὸ τῶν χθὲς, ὅπερ ἐστὶ τοῦ παρῳ- nino etiam heri, quod præteriti temporis signi-
χηκότος καιροῦ σημαντικόν. ὅτι μὲν ἄρ' ἕτερος ὁ χθὲς ficationem habet. Porro non esse alium illum
καὶ σήμερον Ἰησοῦς Χριστὸς, ἕτερος δὲ ὁ λέγων, πρὶν heri & hodie IESVM Christum, alium vero eum
Ἀβραὰμ γενέσθαι ἐγὼ εἰμι, ἀλλ' εἷς τε, καὶ ὁ αὐτὸς καθ' qui dicit, Antequam Abraam fieret ego sum, sed
ἕνωσιν ἀληθῆ ἀνθρώπου καθ' ἡμᾶς γενόμενος ὃ λέ- vnum & eumdem secundum veram vnionem,
γω, καὶ τῇ ἰδίᾳ φύσει πεπηχώς. καὶ ὅτι γέγονε σὰρξ, B cum Deus Verbum sit homo factus nostri simi-
τὸ αὐάρχου ἐν χρόνῳ, καταθεῖσά πως αὐ, καὶ ἀπολαμ- lis,& suæ naturæ conditionem illam qua princi-
πρύνει κομιδῇ δῆλά γε τὰ θεοπνεύστου γραφῆς· ὃ φησι pio temporis caret, seruarit etiam cum factus
μὲν γὰρ ὁ μακάριος εὐαγγελιστὴς Ἰωάννης περὶ παν- est caro, facillime quisque ex sacris litteris per-
τὸς ἡμῶν σωτῆρος Χριστοῦ· Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων· ὁ ὀπίσω μου ἐρχόμενος, spiciet. Ait enim Ioannes beatus Euangelista
ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. καὶ πάλιν· de omnium Saluatore Christo: Ioannes testimo- Ioan.1.
τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐ- nium perhibet de ipso,& clamat,dicens:Qui post
τὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὰν ἁμαρ- me venit,ante me factus est, quia prior me erat.
τίαν τοῦ κόσμου· οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, ὀπίσω μου & iterum: Altera die videt IESVM venientem Ibid.
ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ad se,& ait: Ecce agnus Dei, qui tollit peccatum
ἦν. ὁρᾷς ἄρα ὅπως καὶ μάλα σαφῶς τὸν θεοπέσιον Βα- mundi. hic est de quo dixi: Post me venit vir qui
πτιστὴν ἀνδρα λέγοντα τὸν Ἰησοῦν, καὶ ὀπίσω μὲν ἐρχό- ante me factus est,quia prior me erat. Vides igi-
μενον, ὡς ὑφηγητήν τε, καὶ μετ' αὐτὸν· πρόϋπάρχοντα δὲ tur aperte quemadmodum admirabilis ille Ba-
μᾶλλον αὐτοῦ, καὶ προϋφεστῶτα· δηλοῖ γὰρ οἶμαι πᾶσι, ptista hominem dicat IESVM, & post venire,vt
τοῦτο, ὅτι πρῶτός μου ἦν, καὶ ἔμπροσθέν μου γέγονεν· εἶτα posteriorem natu & post ipsum, prius tamen esse
πῶς ἂν εἴη ποτὲ ἐστὶν ἀνὴρ προϋφεστὼς νοεῖται, καὶ C cœpisse, priusq. extitisse. id enim, vt opinor,
προϋπάρχων λέγεται ἂν πρεσβυτέρου τοῦ χρόνου, significat, Quia prior me erat, & ante me factus
καὶ πρεσβυτέραν ἔχοντος τὴν κατ' αἵρεσιν γένεσιν αὐτοῦ; est. Atqui si homo est, quomodo prius extitisse
εἰ μὲν γὰρ δή τινος τῶν καθ' ἡμᾶς τοῦτο λέγοιτο, τοχὸν, intelligitur, aut prius esse cœpisse dicitur eo qui
ἀπορήσειν ἂν οἶμαι καὶ ἀπαξιώσειν εἰς ἀπόκρισιν· tempore prior erat, & prior natu secundum car-
ὅτι δὲ γε ὃ πάντων ἡμῶν σωτῆρος Χριστοῦ, τὸ ἐμπε- nem? Nam si de aliquo nostrum hoc fortasse di-
φὰν οὐδεὶς· οὐκοῦν μὴν γὰρ ὁ ἐκ θεοῦ τῆς ἰδίας παρ- D catur,neminem puto quid respondeat habiturũ:
χὴν τῷ γίνεσθαι· ἀλλὰ σὺν ἐγκεῖσθαι ὅτι τῶν αἰῶ- sed in omnium nostrum Saluatore Christo nihil
νων ἐστὶ ποιητὴς, καὶ προϋφέστηκεν ὡς θεὸς, καὶ τῷ impediet. nam ipsum Dei Verbum suæ carnis ge-
ἰδίῳ πατρὶ συναΐδιος. οὐ γὰρ τι φαμὲν ὅτι τῇ γενο- nerationem sibi tamquam propriam vindicat:
μένῃ τοῦ ἰδίου σώματος συγχρονον ἔχει τὸν ὑπερ- non tamen ignorauit illum esse conditorem sæ-
ξιν, ἀλλ' ὡς ἴδιον ἐκ τῆς τοῦ θεοῦ καὶ πατρὸς culorum, & prius extitisse, vtpote Deum, & suo
οὐσίας ἀπορρήτως γεγεννημένος. ἐπεὶ πῶς ἔχων τὸ εἶναι Patri coæternum. neque enim illũ dicimus cor-
πρὸ Ἀβραὰμ ὡς θεὸς, κἂν εἰ γέγονεν ἄνθρωπος, ἐκ poreæ natiuitati cœuum habere initium subsi-
αὐ διαψεύσεται λέγων, ὡς εἷς ἀληθῶς καὶ υἱὸς καὶ stentiæ,sed erat, vt dixi, ex ipsa Dei & Patris es-
κύριος, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. ἢ μή τι sentia ineffabiliter genitus. Ergo cum sit ante
Ἰωαννάκης ἐν τῇ ἰδίᾳ * πεπαικται φύσει τὸ, εἶναι πρὸ Abraam vt Deus, tametsi factus sit homo, non
* ἐν. πεπαίσμε- Ἀβραὰμ· διαλογίζεσθαι δὴ μᾶλλον, ὅτι καὶπερ τὸ σῶμα mentietur dicens: Antequam esset Abraam, ego Ioan.8.
νος λαβὼν ἐκ τῆς ἁγίας παρθένου, ἔφη πρὸς τὸν Νικόδη- sum, vt qui vnus vere sit filius & Dominus. Ne-
μον· εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς que vero mireris, si hoc ipsum quod est ante
ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; καὶ, οὐδεὶς Abraam, suæ naturæ tribuit: sed illud potius re-
ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρα- puta, quòd licet corpus accepisset è sancta Vir-
νοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου· καί τι κεχρημά- gine,dixit ad Nicodemum: Si terrena dixi vobis Ioan.3.
τικε τὸ υἱὸς ἀνθρώπου, γεννητὸς ἐκ γυναικὸς κατὰ σάρ- & non creditis, quomodo si dixero vobis cæle- Ibid.
κα. ψηλαφήσομεν δὴ οὖν καταβεβηκέναι λέγων ἐξ οὐρανοῦ τὸν υἱὸν τοῦ ἀνθρώπου, ποτέρως ἑαυτόν; μὴ γέ- stia,credetis? Et nemo ascendit in cælum,nisi qui
νοιτο· καὶ γὰρ ἔστιν αὐτὸς ἡ ἀλήθεια. πῶς οὖν ἂν εἴποιεν ὁ υἱὸς τοῦ ἀνθρώπου νοεῖτ' ἂν εἰκότως; ὅτι υἱὸς ἂν de cælo descendit,filius hominis. atqui appella-
ὁ λόγος, καὶ ἐκ τῆς αὐτοῦ πασῶν οὐσίας, καταβεβηκέναι λέγεται, καὶ δούλου μορφὴν ἀναλαβών. E tus est filius hominis quatenus est ex muliere se-
cundum carnem. Quid ergo? mentietur ne cum
dicit, filium hominis, idest, seipsum descendisse
de cælo? absit. est enim illa ipsa veritas. Quo-
modo igitur superne filius hominis descendisse
intelligi conuenienter potest? quia cum Deus
esset Verbum, & ex illa suprema omnium essen-
tia,descendisse dicitur & formam serui accepisse.

Deinde

Deinde nobiſcũ loquitur non tamquam nudum adhuc Verbum, ſed tamquam homo è nobis, & qui vnus iam cum vnita ſibi carne intelligatur. Vt autem propter id quod exinanitioni conuenit, omnia ſui corporis tamquam ſibi propria vindicat, licet ex natura ſit incorporeus, ita quoque cum ipſe ſuperne ſit & è cælo, hoc ipſum ſuperne venire ſibi ipſi rurſum tribuit tum quoque cum factus eſt homo, licet natus ſit nobiſcũ ſecundum carnem ex muliere. Facta ſunt igitur Verbi propria, quæ ſunt humanitatis, rurſumq. humanitatis propria, quæ ſunt ipſius Verbi. Sic namque vnus Chriſtus & Filius & Dominus intelligitur. Sed quia hic nouator adiecit, Similis fratribus per omnia, qui humanæ animę carnisq. fraternitatem ſuſcepit, non ille qui dixit, Qui vidit me, vidit & Patrem; age iam rurſus quid tandem in his verbis ſibi velit, vt licebit conſideremus. Ac Filium eſſe Dei & Patris imaginem & figuram, ipſe quoque fatetur. quis porro humanæ animæ corporisq. fraternitatem ſuſceperit, illam ſcilicet qua nobiſcum iungitur, prodeat ipſe ac dicat: Neque enim quiſquam dicet, hominem qui noſtri ſimilis eſſe cernitur, verbi gratia Barnabam fortaſſe vel Paulum, aut alium quempiam qui cenſeatur inter homines, dici poſſe humanæ animæ corporisq. fraternitatem ſuſcepiſſe, quaſi is aliud quiddam ſit ab hoc diuerſum, quod poſtea ſuſceperit: ſed potius eſt, dum in eo manet quod eſt. non ergo homo aliquis iam exiſtens, accipere idipſum quod eſt, quaſi aliud quiddam à ſe diuerſum, intelligendus eſt. ſed potius illi ex Deo genito Verbo, qui ſecundum ſuæ naturæ rationes nobiſcum in eumdem cenſum referri non poteſt, conuenit humanæ animæ & corporis fraternitatem qua nobiſcum iungatur, accepiſſe. Et huic noſtræ ſententiæ tum ipſa veritatis ratio patrocinatur, tum etiam integræ fidei traditio. Conſtat ergo in forma Dei & Patris Deum Verbum fratrem nobis factũ eſſe per omnia, humanæ animæ & corporis fraternitate ſuſcepta, neque mentitur cum ait, Qui vidit me, vidit & Patrem. Nam ſi quis noſtrum ad eam vſque cogitationum dementiam lapſus eſſet, vt putaret etiam ipſum qui in cælis eſt Patrem ac Deũ eò deijciendum, vt omnino noſtram ſimilitudinem habeat, corpoream nimirum, recte metueret, ne dum Chriſtus dicit, Qui vidit me, vidit & Patrem, ipſum quoque ex quo eſt, ſpecie noſtra eſſe & figuras corporis habere ſuſpicaretur. Sed quia etiam filius hominis factus, hoc quod Deus erat ſeruauit, & ſuæ naturæ pulchritudinem immutabilem retinet, nullo modo verebor dicere, illum eſſe etiam ſimilem nobis qua homo eſt, vt nos ſumus ex anima ſimul & corpore, quamuis natura ſit Deus, & figura ſubſtantiæ genitoris. Vnus igitur idemq. ſimilis eſt fratribus ſecundum carnẽ, & in ſua natura qua Deus eſt, ipſum quoque Patrem oſtendit. Hic vero id non intelligit vllo modo, ſed rectam puramq. myſterij rationem adulterans, alium nobis & alium inducit Chri-

Ioan. 14.

Ibid.

A εἶπε Σωτὴρ πρὸς ἡμᾶς, ἀχ' ὡς γυμνὸς ἔτι λόγος, ἀλλ' ὡς ἄνθρωπος καθ' ἡμᾶς, καὶ ὡς ἐξ ἡμῶν ἑνωθεὶς μᾶλλον ἤδη τῇ καθ' ἡμᾶς ἰδιότητι αὐτοῦ σαρκός. ὥσπερ οὖν λέγει τὸ τῇ κενώσει πρέπον, οἰκειοῦται πάντα τὰ τοῦ ἰδίου σώματος, καίπερ τῇ φύσει ἀσώματος ὤν, οὕτω καὶ ἄνωθεν ὢν αὐτὸς καὶ ἐξ ὕψους, τὸ ἄνωθεν ἥκειν δικαίωμα πάλιν ἑαυτῷ καὶ ὅτι γέγονεν ἄνθρωπος, κἂν οἱ γεγένηται ἐκ σπέρματος μεθ' ἡμῶν ἐκ γυναικός. γέγονε τοίνυν ἴδια μὲν τοῦ λόγου, τὰ τῆς ἀνθρωπότητος· ἴδια δὲ πάλιν τῆς ἀνθρωπότητος, τὰ αὐτοῦ τοῦ λόγου. εἰς γὰρ οὕτω νοεῖται Χριστὸς ὁ υἱὸς ὁ κύριος. Ἐπειδὴ δὲ προστίθησιν ὁ καινοτόμος ἅπασι, ὅτι ὅμοιος τοῖς ἀδελφοῖς ἐστι πάντα, ὁ ψυχῆς ἀνθρωπίνης ἐκ σαρκὸς ἀναλαβὼν ἀδελφότητα, οὐχ ὁ λέγων, ὁ ἑωρακὼς ἐμέ, ἑώρακε τὸν πατέρα, φέρε δὴ πάλιν ὅ, τί ποτέ ἐστιν ὃ φησιν ἐν τούτοις ὡς ἓν σκεψώμεθα· Ὅτι μὲν γὰρ εἰκὼν ἐστὶ καὶ χαρακτὴρ τοῦ θεοῦ ἐκ πατρὸς ὁ υἱός, ὁμολογήσει καὶ αὐτός· τίς δ' ἂν λοιπὸν ὁ ψυχῆς ἀνθρωπίνης ἐκ σώματος ἀναλαβὼν ἀδελφότητα, δῆλον ὅτι ὅπου τῶν πρὸς ἡμᾶς, διδασκέτω παρελθών· οὐ γὰρ ἂν φαίη τις αὐτὸς ὁ καθ' ἡμᾶς φαινόμενος ἄνθρωπος, οἷον, Βαρνάβας τυχὸν, ἢ Παῦλος, ἢ γοῦν ἕτερός τις τῶν πλείστων ἐν ἀνθρώποις, ψυχῆς ἀνθρωπίνης ἐκ σώματος ἀνθρωπότητα λαβεῖν B C λέγειν· ἀλλ', ὡς ἕτερόν τι τοῦδε τοῦ ὄντος ὑπάρχον, εἶθ' ὕστερον λαβών· ἐστὶ δὲ μᾶλλον ἐν γε τῷ εἶναι καθ' ὃ πέφυκεν ἐκεῖνο ἄνθρωπός τις ὑπάρχων, ὡς ἕτερόν τι παρ' ἑαυτὸν, λαβεῖν αὖ νοεῖται τὸ εἶναι ὅ ἐστι· πρέπει δ' ἂν μᾶλλον τῷ ἐκ θεοῦ φύντι λόγῳ, τὸ ἀπαράλλακτον ἔχοντι πρὸς ἡμᾶς, κἂν γε τὰς τῆς ἰδίας φύσεως λόγους, ψυχῆς ἀνθρωπίνης καὶ σώματος τὸν πρὸς ἡμᾶς ἀδελφότητα λαβεῖν. Καὶ πρός γε ὅτι ἡμῖν ἡ τῆς ἀληθείας ἐπαγγελία λόγος, ἐκ τοῦ ἀμωμήτου πίστεως ἡ θεράπαινα. ἔφαρεν οὖν ὅτι ἐν μορφῇ θεοῦ ἐκ πατρὸς ὁ υἱὸς λόγος ἀδελφὸς ἡμῖν κατὰ πάντα γέγονε, ψυχῆς ἀνθρωπίνης καὶ σώματος ἀδελφότητα λαβών, ἐξ οὗ καὶ Δαυὶδ ἔφη λέγων, ὁ ἑωρακώς ἐμὲ, ἑώρακε τὸν πατέρα. ἐμοὶ γὰρ τις τοῦ ἐν ἡμῖν, ἀμαθίας εἰς τοῦτο κατώλισθεν ἐννοιῶν, ὡς οἴεσθαι ἐκ αὐτὸν τὸν ἐν τοῖς οὐρανοῖς πατέρα καὶ θεὸν καταχωμίζεσθαι δεῖν, ὃς γε τὸ χρῶμα φημὶ τῶν καθ' ἡμᾶς ὁμοίωσιν ἴσχει, δῆλον ὅτι, ὅπου τῶν σωμάτων, ὀρθῶς ἐδόκει, μὴ ἄρα που λέγοντος ἐκ θεοῦ, ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα, ἐκ αὐτὸν τοῦτον ὃν ἐξ οὗ πέφυκεν, ἐν οὐδενὶ τὸ εἶναι τῷ καθ' ἡμᾶς, κἂν ἐν τοῖς κατὰ σῶμα σχήμασιν. ἐπειδὴ δὲ καὶ υἱὸς ἀνθρώπου γεγένηται, τὸ εἶναι υἱὸς ἀνθρώπου, καὶ τὸ τῆς ἰδίας φύσεως κάλλος ἀπαράμπτον ἔχει, κατανενόηκα μὲν οὐδαμῶς εἰπεῖν, ὅτι καὶ τῶν πρὸς ἡμᾶς ὁμοίωσιν ἔχει, κατά γε τὸ εἶναι καθ' ἡμᾶς ἄνθρωπος, ὁ ἐκ ψυχῆς καὶ σώματος, καίτοι υἱὸς ὢν φύσει καὶ χαρακτὴρ τῆς ὑποστάσεως τοῦ γεννήσαντος. Εἰς οὖν ἄρα καὶ ὁ αὐτὸς, ἀπλανὴς μὲν τοῖς ἀδελφοῖς κατὰ σάρκα, δεικνύων δὲ καὶ αὐτὸν ἐκ ἰδίας

Φύσει τὸν γεννήτορα, κατά γε φημὶ τὸ εἶναι υἱός· ὁ δὲ, πάντα μὲν, οὐ συνίησι· πλὴν ἀπλανῶν δὲ, ἴσασιν τὸν ὀρθῶς τε, καὶ ἀκριβῶς ἔχοντα τοῦ μυστηρίου λόγον, ἕτερον ἡμῖν καὶ ἕτερον ἀσεβοῦς Χριστὸν·

Χριστὸν, καὶ τῆς Ἰουδαϊκῆς ἐγκλήμασιν ἑαλὼς, οὐδὲ ὅπου πίπτει, ἢ ὅτι ἥκει κακῶν αἰσθάνεται. Ἠκουον μὲν γὰρ οἱ ἐξ αἵματος Ἰσραὴλ, θεὸν βοῶντος διὰ τινὸς τῶν ἁγίων προφητῶν περὶ τοῦ Ἐμμανουήλ· καὶ σὺ Βηθλεὲμ οἶκος τοῦ Ἐφραθᾶ, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ἰσραήλ· καὶ αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος. καὶ πάλιν, τὴν γένεσιν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. εἶτα συνιέντες ἀδαμῶς τὸ μυστήριον, οὔτι μὴν ἠγνόουν ὅτι καίτοι θεὸς ὢν φύσει, καὶ τῆς ὑπάρξεως τὴν ἀρχὴν ἄπιστόν τι καὶ ἀκατάληπτον ἔχων, κεχρημάτικε Βηθλεεμίτης ὡς ἐκ ῥίζης Ἰεσσαὶ, καὶ Δαυὶδ ἐκεῖ γενηθεὶς κατὰ σάρκα, πρὸς ἀλλήλους ἔφασκον· οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; ἴδε παῤῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μή ποτε ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός; ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. ἦκουον γὰρ, ὡς ἔφην, ἃ προφήτου λέγοντος ἐναργῶς τὴν γένεσιν αὐτοῦ τίς διηγήσεται; καὶ ὅτι τὰς ἐξόδους, ἅτε τὴν ὕπαρξιν πρὸ πάντας αἰῶνας ἔχει. Ἄθρει δή μοι πάλιν τὴν Ἰουδαίων ἐμβροντησίας τὸ μεγέθος. Φάσκοντος γὰρ, ὁ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστί· πάλιν πρὸς ἀλλήλους ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι δ' ἔλεγον φησὶν, ὅτι αὐτός ἐστιν ὁ Χριστός· οἱ δ' ἔλεγον, μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; ὁρᾷς οἷον ὅπως καὶ παραμαίνονται, καὶ τὸ ἄναρχον θείκως, καὶ τὸν ἐκ χρόνου γένεσιν σαρκικῶς ὁμολογοῦντες αὐτῷ; ἀλλ' οὐκ ἂν εἰς οὕτως ἐκπόρους ἀπονοίας ἐμπεσόντες δυσβουλίας, εἰ πέρ ἤδεσαν ἀληθῶς, ὅτι θεὸς ὢν ὁ λόγος, ἐκ ῥίζης τῆς Ἰεσσαὶ καὶ Δαυὶδ, καὶ τῆς ἁγίας παρθένου προῆλθεν ἄνθρωπος, ὀνόμασαι δ' καὶ Βηθλεεμίτης, ὁ γῆς τε, καὶ οὐρανοῦ ἐκ τῶν ὅλων δεσπότης· συναπῴκησε γὰρ ἡμῖν πλήρωσις ὢν καὶ τὸ πεπληρωμένον. Τί περαιτέρω τῆς τῶν ἰδ. αὐτὸν Ἰουδαίων παραφρίας αὐτὸν ἐκβάς, περόντικάς τε ἐλέγχῃς, ἢ μή τι θέμις εἰπεῖν, μή τι μᾶλλον ἐννοεῖν αἰσχύνῃ; ἵνα μεθ' ἡμῶν ὁμολογῇ Χριστὸν· καὶ μὴ διαστήμασιν εἰς δύο δὴ πάλιν ἑκάτερον λέγῃ· ἀπεστάλη ὁ ἡμῖν ὁμοούσιος, καὶ κέχρισται κηρύττων αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν. εἶτα ὅπου περὶ βασιλείας τῶν θεηλάτων ὁ λόγος, οἱ μυσταγωγοὶ γεγόνασι τῆς ἐκ παρθένου; αὐτὸν γὰρ διακεκράκασι τὸν ἐκ θεοῦ πατρὸς λόγον, σωτῆρα τῶν ὅλων γνώσθαι δὲ λυτρωτὴν, οὐχ ὡς ἀνθρώπου μεστιδόντες παρ' αὐτὸν ἐπέρα, καθάπερ ἀμέλει καὶ ὁ Μωσῆς, ἐν οἷσπερ δ' μᾶλλον καὶ ὁμοιώματι σωματικῷ πρὸς ἡμᾶς καθηγμένον· κέχρισται γὰρ οὗτος εἰς ἱερεῖα καὶ ἀποστολον. καὶ γοῦν Ἰουδαίοις ἐπιτίμα, λέγων· οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, ἐγὼ εἶπα θεοί ἐστε; εἰ ἐκείνους εἶπε θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ, ὃν ὁ πατὴρ ἡγίασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον υἱὸς τοῦ θεοῦ εἰμι; Αἰθ' ὅτου δὲ καὶ τὸν ἑαυτὸν καθίστα πρὸς

A Christum, & Iudaicorum criminum laqueis captus, vbi sit, & quò malorum venerit minime sentit. Audiebant enim qui de genere Israel erant, Deum clamantem per quemdam sanctorũ Prophetarum, de Emmanuel: Et tu Bethleem domus Ephratha minima es vt sis in millibus Iuda: ex te mihi exibit vt sit in principem in Israel, & exitus eius à principio ex diebus æternitatis. & rursus: Generationem eius quis enarrabit? quia tollitur de terra vita eius. Deinde cum prorsus nullo modo mysterium intelligerent, neque scirent illum, quamuis Deus esset ex natura, & subsistentiæ suæ initium inuisibile & incomprehensibile B haberet, vocatum esse tamen Bethleemitam, vtpote ex radice Iesse ac Dauid ibi secundum carnem genitum, inter se dicebant: Nonne hic est quem quærebant interficere? Ecce palam loquitur, & nihil ei dicunt. numquid cognouerũt principes quia hic est Christus? Sed hunc scimus vnde sit: Christus autem cum venerit, nemo scit vnde sit. Audiebant enim, vt dixi, Prophetam dicere perspicue: Generationem eius quis enarrabit? &, quòd exitus, ideſt essentiæ initium ante omnia sæcula haberet. Iam vero quantus fuerit Iudæorum stupor, rursum considereres velim. Cum enim dicerent: Christus cum venerit, nemo scit vnde sit, rursus inter se dicebant: Hic est vere C propheta. alij vero dicebant, inquit, quia hic est Christus, alij dicebant, Num ex Galilæa Christus venit? nonne Scriptura dicit, quia ex semine Dauid & de Bethleem castello vbi erat Dauid, Christus venit? Vides vt insaniant, dum eius naturam initio carentem, quod ad diuinitatem attinet, & carnalem in tempore generationem fatentur. Sed numquam in tam absurdas ineptasq. sententias abducti essent, si vere intellexissent, ipsum Verbum cum esset Deus, ex radice Iesse & Dauid & ex sancta Virgine hominem prodijsse, appellatumq. esse Bethleemitam, ipsum terræ, cæli, vniD uersorumq. dominũ. Nobiscum enim simul egenus est factus, cum diues esset, vt scriptum est. Quid igitur in Iudæorum nugas te ipse conijcis, & ea sentis ac dicis, quæ neque eloqui fas est, & damnosum cogitare? Vnum nobiscum confitere Christum, neque in duo rursum diuidens dicas: Missus est ille nobis consubstantialis, & vnctus est prædicans captiuis remissionem, & cæcis visum. Atqui quo tandem ibunt Theologorum verba, qui doctores orbis terrarũ fuerunt? Ipsum namque ex Deo Patre Verbum saluatorem ac redemptorem omnium prædicauerunt, non quasi homo ab eo diuersus interiectus sit mediator, vt plane E Moyses, sed potius quòd ille ipse specie ac similitudine corporea ad nos descenderit. Hic namque in Apostolum & Pontificem est vnctus. itaque Iudæos coarguebat, dicens: Nonne scriptum est in lege vestra, Ego dixi, dij estis? Si illos dixit deos, ad quos sermo Dei factus est, & non potest solui scriptura; quem Pater sanctificauit & misit in mundum, vos dicitis quia blasphemas, quia dixi, Filius Dei sum? Qua vero de causa illum qui se

Exod. 22.

Esai. 53.

Esai. 53.

Iohan. 7.

Iohan. 7.

Iohan. 10.

2. Cor. 8.

ad

ad exinanitionem demisit vt orbem terrarum saluum faceret, à rebus erga nos diuinitus plane & admirabiliter gestis excludemus, missum fuisse dicentes illum nobis consubstantialem, quasi alium ab eo diuersum? Atqui nonne satius erat dicere, immo vero ex animo sentire, missum quidem esse illum & factum consubstantialem nobis, hoc est hominē, sed mansisse tamen ipsi Deo ac Patri consubstantialem, qua & cogitatur, & erat, & est Deus? Est namque, est inquam quod erat, etiam cum assumpsit naturam humanam, & eamdem essentiam habens cum Patre qui est in cælis ac Deo, suscepit sapienti consilio nostram quoque similitudinē, quin etiam positus est mediator, qui per seipsum ad respectiuam vnitatem colligaret ea quę naturæ rationibus penitus erāt inter se disiuncta. Nam qui Deus erat ex natura, factus est homo secundum veritatem, vt nos quoque simus genus non iam illius primi, hoc est terreni, ad quem dictum est à Deo, Terra es, & in terram ibis, qui etiam transmittit in mortem; sed illius secundi qui est superne & è cælo, Christi inquam, qui nos ad immortalem vitam reduxit, & naturam morti obnoxiam, effecit incorruptibilem, & peccatis exoluit peccati laqueis implicatam. Sic sane ipse Pater alloquitur Filium: Ecce dedi te in fœdus generis, in lucem gentium, vt aperires oculos cæcorum, vt educeres vinctos ex vinculis, & ex domo carceris sedentes in tenebris. & iterum per Esaiæ vocem: Benedicent me bestiæ agri, sirenæ & filiæ struthionum: quia dedi in deserto aquam, & fluuios in terra inaquosa, vt potum darem generi meo electo, populo quem acquisiui vt virtutes meas narret. Quod cum probe intelligeret beatus Petrus, ijs qui ex gentibus per fidem ad veram Dei cognitionem vocati erant scribens, ait: Vos autem genus electum, regale sacerdotium, gens sancta, populus in acquisitionem vt virtutes annuntietis eius, qui vos de tenebris vocauit in admirabile lumen suum. qui aliquando non populus, nunc autem populus. Quod si quemadmodum tibi ipsi & sentire & dicere placet, missus est ille nobis consubstantialis, non ipsi Patri, nullo modo nos facti sumus diuinæ naturæ consortes. mansimus, vt dixi, & adhuc sumus genus illius primi, qui in maledictionem ac mortem transmittit, & sub peccati reatum. Stulti ergo facti sumus, & ijs nunc quoque nihilominus tenemur, in quibus olim eramus ante illius aduentum. Quomodo igitur iam vetera transierunt, & ecce facta sunt noua? Vbi vero illud: Si quis in Christo, noua creatura? Sed erubescis Deum confiteri similem nobis hominem factum ipsum Dei Verbum? Increpas ergo illum, nec sapienter consultasse dicis quòd se ipsum propter nos exinaniuit. Audies igitur dicentem: Vade post me satana, scandalum es mihi, quia non sapis ea quæ Dei sunt, sed ea quæ hominum. Scrutare nobiscum sacras litteras. Apparuit quondam etiam patriarchæ Iacob de Laban ædibus proficiscenti, cum iam ad ipsa laboc vada peruenisset, sicut scriptum est: relictus est enim

Genes.3. *Esai.42.* *Esai.43.* *1.Petr.2.* *2.Cor.5.* *Matth.16.* *Genes.32.*

κίνωσιν ἵνα σώσῃ τὸν ὅλον ἄνθρωπον, τῶν εἰς ἡμᾶς γενομένων διοικήσεων, καὶ ἀξιοπίστων ἀληθῶς κατορθωμάτων ἐκπίμψομεν, ἀπιστεῖσθαι λέγοντες εἰς ἕτερόν τινα παρ' αὐτὸν ἡμῖν ὁμοούσιον; καίτοι πῶς οὐκ ἄμεινον εἰπεῖν, καὶ μᾶλλον καὶ ἐλέσθαι φρονεῖν, εἰς ἀπιστίαν τι, καὶ γέγονεν ἡμῖν ὁμοούσιος· πυθέσθω παῦθρωπος· ὁμοούσιος ὢν μεμενηκὼς καὶ αὐτὸ τῷ θεῷ καὶ πατρὶ, καθὸ καὶ νοεῖται, καὶ ὢν τι, καὶ ἐν θεοῖς ἐστι καὶ ἔστιν ὁ λόγος, καὶ προσλαβὼν τὸ ἀνθρώπινον· ἔχων ἐν τῷ πατρικῷ τῆς οὐσίας πρὸς τὸν ἐν τοῖς οὐρανοῖς πατέρα καὶ θεὸν, ἐπελάβετο σωτῆρος, καὶ τῆς πρὸς ἡμᾶς ὁμοιότητος· πέφυκε δὲ καὶ μεσίτης παντὸς ἀνέσεται πρὸς ἑνότητα χειλικὴν, τὰ τοῖς τῆς φύσεως λόγοις ὁλοτρόπως ἀλλήλων διῃρημένα. γέγονε γὰρ, ἵνα ὢν φύσει, καὶ ἀληθῶς ἄνθρωπος, ἵνα καὶ ἡμεῖς χρηματίσωμεν γένος, οὐκέτι τὸ πρώτου, τυπικοῦ, πρὸς τὸν χοϊκόν, πρὸς ὃν ἔρρηται σοὶ γὰρ θεοῦ, γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ, τοῦ καὶ εἰς θάνατον παραπίπτοντες· ἀλλὰ τοῦ δευτέρου, τοῦ ἄνωθεν καὶ ἐξ οὐρανοῦ, φημὶ δὴ χριστοῦ, τοῦ πρὸς ζωὴν ἡμᾶς τὴν ἀκήρατον ἀναφέροντος, καὶ ἄφθαρτον ἀποφαίνοντος τὸ θνητὸν κατέχον, καὶ ἀπαλλάττοντος ἁμαρτιῶν, τὸ τῆς ἁμαρτίας βρόχοις ἐνειλημένον. οὕτω που πρὸς τὸν υἱὸν αὐτὸς φησὶν ὁ πατήρ· ἰδοὺ δέδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς, καθημένους ἐν σκότει. καὶ πάλιν διὰ φωνῆς ἕτερα, ἐυλογήσατέ με τὰ θηρία ἀγροῦ, σειρῆνες καὶ θυγατέρες στρουθῶν· ὅτι ἔδωκα ἐν τῇ ἐρήμῳ ὕδωρ, καὶ ποταμοὺς ἐν γῇ ἀνύδρῳ, πιεῖν τὸ γένος μου τὸ ἐκλεκτόν· λαὸν ὃν περιεποιησάμην τὰς ἀρετάς μου διηγεῖσθαι. ὁ δὴ καὶ πεποίηκε τοῖς ἐξ ἐθνῶν διὰ πίστεως κεκλημένοις, εἰς ἀληθῆ, γράφει γὰρ Φησὶν ὁ θεσπέσιος Πέτρος· ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ἵνα τὰς ἀρετὰς ἐξαγγείλητε, τοῦ ἐκ σκότους ὑμᾶς καλέσαντος, ὅτι τὸ ποτὲ αὐτοῦ φῶς· οἱ ποτὲ οὐ λαὸς, νῦν δὲ, λαός. Εἰ δὲ καθάπερ αὐτοῖ σοι δοκεῖ καὶ φρονεῖν γε λέγει, ἀπιστεῖσθαι ὁ ἡμῖν ὁμοούσιος, ἔσκεπται δὲ καὶ αὐτὸ τῷ πατρὶ, κατ' ἀρχὰς τρόπον ἡμεῖς φύσεως γεγόναμεν χοϊκοί. μεμενήκαμεν, ὡς ἔφην, ἐσμὲν ἔτι γένος τοῦ πρώτου, τοῦ ἐξαπατηθέντος εἰς θάνατον καὶ ἀπολλύμενος. πῶς οὖν ἐπὶ τὰ δεύτερα παρῆλθεν, καὶ ἰδοὺ γέγονε καινά; τοῦ δή, εἴ τις ἐν Χριστῷ καινὴ κτίσις; Ἀλλ' ἀρχὴν ἡμῖν ὁμολογεῖν καθ' ἡμᾶς γρόμενον αὖθις τὸν τοῦ θεοῦ λόγον; ἀπιστήσεις σοὶ αὐτῷ, καὶ ἃ σοὶ βιβλία δοκεῖ φῆς, ὅτι κεκένωκεν ἑαυτὸν δι' ἡμᾶς. Οὐκοῦν ἀκούσῃ λέγοντος· ὕπαγε ὀπίσω μου σατανᾶ, σκάνδαλόν μου εἶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Ἐρεύνησον μεθ' ἡμῶν τὰς θεοπνεύστους γραφὰς· ὤφθη ποτὲ καὶ τῷ πατριάρχῃ Ἰακὼβ ἐν μὲν Λάβαν ἰόντας ἀποίκους, πρὸς αὐτῆς δὲ γενόμενον τῆς Λαβάνου δὲ Ἰακὼβ καθὰ γέγραπται· ὑπολείφθη

λείφθη γὰρ Ιακὼβ μόνος, καὶ ἐπάλαιεν ἄνθρωπος μετ' αὐτοῦ, ἕως πρωΐ. *οἶδε δὲ, ὅτι οὐ δύναται πρὸς αὐτὸν, καὶ ἥψατο τοῦ πλάτους τοῦ μηροῦ αὐτοῦ, καὶ ἐνάρκησε τὸ πλάτος τοῦ μηροῦ Ιακὼβ, ἐν τῷ παλαίειν αὐτὸν μετ' αὐτοῦ. εἶπε δὲ αὐτῷ, ἀπόστειλόν με, ἀνέβη γὰρ ὁ ὄρθρος. ὁ δὲ εἶπεν, οὐ μή σε ἀποστείλω, ἐὰν μή με εὐλογήσῃς. καὶ μεθ' ἕτερα πάλιν· καὶ ἐκάλεσεν Ιακὼβ τὸ ὄνομα τοῦ τόπου ἐκείνου, εἶδος θεοῦ· εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή· ἀνέτειλε δὲ αὐτῷ ὁ ἥλιος, ἡνίκα παρῆλθε τὸ εἶδος τοῦ θεοῦ. Σύνες οὖν ὅπως, οὐχ ὡς ἀσώματός τε καὶ ἀναφὴς λόγος ἠξίου φαίνεσθαι τῷ πατριάρχῃ τοτηνικάδε, τὸν τοῦ μυστηρίου τύπον προαναφαίνων αὐτῷ· ἀλλ' ἦν ἄνθρωπος ὁ παλαίων, καὶ ὅλην εἰς τοῦτο δαπανήσας τὴν νύκτα. πλὴν διαυγαζούσης ἡμέρας, ὄρθρου τε γεγενημένου, τὸ, ἀπόστειλόν με φησὶν, ὅπερ ἦν ἐναργῶς καταλύοντος τὴν πάλην. καὶ τίς ὁ τοῦ μυστηρίου λόγος, εἰπεῖν ἀναγκαῖον. τοῖς μὲν γὰρ ὡς ἐν νυκτὶ καὶ σκότει διατελοῦσι, καὶ ἀχλὺν ἔχουσι τὴν νοητὴν εἰς νοῦν καὶ καρδίαν, οὔπω τε νοεῖν ἰσχύουσι τὸ ἐπ' αὐτῷ μυστήριον, παλαίειν τε, καὶ μάχεσθαι καὶ νικᾶν ἔθος αὐτῷ· τοῖς γε μὴν ἐν φωτὶ γεγονόσι, καὶ ὡς ἐν ὄρθρῳ τῷ νοητῷ, καὶ νενοηκόσι εὖ μάλα τὸ μυστήριον, οὐκ ἐπιπαλαίειν ἀξιοῖ· διανέμει δὲ μᾶλλον εὐλογίας πνευματικάς. οὐκοῦν, κἂν ὀψὲ καὶ μόλις εἰσγένοιο καὶ αὐτὸς μεθ' ἡμῶν ἐν φωτὶ, καὶ οἷον ἐν ὄρθρῳ, πεπαύσεταί σου μαχόμενος ὁ πάντας νικῶν. θέα δὲ ὅπως ἀνθρώπου παλαίοντος, ὁ θεσπέσιος Ιακὼβ ἑωρακέναι φησὶ τὸν θεὸν πρόσωπον πρὸς πρόσωπον. προστέθεικε δὲ τὸ γράμμα τὸ ἱερὸν, ὅτι ἀνέτειλεν αὐτῷ ὁ ἥλιος, ἡνίκα παρῆλθε τὸ εἶδος τοῦ θεοῦ. Ἀνθ' ὅτου δὴ οὖν ἐπερυθριᾷς τοῖς τῆς κενώσεως μέτροις, καίτοι τὸν ἐκ θεοῦ πατρὸς λόγον σαρκωθῆναί τε, καὶ ἐνανθρωπῆσαι, παντὸς οἶμαι λέγοντος τοῦ καὶ ὀρθὴν ἔχοντος πίστιν, καὶ βασανίζοντος ἀκριβῶς τῆς θεοπνεύστου γραφῆς τὸν σκοπόν. ὁ τοίνυν ἡμῖν ὁμοούσιος, καθὸ γέγονεν ἄνθρωπος· καὶ αὐτῷ δὲ τῷ πατρὶ, καθὰ μεμένηκε καὶ *ἀνθρωπότητι θεὸς, ἀπεστάλη κηρύσσων αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἰάσασθαί τε, τοὺς συντετριμμένους τὴν καρδίαν, καλέσαι δὲ καὶ ἐνιαυτὸν κυρίου δεκτόν. αὐτοῦ γὰρ μόνου καὶ οὐχ ἑτέρου τινὸς τὰ τοιάδε γέγονεν εἰς ἡμᾶς κατορθώματα· καὶ πιστώσεταί τις τῶν ἁγίων προφητῶν, οὕτω λέγων· οὐ πρέσβυς, οὐκ ἄγγελος, ἀλλ' αὐτὸς ὁ κύριος ἔσωσεν ἡμᾶς· ὁ καὶ ἐναργέστατα λέγων, διατοῦτο γνώσεται ὁ λαός μου τὸ ὄνομά μου ἐν τῇ ἡμέρᾳ ἐκείνῃ· αὐτὸς ὁ λαλῶν, πάρειμι. καίτοι πῶς, εἴπερ ἦν τις ἄνθρωπος ἁπλῶς ὁ ἀπεσταλμένος, αὐτὸς ἂν νοοῖτο, καὶ τὸν πάλαι τοῖς ἀρχαιοτέροις κεχρησμῳδημένον λαλήσας νόμον· οὐ γὰρ τί προὼν ὡς ἄνθρωπος, ἄνθρωπος γεγενῆσθαι λέγοιτ' ἂν, ἵνα μὴ τὸ εἰς τὸ εἶναι παρόδου, πρεσβυτέραν ἔχων ὁρῶτο τὴν ὕπαρξιν. ἀλλ' ὡς θεὸς προϋπάρχων, λελάληκε μὲν τὸν νόμον, παρεῖναι δὲ φησὶ ξένως τε καὶ ἀσανήθως ὅτε γέγονεν ἄνθρωπος. Ἀλλὰ ναί φησι, τὰ πάντα πληροῖ θεὸς ὢν ὁ λόγος· πῶς οὖν ἄρα καὶ ἀπεστάλη; ποῦ γὰρ οὐκ ἦν ὁ πάντα πληρῶν; τί δὲ, εἰπέ μοι, τὴν θείαν καὶ

ζ ij ὁμοού-

A enim Iacob solus, & luctabatur homo cum ipso vsque mane. Vidit autem quòd eum superare non posset, & tetigit latitudinem femoris eius, & obstupuit latitudo femoris Iacob, dum pugnaret cum ipso. dixit autem illi: Dimitte me, ascendit enim diluculum. ille vero dixit, Non te dimittam nisi benedixeris mihi. & post alia rursus: Et vocauit Iacob nomen loci illius, Species Dei. aspexi enim Deum facie ad faciem, & salua facta est anima mea. Exortus est autem illi sol cum pertransisset Speciem Dei. Intellige igitur, non vt incorporeum & impalpabile Verbum apparere Patriarchæ eo tempore voluisse, vt illi mysterij typum præmonstraret: sed homo erat qui luctabatur, & totam in ea re noctem transegit. illucescente autem die, atque aurora aduenientе, Dimitte me, inquit; quod euidenter erat à lucta desistentis. Iam quæ sit mysterij ratio dicere necesse est. cum his enim qui in nocte & in tenebris degunt, quorum animis & cordibus caligo spiritalis offusa est, & nondum eius mysterium valent intelligere, luctari pugnareq. ille & vincere solet: cum his vero qui in luce sunt & spiritali diluculo, & probe mysterium intelligũt, non sibi esse pugnandum censet, sed potius spiritales illis benedictiones tribuit. Si igitur vel sero tandem nobiscum in lumine versatus fueris, & tamquam in diluculo, illico tecum pugnare desistet qui vincit omnes. Velim autem consideres, pugnante homine dixisse beatum Iacob se vidisse Deum facie ad faciem. addidit etiam sacra scriptura: Ortus est illi sol quando pertransijt Speciem Dei. Qua ergo de causa erubescis de exinanitionis mensura, cum illud ex Deo Patre Verbum incarnatum fuisse & hominem factũ, vt opinor, prædicet quisquis rectam Fidem tenet, & accurate sacrarum litterarum propositũ exquirit? Ille igitur consubstantialis nobis qua factus est homo, & ipsi itidem Patri qua etiam in ipsa humanitate Deus mansit, missus est prædicare captiuis remissionem, & cæcis visum, & mederi contritis corde, & indicere annum Domini acceptabilem. ipsius namque solius, non alicuius alterius fuerunt eiusmodi præclara gesta erga nos perpetrata. Cui rei fidem faciet quidam è sanctis Prophetis, qui dicit: Non legatus, non angelus, sed ipse Dominus saluauit nos. qui etiam apertissime dicit: Propter hoc sciet populus meus nomen meum in die illa, quia ego ipse qui loquebar, adsum. Atqui si ille missus, homo aliquis communis esset, quomodo ipse idem esse intelligeretur, qui veteribus illis legem olim edidit? Neque enim, si vt homo prius esset, homo factus esse vmquã dici posset, ne subsistentiam antiquiorem initio quo esse cœpit, habere videatur: sed cum præexisteret vt Deus, locutus quidem est legem, se vero adesse ait nouo insuetoq. modo, cum factus est homo. Atqui, inquit, omnia complet Verbum, cum sit Deus, quomodo igitur etiam missus est? nam vbi non erat qui complet omnia? Quid ergo, dic mihi, diuinam sanctamq.

Ibid.

Ibid.

Esai. 61.

Esai. 63.

Esai. 52.

etamq. Trinitatem coarctatam ne putabimus? an per omnia dilatari, & omnia complere? Id ſi ita eſt, quomodo magnus ille Moyſes, cum quidam è priſcis hominibus turrim ædificarent ad cælum vſque pertingentem, induxit dicentem

Geneſ. 11. Deum: Venite deſcendamus, & confundamus ibi linguas eorum? Quanam deſcenſione opus habebat illa quæ cælum ac terras complet natura?

Sapien. 1. Scriptum eſt etiam de ſancto Spiritu: Spiritus Domini repleuit orbem terrarum. Pſallit præterea beatus Dauid, ac de his qui in terris ſunt poſiti, cum Deo loquitur qui viuificare poteſt:

Pſal. 103. Emittes ſpiritum tuum & creabuntur, & renouabis faciem terræ. quomodo mittitur qui complet omnia? Ne igitur tamquam acutum quiddam & inexpugnabile proponendo, illud ex Deo Patre Verbum cum omnia poſſit complere, nullo modo mitti, coneris veritatem infirmare, & myſterij vim euertere; ſed illud potius cogita, res diuinas dici quidem humano more, ſic autē à nobis intelligi, vt Deus ipſe ſolus ſcit, & vt illi facere moris eſt. Sed quia vnctionem vt rem exiguam & humilem, & vnigeniti gloria longe indignam putat, age hac de re quæ conſona ſunt dicamus, vt ſcandali occaſiones præcidamus. Ergo homo non eſt factus, humana reijciat, diſpenſationem recuſet vt quæ minorem illum faciat, & à ſuprema illa gloria diuinaq. excellentia ſit longe remota. exigua namque ſunt ipſi Verbo noſtra omnia. Sed quia ſapientia plenum eſt hoc myſterium, neque illi reijciendum exinanitionis opus, cur ea quæ recte habent, audacter accuſas, & quod illius iudicio commendatur, vt indecorum auerſaris? Vidiſti vnctum humano more? vide eumdem diuinitus vngere. Scriptum

Ioan. 1. eſt enim: Teſtimonium perhibuit Ioannes, dicēs, Quia vidi Spiritum deſcendentem quaſi columbam, & manentem ſuper ipſum: & ego neſciebam eum, ſed qui miſit me baptizare in aqua, ille mihi dixit, Super quem videris Spiritum deſcendentem & manentem ſuper eum, hic eſt qui baptizat in Spiritu ſancto: & vidi, & teſtimoniū perhibui, quia hic eſt Filius Dei. Quid enim, humanitatis ne opus eſſe ais baptizare poſſe in Spiritu ſancto credentes? Atqui quo modo non ſtultum ſit putare hæc ita ſe habere? Quomodo enim quod minus eſt, participationem rei longe maioris largietur? Illud etiam conſideres velim, illum ipſum ſuper quem Spiritus aduolaſſe dicitur, & manſiſſe ſuper eum, in Spiritu ſancto baptizare, quòd videlicet vt Deus credentes ſuo ſpiritu perungat. itaque reuixit è mortuis, & inſufflauit in diſcipulos, dicens: Accipite Spiritum

Ioan. 20. ſanctum. quem qui acceperant, dicebant: Nos

1. Cor. 2. autem non ſpiritum huius mundi accepimus, ſed ſpiritum qui ex Deo eſt, vt ſciamus quæ à Deo donata ſunt nobis. Scribit etiam beatus Paulus:

Rom. 8. Qui autem in carne ſunt, Deo placere non poſſunt. Vos autem non eſtis in carne, ſed in ſpiritu, ſi quidem Spiritus Dei habitat in vobis. Si quis autem ſpiritum Chriſti non habet, hic non eſt

ὁμοούσιον τριάδα σωτηρίαν δώσομεν, ἢ κατὰ μέρος τι τῶν ὅλων, καὶ πάντα πληροῦν; ἵνα πῶς ἡμῖν ὁ μέγας Μωσῆς, ὅτε τὸν ὑπερμήκη πύργον τινὲς τῶν ἀρχαιοτέρων, εἰσηγήσαντο λέγοντα τὸν θεόν· δεῦτε, καὶ καταβάντες συγχέωμεν αὐτῶν τὰς γλώσσας αὐτῶν; πόσης ἐδεῖτο καταβάσεως ἡ ὑπερέχον τι καὶ γῆν ἁπάντων πολλαπλασίως φύσις; μέγα πάλιν ἐκ τοῦ ἁγίου πνεύματος, ὅτι πνεῦμα κυρίου πεπλήρωκε τὴν οἰκουμένην. ψάλλει καὶ Φησὶν ὁ μακάριος Δαυὶδ περὶ τῶν ἐν γῇ κειμένων πρὸς τὸν ζωοποιῆ ἰσχύοντα θεόν· ἐξαποστελεῖς τὸ πνεῦμά σου καὶ κτισθήσονται. καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς. πῶς ἐξαποστέλλει τὸ πάντα πληροῦν; μὴ γένωμεν ὡς ἀφρόν τι καὶ δυσσεβὲς προσηκόντως τὸν πάντα πληροῦντα ἰσχύοντα, τὸν ἐκ θεοῦ πατρὸς λόγον, ἀπέφηνεν ἔχειν τὸν ἀπόστολον, ὡς δηλοῦν ἐπείγει τὸ ἀληθὲς, καὶ τὸν τοῦ μυστηρίου δύναμιν ἀνατρέπειν· ἐπεὶ δὴ μᾶλλον, ὅτι λέγεται μὲν ἀνθρωπίνως, τὰ περὶ θεοῦ· νοεῖται δὲ οὕτω πρὸς ἡμᾶς, ὡς ἂν αὐτός τι εἰδείη καὶ μόνος, καὶ ὁρᾶν ἔθος αὐτῷ. ἐπειδὴ δὲ ὡς βεβηχὼς καὶ ἀνθρώπινον, καὶ τῆς τοῦ μονογενοῦς ἀξίας ἥττονα μένον, ἀμύητος δέχεται τὸν χρῆσιν, φέρε τὰ εἰκότα καὶ ἃ νῦν λέγωμεν, πρὸς τὸ σκανδαλον λύοντες ἀφορμάς. Εἰ μὲν οὖν ἦν γέγονεν ἄνθρωπος, ἀποστείλατω τὸ ἀνθρώπινον, παραιτείσθω τὴν οἰκονομίαν ὡς ἐν μισοῦντι ὑφίστασθαι αὐτὴν, καὶ τῆς αἰωνίου δόξης, ἣν ἀπεστέρητο ἐκπεσὼν ὑπεροχῆς, καὶ πάντων ἐλάττων· σμικρὸς γὰρ τῷ λόγῳ τὸ καθ' ἡμᾶς. ἐπειδὴ δὲ ὄντως ἀληθῶς τὸ μυστήριον, καὶ οὐκ ἀποβλητέον αὐτῷ τὸ τῆς κενώσεως χρῆμα, τί τοῖς ὀρθῶς ἔχουσι, μιψοκινδύνως ἀποπεμπτέον; ἢ τὸ τῆς αὐτοῦ ψήφοις σεφανούμενον, ὡς ἀκαλλὲς ἀποστατέον; εἶδες χρώμενον ἀνθρωπίνως; ὅρα τὸν αὐτὸν καὶ χρίοντα θεϊκῶς· μέγα γὰρ, ὅτι καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· ὅτι πεθεάμην τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν, καὶ μένον ἐπ' αὐτόν· κἀγὼ οὐκ ἤδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν τῷ πνεύματι τῷ ἁγίῳ· καὶ ἑώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ἆρα γὰρ ἀνθρώπινον ἦν εἶναι φῆς τὸ βαπτίζειν δύνασθαι τοὺς πιστεύοντας ἐν ἁγίῳ πνεύματι; καίτοι πῶς οὐκ εὐήθες τὸ οὕτως ἔχειν οἴεσθαι τινά; πῶς γὰρ τὸ μεῖον τοῦ κρείττονος ἀσυγκρίτως χαριεῖται μείζοσιν; ἄθρει δὴ ὅτι αὐτὸς ἐκεῖνος, ἐφ' ὃν καταβαίνειν τὸ πνεῦμα λέγεται, μένειν τε ἐπ' αὐτὸν, ἐν ἁγίῳ βαπτίζει πνεύματι· καταχρεῖον δὴ δηλονότι τοὺς πιστεύοντας ὡς θεὸς τῷ ἰδίῳ πνεύματι. καὶ γοῦν ἀκριβῶς μὲν, ἐν νεκροῖς, ἐνεφύσησε δὲ τοῖς μαθηταῖς, λέγων· λάβετε πνεῦμα ἅγιον. οἱ δὲ λαβόντες, φασὶν· ἡμεῖς οὖν οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ θεοῦ χαρισθέντα ἡμῖν. γράφει δὲ καὶ ὁ σοφώτατος Παῦλος· οἱ δὲ ἐν σαρκὶ ὄντες, θεῷ ἀρέσαι οὐ δύνανται. ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ

ἔστιν

ἔστιν αὐτοῦ. Ἐ μὲν καὶ ἐπέρωθι· ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ. Σὺ οὖν ὅταν ἴδῃς αὐτὸν τῷ ἰδίῳ χριόμενον πνεύματι, ἀναμίμνησο τῆς μὲν σαρκὸς οἰκονομίας, καὶ καταλογίζου τὸ ἀνθρώπινον· ὅταν ἴδῃς τὸ πνεῦμα δεδόσθαι, θαύμαζε μὲν πόθεν τὸν Ἐ ἐν ἀνθρωπότητι θεόν. ἀλλ' οὐδὲν τούτων ὑπολογιζόμενος, ὁ δύσερις οὗτος, πάλιν ᾠδέ φησιν.

Οὗτος ὁ πιστὸς τῷ θεῷ γεγενημένος ἀρχιερεύς, ἐγένετο γάρ, εἴπερ ἀϊδίως ἦν· οὗτος ὁ Χ̄ς μικρὸν αἱρετικὸς ὢν ἀρχιερέως ποιήσας ἀξίωμα. ἄκουε σαφέστερον τὴν ἀβεβούλου φωνῆς· ὃς ἐν ταῖς ἡμέραις, φησὶ, τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς, καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας· καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, καὶ τελειωθεὶς, ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου· προσαγορευθεὶς ὑπὸ θεοῦ ἀρχιερεὺς Χ̄ς τὴν τάξιν Μελχισεδέκ. οὗτος ὁ Μωσῆ Χ̄ς τὸν τῆς σκηνῆς συγκεχυμένους τύπον· ὁ σπέρμα τοῦ Ἀβραὰμ κεκλημένος· ὁ Χ̄ς πάντα τοῖς ἀδελφοῖς ὡμοιωμένος· ὁ χρόνῳ γενόμενος ἀρχιερεύς· ὁ διὰ παθημάτων τελειωθείς· ὁ ἐφ' ᾧ πέπονθεν αὐτὸς πεφυκὼς δυνάμενος τοῖς πειραζομένοις βοηθῆσαι· ὁ Χ̄ς τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς κεκλημένος. τί σοὶ ἀνθρεμιωδίας τῷ Παύλῳ, τὸν ἀπαθῆ θεὸν λόγον παθητῷ καταμιγνὺς σώματι, καὶ παθητὸν ἀρχιερέα ποιῶν;

Ὡς ἀκμαιοτάτῳ ὄντι, καὶ μάλα νεανικῶς τῶν τῆς εὐσεβείας δογμάτων ἐπιβαίνοντι τῇ κατορθώσει. Χ̄ς ὁ μὲν θεοφόρος Βαρὺχ, τὸν δὲ θεῖον λόγον, ἐνωθέντα ἤδη, Ἐ ἐν ὁμοιώσει τῇ καθ' ἡμᾶς πεφηνότα καταδεικνύς, οὗπερ φησὶν ὁ θεὸς ἡμῶν, ὡς λογισθήσεται ἕτερος πρὸς αὐτόν· ἐξέδρα πᾶσαν ὁδὸν ἀφήκεμης, καὶ ἔδωκεν αὐτῷ Ἰακὼβ τῷ παιδὶ αὐτοῦ, Ἐ Ἰσραὴλ τῷ ἠγαπημένῳ ὑπ' αὐτοῦ· καὶ μεταπῶπα δὴ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συναναστράφη. οὐ γάρ τις, οὕτως, καὶ μάλα πλατυσμὸς ἀναφωνᾶν, μονογὲ καὶ χεῖρα πρεπόντων, τίνα τῆς πίστεως καθήκει σωτηρίαν, καὶ μὴν καὶ ὀρθῶς πίστις; Χ̄ς δὲ καὶ πρεπόντως ἐν ἀνθρωπίνοις ἐνεργήσας ὑπὲρ ἡμῶν ἐν ἀνθρωπίνοις ἐλεήμων· ὑχ ὁ ζωοποιὸς πνεῦμα θεὸς· σπέρμα Ἀβραὰμ ὁ χθὲς Ἐ σήμερον, Χ̄ς τὸν τοῦ Παύλου φωνῶ· ὑχὶ λέγων, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι· ὅμοιος τοῖς ἀδελφοῖς Χ̄ς πάντα, ὁ ψυχῆς ἀνθρωπίνης Χ̄ς σαρκὸς ἀναλαβὼν ἀδελφότητα· ὑχ ὁ λέγων, ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα. Καὶ ὅπου μὲν Ἐ πεπηγὸς ἦν τὸν ζωοποιὸν Ἐ θεοῦ λόγον ὑπάρχειν βεβαιούμενος, πῆς τῆς ἀφύκτου δυσφημίας ἐγκλήμασι σαυτὸν ἔνοχον, ἠδικηκὼς Ἐ μετρίως, ἀπαχρῶν ἡμῖν διέδειξε λόγος· θαυμάζω δὲ, ὅπου τῶν ἰδίων αὐτὸς ἀμνημονήσας φωνῶν, Χ̄ς βεβαίως εἰσελθεῖν εἰς ἀρχιερέως ἀξίωμα φάναι πρ-

ζ iij ὁμοῦ,

A est eius. atque etiam alibi: Quicumque spiritu Dei aguntur, hi sunt filij Dei. Ergo cum videris eum proprio vnctum spiritu, memento illius in carne dispensationis, & cogita humanam naturam: cum videris ab eo Spiritum dari, cum hoc simul admirare illū etiam in humanitate Deum. Sed iste contentiosus nihil horum reputans, sic rursus ait. Rom. 8.

Hic ille fidelis Deo factus Pontifex, factus est enim, non ab æterno erat, hic paulatim, hæretice, ad Pontificis dignitatem progressus. audi clariorem tibi insonantem vocem: Qui in diebus, inquit, carnis suæ preces Hebr. 5.
B *supplicationesq. ad eum qui posset eum salvum facere à morte, cum clamore valido & lacrymis offerens, & exauditus pro sua reverentia: & quidem cum esset filius, didicit ab his quæ passus est, obedientiam, & consummatus, factus est obtemperantibus sibi causa salutis æternæ. Consummatur autem id quod paulatim proficit, hæretice. de quo Ioannes in Evangelijs clamat:* IESVS *proficiebat ætate & sapientia & gratia. quibus* Luca 2.
verbis consona Paulus dicens, Consummatus, inquit, Hebr. 5.
factus est omnibus obtemperantibus sibi causa salutis æternæ, appellatus à Deo sacerdos secundum ordinem Melchisedech. hic ille cum Moyse quod ad ducendi exercitus typum comparatus, ille semen Abraam vocatus, ille per omnia similis fratribus, ille tempore fa-
C *ctus Pontifex, ille per passiones consummatus, ille qui in quo passus est ipse tentatus, potest tentatis auxiliari, ille secundum ordinem Melchisedech Pontifex appellatus. Quid igitur aduersus Paulum interpretaris, impassibileq. Dei Verbum terreno corpori permisces, & passibilem sacerdotem facis?*

Fortiter sane, vir egregie, & admodum strenue in dogmata pietatis incursionem facis. Ac beatus quidem Baruch Dei Verbum jam hominem factum, & in nostra similitudine apparentē ostendens, Hic est, inquit, Deus noster, non æstimabitur alius ad eum, inuenit omnē viam scientiæ, & dedit illam Iacob puero suo, & Israel dilecto
D suo: & post hæc in terris visus est, & cum hominibus conuersatus. Tu vero vocem, hic, & quidem sæpius inculcans, ac propemodum manum intendens, quē nam credentibus ostendis, & subijcijs oculis? atque etiam paulatim progressum ad sacerdotium asseris? Illum prorsus arbitror quem dudum ostendens aiebas: Igitur ille qui passus est, Pontifex est misericors, non ille passi viuificator Deus. Semen Abraam ille heri & hodie, vt Paulus ait, non ille qui dixit, Antequam Ioan. 8.
Abraam fieret, ego sum. Similis est fratribus per omnia is qui humanæ animæ & carnis fraternitatem suscepit, non qui dicit, Qui vidit me, vi- Ioan. 14.
E dit & Patrem.] Atque in eo quod asseris Deum passi esse ipsum viuificans Dei Verbum, te ineuitabilis blasphemiæ crimen incurrisse, grauiterq. peccasse, efficaci ratione demonstratum est. Miror autem quòd tuarum vocum oblitus, paulatim progressum ad Pontificis dignitatem, dicere

CYRILLI CAP. IIII.

Baruch 3.

ὡς ἔφασκεν.

simul

simul & sentire audes, quem etiam Deum esse af- A
seris omnipotentem. Nam proposita tibi epi-
stola ad Hebræos scripta, teneris dixisse: Sed hic
Israelis cognatus secundum carnem, secundum
aspectabilem naturam homo, ex semine Dauid
factus secundum carnem, ipsa coniunctione Deus
omnipotens.] Quomodo igitur progressus est,
vt temere fabularis, ad Pontificis dignitatem,
cum Deus sit omnipotens tuorum quoque ver-
borum testimonio? Et quamuis illam ignobilem,
& à te solo nescio quomodo excogitatam coniun
ctionem commemores, missum id faciam ad præ-
sens; illud tamen interrogabo, vt secundo cursu
feratur oratio, & ad scopum sibi conuenientem, B
& à proposito haud alienum tendat: Num quod
ad sacerdotium promouetur & gloriam, non ad
meliora præstantioraq. gradum facit, aut incre-
mentum sumit? & quisnam huius sententiæ veri-
tatem suo suffragio non probet? Maius est ergo
sacerdotij munus, quàm Deum esse omnipoten-
tem. hoc si ita est, quomodo qui sacerdotio fun-
gitur, ministrat & adstat vt minister Deo, & vt
famulus domino, solitas ac statas oblationes of-
ferens, & hostias imponens, ille vero tamquam
suprema ornatus gloria admittit hostias, & ho-
noratur obsequio? Illud opinor dices, Deũ omni- C
potentem eumdem factum esse Pontificem. Ergo
exinanitus est, & seipsum humiliauit, ad minora
se deijciens. Quomodo igitur ad dignitatẽ pro-
gressus est sacerdos factus? Recordare iam rursus
tuorũ verborũ; sic namque paulo superius dixisti:
Quòd si sacerdos est ipsa diuinitas, quisnã est qui
sacerdotij obsequio colitur?] Deus est qui of-
fert, nemo est cui offeratur. Quid enim sit diuini-
tate dignũ, vt illa tamquam inferior maiori offe-
rat?] Silte nunc saltem in tuis ipsius vocibus: sed
id facere numquam poteris, cùm omni vento cir-
cumferaris, & te vltro citroq. iactari nõ sentias,
nunc ex illis ad hæc, nunc vicissim ex his ad illa D
transiliens: neque vllo modo pertimescis illud,
Galat. 2. quod est Pauli voce dictum: Si enim quæ destru-
xi, hæc rursus ædifico, prævaricatorem meipsum
constituo. Sed fortasse dicturus es illud: Quid
tu ipse, cũ vbique Christum vnum & filium & Do-
minum esse affirmes illud ex Deo Patre Verbum
cum sua carne, quomodo asseris Pontificem po-
situm fuisse & Apostolum? ita vt cum id dicas,
non summam eius dignitatem afficias contume-
lia? Quia, inquam, vir optime, vnigenitum il-
lud Dei Verbum factum est homo, & sacerdotij
munus humanitatis mensuram haud dedecet, vt
item quod missus esse dicitur. Confusionem enim
Hebr. 12. contempsit, vt beatus Paulus ait, cùm his etiam E
Esai. 50. viliora & indigniora propter nos pertulerit. De-
dit enim dorsum in flagella, & faciem suam non
auertit à confusione sputorum: & Iudæorũ con-
tumelias patienter sustinuit. Sed refugis sacer-
dotem dicere, vt qui sit Deus? Admitte dispen-
sationis rationem, cogita exinanitionem, descen-
sumq. ad serui formam. Non igitur profeciisse
dicimus, & ad dignitatem peruenisse ipsum Dei
Verbum cum Pontifex noster est factus, sed po-

ὁμοῦ, καὶ μιλὼ ἓ φρονεῖν ἀξιοῖς, ὃν καὶ θεὸν εἶναι φῂς
παντοκράτορα. πεσκειμένης γὰρ σοι τῆς ἐβραϊκῆς γρα-
φείσης ἐπιστολῆς, ἀλίσκῃ λέγων· ἀλλ' οὗτος ὁ κ̄ς̄
σάρκα τοῦ Ισραὴλ συγγενὴς, ὁ κ̄ς̄ τὸ φαινόμενον ἄν-
θρωπος, ὁ κ̄ς̄ τῷ Παύλῳ φωνῇ, ἐκ σπέρματος γε-
γενημένος Δαυὶδ, παντοκράτωρ τῇ συναφείᾳ θεός.
πῶς ἐπ πεσεῖν ψῇς κ̄ς̄ τὸν εἰκαιομυθίαν εἰς ἀρχι-
ερέως ἀξίωμα, καίτοι θεὸς παντοκράτωρ ἓ λόγῳ τῆς
σῆς φωνῆς μαρτυρούμενος; καὶ τὸν ἀκλεᾶ, ἓ τὸν ἐκ
οἰδ' ὅπως ἐξευρημένην αὐτῷ σοι καὶ μόνῳ συναφείαν
ὀνομάζῃς, παρέσω νυνί· πλὴν ἐρώτημι, κ̄ς̄ ῥοῦν ἴ-
ναι τὸν αὐτῷ πρόποντά τι καὶ πρόκειμενον τῷ λόγῳ
σκοπὸν ἐφιεὶς· ἆρ' οὐχὶ τὸ πρόσθον εἰς ἱερωσύνην κ̄ς̄
δόξαν, τὸν εἰς τὰ ἄμεινον ἓ προὔχοντα πάσῃ βέ-
βηκεν, ἤγουν ἐπιδοσιν; καίτοι πῶς οὐχ ἁπασιανῶν
ἐπιψηφίσῃ τῷ λόγῳ τὸ ἀληθῶς; μεῖζον οὖν ἔσχ ἢ ἀλλὰν
ἢ εἶναι θεὸν παντοκράτορα, τῆς ἱερωσύνης τὸ χρῆμα.
εἶτα πῶς, ὁ μὲν ἱερεὺς λαχὼν λειτουργεῖ ἓ παρέστη-
κεν ὡς λάτρης θεῷ, καὶ ὡς οἰκέτης δεσπότῃ, προσπο-
μίζων τὰ νενομισμένα, ἓ θυσίας ἀναπηλίς· ὁ δ' ὡς
δεξῃ τῇ ὑπερκύρῃ κατεσεμμένος προσδέχεται τὰς
θυσίας, ἓ ἡμᾶς τιμᾷ περιβλεπόμενος; ἀλλ' ἐκεῖνο οἶμαι
φῂς· ὅτι θεὸς παντοκράτωρ ὑπάρχων, ὁ αὐτὸς γέ-
γονεν ἀρχιερεύς. κεκένωκε δὴ ἄν, καὶ πεπτάπωκεν
ἑαυτὸν καθεὶς ἐν μείοσι. πῶς ἂν ἐπ πρόσθεν εἰς
ἀξίωμα γεγονὼς ἱερεύς; διαμέμηνεν δὴ πάλιν τῶν
σαυτοῦ λόγων· ἰφῆς γὰρ οὕτως ἐν τῇς σαυτοῦ βρα-
χύ· εἰ δ' ἀρχιερεὺς ἡ θεότης, τίς ὁ πρὸς τῇ τ' ἀρχιε-
ρωσύνῃ λειτουργίᾳ περιβλεπόμενος; εἰ θεὸς ὁ προσ-
φέρων, οὐδεὶς ᾧ προσφέρεται· τί γὰρ θεότητι ἄξιον,
ἢ ὡς ἐλάττων προσφέρῃ τῷ μείζονι; ἔφθη νὸν ἓ γοῦν
ἐν τῇς ἑαυτοῦ φωνῇς· ἀλλ' ὅτι μὲν, ἐκ οἷός τ' ἔσῃ
ὁρᾶν· προφέρῃ δ' ὥσπερ αὐτῷ παντὶ, ἓ διαμφισβη-
τούμενος σὺν αἰσθάνῃ· πῇ μὲν, ἐξ ἑαυτοῦ εἰς πᾶσα·
πῇ δ' πάλιν ἐκ τούτων εἰς ἑαυτὸν μεταπηδῶν· δί-
δυας δ' κατ' ὀδύνα τρόπον τὸ διὰ τ' ἓ Παύλου φωνῆς·
εἰ γὰρ ἃ καθῄρουν, ταῦτα πάλιν οἰκοδομῶ, παρα-
βάτην ἐμαυτὸν συνιστάνω. Ερεῖς δ' ἴσως ἑαυτῷ· χρὴ
σὲν ἓνα κ̄ς̄ ὑὸν καὶ κύριον διϊσχυριζόμενος εἶναι παν-
τοκρ' τὸν ἐκ θεοῦ πατρὸς λόγον, μ' τῆς ἰδίας σαρ-
κός· πῶς δὴ φῂς εἰς ἀρχιερέα πεπῖσθαι καὶ δύνα-
λον; εἶτα πρὸ τ' λέγων, ἐχ ὑβρεῖν τῆς θείας αὐτοῦ δό-
ξης τὸ ὑπερφερὲς ἀξίωμα; ὅτι δ' βέλτιστε, φαμὲν ἐκ
γέγονεν ἄνθρωπος ὁμοούσιος τοῦ θεοῦ λόγος, ἓ πῶς τ'
ἀνθρωπίνης μετέχοις, σὺν αἱρέμενον αὐ εἰς τ' χρῆ-
μα τῆς ἱερωσύνης· καὶ μιλὼ καὶ τὸ ἀπεστάλθαι λέγῃ
αὐτόν. καταφρόνησιν γὰρ αἰσχύνης, ὡς ὁ θεσπέσιος
γράφει Παῦλος· καὶ τὸ ἐπ μείων τι καὶ ἀπηχέστερα
δι' ἡμᾶς ὑπομένειν. δέδωκε γὰρ τὸν πάντων εἰς μέσ-
σας, τὸ δὲ πρόσωπον αὐτοῦ σὺν ἀπεσπάφη δεῖ αἰσχύ-
νης ἐμπτυσμάτων, καὶ τῆς ἰουδαίων περιστάσεως τλη-
παθῶς ἠνέσχετο. Αλλ' σὺν αἰσθοῖς ἱερεῖα λέγῃ σὲ
ὑπάρχοντα θεόν; δέχε τῆς οἰκονομίας τοὺς λόγους· διαλογίζε τῷ κύριῳ· τῷ εἰς τῷ τοῦ δούλου μορφῷ
καταφοίτησιν. Οὐ δὴ προκόψαι φαμὲν ἓ εἰς ἀξίωμα θραμεῖν τ' ἓ θεῖον λόγον, εἰ κεχρημάτικεν ἡμῶν ἀρχιε-
ρέως.

φῶς, καθικέσθαι δὲ μᾶλλον καὶ ἀφ' ὑπερ πρὸς κένωσιν. ἐπὶ πῶς κενεωθεὶς καὶ πτωχευθεὶς λέγεται, καίτοι τὸ ἀπερίτρεπτον ἔχων καὶ ὑπάρχων ἐν μορφῇ καὶ ἰσότητι τῇ πρὸς τὸν ἑαυτοῦ γεννήτορα; πῶς δ' ἂν καὶ προκόψειε τῷ βραχύ, εἰ τοῦτο καθ' ἡμᾶς αὐτός, εἰς τὸ τῆς ἱερωσύνης ἀξίωμα; ποίαν εἰς τοῦτο δεχόμενος τὴν ἐπίδοσιν; ἢ μὲν γὰρ τῶν σώματος, ἐρήσομαι πάλιν· ἄρα γὰρ ἡ σώματος αὔξησις πρὸς τὴν τῆς ἱερωσύνης ἀναπομίζει δόξαν; οἰκουμενικὸν ἔσται τὸ χρῆμα κοινόν· καὶ οὐκ οὖν οἱ πάντες ὅτου λόγου τοῦ προκόπτοντες σωματικῶς. ἀλλὰ μὴν οὐχ ἅπασι τοῖς εἰς αὔξησιν τὴν σωματικὴν ἀναφοιτᾶν εἰωθόσι τὸ ἱερᾶσθαι πρέπει, πῶς οὖν ἡμῖν εἰς ἐπίδειξιν ὧν ἔφης ἐξεταστὴς οὐκ ἐρυθριᾷς, τὸ ἀφ' Φωνῆς ἐρημίνου τοῦ βαπτιστοῦ Λουκᾶ· Ἰησοῦς δὲ προέκοπτεν ἡλικίᾳ καὶ σοφίᾳ καὶ χάριτι; ἀλλ' εἰς σοφίαν φῆς γνώσεως τὴν ἐπίδοσιν· καίτοι πῶς τοῦτο οὐκ ἀμαθὲς; πεπεύκαμεν γὰρ ἐκ νηδύος αὐτῆς καὶ μήτρας τῆς παρθενικῆς θεὸν ὄντα τὸν Ἐμμανουὴλ, ἄνθρωπον προελθεῖν, πλήρη μὲν πάντως σοφίας καὶ χάριτος τῆς ἐνούσης αὐτῷ φυσικῶς. ποίαν δὲν ἐπιδέξαιτο τὴν ἐπίδοσιν, ὃ ἐν ᾧ πάντες εἰσὶν οἱ θησαυροὶ τῆς σοφίας, ὃ τῆς ἄνωθεν χάριτος παιδοποιὸν τῷ γεννῆσαι καὶ πατρί; πῶς ἂν ἔφη προκόπτειν ἔρηται; συμμετρούντες, ὡς γε οἶμαι, τοῦ θεοῦ λόγου, τῇ τοῦ ἰδίου σώματος αὔξῃ καὶ ἡλικίᾳ, τῶν ἐνόντων αὐτῷ θεοπρεπισάντων ἀγαθῶν τὴν ἔκφασιν. ἐννοοῦμεν γὰρ ὅτι, καίτοι καθ' ἡμᾶς γεγονὼς ἄνθρωπος, λανθάνειν ἐαυτὸν ἐδίδαζεν ἐν δέχεσθαι· ἐ ἐὸν ἀψοφητὶ, καὶ σεσιγημένως τὴν τοῦ μυστηρίου δύναμιν κατὰ βραχὺ διοικούμενος· καὶ ὡς γε τοῦτο ἡμᾶς αὐτὸς ὁ θεὸς καὶ πατὴρ πιστώσεται λέγων· Ἰακὼβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσδέξεται αὐτὸν ἡ ψυχή μου. ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν· κρίσιν τοῖς ἔθνεσιν ἐξοίσει· οὐ κεκράξεται, οὐδὲ ἀκουσθήσεται ἡ φωνὴ αὐτοῦ ἔξω. κάλαμον συντεθλασμένον οὐ συντρίψει καὶ λίνον τυφόμενον οὐ σβέσει. ἐπίτιμα δέ που καὶ αὐτοῖς τοῖς ἀγγέλοις δοκεῖλοις, ἵνα μὴ φανερὸν αὐτὸν ποιῶσιν. οὐκοῦν ἐδείχθη οὐ ἅπασιν ἄηθές τι χρῆμα ἐ ξένον, καὶ παρεγγράς ἄξιον, εἰ βρέφος ὢν ἔτι, ἐπιδεικτὴ τῆς σοφίας ἐποιεῖτο τὴν ἔνδειξιν· καὶ βραχὺ ἢ ἀναλόγως τῇ τοῦ σώματος ἡλικίᾳ κατδρώων αὐτῷ, ἐμφανῆ τὰ ἅπασι καθιστῶν, προκόπτειν οὐ λέγοιτο, καὶ μάλα εἰκότως. πῶς οὖν ἄρα καὶ μικρὸν προσκόψειν εἰς ἱερωσύνην, καὶ δεῖται ἀπ' μου πλειούμενος; εἶπε πῶς οὐ ἡ πᾶσιν ἐνδοιαστέ τις, ἔτι τὸ ἡμαρτηκὸς, τοῦ πλείους ἔχοντος καὶ δεῖται, ὑπὸ μᾶλλον ἔσαι, καὶ οὐκ εἰς ἅπαν πεφωτισμένον· μᾶλλον δὲ πάχα που, καὶ ὑπὸ χαρᾶν ἁμαρτίας; ἀλλὰ μὴν ἀληθὲς, ὡς ἐ πεποίηκεν ἁμαρτίαν· οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ, καθὼς γέγραπται. παντέλειος οὖν ὁ πεσὼν πρὸς πᾶν ἀγαθὸν· καὶ οὐ-

tius etiam ex hac parte ad exinanitionem descendisse. alioqui quomodo exinanitus & humiliatus dicitur, cum esset immutabilis & in forma Dei, & æqualitatem omnibus in rebus cum suo genitore seruaret? quomodo etiam paulatim profecit, idq. vt tu ais, ad sacerdotij dignitatem? quale ad eam rem incrementum accepit? nam si corporis dicas, rogabo rursus, num corporis augmentum ad sacerdotij gloriam perducit? ergo communis sit ea dignitas, & hæc tua ratio per omnes eat qui corporaliter augentur. atqui nõ omnibus qui ad auctionem corporalem peruenire solent, sacerdotio fungi conuenit: quomodo igitur ad illa quæ dixisti demonstranda, ea afferre non erubescis, quæ verbis beati Lucæ dicta sunt: IESVS autem proficiebat ætate & sapientia & gratia? At enim in sapientia factum esse incrementum dicis. tametsi quomodo id non stultum sit? credimus enim ex ipso ventre atque vtero virgineo, ipsum Emmanuel cum Deus esset, hominem prodijsse, plenum proculdubio sapientia & gratia quæ illi naturaliter inerat. Quod nam igitur is incrementum susciperet, in quo sunt omnes thesauri sapientiæ, qui supernæ gratiæ simul cum Deo & Patre largitor est? Quomodo igitur proficere dictus est? Vt ego arbitror, quia Deus Verbum pro incremento & ætate sui corporis, diuinorum illorum bonorum quæ sibi inerant, manifestationem admetiebatur. Consideremus enim illum quamuis homo iam nostri similis factus esset, initio latere studuisse, veluti sine strepitu ac tacite paulatim mysterij vim disponentem: & ad huius rei fidem Deus ac Pater nobis erit locuples auctor cum dicit: Iacob puer meus, suscipiam eum: Israel electus meus, suscipiet eum anima mea. dedi spiritum meum super eum: iudicium gentibus proferet: non clamabit, neque vociferabitur, neque audietur vox eius foris: calamum quassatum non conteret, & linum fumigans non extinguet. Increpabat etiã ipsos sanctos Apostolos, ne eum manifestum facerent. Ergo noua res & insolita ostensa esset, & quæ curiosius esset exquirenda, si adhuc infans diuinam sapientiæ speciem ostendisset. Sed cum paulatim illam & pro corporeæ ætatis ratione amplificaret, omnibusq. perspicuam faceret, conuenienter admodum profeciisse dici potest. Quomodo igitur paulatim profecit in sacerdotium? in virtutene, rogo te, consummatus? quod si est, qua ratione quisquam ambiget, quod à perfectione virtutis abest, id esse reprehensioni obnoxium, neque per omnia laudandum, immo vero etiam fortasse de peccati crimine culpandum. Atqui verum est non feciisse peccatum, neque inuentum fuisse dolum in ore eius, vt scriptum est. Perfectissimus ergo erat omni ex parte eiusmodi vir, neque vllo modo quidquam illi deerat ad absolutam perfectamq. virtutẽ. Quando autem fuit minus in virtute perfectus, qui etiam in vtero Deus erat? de quo etiam propheta dicit Esaias: Butyrum & mel comedet, antequam

Ἴσ. εἰς

Luc. 2.

Esai. 42. Matth. 12.

Matth. 16. Marci 8.

1. Petr. 2.

Esai. 7.

quam sciat vel eligat mala, eliget bonum: quia antequam sciat puer bonum aut malum, repugnabit improbitati, vt eligat bonum. Vndenam igitur tibi supperit virtutis imperfectionem in Christo demonstrare, quave ille progressione indiget, qui adeo est absolutus, vt vniuersæ improbitati repugnet, præferatq. illi, immo vero solam eligat virtutem? Sed nescio qua ratione qui asserit ac dicit: Hic qui paulatim profecit ad summi sacerdotij dignitatem, & ad sua verba confirmanda protulit illud: Iesvs autem proficiebat Luca 2. ætate & sapientia & gratia; propemodum sua verba vt parum decenter dicta condemnans, & eorum oblitus quæ bene habere putauerat, perfectionis modum alia ratione absolutum fuisse affirmat, dicens: Hic ille temporis accessu factus Pontifex, ille per passiones consummatus.] Nonne hoc perspicui stuporis est? immo vero summæ versutiæ indicium? Nam consummatus est quidem per passiones Dominus noster Iesvs Christus: iste vero licet modum quo est consummatus, non ignoret, simpliciorum animos ad remotos quosdam cogitationum anfractus abducit, & profecisse dicit in sacerdotem, & in hoc eum consummatum fuisse, quod quum factus est, dicitur exinanitus. Iam vero tamquam satis ostendisset ipsum Dei Verbum neque carnem factum esse, neque hominem ex muliere prodijsse, eos qui sic sapiunt increpat, dicens: Quid ergo aduersus Paulum interpretaris, dum impassibile Dei Verbum terreno immisces corpori, & passibilem Pontificē facis?] Audi igitur à nobis, quibus etiam carior est veritas: cur peruersè Paulum interpretaris, immo vero vniuersas litteras sacras calumniaris, dum Dei Verbum à carnis dispensatione subducis, & hominem nobis nuda coniunctione honestatum præficis sacerdotem, licet eumdem audias Pontificem simul, & cum Deo & Patre in eodem solio considentem, vt paulo ante diximus? nam Paulus di- Hebr. 8. xit: Talem habemus Pontificem, qui sedit in dextra sedis magnitudinis in cælis. Nam esse impatibile illud ex Deo Patre Verbum, cuiuis vtique apertum est: passum vero carne pro nobis, ipsa vox Theologorum vere dici confirmabit. Quòd si Dei Verbum aufers à terreno corpore, vniuersa ad nihilum concident. nam si homo factus non est, ne mortuus quidem est pro nobis: & si morti proprium corpus non dedit, quomodo dicitur primogenitus ex mortuis? Ergo neque mortuus est, neque resurrexit Christus. Prodeat ergo in medium beatus Paulus, & clamet ac dicat: Si mortui non resurgunt, neque Christus 1. Cor. 15. resurrexit: si vero Christus non resurrexit, vana est fides vestra, adhuc estis in peccatis vestris. Ergo qui dormierunt in Christo, perierunt? Sed resurrexit Christus à mortuis, quia factum est Hebr. 2. homo illud vnigenitum Dei Verbum, & sumpto terreno corpore, vnitoq. sibi secundum hypostasim, gratia Dei, sicut scriptum est, pro omnibus gustauit mortem: factus est etiam primitiæ dormien-

καὶ αὐτὸν ἡ προκοπὴ πυνθάνεσθαι, ἐκλέξεται τὸ ἀγαθὸν, διότι πρὶν γνῶναι τὸ παιδίον ἀγαθὸν, ἢ κακὸν, ἀπρῆξαι πονηρίας, τοῦ ἐκλέξασθαι τὸ ἀγαθόν. πόθεν τοίνυν αὐτῷ ἔχεις ὑποδεῖξαι χρείαν τοῦ ἁπλῶς εἶναι, πρὸς τὸ ἀγαθόν; ἢ πῶς αὖ δύναιτο προκόπτειν, ὁ οὕτως ἀρτίως ἔχων, ὡς ἀπρᾶξαι μὲν ἀπρῆξαι πονηρίας, προκόπτειν δὲ αὐτῆς, καὶ μᾶλλον καὶ μόνον αἱρεῖσθαι τὸ ἀγαθόν; Ἀλλ' οἶδ' ὅπως ὁ Παῦλος βεβαιούμενός τι, καὶ λέγων, οὕτως ὀλίγον προσκόψας εἰς ἀσθένειαν ἔξεσται, καὶ παρεισαγωγὰς εἰς ἀποδοχὴν τῶν ἑαυτοῦ λόγων, τὸν Ἰησοῦν προκόπτειν ἡλικίᾳ καὶ σοφίᾳ καὶ χάριτι, μονονοὺ καὶ τῶν ἑαυτοῦ λόγων καθαιρεῖζων τὸ ἄπρακτες, ὃ ἐφ' ᾧ εὖ ἔχειν ὑπεύλαβες εἰς λήθην ὑπαιχθεὶς, τὸν τῆς πλειώσεως τρόπον ἑτέρως ἡμῖν πεπρᾶχθαι διισχυρίζεσθαι λέγων· οὗτος ὁ χρόνῳ τελειωθεὶς ἀρχιερεὺς, ὁ διὰ παθημάτων τελειωθείς. ἆρ' οὖν ἐπαρκὴς ἀποκαθῆξαι πρὸς μέ; μᾶλλον δ' οὐχ ἱκανὸς ῥαθυμίας ἔλεγχος; πεπλεῶσθαι μὲν γὰρ διὰ παθημάτων ὁ κύριος ἡμῶν Ἰησοῦς Χριστός· ὁ δὲ καιρὸν τοῦ πλεωθῆναι τὸν τρόπον οὐκ ἠνυσηκώς, τὸν τῶν ἀπλουστέρων ἀποκαμίζει νοῦν, εἰς οὐκ ὄντους ἴχνας ἑτεροίας παραγωγὰς, καὶ προκόψαι φησὶν εἰς ἀρχιερέα, καὶ πλεωθῆναι πρὸς τοῦτο, τὸν, ὅτι τοῦτο γέγονε κεκτημένον. Πατὴρ δὲ διαρρήδην ἀποφαίνει, ὅτι μηδὲ γέγονε σὰρξ ὁ τοῦ θεοῦ λόγος, μή τι μὴν προῆλθεν ἄνθρωπος ἐκ γυναικὸς, πῶς τὰ παιδὸς φρονεῖν ἠξιωμένοις ὀφθήσεται, καὶ φησὶ· τὸ οὖν ἀνθρωπίνως τῷ Παύλῳ, τὸν ἀπαθῆ θεῖον λόγον, ὀφείλειν καταμιγῆναι σώματι, καὶ παθητὸν ἀρχιερέα ποιῆσαι; ὁρᾶτε ὅπου καὶ πρὸς ἡμᾶς, οἷς δὴ καὶ μᾶλλον ἡ ἀλήθεια φίλη. τί παρερμηνεύεις τὸν Παῦλον, μᾶλλον δ' ἅπασαν συναφαιρῇ τὴν θεόπνευστον γραφὴν, ὑποξέων τὴν μὲν σαρκὸς οἰκονομίας τὸν τοῦ θεοῦ λόγον, καὶ ἀθρεῖσθαι ἡμῖν παναφεῖσα ψιλῇ ὑμιλοῦντα ἰφίσεις ἱερέα· καίτοι τὸν αὐτὸν ἀκούων ἀρχιερέα τε ὁμοῦ, καὶ σύνθρονον ὄντα τῷ θεῷ καὶ πατρὶ, καθάπερ ἤδη φθάσαντες εἴπομεν. ἔφη γὰρ ὁ Παῦλος· ὅτι τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς ὑψηλοῖς. ὅτι μὲν γὰρ ἀπαθὴς ὁ ἐκ θεοῦ πατρὸς λόγος, παντὶ που δῆλον ἂν εἴη δήπουθεν· ὅτι δ' ἔπαθεν ὑπὲρ ἡμῶν σαρκὶ, καθυφεκτέον πρὸς ἀληθῆ καὶ τῶν γεγραμμένων φωνήν. οἱ δ' ἀποφέρειν αὐτὸς θέλοντες τὸν ἐκ θεοῦ λόγον, οἰέσθωσαν εἰ τὸ σύμπαν εἰς τὸ μηδὲν. εἰ γὰρ μὴ γέγονεν ἄνθρωπος, οὐ δ' ἀπέθανεν ὑπὲρ ἡμῶν· καὶ εἰ μὴ δέδωκε τῷ θανάτῳ τὸ ἴδιον σῶμα, πῶς εἶναι λέγεται πρωτότοκος ἐκ νεκρῶν; οὐκοῦν οὔτε ἀπέθανεν, οὔτε ἀνέβιη Χριστός· ἵτω δὴ καὶ εἰς μέσον ὁ θαυμάσιος Παῦλος, ἀνακεκραγάτω, λέγων, εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ἡμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ἡμῶν. ἆρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο; ἀλλ' ἐγήγερται Χριστὸς ἐκ νεκρῶν, γέγονε γὰρ ἄνθρωπος ὁμοούσιος ἡμῖν ὁ θεῖος λόγος, καὶ γήϊνον σῶμα λαβὼν, ἵνα ὡς τὸ καθ' ὑπερβολὴν ἑαυτῷ, καὶ θεῷ, καὶ πατρὶ τὸ μεμαρμένον, ὑπὲρ πάντος ἐγεύσατο θανάτου. κεχρημάτικε δὲ ἀπαρχὴ τῶν κεκοιμημένων,

μένων, ἐγηγερμένος ἐκ νεκρῶν. ἀσφαλὴς ἄρα καὶ ἡ A mientium, cum resurrexisset à mortuis. Firma
ἡμετέρα λοιπὸν ἡ πίστις ἡμῶν· ἣν ὡς ἄγκυραν ἔχο- igitur, non vana est iam fides nostra, quam ve-
μεν τῆς ψυχῆς ἀσφαλῆ τε, καὶ βεβαίαν, καὶ τὸ μεγα- lut anchoram habemus animæ tutam ac firmam, Hebr.6.
μένον. Ὥστερ οὖν καὶ ἀθέσια τρέπων ἠδικηκὼς τὸ μὴ vt est in sacris litteris. Iam vero cum hæc dixe-
σαρκὸς οἰκονομίας τοὺς λόγους, ἀλλά γε καὶ φαύλῳ τινὶ, rit, & in dogmata veritatis intemperantem &
καὶ τῶν τῆς ἀληθείας δογμάτων, ἀνεκτῆ τε, καὶ βδε- execrandum in primis vomitum effuderit, quasi
λυρέπειαν κατηχείᾳ τὸν ἔμπαν, ἐφ' ἑτέραν ἐχέτω nullo modo rationes illius cum carne dispensa-
δυσβουλίαν, μᾶλλον δὲ δυσσέβειαν ἐναργῆ, καὶ φησίν. tionis violasset, ad aliam insaniam, immo vero
apertam impietatem transit, & ait.

Ὄντος οὖν ἡμῖν τούτου μόνου ἀρχιερέως, συμπα- *Cum igitur solus hic nobis sit Pontifex misericors,* NESTORIVS.
θοῦς, καὶ συγγενὴς, καὶ βέβαιος, τοῦτο εἰς αὖτε μὴ ὠθεῖσθε τρέ- *& cognatus, & firmus, cauete ne ab eius fide dimo-*
πεσθε πίστως· αὐτὸς γὰρ ἡμῖν τῆς ἐπηγγελμένης εὐλο- *ueamini. ipse namque nobis promissæ benedictionis ex*
γίας ἐκ σπέρματος Ἀβραὰμ ἀπεστάλη· ὡς ὑπὲρ ἑαυ- B *semine Abraam est missus, tamquam pro seipso & pro*
τοῦ καὶ τοῦ γένους, τὴν τοῦ σώματος θυσίαν ἅμα προσφέρων. *genere suo corporis sui victimam simul afferens.*

Ἀρχιερέα τοίνυν ἡμῖν συμπαθῆ τε, καὶ συγγενῆ καὶ Ergo Pontificem misericordem, & cognatum, CYRILLI
βέβαιον, καὶ πρὸ τούτου μόνον ἐκεῖνον εἶναι φῂς, ὃν ἀρ- & firmum, & præterea solum, illum esse ais quem CAP. V.
τίως ἡμῖν ὁ σὸς ἐναργῶς διεδείξατο λόγος. εἶπες γὰρ, nuper nobis aperte tua ostendit oratio. dixisti
σπέρμα Ἀβραὰμ ὁ χθὲς καὶ σήμερον κατὰ τὸν τοῦ Παύ- enim: Semen Abraam ille heri & hodie, iuxta Hebr.11.
λου Φωνὴν· οὐχ ὁ λέγων, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ Pauli vocem, non ille qui dixit: Antequam Abraã Ioann.8.
εἰμι· ὅμοιος τοῖς ἀδελφοῖς κατὰ πάντα, ὁ ψυχῆς ἀν- fieret, ego sum. similis fratribus per omnia ille
θρωπίνης καὶ σαρκὸς ἀναλαβὼν ἀδελφότητα· οὐχ ὁ qui animæ humanæ carnisq. fraternitatem as-
λέγων, ὁ ἑωρακώς ἐμὲ, ἑώρακε τὸν πατέρα· ἀπόστο- sumpsit, non qui dicit: Qui vidit me, vidit & Pa- Ioan.14.
λος ἡμῖν ὁμοούσιος, καὶ κήρυκα τῶν αἰχμα- trem. missus est ille nobis consubstantialis, & vn-
λώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν. οὕτως οὖν C ctus est prædicans captiuis remissionem, & cæcis
ἄρα καὶ συγγενὴς αὖ νοεῖτο τοῖς ἅπασι τῆς γῆς, καὶ οὐχ ὡς σὺ visum. ⸢Hic ergo etiam cognatus intelligitur his
φῂς, ὁ λέγων, ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα. εἰ qui in terris sunt, non vt tu asseris, ille qui dicit,
μὲν γὰρ εἰς ἓν ἄμφω συλλέγων καθ' ἕνωσιν ἀληθῆ, ἵνα Qui vidit me, vidit & Patrem. Nam si vtrumque
μεθ' ἡμῶν ὁμολογεῖς ἰὼν, πεποίηκας μάτην ἰδίαν τι, in vnum per veram vnionem colligendo, vnum
καὶ κατὰ μέρος ἑκάτερον διαφέρων· ὑποστάσεσί τι καὶ nobiscum confiteris Deum Filium, fecisti teme-
προσώποις διείρας ἀλλοτρόπως· οὐχὶ τὸ ἰδίαν μόνον re vt priuatim ac seorsim alterutrum abiunge-
ὅπη σαρκὸς μὲν φύσις ἑτέρα τοῦ θεοῦ τοῦ φύσει, σαφῶς res, & hypostasibus & personis diuerso modo di-
γε μὴν τῇ καθ' ἕνωσιν ἀληθῆ, ἰδία γέγονεν αὐτῆς· εἰ stingueres, non vt intelligeres tantummodo aliã
δ' οὐ συμβαίνει ἡμῖν καὶ τοῦ δόξαν ἑρμηνεῦσαι φίλων, καὶ quidem esse carnis naturam à diuina, sed per ve-
παραιτούμενος παντοίᾳ τὴν ἕνωσιν, ἕτερον εἶναι φῂς ram vnionem èsse factam illius propriam. Sin vel, Sin volle
καὶ ἕτερον· καὶ τὸν μὲν, ὡς γεννηθέντα πατρός· τὸν videri studens nullo modo nobiscum in sententia nullo modo inter se in gloria conuenire,
δ', συγγενῆ τε ὑπάρχειν ἡμῖν καὶ ὁμοούσιον· πῶς δὴ conuenire, & vbique vnitatem refugiens, alte-
χρεὼν φῆς τὸν εἰς αὐτὸν μὴ ὠθεῖσθαι πίστως, rum atque alterum esse asseris, & vnum ex Deo
εἰπέ μοι; καὶ συγγενῆ πεπόμεθα, ἀφέντες τὸν λέγον- Patre genitum, alterum cognatum esse nobis &
τα, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι. Πόθεν ἀψώμεθα consubstantialem, expone mihi quæso quonam
γὰρ τὸν ψυχῆς ἀνθρωπίνης, καὶ σαρκὸς ἀναλαβόντα D modo dicas non esse ab eius fide declinandũ, & co
πρὸς ἡμᾶς ἀδελφότητα, πλὴν τὸν λέγοντα, ὁ ἑω- gnatum credemus, illo dimisso qui ait: Antequã Ioan.8.
ρακὼς ἐμὲ, ἑώρακε τὸν πατέρα. καίτοι φησὶν αὖτος· Abraam fieret, ego sum: illum adscribemus no-
οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν ἑαυτοῦ bis Deum, qui animæ humanæ carnisq. nobiscũ
τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ fraternitatem suscepit, abijcientes eum qui di-
ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον· καὶ πάλιν, ὁ πι- xit: Qui vidit me, vidit & Patrem; quamuis ipse Ioan.14.
στεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέ- dixerit: Sic Deus dilexit mundum, vt Filium suũ Ioan.3.
κριται· ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς vnigenitum daret, vt omnis qui credit in ipsum,
υἱοῦ τοῦ θεοῦ. ἆρ' οὖν ὑπάρχειν νοεῖται μονογενὴς ἰδίαν non pereat, sed habeat vitam æternam. & rur-
τι, καὶ μόνος ὁ ἐκ σπέρματος Ἀβραὰμ, καὶ τοι γε σα- sum: Qui credit in ipsum, non iudicatur: qui Ibid.
φῶς Ἰωάννης φῶς· ὁμονογενὴς υἱὸς ὢν εἰς τὸν κόλ- autem non credit, iam iudicatus est, quia non
πον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο· καὶ μὲν καὶ ἑτέρα credidit in nomine vnigeniti Filij Dei. Num ergo
χαράγματα ἱεροῦ. ὅταν δ' εἰσαγάγῃ τὸν πρωτότοκον seorsim ac solus ille ex semine Abraam esse intel-
εἰς τὴν οἰκουμένην, λέγει· καὶ προσκυνησάτωσαν αὐ- E ligitur vnigenitus, cum aperte scripserit Ioan-
τῷ πάντες ἄγγελοι θεοῦ. πρωτότοκος δὲ πάντων καὶ πάντων, nes: Vnigenitus Filius qui est in sinu Patris, ille Ioan.1.
οὐκ ἂν ὁ ἐν πολλοῖς ἀδελφοῖς, οὐχ ὁ μόνος ἐκ μόνου enarrauit; ac præterea alia quoque sacra Scri-
γεγεννημένος τοῦ θεοῦ καὶ πατρός. ἐροῦμεν γὰρ πῶς τῆς τῆς ὧδε οὕτως ἀφωσιλαῖς, καταδεικνῦσιν οἰκονομικῶς ptura: Cum autem introducit primogenitum Heb.1.
in orbem terræ dicit: Et adorent eum omnes An-
geli Dei. primogenitus autem prorsus est ille in
multis fratribus, non ille solus ex solo Deo ac Pa-
tre genitus. Sequimur enim interim tuas, vir egre
gie, distinctiones, ac spectamus consulto, quò
tan-
ὅτι

tandem verba deueniant. Ergo (iam enim orationem ad initia reuocabo) qui humanæ animæ & carnis fraternitatem nobiſcum ſuſcepit, & natus eſt ex ſemine Abraam, is primogenitus erit vtique, vt in multis fratribus: ille vero in ſinu Dei & Patris, vnigenitus Deus Verbum. Atqui cum ſacra Scriptura dicat in Filium Dei vnigenitum eſſe credendum, qua de cauſa nobis cognatum atque conſubſtantialem cum propoſueris, dicis non oportere ab eius dimoueri fide? Ergo neceſſe eſt coniungere in vnum Dominum & Chriſtum, coniunctione nimirum ſecundum hypoſtaſin, vt in eodem intelligatur vnigenitus, & primogenitus idem; eo quòd ipſum ex Deo Patre Verbum cum eſſet ex natura Deus, factum eſt homo noſtri ſimilis, & ex ſemine Abraam. At enim acutum ſibi quiddam inueniſſe videtur, itaque ſic rurſus ait:

NESTORIVS. *Meminiſtis autem prorſus eorum quæ ſæpe dixi vobis, cum duas in Chriſto naturas diſtinguerem. duæ ſunt enim, ſi naturam ſpectes; ſi dignitatem, ſimplex. naturarum enim auctoritas vna eſt propter coniunctionem, naturis quidem ſemper in ſuo ordine permanentibus, ſed dignitate coniuncta, vt iam dixi, in auctoritatē vnicam.*

CYRILLI CAP. VI. Sed facile prorſus intellexiſſes, ſi diuinas litteras ſequi ſtatuiſſes, quæ vnum dicunt Dominū IESVM Chriſtum, non ſeiungentes illum ex ſemine Abraam, & illud ex Deo Patre Verbum. Ad hæc illud etiam conſiderare oportuit: alia eſt enim res diuinitas, alia noſtræ ſimilis humanitas, quod ad rationem attinet quæ naturis ineſt. congreſſu autem ſecundum veram vnionem, vnus eſt ex vtriſque Chriſtus, vt ſæpe diximus. hypoſtaſibus vero, vt tu ais, in duo diuiſis, & ſeorſim ac priuatim exiſtere intellectis, quomodo congreſſus in vnam perſonam fiet, niſi vnum alterius eſſe quodammodo proprium dicatur, vt nimirum humanæ animæ proprium intelligitur eius corpus, quamuis diuerſæ ſit ab ea naturæ: neque enim idem eſt anima & corpus. Sed dicet fortaſſe aliquis: Quomodo illa ſancta & adoranda Trinitas in tres hypoſtaſes diſtinguitur, & vnam tamen Deitatis abſoluit naturam? Quia, mea quidem ſententia, cum eadem eſſentia neceſſario perſonarum differentiam ſequatur, credentium intelligentiam ad vnam diuinitatis naturam perducit: in Emmanuele autem, quia Deitas aliud quiddam eſt ab humanitate, niſi dixerimus proprium factum fuiſſe corpus ipſius Verbi per veram vnionem, quomodo vna abſolpetur ex vtroque perſona, cum alterutra ſubſtantia propriam vtrique ferat, vtpote ſeorſim poſita atque ſeiuncta? Et ſi id quod ſumptum eſt, nō fit proprium aſſumentis factum, non ſatis erit coniunctio per ſimplicem dignitatis ſolius & auctoritatis coitionem, ad vnum ac ſolum nobis Chriſtum abſoluendum, qui idem ſimul Deus ſit & homo. Tunc enim profecto ab eius fide dimoueri neceſſe eſt, etiam ſi ex ſemine Abraam ſecundum carnem intelligatur. Cum vero alium & alium eſſe dicas, deinde in illum qui eſt ex ſemine

ὅπως παρ' ἡμῶν διεκπίπτουσιν οἱ λόγοι. σπεύσω ἀναμίσω γὰρ τὸν λόγον εἰς τὸ ἀπ' ἀρχῆς· ὁ ψυχῆς ἀνθρωπίνης καὶ σαρκὸς ἡμᾶς ἀπελάβετο ἀδελφότητα, γεγονὼς δὲ ἐκ σπέρματος Ἀβραάμ, πρωτότοκος ἂν εἴη καὶ οὗτος ἐν πολλοῖς ἀδελφοῖς· ὁ γὲ μὴν ἐν κόλπῳ τοῦ θεοῦ καὶ πατρὸς μονογενὴς θεὸς λόγος· ὅπως τῆς θεοπρεποῦς χαρᾶς εἰς τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ χρῶσαι λειτουργὸς πιστὸν τῷ πέμψαντι, τὸν συγγενῆ τε, καὶ ἡμῶν ὁμοούσιον, αὐδητὸν θαρσαλέως, μὴ δὴ χρῶσαν θῇς τῆς εἰς αὐτὸν θεοπρεπεστάτης πίστεως; σπεύσω ἀναγκαῖον εἶναι δεῖν εἰς ἓνα κύριον καὶ Χριστὸν· κατ' ἰσότητα δὲ δηλονότι τὴν καθ' ὑπόστασιν· ἵνα ἐν τῷ τοῦτο νοεῖσθαι μονογενὴς, ἓν πρωτότοκος ὁ αὐτὸς, καθὸ φύσει θεὸς ὑπάρχων ὁ ἐκ θεοῦ πατρὸς λόγος, γέγονεν ἄνθρωπος καθ' ἡμᾶς, καὶ ἐκ σπέρματος Ἀβραάμ. ἀλλὰ γὰρ ἐξηύρηταί τι σοφὸν αὐτῷ, καθάπερ οἶμαι εἴπομεν καὶ φθάσαν οὕτω πάλιν.

Μέμνησθε δέ μου πάντως καὶ τὰ πολλάκις μοι πρὸς ὑμᾶς εἰρημένα, τὰς διπλοῦς περὶ τὸν δεσπότην Χριστὸν ἀδιαιρέτου φύσεις· διπλοῦ μὲν γὰρ τῇ φύσει, τῇ δ' ἀξίᾳ μοναδικοῦ· ἡ γὰρ τῶν φύσεων αὐθεντία, μία τῶν ἀναφέρεται, μία· τῶν μὲν φύσεων ἐν τῇ οἰκείᾳ πίσει μενουσῶν· τὸ δ' ἀξίας ἀσυγχύτου μενούσης, ὡς πρόσθεν, εἰς αὐθεντίαν μοναδικὴν.

Ἀλλ' ἤδη σε πάντως δύμαθής, τῇ θεοπρεπεῖ χαρᾷ καταλαβεῖν ἠρημένος, ἵνα λειτουργὸς κύριον Ἰησοῦν Χριστὸν, ἐν σὺν αὐτῷ μέρος ἡδέως τὸ ἐκ σπέρματος Ἀβραάμ, καὶ τὸν ἐκ θεοῦ πατρὸς λόγον. καὶ πρός γε δὴ τούτῳ, κἀκεῖνο διανοεῖσθαι χρή· ἕτερον μὲν γὰρ τὸ χρῆμα θεότης, ἕτερον δὲ ἡ καθ' ἡμᾶς ἀνθρωπότης. κᾆτ γε τὸ ἑνοῦσθαι τὰς φύσεις λέγειν· συμβαίνει δὲ τῇ καθ' ἕνωσιν ἀληθείᾳ, εἰς ἐξ ἀμφοῖν ὁ Χριστὸς, καθὰ πολλαχοῦ εἰρήκαμεν. τὸ γὲ μὴν διαιρεῖσθαι, εἰς οὐ φῆς, διηρημένων εἰς δύο, καὶ ἰδίαν ὑπάρχειν ἑκάτερον μέρος τι, καὶ ἰδικῶς, πῶς ἂν γένοιτο συμβαίνειν εἰς πρόσωπον ἓν, εἰ μὴ ἄρα πως ἴδιον ἓν ἑνὸς λέγοιτο. καθάπερ ἁμέλει τὸ ἀνθρώπου ψυχῆς ἴδιον ἂν νοοῖτο τὸ σῶμα αὐτῆς, καίτοι πρὸς αὐτὴν ὑπάρχον ἑτερουσίως· ἐπεὶ καὶ μὴν τοῦτον ἂν εἴη ψυχή τι, καὶ σῶμα. Ἀλλ' ἴσως ἐρεῖ τις, πῶς ἡ ἀγία καὶ προσκυνουμένη τριὰς, διαιρεῖται μὲν εἰς τρεῖς ὑποστάσεις, μίαν δ' ἀδιαίρετον ἔχει τὴν φύσιν; ὅτι φαμὲν αὖ, τῇ τῆς φύσεως διαφορᾷ, τὸ πατρὸν εἰς ὑσίαν ἀναγκαίως ἐπιμένον, εἰς μίαν θεότητος ἀναγομίζει φύσιν τὰ προδήλως τῷ νοεῖν. ὅτι δὲ καὶ Ἐμμανουὴλ, ἐπιδὴ θεότης, ἕτερόν τι τῶν καθ' ἡμᾶς ἀνθρωπότητι ἐστιν, εἰ μὴ φαμὲν, ἴδιον γοῦν τὸ σῶμα τοῦ λόγου καθ' ἕνωσιν ἀληθῆ, πῶς ἂν ἐν δισσαῖς πρόσωπον, τὸ ἀμφοῖν ἑκατέρας ἡμῖν ὑποστάσεως φερούσης ἴδιον ὡς ἂν μέρος καμούσης; καὶ εἰ μὴ γένοιτο ἴδιον τὸ ληφθὲν τοῦ προσληφθέντος, σὺν δρεπτῇ σαφῶς καὶ σαθρὸν ἀπλῶς, τὸν ὡς ἐν ἀξίᾳ τινὶ μόνῃ καὶ αὐθεντίᾳ, τὸν ἕνα καὶ μόνον ἡμῖν δεσπόσειν Χριστὸν, τὸν αὐτὸν ὄντα θεὸν ὁμοῦ τι, καὶ ἄνθρωπον. τότε γὰρ τότε καὶ μάλα τὸ εἰς αὐτὸν ἀδιαιρέτως πίστως, κἂν ἐκ σπέρματος Ἀβραὰμ νοοῖτο καὶ τὰ σπέρμα. ἕτερον δὲ καὶ ἕτερον εἶναι λέγων, εἶτα πῶς ἐκ σπέρ-

ματος

A

B

C

D

E

[a] ἴσ. σπέρματος ἐκείνου

[b] λείπει τὸ ἴσ. ἀνεξίτηλον καὶ ἀ. τό

ματος Αβραὰμ προσκομίζειας δεῖν τῷ πίστιν ἀφ-
βεβαιούμενος. ἴσθι γὰρ μάλα σαφῶς, τὸ ἑαυτὸν κε-
φαλῆς τοῦ τῆς ἀνθρωπολατρείας κατηχεῖον ἐγκλή-
μασι· καίτοι παραιτούμενος καὶ λίαν ὀρθῶς, τὸ ἀν-
θρωπολάτρης εἶναι σ'ὀκνῶν. Αλλ'ὀλίγα κομιδῇ τοῦ
χείλους φροντῶν τὰ εἰκότα προφωνεῖ, συνοφαντῶν δ' ἐπέρως τὸ μέγα τῆς διαβάσεως μυστήριον. ὑποφέρει γὰρ
ἀθρόως· αὐτὸς γὰρ ἡμῖν τὴν ἐπηγγελμένην εὐλογίαν σπέρματος Αβραὰμ ἀποστέλλει, ὡς ὑπὲρ ἑαυτοῦ καὶ τοῦ
ἴδιου τοῦ σώματος θυσίαν συνεπαγόμενος· ὑφ' ἁμαρτίαν ἄρα δὲ αὐτὸς γέγονεν ὁ Χριστός; οὐκοῦν τὸ
καθ'ἡμᾶς τῆς ἁμαρτίας ἐμφερὲς σῶμα, καὶ τοῦ δὲ
ψάλλοντος φωνὴν ἄρα δὲ αὐτοῦ δὲ φωτὸς δὲ ἀληθινοῦ
τὸ τοῦ ἐσκοτισμένου φαυλότητος ἥψατο σκότος; ἄρα μεθ'
ἡμῶν ἐδεήθη δὲ λυτρουμένων καὶ σῴζοντος ὁ δι' ὃν πᾶσα
λύτρωσις καὶ σωτηρίας ἐλπίς; πρέπει δ' οὐ αὐτῷ καὶ
γε τὰ εἰκὸς, μεθ'ἡμῶν ἀναφέρειν τὰ χαριστήρια, ἡνίκα
λέγοντος ἀμνησικάκως· ἐγώ εἰμι ὁ ἐξαλείφων τὰς
ἁμαρτίας σου, καὶ οὐ μὴ μνησθήσομαι· καταγορεύοι ἂν
καὶ αὐτοῦ καθὰ καὶ ἡμῶν ὁ τῆς ἁμαρτίας πατήρ. εἶτα
πῶς οὐ ψεύσεται, λέγων, ἔρχεται ὁ ἄρχων δὲ αἰῶνος
τούτου, καὶ ἐν ἐμοὶ οὐδέν; δεδυσφημήκασί
που καὶ αὐτοῦ, δὲ τὰ ἰουδαίων συναγωγῆς οἱ πρωτεύοντες. ἐπεὶ γὰρ τοῖς δὲ φθόνῳ βέλεσι καταιχόντο,
πρεσπαλόμενον ἀδοκήτως ὁρῶντες τὸν ἐκ γενετῆς τυφλὸν, αἰσχίστως ἔφασκον· δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν, ὅτι οὗτος ἄνθρωπος ἁμαρτωλός ἐστιν. ὁ δὲ γε
κύριος ἡμῶν Ιησοῦ Χριστὸς, ἀθυροστομοῦντας ἐλέγχων
παῤῥησίᾳ ἔφασκε· τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατὶ ὑμεῖς οὐ πιστεύετέ
μοι; ἔτι καὶ εἰ προσκομίζει τὴν θυσίαν, ὑπὲρ τῶν ἡμῶν αὐτῶν, δὲ προσέτι καὶ ἑαυτοῦ, δεδέηταί που πάντως
ἀναγκαίως αὐτῆς καθὰ καὶ ἡμεῖς οἱ ὑπὸ ζυγὸν ἁμαρτίας· ἐλεγξον πόθεν ἀὐτὸν περὶ ἁμαρτίας· ἀπόδειξον δὲ μεθ' ἡμῶν, δεῖξον ἡμῖν συναμαρτήσαντα· ταιμὲν ὑπάρχων ἀναθὸς, ὑπὲρ τίνος τίθησι τὴν ἰδίαν
ψυχὴν, ὑπὲρ ἑαυτοῦ μᾶλλον, ἢ ὑπὲρ τῶν προβάτων; ἀκούσω λέγοντος πρὸς ἡμῶν· ὑπὲρ αὐτῶν ἐγὼ
ἁγιάζω ἐμαυτόν· καὶ καθὰ φησιν ὁ θεσπέσιος Παῦλος. χάριτι θεοῦ ὑπὲρ παντὸς ἐγεύσατο θανάτου· καὶ πάλιν· παρεδόθη διὰ τὰ παραπτώματα
ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν· καὶ καθὰ φησὶν ὁ προφήτης Ησαΐας, παιδεία εἰρήνης ἡμῶν ἐπ' αὐτὸν, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν· ὃν αὐτὸς τὰ τῆς ἰδίας σαρκὸς παραπτώματα
πάθῃ· παρεδόθη διὰ τὰ παραπτώματα ἡμῶν· οὐ διὰ γε τὰ ἑαυτοῦ· πολλοῦ γε καὶ δεῖ. καταλύεται μὲν γὰρ ὁμολογουμένως ἡ ἀνθρώπου φύσις ἐκ τῆς
ἐν Αδὰμ παραβάσεως εἰς λοιπὸν θάνατον· καταρώσεται δὲ πρὸς τούτοις καὶ τὸ εὔκολον εἰς ἁμαρτίαν
ἐν τῇ σαρκί· ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ
ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. κεχρημάτικε γὰρ διαφόρου καὶ ἑκάστου
Αδὰμ· οὐ τὸ τοῦ πρώτου νοσεῖν αἰσχόμενος, ἀπολλάττειν δὲ μᾶλλον ὡς ἐν ἑαυτῷ τε, καὶ πρώτῳ τῷ ἀνθρώπου φύσιν τ' ἐκ παραβάσεως λοιμώδους ἐκείνης αἰτιάματος. κατηγώσθη μὲν γὰρ ἐν Αδὰμ· ἀλλ' ὤφθη δο-
κιμω-

A mine Dauid, fidem esse afferendam affirmes, te in tuum ipsius caput crimen hominis colendi adorandiq. conijcere certo scias, tametsi recte admodum refugias ne hominicola videaris. Sed parum admodum curans de recta sententia, aliter quoque calumniatur illud magnum pietatis sacramentum. Subijcit enim illico: Ipse namque nobis promissæ benedictionis ex semine Abraam est missus, tamquam pro seipso & genere suo corporis sui victimam simul afferens. Ergo ne ipse quoque Christus factus est sub peccato, per quem os ipsum peccati aduersum nos ob- *Psal.108.*
B struitur, vt est in Psalmis? ergo ne ipsam quoque lucem veram execrandæ iniquitatis tenebræ contigerunt? ergo ne nobiscum redimente atque saluante opus habuit ille, per quem est omnis redemptio & spes salutis? Conuenit igitur eidem, vt est consequens, nobiscum offerre gratiarum actiones, cum Deus dicat oblitus iniuriæ: Ego *Esai 43.*
sum qui deleo iniquitates tuas, & non recordabor. accusabit etiam ipsum, vt nos accusat, ille pater peccati. Quod si ita est, quomodo non mentietur cum dicit: Venit princeps mundi huius, & in me inueniet nihil? Olim contumelias in *Ioan.14.*
eum coniecerunt etiam illi synagogæ Iudæorum
C præsides. nam cùm inuidiæ aculeis exstimularentur, quòd præter opinionem curatum videbant illum à natiuitate cæcum, impie dicebant: Da gloriam Deo. nos scimus, quia iste homo *Ioan.9.*
peccator est. At vero Dominus noster Iesvs Christus obloquutores coarguens, aperte dicebat: Quis ex vobis arguit me de peccato? Si veritatem dico, quare non creditis mihi? Igitur si ob- *Ioan.8.*
tulit hostiam non solum pro nobis, verum etiam pro seipso, vtique necessario illa indiguit, vt etiã nos qui sub iugo peccati sumus. Argue igitur illum de peccato: si nobiscum sacrificauit, ostende simul etiam nobiscum peccasse. Pastor ille
D bonus pro quonam posuit animam suam, pro se, *Ioan.10.*
an pro suis ouibus? Audio illum dicentem de nobis: Pro ipsis ego sanctifico meipsum. & vt in- *Ioan.17.*
quit beatus Paulus, Gratia Dei pro omnibus gu- *Hebr.2.*
stauit mortem. & iterũ: Traditus est propter de- *Rom.4.*
licta nostra, & resurrexit propter iustificationẽ nostram. & sicut dicit Esaias propheta: Disci- *Esai.53.*
plina pacis nostræ super eum, & liuore eius sanati sumus; non ipse suæ ipsius carnis passione obiter est curatus. Traditus est propter delicta nostra, non propter sua; minime omnium. naturam namque hominis omnes fatemur ex illa in Adam transgressione in maledictionem ac mortẽ fuisse
E deuolutam, ad hæc laborasse etiam facilitate peccandi in carne, vt iustificatio legis impleretur in nobis, qui non secundum carnem ambula- *Rom 8.*
Ier.17. mus, sed secundum spiritum: nam propterea nouissimus Adam est appellatus, non quòd prioris illius vitijs laborarit, sed quòd in seipso, & quidem primo, hominis naturam transgressionis illius veteris crimine liberarit. quamuis enim illa fuerit in Adam damnata, at certe in Christo proba-

batiſſima & in primis admirabilis apparuit. Eſt ergo ille quidem terrenus, Chriſtus vero cæleſtis, & licet lapſa ſit in illo priore, & ad inobedientiam delecta, quod eſt peccatum, tamen ſtatum à tranſgreſſione liberũ in Chriſto ſeruauit, & tamquam in altero noſtri generis initio à peccati vulnere integra apparuit, & maledictione damnationeq. & morte atque corruptione valentior. Confirmat autem nos beatus Paulus, qui
Rom 5. ſic ſcripſit: Sicut enim per inobedientiam vnius hominis peccatores conſtituti ſunt multi, ita & per vnius obedientiam, iuſti conſtituentur multi. Indiget igitur hoſtia pro ſuis delictis quiſquis peccati reatu tenetur. & obtulit ſeipſum Chriſtus pro genere ſecundum carnem, hoc eſt pro nobis, non autem pro ſeipſo, cùm peccato ſuperior eſſet, vtpote Deus. nam ſi propter ſe eſt immolatus, ergo non ſoli nos eius ſanguine empti ſumus ſecundum Scripturas, ſed nobiſcum erit ſimul ipſe redemptus. neque iuxta Eſaiæ vocem:
Eſai.53. Dominus tradidit ipſum peccatis noſtris, ſed pro ſuis etiam eſt datus. Vbi enim eſt hoſtia & oblatio, ibi prorſus remiſſio peccatorum. Decepit igitur totum orbem terrarum beatus Pau-
Hebr.7. lus, qui de illo ſcripſit: Talis enim nobis decebat vt eſſet Pontifex, ſanctus, innocens, impollutus, ſegregatus à peccatoribus, & excelſior cælis factus, qui non habet quotidie neceſſitatem, quemadmodum ſacerdotes, prius pro ſuis delictis hoſtias offerre, deinde pro populi. hoc enim fecit ſemel ſeipſum offerens. Lex enim homines conſtituit ſacerdotes infirmitatem habentes: ſermo autẽ iuriſiurandi quod poſt legem eſt, filium in æternum perfectum. Quomodo igitur ſanctus eſt Pontifex Chriſtus? vel quomodo innocens & impollutus, ſi nobiſcum indiget hoſtia pro peccatis remittendis & ad peccatores iuſtificandos oblata? Quomodo ſegregatus à peccatoribus, ſi vna cum ipſis iuſtificatur, cùm hoſtia non alia de cauſa offeratur, quàm pro iſtis ipſis? Miror autem quòd clamante Paulo, & quidem apertiſſime, non eſſe illum perſimilem his quibus pro ſuis delictis hoſtias offerre ſit iuſſum, deinde pro delictis populi, non timeas contraria prædicare ijs quæ ille dixit, ſed aſſerere audeas, pro illorum ſimilitudine qui ſecundum legem fuerũt ſacerdotes, etiam ipſum pro ſe hoſtiam offerre. Et ſi verum eſt lege conſtitui ſacerdotes habentes infirmitatem, ſermone autem iuriſiurandi quod poſt legem eſt, filium in æternum perfectũ, cur in eorum numero qui infirmi eſſe conſueuerunt, recenſes illum, ab eorum turba exceptum, & perfectione quæ ſupra legem eſt & intrinſeca & ſecundum naturam inſita præditum, cum ſit vere filius, & ob eam cauſam Deus? Sed videamus etiam ex legali & veteri ſcripto, quemadmodum & pro quibus Deo & Patri ſeipſum obtulerit Emmanuel in odorem ſuauitatis. Vmbra namque lex erat proculdubio, ſed tamen Chriſti myſterij informationem habet, ac veritatis formam.

A κιμωπάτη ἐ ἀξιάγαστος ὁ Χριστῶ. χοϊκὸς οὖν ὁ ἄν-
θρωπος, ἐπουράνιος ὢν, ὁ Χριστός. καὶ ὁ μὲν ἐν τῷ
πρώτῳ, καπηχθισθῆναι θεὸς ἐδοκίμασε, ὃ πέρ ἐστιν
ἁμαρτία· πτῶμα γὰρ ἀποβάθρου ὁ Χριστός· καὶ
ὡς ἐν ἀπαρχῇ δ' ἀνθρώπου τοῦ γένους, ὥφθη τε ἄτρωτος
ἁμαρτίας, ἐ κρείττων δεᾶς καὶ δίκης καὶ θανάτου
καὶ φθορᾶς. περισωμπιδεῖ δὲ ἡμᾶς ὁ σοφώτατος Παῦ-
λος, ὡδὶ μαχαφῶς· ὥσπερ γὰρ διὰ τῆς παρακοῆς
ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,
οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς, δίκαιοι κατα-
σταθήσονται οἱ πολλοί. δεῖπον δὴ οὖν θυσίας τῆς ὑπὲρ
B τῶν ἰδίων πλημμελημάτων πᾶς ἄν τις μέγαν
ἁμαρτίας ἔνοχος· καὶ προσενήνοκε μὲν ἑαυτὸν ὁ
Χριστὸς ὑπὲρ τοῦ κόσμου ὄντος, τυπικῶς ὑπὲρ
ἡμῶν· ὑπὲρ ἑαυτοῦ δὲ, οὐδέπω, πρείττων ἁμαρτίας
ὑπάρχων, ὡς θεός. εἰ γὰρ πάθοι τι δι' ἑαυτὸν, οὐχ ἡμᾶς
ἠγόρασθημεν μόνον τῷ αἵματι αὐτοῦ τῇ χά-
ριτι· ἀλλ' ἦν δ' ἂν καὶ αὐτὸς ἡμῖν παγγενόμενος·
οὐκέτι τῇ τῶν τοῦ Ησαΐου φωνῶν, κύριος παρέδωκεν
αὐτὸν ταῖς ἁμαρτίαις ἡμῶν· δέδοται δὲ μᾶλλον καὶ
ὑπὲρ τῶν ἰδίων. οὐ γὰρ ὅλως θυσίαι καὶ προσαγωγὴ,
ἐκεῖ που πάντως καὶ ἄφεσις ἁμαρτιῶν. πφοιάκει-
C κεν ἂν ἄρα πᾶσι τοῖς αὐτὰ πᾶσιν ὑπὲρ ἁγιάσαι ὁ θειό-
τατος Παῦλος, ὡδὶ αὐτὸ μαχαφῶς· γνοῦσι γὰρ ἡμᾶς
ἔπρεπεν ἀρχιερέα, ὅσιον, ἄκακον, ἀμίαντον, κεχω-
ρισμένον ἀπὸ τῶν ἁμαρτωλῶν, ἐ ὑψηλότερον τῶν
οὐρανῶν γινόμενον. ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγ-
κην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρ
τημάτων θυσίας ἀναφέρειν, ἔπειτα τοῦ λαοῦ· τοῦτο
γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν προσενέγκας. ὁ νόμος
γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθε-
νείας· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον,
υἱὸν εἰς τὸν αἰῶνα τετελειωμένον. πῶς οὖν ὅσιος ἀρχι-
D ρεὺς ὁ Χριστός; ἢ κατὰ τίνα τρόπον ἄκακος, ἐ ἀμίαν-
τος, εἰ δίκαιον μεθ' ἡμῶν τῆς θυσίας προσφερόμε- *προσφερό-
νος εἰς ἄφεσιν τῶν πλημμελημάτων, ἐ εἰς δικαίω- μενος
σιν τῶν ἡμαρτηκότων; πῶς κεχώρισται τῶν ἁμαρτω-
λῶν, εἰ δικαιοῦται σὺν αὐτοῖς, οὐχ ὑπὲρ τοῦ, χάριν,
θυσίας προσενηνεγμένης, ἢ τούτων αὖ; θαυμάζω
δ' ὅτι διαπεπτώκατε τοῦ Παύλου καὶ μάλα σαφῶς,
ὡς εἶναι ἀδιαπτώτους τοῖς ὑπὲρ τῶν ἰδίων πλημμε-
λημάτων προσφορὰς κεκελευσμένους. ἔστιν τῶν
*τῷ λαῷ προσβύτερε, εἰ δίδιας, οἷς ἔφη πάντοτε φέ- *τῷ καὶ,
ναι τὰ πλημμέλειας, καθ' ὁμοιότητα τῶν ἐκείνων, οἳ τῷ ἀρχιε-
νόμον μαχόμενοι ἱερεῖς, καὶ αὐτὸν ὑπὲρ ἑαυτοῦ προ- ρεῖ δίδιας
σφέρειν θυσίαν· καὶ εἰ πέρ ἐστιν ἀληθὲς, ὡς ὁ νόμος μὲν ἐν πάντα
καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθενείας· ὁ λόγος δὲ πλημμέ-
τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα
τετελειωμένον· τί τοῖς ἀσθενεῖσι κωλύει *πλεῖον παρα- *πλείω
δίδοσθαι ἐθισμὸν τὸν τῆς ἐκείνων πλησίας ἐξηρημένου, καὶ
τῷ ὑπὲρ νόμον ἔχοντα πλείοσιν, οἰκοθὲν π, τῷ κῷ
Φύσιν, εἴ πέρ ἐστιν υἱὸς ἀληθῶς, καὶ ἀμφότερ υἱός; ἴδωμεν δὲ καὶ ἐκ τοῦ νομικοῦ καὶ ἀρχαιοτέρου γράμμα-
τος τίνα δὴ τρόπον, καὶ ὑπὲρ τίνων εἰσφέρειν ἑαυτὸν ὁ Εμμανουὴλ εἰς ὀσμὴν εὐωδίας τῷ θεῷ ἐ πατρί.
σκιὰ μὲν γὰρ ὁμολογουμένως ὁ νόμος ἦν, τοῦ ὑποτύπωσιν ἔχει μυστηρίου τοῦ κῦ Χριστοῦ, τῆς τ' ἀληθείας αὐτὸ-
τυ

τη τὴν μόρφωσιν· καὶ γοῦν ἔφη που Χριστὸς τοῖς ἰουδαίοις ἀσυνετοῦσιν· εἰ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψε. πῶς οὖν ἄρα πιθόμενοι τὸν ἀμνὸν μέλοντες τῆς Αἰγυπτίων ἀπαίρειν οἱ ἐξ αἵματος Ισραὴλ; ὑπὲρ ἑαυτῶν ἄρα καὶ μόνων, ἢ καὶ ὑπὲρ ἑαυτοῦ τοῦ ἀμνοῦ; τίνας ἐλυτροῦτο διὰ τοῦ αἵματος; ἄρα τοὺς ὑπὸ ζυγὸν δουλείας, καὶ δούσιον* αἰσθανομένους τῆς ἐκ τῶν Αἰγυπτίων πλεονεξίας, ἢ καὶ ἑαυτόν; τίνος ἀπέσβεν τὸν ὀλοθρευτήν; τίσιν ἔφασκεν ὁ τῶν ὅλων θεός, καὶ ὄψομαι τὸ αἷμα, καὶ σκεπάσω ὑμᾶς, ἄρα τοῖς διδεημένοις τῆς παρ' αὐτοῦ σκέπης, ἢ γοῦν καὶ αὐτῷ τῷ ἀμνῷ; Διετύπου μὲν γὰρ τὰς ὑπὲρ τῶν ἁμαρτιῶν πιεῖσθαι θυσίας, καθάπερ ἐν πίνακι τῷ νόμῳ, σκιαγραφῶν ἐπὶ τὸ Χριστοῦ μυστήριον ὁ θεὸς καὶ πατήρ. ἔφη γοῦν οὕτω πρὸς τὸν ἱεροφάντην Μωσέα· ἐὰν δὲ πᾶσα συναγωγὴ υἱῶν Ισραὴλ ἀγνοήσῃ ἀκουσίως, καὶ λάθῃ ῥῆμα ἐξ ὀφθαλμῶν τῆς συναγωγῆς· καὶ ποιήσωσι μίαν ἀπὸ πασῶν τῶν ἐντολῶν ἃ κυρίε, ἢ οὐ ποιητέα· καὶ πλημμελήσωσι, καὶ γνωσθῇ αὐτοῖς ἡ ἁμαρτία, ἣν ἥμαρτον αὐτῇ· καὶ προσάξει ἡ συναγωγὴ μόσχον ἐκ βοῶν ἄμωμον περὶ ἁμαρτίας. τίνα δὲ τρόπον τὰ τῆς θυσίας ἐπιτελεῖσθαι χρὴ, διεπὼν εὖ μάλα, προσπάσχει. καὶ φησί· καὶ ἱλάσεται περὶ αὐτοῦ ὁ ἱερεύς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία. ἄθρει δὴ σύ, ὅτι προσκομίζετο μὲν ὁ μόσχος ἐν τύπῳ Χριστοῦ τοῦ παιδός, καὶ μᾶλλον τοῦ μὴ ἔχοντος ἁπαλλάττοντο δὲ τῶν ἰδίων αἱ προσκομίζοντες, καὶ οὔπω που μᾶλλον ὁ μόσχος· πάντως γὰρ οὐχ ὑπὲρ γε μᾶλλον ἑαυτοῦ, καθὰ σὺ φῂς, ἀλλ' ὑπὲρ τῶν ἠθετηκότων, ὑπὲρ ὧν ἐπιεῖτο τὰς λιτὰς ὁ τῷ νόμῳ σκιαὶ δοτοφαίνων ἱερεύς. ἵνα πάλιν ἐννοῇς τὸν ὑπὲρ ἡμῶν γεγονότα σαρκίνην, ἄμωμόν τε καὶ ὅσιον ἀρχιερέα, κεχωρισμένον τῶν ἁμαρτωλῶν. Πανταχόθεν τοίγαρουν ἠρρωσηκότος τοῦ λόγου τὸ ἀκαλλές, τῷ διεναυτίας, ἀρχιερέα καὶ ἀπόστολον τῆς ὁμολογίας ἡμῶν χρεὼν Φαμὲν αὐτὸν τὸν ἐκ θεοῦ πατρὸς λόγον, ὅτι γέγονεν ἄνθρωπος, καθ' ἡμᾶς ἑαυτὸν εἰς κένωσιν, καὶ ἐν τοῖς καθ' ἡμᾶς· ἵνα καὶ ὑπὲρ πάντων εἰς ὀσμὴν εὐωδίας ἑαυτὸν ἀναθῇς τῷ πατρὶ, καταλλαγῆναι τὸ ὑπ' οὐρανὸν, ἐξέλωνται τῶν ἀρχαίων ἁμαρτημάτων, δικαιώσῃ τῇ χάριτι ἀφ' ὧν θανάτου καὶ φθορᾶς ἀπορφὴν κρείττονας, ἱεροὺς τε καὶ ἡγιασμένους, καὶ πᾶν εἶδος ἀρετῆς εὖ μάλα κατωρθωκότας, σωτῆρα καὶ λυτρωτὴν ὁμολογοῦντας αὐτὸν· δι' οὗ καὶ μεθ' οὗ τῷ θεῷ καὶ πατρὶ ἡ δόξα, σὺν ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας ἀμήν.

*ἴσ. αἰσθανομένους

TOMOΣ TETAPTOΣ.

Θεασάσθω Παῦλος, ὃν ἀπωτάτω πως ὄντων τῆς ἐμπύρου διατριβὴν ἠρημένους, πλὴν ἐν γε τῷ νόμῳ σκιαὶ δοτοφαίνων, καὶ μὴν ἐν τε πέλαι τοῖς ἀρχαίοις συμβεβηκότα, καθάπερ τινὰ πίνακα, ἐν γραφῇ τῶν ἀληθεστέρων, τῆς ἀπάντων ἀνοσίας, εὖ μάλα σφαλμῆς, τοῦτο δ' *τοπικῶς συνέβαινεν ἐκείνοις· ἐγγραφῇ δὲ πρὸς ἡμετέραν ἡμῶν, εἰς οὓς τὰ πάλη

*ἴσ. λείπει, ἐνὶ

τῶν

A mationem parturit. Itaque Christus cum Iudæos alloqueretur, dixit: Si crederetis Moysi, credere-tis etiam mihi: de me enim ille scripsit. Quomodo igitur Israelitæ de Aegyptiorum terris migraturi agnum immolauerunt? num pro se ipsis tantum, an etiam pro ipso agno? quosve redimebat per suum sanguinem, num eos qui sub iugo seruitutis erant, & grauissimo premebantur Aegyptiorum dominatu, an se ipsum etiam? à quonam auertebat exterminatorem? quibusve dixit ille Deus vniuersorum: Et videbo sanguinem, & protegam vos; num his qui protectione eius indigebãt, an ipsi etiam agno? Hostias enim pro peccato immolandas, in lege tamquam in tabula designabat Deus ac Pater, adhuc adumbrans Christi mysterium. dixit autem sic ad Moysen sacrorum interpretem: Si vero vniuersa congregatio filiorum Israel ignorauerit non sponte, & latuerit verbum oculos synagogæ, & fecerint vnum ab omnibus mandatis Domini quod non fiet, & deliquerint, & notum factum fuerit illis peccatum quod peccauerunt; & adducet congregatio vitulum ex bobus immaculatum pro peccato. Sed posteaquam exposuit quonam modo hostia sit consummanda, subiungit, & ait: Et propitiabitur pro ipsis sacerdos, & remittetur eis peccatum. Iam ergo consideres velim, afferri quidem vitulum in typo Christi illius mundissimi, & maculam nullam habentis, sed afferentes à suis criminibus liberari, non vitulum prorsus. Immolatus namque est non pro se, vt tu dicis, sed pro infirmis, pro quibus legalis ille Pontifex faciebat preces: vt rursus animaduertas aduocatum illum pro nobis factũ, innocentemq. & sanctum Pontificem, segregatum à peccatoribus. Igitur cum sermo aduersarij vndique absurditate laboret, nos Pontificem & Apostolum confessionis nostræ factum esse dicimus ipsum ex Deo Patre Verbum, cum factus homo, se ad exinanitionem deiecit, & nostra assumpsit, vt seipsum etiam pro omnibus offerens Patri in odorem suauitatis, acquireret orbem terrarum, eximeret veteribus culpis, gratia iustificaret per fidem, mortis atque corruptionis victores efficeret, sacros etiã atque sanctificatos, & in omni virtutis genere perfectos redderet, illum Saluatorem ac redemptorem confitentes, per quem & cum quo Deo & Patri gloria cum sancto Spiritu in sæcula, Amen.

Iohan. 5.

Exod. 12.

Leuit. 4.

ibid.

TOMVS QVARTVS.

Beatvs Paulus cum legis vmbram haud inutilem hominibus pie viuere instituentibus ostenderet, & ea quæ olim priscis hominibus contigissent, velut tabulam quamdam & rerum veriorum descriptionem omnũ animis apertissime proponeret, Hæc, inquit, omnia in figura contingebant illis, scripta sunt autẽ ad correptionem nostram, in quos fines sæculo-

1. Cor. 10.

culorũ deuenerunt. Age igitur, ex legalibus litteris desumpto loco dicamus, filios Israel olim ex Aegyptiorum terris excedentes, cum in terram promissionis properarent, in eremo diuersatos fuisse: cumq. gestorum in Aegypto miraculorum infelices obliti, & memoria caritatis in Deum abiecta impie murmurarent, à serpentibus, vt *Ibid.* scriptum est, perierunt. Sed morsus venenatarum ferarum effugiebant, cum Dei omnium saluatoris oraculo monitus Moyses serpentem illis aeneum erexit. Fac tibi, inquit, serpentem, & po- *Numer.21.* ne illum in signum: & erit, si momorderit serpens hominem, quisquis morsus fuerit, videns illum viuet. Hæc ergo figura mysterium Christi erat. Cum enim Deus esset vnigenitum Dei Verbum, & per naturam bonum ex bono Patre, particeps factum est sanguinis & carnis, hoc est, factum est homo, & nobis qui mali eramus, affinis, quatenus certe homo nostri similis fuit. positum est etiam in sublime, hoc est, crucem pertulit in ligno, & mortem secundum carnem, etsi reuixit die tertia, calcato mortis imperio. Cum igitur aduersus dispensationem carnis stultissime oblo quimur, & turpem illam putantes erubescimus aut sentire aut dicere ipsum Dei Verbum factũ esse nostri similem hominem, & carni secundum veritatem vnitum, tum denique draco ille malorum origo nos occidet, in nostros animos malignitatis suæ seductionem quasi venenum infundens; effugiemus autem, & illatam ab illius peruersitate perniciem amoliemur, si cordis oculos in serpentem coniecerimus, hoc est, si Christi mysterium diligenti animaduersione considerauerimus. tum denique recte sentientes omni dubitatione remota confitebimur ipsum Dei Verbum factum esse carnem, & ita ex muliere prodijsse, vt maneret Deus, eumdemq. Deum simul & hominem esse, neque de humanitatis mensuris erubescentem propter excellentiæ dignitatem, neque rursus diuinæ illius potestatis & summæ gloriæ expertem propter humanitatem. Qui igitur eiusmodi res probe discernere consueuerũt, vt per vtrumque vnum, & eius mysterium subtiliter & accurate intelligant, dicunt: O altitudo *Rom.11.* diuitiarum & sapientiæ & scientiæ Dei: quàm incomprehensibilia sunt iudicia eius, & inuestigabiles viæ eius! Quis enim cognouit sensum Domini? Sed nescio qua de causa iste homo his rebus, quasi impossibiles sint & absurdæ, reiectis, superbe audet Saluatoris nostri gloriæ & excellentiæ detrahere, & mensuram illi nostram tribuẽs, & præterea nihil, glorificatum eum dicit à Spiritu sancto, eius virtute non vt propria vtentem, & diuina signa facere, sed ad miracula edenda, extrinseca & aduentitia vi præditum, vt iam videatur nostro more curationum gratiam accepisse, & cum beato Paulo dicere debere: Gratia *2.Cor.15.* Dei sum id quod sum. Quibus enim aduentitium est & quasi extrinsecus importatum vt aliquid sint, ac perficere possint, ij merito hanc vocem emittere poterunt. Volens enim ostendere, vt

A τῶν αἰώνων κατλύπησε. Φέρε δὴ καὶ ἐκ τῶν νομικῶν γραμμάτων ἐλόντες, λέγωμεν· ὡς καταυλιζόντων μὲν ἐν ἐρήμῳ πολὺ τῆς Αἰγυπτίων ἀπαίροντες οἱ ἐξ Ισραὴλ, καὶ εἰς τὴν τῆς ἐπαγγελίας διαπορθμεύοντες γῆν· ἐπιδὴ δὲ τῶν ἐν Αἰγύπτῳ θαυμάτων ἀμνημονοῦντες οἱ πάλαιοι, καὶ τῆς εἰς θεὸν ἀγάπης ἀμνημονήσαντες, διεγόγγυζον ἀσόφως, ὑπὸ τῶν ὄφεων ἀπώλλυντο, καὶ τὸ γεγραμμένον· διέφθειρον γαμβρὸν τὸ ἰοβόλων δήγματα, τὸν ὄφιν αὐτοῖς ὁ χαλκοῦν ἀνασηλώσαντος δὲ Μωσέως, τοῦ πάντων σωτῆρος θεοῦ κελεύσαντος πήξαι σαυτῷ ὄφιν, καὶ θὴς αὐτὸν ἐπὶ σημεῖον· καὶ ἔσται ἐὰν δάκῃ ὄφις ἄνθρωπον, πᾶς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται). μυστήριον ἦν ἄρα τὸ χριστοῦ ἡ τύπωσις ἐκεῖνο· θεὸς γὰρ ὑπάρχων ὁμοούσιος τοῦ θεοῦ λόγος, καὶ ἐξ ἁγαθοῦ πατρὸς ἀγαθὸς καὶ φύσει, μετέσχε αἵματος καὶ σαρκὸς, γέγονε ἄνθρωπος, ἡμῖν τε τοῖς πονηροῖς ὁμοιούμενος, καὶ γε τὸ εἶναι καθ' ἡμᾶς ἄνθρωπος δηλονότι. πέφυκε γὰρ ἐφ' ὑψηλοῦ· τουτέστι, σταυρὸν ἀείτλητον ὑπὲρ ἡμῶν, καὶ τὸν κατὰ σάρκα θάνατον, ἵνα καὶ εὐσεβῶς τεθνήκαμεν, τὸ δὲ θανάτου πατήσας κράτος. Οπερ φησὶν ἐκ πολλῆς ἄγαν ἀσφαλείας, τῆς μὲν σαρκὸς οἰκονομίας καταγογγύζοντας, καὶ τὸ σκάνδαλον αὐτῆς καθορίζοντας, αἰσχυνώμεθα φρονεῖν ἢ λέγειν, ἄνθρωπον ψιλὸν καθ' ἡμᾶς τὸν τοῦ θεοῦ λόγον, καὶ ἑνωθῆναι σαρκὶ κατ' ἀλήθειαν, τὸν, καὶ θάνατον ἡμᾶς ὁ ἀρχέκακος διαπεπῖν, τῆς ἑαυτοῦ δυστροπίας ἰὸν ἄσπερ τινα τῇ ἡμετέρᾳ διανοίᾳ ἐνιέις τὴν πλάνησιν· ἀμφιδεξίμεθα δ', καὶ τὸ τῆς ἐκείνης σκαιότητος ἀμφεκόμεθα βλάβη, τοῖς τῆς καρδίας ὄμμασιν ἐνορῶντες τῷ ὄφει· τουτέστι, τὸ χριστοῦ μυστήριον ἀκριβῆ διανοίᾳ κατασκεπτόμενοι. τότε γὰρ τότε φρονοῦντες ὀρθῶς, αἰνέσομεν ὁμολογήσαντες, ὅτι γέγονε σὰρξ ὁ τοῦ θεοῦ λόγος, καὶ προῆλθεν ἐκ γυναικὸς μὴ τοῦ μένειν θεὸς, καὶ ἔστιν ὁ αὐτὸς θεός τε ὁμοῦ καὶ ἄνθρωπος· οὔτε τῆς τοῦ ἀνθρωπότητος μέτροις ἐπερυθριῶν· ἀλά τε τὸ τῆς ὑπεροχῆς ἀξίωμα· οὔτε μὴν τὸ θεοπρεπὲς ἐξουσίας, καὶ ὑπεροχῆς ὄγκῳ ἐστερημένος διὰ τὸ ἄνθρωπον. Οἱ γὰρ δὴ τὰ τοιάδε διακρίνειν εὖ μάλα κατησκημένοι, δι' ἃ μὲν θεὸν τὸν ἔνα, καὶ τὸ ἐπ' αὐτῷ μυστήριον ἰσχυῶς καὶ ἐξητασμένως σωίεντες, λέγουσιν· ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ, ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. τίς γὰρ ἔγνω νοῦν κυρίου; Ἀλλ' οὐκ οἶδ' ὅπως ὡς αὐτόφυτόν τι καὶ ἀκαλλὲς πάντη διωθούμενος, τῆς δὲ σωτῆρος ἡμῶν ἀνθρωπότητος καὶ ὑπεροχῆς, καὶ μεγέθους ἄντοι παιδὸς καταπτλαγὰς τὸν *καταῤῥυπτον· καὶ μέτρον ὥσπερ αὐτοῦ τὸ καθ' ἡμᾶς λέγει *ἀνωτέρω νέμων, καὶ ἕτερον ἁδὲν, ἀναδοχέα φησὶν αὐτὸν ὧδε δ' ἔστω· ἀχρὶς πολύμορφος, ἀχ ὡς ἰδίᾳ δυνάμει χρώμενον, τῇ δι' αὐτοῦ, καὶ πληρῶν τὰ τῆς θεοπρεπείας, ἀλλ' ἐξωθεν καὶ ἀσκεκριμένως κερδαίνοντα, τὸ καταρθοῦν δυνάμει τε τῷ πεφωτισμένῳ· ἵνα δὴ φαίνοιτο καθ' ἡμᾶς ἁμαρτων τὸν πάχα χάρισμα λαβὼν, φαίη τε ὀφείλων καὶ τὰ μακάριον Παῦλον· χάριτι δὲ θεοῦ εἰμὶ ὃ εἰμὶ· εἰς γὰρ ἁπλοῦν τε ἥκειν τὸ εἶναί τε καὶ δυνάσθαι κατορθοῦν, οὕτω φαίη ἂν εἰκότως καὶ τῶν τοιάδε φωνῶν. δεῖξαι γὰρ ὡς

ἀϊ οἴεται βελτίους ἰσυρεῖν εἰς ἅπαντα τὴν ἁγίαν τριάδα, πάλιν ὧδέ φησιν.

Ὁ θεὸς λόγος ἐγένετο σὰρξ, καὶ ἐσκήνωσεν ἐν ἡμῖν. σωσικάθισεν ἑαυτῷ τὴν ἀναληφθεῖσαν ὁ πατὴρ ἀνθρωπότητα. εἶπε γὰρ φησὶν, ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου. τὸν δὲ ἀναληφθέντος τὸ πνεῦμα καταλθὼν, σωσικρότησεν δόξαν. ὅταν γὰρ φησὶν ἔλθῃ τὸ πνεῦμα τῆς ἀληθείας, ἐκεῖνος ἐμὲ δοξάσει. βέλει καὶ ἄλλων δεῖ τούτοις αὐτοῖς τῆς τριάδος ἐνέργειαν; ἐσύκησεν ὁ υἱὸς ἐν τῷ σώματι· σωέζησεν ὁ πατὴρ βαπτιζόμενον· ἁγίασεν ἐν παρθένῳ τὸ πνεῦμα. εἶπε πάλιν φησὶ περὶ τῶν ἁγίων ἀποστόλων· ὁ υἱὸς ἐξελέξατο. ἐγὼ γὰρ φησὶν ὑμᾶς ἐξελεξάμην. ὁ πατὴρ ἡγίασεν. πάτερ γὰρ φησὶν ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. τὸ πνεῦμα καταπέμψαι ἐπηγγείλατο.

Οτι μὲν οὖν ἀσαφές τι, καὶ ἀπερικὲς ὁ σύμπας αὐτῷ πεποίηται λόγος, καταδεῖξαι ῥᾴον. ὑποπτεύει γάρ πού τῳ, καὶ ὅπως, ἐρῶ. μίαν μὲν γὰρ θεότητος φύσις, ὑφέστηκε δὲ ἰδικῶς ὁ πατὴρ, καὶ μέντοι καὶ ὁ υἱὸς, ὁμοίως δὲ καὶ τὸ πνεῦμα. τελείωσιν γοῦν τὰ πάντα φησὶ πατρὸς, καὶ δι' υἱοῦ ἐν πνεύματι· καὶ οἷον κεκινημένου πρὸς πατρὸς εἰς ἐνέργειαν τὴν ὅλην ποιεῖν, ἐνεργεῖ δὲ πάντως ὁ υἱὸς ἐν πνεύματι· κἂν εἴ τι λέγειν πληροῖ ὁ υἱὸς ἢ τὸ πνεῦμα, τοῦτο δὴ πάντως ἴσον ἐν πατρός· καὶ λόγῳ πάσης ἔρχεται τῆς ἁγίας καὶ ὁμοουσίου τριάδος, ἢ εἰς πᾶν ὁτιοῦν ἐνέργειά τε, καὶ βούλησις. πλὴν ἐν γε τούτοις ἐκεῖνο φαμέν. Λοιπὸν δὲ πάλιν, ὡς σαφῶς τε καὶ ἐναργῶς, καίτοι σάρκα λέγων τὸν ἐκ θεοῦ γεγεννῆσθαι λόγον, τὴν τ' ἐνεργείαν προσημαίνει δυνάμεως, καὶ τὴν ἐφύτητος ἀποφέρει μακρὰν· ὡς ἐνέργειαν αὐτοῦ τὴν σάρκωσιν ἀποφαίνων. ἀπιφέρει γὰρ εὐθύς· βέλει καὶ ἄλλων δεῖ τούτοις αὐτοῖς τῆς τριάδος ἐνέργειαν; ὡς ἤδη πρώτην ἀποδεδειγμένης ἐνέργειαν ἐκ θεοῦ λόγου, τὴν σάρκα γεγενῆσθαι καὶ τὰς γραφάς. καὶ τίς ἡ ἐπέρα μὴ τὴν πρώτην ἐνέργειαν ἀναδέξασθαι, ὥσπερ εἴπεμέν φησιν· ἐσύκησεν ὁ υἱὸς ἐν τῷ σώματι. θεοφόρος ἦν ἀνθρώπος ὁ χριστός. εἶπε δὲ μόνον ἔτι ἐνεργήσας εἰς ἄνθρωπον ὁ ἐκ θεοῦ καὶ πατρὸς ἀναφαίνειν λόγος· ὥστε κἂν εἰ λέγοι τυχὸν ὁ μακάριος εὐαγγελιστὴς, ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, κατοικῆλθεν ἡμῖν ἕτερον ἀνδρὸς, πλὴν ἐκεῖνο καὶ μόνον, ὅτι κατῴκησεν ἐν ἀνθρώπῳ θεὸς ὢν ὁ λόγος, καθὸ δὲ ἐν ἡμῖν αὐτοῖς. ναοὶ γὰρ ἐσμὲν θεοῦ ζῶντος, καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐν ἡμῖν ἐστιν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ ἐδωκεν. ἀλλ' οὐ τοῦτο μέντοι ἴσως ἱκανὸς, καταναρκήσας τὴν δυσφημίαν· ὁμολογήσῃς δὲ μεθ' ἡμῶν, ὅτι γέγονεν ἄνθρωπος ὁ τοῦ θεοῦ λόγος· καὶ τοῦτ' ἐστὶν ἡ σάρκωσις. πεισθήσῃ δέ, ὅτι μεμένηκε θεός· καὶ τὸ τῆς ἰδίας φύσεως διεσώσατο κάλλος· κἂν εἰ κεχρημάτικεν υἱὸς ἀνθρώπου, γέγονέ τε τοῦτο καὶ ἀληθῶς. εἶπε τί μοι θαῦμα, συγκαθεῖναι φῆς ἑαυτῷ τὸν πατέρα, τὴν ἀναληφθεῖσαν ἀνθρωπότητα. καὶ κἀγὼ δὲ μᾶλλον, τῆς τῆς ἰδίας θεότητος εἰσφύσεως, ἐκ δυνάμεως τοῦ θεοῦ καὶ πατρὸς, καὶ ἄνθρωπον γεγονότα τὸν ἐξ αὐτοῦ φύσει λόγον· ἵνα μὴ ὡς ἑτέρᾳ τῇ παρ' αὐτὸν ἡ ἀνθρωπότης αὐτοῦ πρὸς ἡμᾶς νοεῖτο καὶ λέγειν. καίτοι τῆς καθ' ἀληθείαν ἑνώσεως, ἵνα τι ἡμῖν ἀπο-

ut putat, ad omnia paris esse efficaciæ sanctam Trinitatem, rursus in hunc modum dicit.

Deus Verbum factum est caro, & habitauit in nobis. Secum considere fecit Pater assumptam humanitatem: Dixit enim, inquit, Dominus Domino meo, sede à dextris meis. Gloriam assumpti Spiritus descendens comparauit: Cum venerit, inquit, Spiritus veritatis, ille me glorificabit. Vis ne etiam aliam ad hæc adiicimus Trinitatis efficientiam? Habitauit Filius in corpore: commendauit baptizatum Pater: efformauit eum in Virgine Spiritus. Deinde rursus ait de sanctis Apostolis: *Filius elegit: Ego enim, inquit, elegi. Pater sanctificauit: Pater, inquit, sanctifica eos in veritate tua. Spiritus effecit oratores.* NESTORIVS. Psal. 109. Ioan. 16. Ioan. 15. Ioan. 17.

Totum quidem sermonem ab eo habitum, & imperitum esse & molestum, facillimum est ostendere: sed in eo quomodo etiam insaniat, exponã. Vna est enim diuinitatis natura, sed subsistit proprie ac singulariter Pater, & Filius, itidemq. Spiritus. efficiuntur autem omnia à Patre, & per Filium in Spiritu: & dum Pater mouetur ad efficientiam aliquorum, proculdubio efficit Filius in Spiritu: & siquid Filius complere dicitur aut Spiritus, hoc sane prorsus est ex Patre, ac per totam pergit sanctam & consubstantialem Trinitatem, in quamcumque rem tendens operatio atque voluntas. Verumtamen in his illud dicendum est. Vide rursum vt aperte & euidenter, quamuis illud ex Deo Patre Verbum factum esse carnem dicat, tamen corrumpat vim sententiarum; & à recto tramite longius abducat, dum ipsam incarnationem esse tamquã eius efficientiã pronuntiat. subijcit enim illico: Vis ne etiam aliã ad hæc ipsius Trinitatis efficientiam?] quasi iam priorem Dei Verbi fuisse ostẽderit efficientiam, id ipsum quod caro factum est secundum scripturas. & quænam sit illa altera post illam priorem efficientia, demonstrat, vt ipse putat, ac dicit: Habitauit Filius in corpore.] Ergo Deifer homo erit Christus. deinde id solum in homine effeciſſe Dei Patrisq. Verbum, perspicuum erit; itaque quamuis dicat beatus Euangelista, Verbum caro factum est, & habitauit in nobis; nil aliud indicabit nisi illud solum, nimirum ipsum Deum Verbum in homine habitasse, vt etiam in nobis ipsis. templa namque sumus Dei viuentis: & in hoc cognoscimus quòd in nobis est, quia ex Spiritu suo dedit nobis. Sed id fortasse minime dices, blasphemiam reformidans: ac nobiscum confiteberis ipsum Dei Verbum hominem factũ: idq. esse incarnationem. consenties etiam mansisse Deum, & suæ naturæ decus seruasse, quamuis appellatus sit filius hominis, idq. secundum veritatem fuerit. Quid igitur iam tibi accidit, vt diceres ipsum Patrem simul secum considere fecisse humanitatem assumptam, ac non potius in suæ ipsius diuinitatis sedibus cõstitisse ex Dei Patrisq. beneplacito, ortũ ex eo Verbum etiam posteaquam factum est homo, ne ipsius humanitas tamquam ab eo diuersa intelligatur aut dicatur à nobis, cùm vera vnio & vnum esse illum

CYRILLI CAP. 8. Ioan. 1. 1. Cor. 6. 1. Ioan. 4.

ostenη ij ἀπο-

offendat nobis, & eius carnem nõ esse ab eo alienam? Conuinceris ergo in hoc quoque mendax, & à recta ratiocinatione non parum aberrans. Ac si nihil aliud est dicere Verbum factum esse carnem, nisi quòd factum est homo, seruata excellentia diuinitatis, manensq. quod erat, quanam externa gloria opus habuit, cum ipse Dominus esset gloriæ? Glorificabatur enim sine dubio, Spiritu diuina efficiente signa, non vt Deifer homo, ab externa superioreq. natura eo munere comparato, vt nobis accidit, sed Spiritu tamquam proprio vsus. Deus enim erat ex natura; ideoq. Spiritus eius ab eo non erat alienus. Non igitur extrinsecus neque adscitam aliunde dicimus ipsi datam Spiritus efficientiam, similiter ac nobis ipsis, aut certe sanctis Apostolis. Dedit enim illis Christus potestatem aduersus spiritus immundos vt eos eijcerent: iussit etiam vt curarent omnem infirmitatem & omnem languorem in populo. Intrinsecus igitur & ab ipso est Spiritus eius. cuius rei perspicuum est argumentum, quòd etiam alijs illum tribuere potest, & non ex mensura, vt ait beatus Euangelista. nam ille omnium Deus ad mensuram quidem tribuit sanctis viris Spiritus sancti gratiam, & alij quidem dedit sermonem sapientiæ, alij sermonem scientiæ, alteri gratiam curationum: idq. est, vt opinor, quòd tamquam ex mensura possunt ij qui habent efficientiam. At vero Dominus noster Iesvs Christus ex sua plenitudine profundens Spiritum, vt etiam Pater, non illum dat tamquam ex mensura ijs qui digni sunt accipere. Quanam igitur de causa, vir egregie, eum qui nõ ex mensura dat Spiritum, in eorum numerum refers qui dimensum illum habent? dum comparatam à Spiritu eius gloriam dicis, & illius efficientiæ subiectum potius, vt vnum è nobis, gratiæ loco eius cooperationem accepisse, quàm proprio Spiritu diuina signa effecisse. Iudæi namque ad omnia audacissimi cum venenatam linguam aduersus illum exacuerent, impie dicebant: Hic non eijcit dæmonia nisi in Beelzebub principe dæmoniorum. Dominus vero noster Iesvs Christus illos non modica inscitia, immo vero etiam impietate laborare coarguens, Si ego, inquit, in Beelzebub eijcio dæmonia, filij vestri in quo eijciunt? Erat enim in admiratione clarus ille & magnus sanctorum Apostolorum chorus, cum in nomine Iesv Christi Nazareni ederet miracula: itaque reuertebantur gaudentes ac dicentes: Domine, in nomine tuo etiã dæmonia subijciuntur nobis. Sed si fieri potest vt in nomine alicuius eorum qui ad efficiendũ ab alio mouentur, etiam alij paria possint efficere, prodeat ac dicat, quã ob causam nemo celebretur quòd in vllius sancti viri nomine vel spiritus impuros increparit, vel aliud quidpiam quod supra rationem sit, perfecerit. Sed illi quidem à Spiritu ad opus efficiendum impelluntur, & dimensam habent gratiam, hic vero vt Deus operatur, & tamquam per proprium Spiritum sine labore miracula

Spiritus sanctus ex Filio.

Luce 9.

Ioan. 1.

1. Cor. 12.

Et hic locus aperte declarat Spiritum ex Filio etiam procedere.

Ioan. 3.

Matth. 12.

Luce 10.

ἀποφαινούσης αὐτὸν, καὶ σὸν ἀλλότριον αὐτοῦ τὸν σάρκα αὐτοῦ. ψεύδοιτ' ἂν οὖν ἄρα, καὶ λογισμοῦ τοῦ καθήκοντος οὐ μετρίως ἡμαρτηκὼς, ἀλίσκη καὶ τούτῳ. καὶ εἰ μηδὲν ἕτερόν ἐστι τὸ φάναι δὴ σάρκα γεγενῆσθαι τὸν λόγον, ἢ ὅτι μένων ἄνθρωπος ἐν ὑπεροχῇ θεότητος ὤν, καὶ μεμενηκὼς ὅπερ ἦν, πίστις αὐτὸν ἐδείχθη τῆς ἐξωθεν δόξης, καίτοι τῆς δόξης χύσεως ὢν αὐτός; ἐδοξάζετο μὲν γὰρ ὁμολογουμένως, ὑστερουμένης τοῦ πνεύματος τὰς θεοσημίας· ἀλλ' οὐχ ὡς ἄνθρωπος θεοφόρος, ἐξ ὑθνείας τε καὶ ὑστερουμένης φύσεως τὸ χρῆμα περδαίνων, καθὰ καὶ ἡμεῖς· ὡς ἰδίῳ δὲ μᾶλλον κεχρημένος τῷ πνεύματι. θεὸς γὰρ ἦν φύσει, καὶ σὸν ἀλλότριον αὐτοῦ τὸ πνεῦμα αὐτοῦ. σὺν οὖν ἐξωθεν, ἀδὲ ἐπιπόμπιμον αὐτῷ δεδόσθαι φαμὲν τοῦ πνεύματος τὴν ἐνέργειαν, καθὰ καὶ ἡμῖν αὐτῆς, ἤγουν τοῖς ἁγίοις ἀποστόλοις. δεδώρηται γὰρ αὐτοῖς ἐξουσίαν ὁ Χριστὸς τῶν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά· παρεσκεύακε δὲ θεραπεύειν, καὶ πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. εἶκοθεν οὖν ἄρα καὶ παρ' αὐτοῦ τὸ πνεῦμα αὐτοῦ. καὶ τούτου σαφὴς ἀποδειξις ἂν εἴη αὐ, τὸ καὶ ἑτέροις δωρεῖσθαι χορηγεῖν αὐτὸ, καὶ σὸν ἐκ μέτρου, καθά φησιν ὁ μακάριος εὐαγγελιστής. ἐπεμέτρησε μὲν γὰρ τοῖς ἁγίοις τὸ ἐκ τοῦ πνεύματος χάρισμα ὁ τῶν ὅλων θεός· καὶ ᾧ μὲν, ἔδωκε λόγον σοφίας· ἄλλῳ δὲ, λόγον γνώσεως· ἑτέρῳ δὲ, χαρίσματα ἰαμάτων· ἢ τοῦτο οἰμαί ἐστι τὸ, ὡς ἐκ μέτρου δωρεῖσθαι τοὺς ἔχοντας ἐνέργειαν. ὁ δὲ γε κύριος ἡμῶν Ἰησοῦς Χριστὸς, ἐξ ἰδίας πληρώματος σοφίας τὸ πνεῦμα, καθὰ καὶ αὐτὸς ὁ σωτὴρ, οὐχ ὡς ἐκ μέτρου δίδωσιν αὐτὸ τοῖς ἁγίοις ἑλοῦσι. αὐθότου δὴ οὖν ὡ βέλτιστε, τὸν σὸν ἐκ μέτρου δεδόσθαι τὸ πνεῦμα τοῖς μεμετρημένον ἔχουσιν αὐτὸ τοῖς ἐναρίθμιον; συγκεκρότηται λέγων ὡδὲ τὸ πνεῦμα τοῦ θεοῦ, καὶ ἐνηρῆσθαι μᾶλλον, ὡς ἕνα τῶν καθ' ἡμᾶς, ἐκ μέτρου τοῦτο λαβόντα τοῦ παρ' αὐτοῦ συγκρότησιν, ἤγουν ἐνέργησιν μᾶλλον ἢ δ' ἰδίου πνεύματος τοῖς θεοσημίαις. Ἰουδαῖοι μὲν γὰρ οἱ πάντολμοι, πικρὸν ἐπ' αὐτῷ καθοπλίσαντες γλῶσσαν, ἀσεβῶς ἔφασκον· οὗτος σὸν ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβὰλ ἄρχοντι τῶν δαιμονίων· ὁ δὲ γε κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς, ἀμαθύνοντος ἂν μικρῶς, μᾶλλον δὲ καὶ δυσεβῶς ἐλέγχων, εἰ ἐγὼ φησιν, ἐν Βεελζεβὰλ ἄρχοντι τῶν δαιμονίων ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; πνεύματα γὰρ ὁ λαμπρὸς καὶ μέγας τῶν ἁγίων ἀποστόλων χορὸς, ἐν ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου πληρῶν τὰ ἐπαγγελίας· ἐξ ὧν ὑπέφερον καί φοντές τε, καὶ λέγοντες· κύριε, καὶ τὰ δαιμόνια ἡμῖν ὑποτάσσεται ἐπὶ τῷ ὀνόματί σου. ἀλλ' ἔπρεπεν ἐφικτὸν ἐν ὀνόματι ἁγίου τοῦ ἐνεργουμένου, καὶ ἑτέρους δωρεῖσθαι τὸ ἴσον πληροῦν, ἠκέτω· φερέτω· δι' οὗτος αὐτὸς ἐν ὀνόματι τοῦ ἁγίου ἁγίου, ἢ ἀκαθάρτου πνεύματος ἐπιτιμήσας θαυμάζεται, ἢ γοῦν ἕτερόν τῶν πρὸς λόγου πεπλεκώς. ἀλλ' οἱ μὲν ἐνήργουν ἐκ τοῦ πνεύματος, ἐν μετρημένῳ ἔχοντι χάριτι· ὁ δ' ὡς θεὸς ἐνεργεῖ, καὶ ὡς δ' ἰδίου πνεύματος ἀμοιρὰν κατέχει τὸ

δ' ὧν

δι' ὧν θαυμάζεται. καὶ γοῦν ἡ τὸν τοῦ αἵματος ῥύσιν A
ἀρρωστήσασα γυνὴ προσελθοῦσά ποτε λειφθέντως ὄπι-
σθεν αὐτοῦ, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵ-
ματος αὐτῆς. ὁ δὴ καὶ σαφὲς ὁ Χριστὸς, τίς ὁ ἁψάμενός μου; φησὶν· ἐπειδὴ πρὸς τοῦτο ἔφασκον οἱ θεσπέσιοι μαθηταί· ὁρᾷς τε, βλέπεις, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι· πάλιν ἔφασκεν αὐτός· ἥψατό μου τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. πανταχοῦ γὰρ ὅπως σὺν ἀσθενείᾳ κεκραμένον ἔχουσιν, ἀλλ' οἰκοθεν ἔχει καὶ ἐξ αὐτοῦ τὸ ἐνεργεῖν δυνάμεις, ἐκ παντελοῦς ἀρρωστημάτων. γράφει δέ που καὶ ὁ B
μακάριος εὐαγγελιστὴς Ματθαῖος, καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας. δύναμις οὖν αὐτοῦ, τὸ πνεῦμα αὐτοῦ· καὶ πιστοῦται λέγων ὁ θεσπέσιος Δαυὶδ· τῷ λόγῳ κυρίου, οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ, πᾶσα ἡ δύναμις αὐτῶν. σύμφυτον τοῦ θεοῦ καὶ πατρὸς, τὸν ἐξ αὐτοῦ φησὶ λόγον, οὐ τῷ πνεύματι ἀλλοκότως ἀποχρῆσθαι πρὸς ὑπαρξιν, τὰ δι' αὐτοῦ γεγονότα. Ἤδη μὲν οὖν ἔφλιον ὅτι τῆς οἰκονομίας τὸ μυστήριον, ὃ καὶ παρ' αὐτοῖς πεθαύμασται τοῖς ἁγίοις ἀγγέλοις, κατασμικρύνειν πρὸς τὸ μηδὲν· καὶ τῶν εἰς ἀλήθειαν δογμάτων ἀφροντιστοῦσι, καπνοειδῶς, λέγων· βούλει δ' ἄλλως ὅπως πύστις αὐτῆς τὸ τριάδος ἐνεργεῖσθαι; ἐνῴκησεν ὁ υἱὸς ἐν τῷ σώματι· ἐνοίκησεν ὁ πατὴρ βαπτιζόμενον· ἐπεσκίασεν ἐν περιστερᾷ τὸ πνεῦμα. ὅτι δ' οὐ τοῖς πρὸς ἡμῶν εἰρημένοις ἔψεται δὴ πάντως τὸ ἀληθὲς, ἐκ τῶν ψιλῶν καταῤῥήσεων τῶν αὐτοῦ πεποιημένοις λόγων, ἔλεγχον ἂν μᾶλλον σαφῆ τιθείμην, καὶ ἀληθῆ, ἀποδείξαι ἂν λέγων αὐτὸς ἐν ἑτέροις ὠδί.

Καὶ τῆς συνεργείας ἡ δοκοῦσα δεῖξις πρόδηλος· ὁ υἱὸς ἐνηνθρώπησεν· ὁ πατὴρ ἐνηνθρώπησε· τὸ πνεῦμα ἐνοικεῖ ἀνθρώποις ἐνεργοῦσιν.

Ἀλλ' ἴσως ἐνδοιάσειεν ἂν καὶ μή τις ποτε τίς, ὅτι τῶν ἑνοποιῶν ὁ σκοπὸς αὐτοῦ, πρὸς ἀμφίβολόν τι ὁμοῦ καὶ αἰσθητὸν βλέπει, καὶ τῶν τῆς οἰκονομίας δογμάτων κατανεφοῦται; ὥσπερ τὸ ἡνίκα σάρκα τὸν τοῦ θεοῦ λόγον, ἀσωμάτως ἐνεργοῦσι, ἐνεργοῦσι φησὶν εἰς ἄνθρωπον τὴν ἐνοίκησιν, οὕτω δὴ πάλιν τὸ ἐνανθρωπῆσαι δέχεται· καίτοι τῶν αὐτὰ πάσιν τοῖς ἁγίοις ἀγγέλοις ἐκπλησσόντων, καὶ αὐτῶν δὲ τῶν ἀοιδίμων πατέρων, οἳ τὸν τῆς ὀρθῆς τε καὶ ἀμωμήτου πίστεως ὅρον ἡμῖν ἐξυφήγηνται, [τὸ,] λαλῆσαι ἐν αὐτοῖς C
τοῖς ἁγίοις πνεύματος, σαρκωθῆναί τε, καὶ ἐνανθρωπῆσαι τοῦ θεοῦ λόγου, ἀδύνατον ἕτερον εἶναι νοεῖσθαι, πλὴν ὅτι μέσον τὸ γεγενῆσθαι καθ' ἡμᾶς αὐθρωπον. ἐπισχεθῆναί τε χρὴ σάρκα ἐκ γυναικὸς, ὅτι κατὰ γένος μεθ' ἡμῶν ἐστὶ νόμου, ὑπὸ νόμον ὡς θεός. Ἐπειδὴ γὰρ, ὡς ἤδη πολυτρόπως ἔφλιον, σκοπὸς αὐτῷ τοῦ μυστηρίου τὴν ἀληθῆ, πάντων δὲ μάλα γενικῶς αὐτῶν μόνος, καὶ τῆς ἁπάντων μαχῆς γνώμης, καὶ χρὴ τὸ ἀρρήτου δόξης τὸ ὅσον κινεῖν· χρὴ τὸ αὐτῷ καὶ μόνῳ δοκοῦν, συμφέρον ὅσον ἐνὸς τῆς ἐκκλησίας τοῦ θεοῦ περιστρέφειν ἐπιχειρεῖ. διϊσχυρίζεται γὰρ ἐνοίκησιν εἶναι τὴν ἐνανθρώπησιν· καὶ οὐχὶ δὴ μᾶλλον τὸ, αἵματος καὶ σαρκὸς, τοῦ παντὸς ἡμῖν μεταδοῦναι τὴν ἐν θεοῦ λόγου· καίτοι πᾶσι

cula perfecit. Denique illa mulier quæ ſanguinis fluxu laborabat, cum acceſſiſſet clam retro, ſicut ſcriptum eſt, tetigit fimbriam veſtimenti Luca 8. eius, & continuo ſtetit fluxus ſanguinis eius. quod intelligens Chriſtus, Quis me, inquit, tetigit? cumq. ad id dicerent ſancti Apoſtoli: Præceptor vides, turbæ te comprimunt & affligunt; rurſum ipſe dixit: Tetigit me aliquis, ego enim noui virtutem à me exire. Intelligis ergo quemadmodum non vim extrinſecus adſcitam, ſed intrinſecus & ex ſeipſo habeat vt operari & efficere poſſit, & ab infirmitatibus liberare. Scribit etiam alicubi beatus Euangeliſta Matthæus: Et Luca 6. omnis turba quærebat eum tangere, quia virtus de illo exibat, & ſanabat omnes. Virtus ergo eius eſt eius Spiritus, idq. confirmat beatus Dauid cum dicit: Verbo Domini cæli firmati ſunt, & Pſal. 32. ſpiritu oris eius omnis virtus eorum. Os autem Dei ac Patris, ipſum ex eo Verbum appellat, cuius ſpiritu, quæ per ipſum facta ſunt, continentur vt ſubſiſtant. Hactenus igitur dixi quemadmodum pietatis myſterium, quod ipſi quoque admirantur Angeli, ad nihilum deducat, & negligens dogmata veritatis, extenuet, dicens: Vis ne & aliam ad hæc adijciamus Trinitatis operationẽ? Inhabitauit Filius in corpore: commendauit baptizatum Pater: formauit in Virgine Spiritus. Porro cùm his quæ à nobis dicta ſunt, conſentire veritatem, neque aduerſus eius verba fictam nos compoſuiſſe declamationem, ſed apertam veramq. redargutionem, ipſe perſpicuum faciet, cum alibi ſic dicat.

Atque cooperationis huius euidens eſt argumentum: Filius eſt factus homo, Pater in throno collocauit, Spiritus ſignis honeſtauit. NESTORIVS.

An vero poſthac ambiget quiſquam, ſententiarum eius intentionem ad inſcitiam ſimul impietatemq. ſpectare, & aduerſus pietatis dogmata eum audacter inſurgere? qui ſicut ipſum Dei Verbum eſſe carnem factum ſtulte reijciens, operatum fuiſſe ait illam inhabitationem in homine; ita rurſus accipit quòd homo factus eſt; quamuis vniuerſæ per orbem terrarum ſanctæ Eccleſiæ, & ipſi venerabiles Patres qui rectæ & immaculatæ Fidei definitionem nobis ediderunt, ſancto Spiritu in eis loquente, incarnatum eſſe & hominem factũ Dei Verbum, non aliud eſſe intelligant, niſi factum eſſe noſtri ſimilem hominem, & ſecundum carnem ex muliere natum, quia nobiſcum factus eſt ſub lege, qui tamquam Deus eſt ſupra legem. Quoniam vero, vt ſæpius dixi, id ipſi propoſitum eſt, vt veritatem infirmet, hac de cauſa & quidẽ audacter ſolus reluctatur, & cum omnium ſententia pugnat, & aduerſus ineffabilẽ gloriam arma mouet; & quod ipſi ſoliq. placet velut quiſquilias quaſdã in Dei Eccleſias inuehere conatur. affirmat enim nihil aliud eſſe humanationẽ niſi inhabitationem, non quòd carnis & ſanguinis ſimiliter ac nos, particeps fieri voluerit ipſum Dei Verbum; tametſi in omnibus CYRILLI CAP. II.

nibus ſanctis hominibus habitarit, & adhuc inhabitet ipſum Verbum, ſemel autem ſit factum in noſtris, & carni vni ſecundum hypoſtaſim communicauerit, in qua etiam pro nobis mortuus eſſe & refurreviſſe creditur, * ſponte carne paſſus eſt. Porro illum temere verba iactare, & de vocum abſurditate parum curare, cum dicit, ſignis per Spiritum editis honeſtari Chriſtum, proximo ſuperiori ſermone ſatis, vt opinor, oſtẽdimus: itaque reliquas eius voces, ſi placet, examinemus. Pater, inquit, commendauit.] ac verbum commendandi, quidnam hoc loco ſit, intelligere non poſſum. nam ea vox è medijs nundinis eſt, & vili concione, & plebeia nugatione plena. ſed tamen puto ſignificare, depoſuit, verbi gratia, vel teſtatus eſt. Quomodo igitur, rogo te, commendauit Pater hominem inhabitatione diuina dignatum? an vero id minime, ſed oſtendit potius proprium Filium hominem factum, manentẽ tamen etiam in carne id ipſum quod erat, & eſt, & erit, nempe Deum? Iesvs Chriſtus enim heri & hodie, idem & in ſæcula. Age igitur, voces de eo dictas exquiramus. Quid ergo ait Euangeliſta? Et teſtimonium perhibuit Ioannes, dicens, Quia vidi Spiritum deſcendentem ſicut columbam è cælo, & manentem ſuper eum. hic eſt qui baptizat in Spiritu ſancto. & ego vidi, & teſtimonium perhibui, quia hic eſt Filius Dei. Ibat enim diſpenſatoria ratione Dominus noſter Iesvs Chriſtus vt Iordanem ſanctificaret, dignatusq. eſt baptizari nobiſcum, vt myſterium illius ſecundum carnem diſpenſationis modis illi conuenientibus exequeretur: oportebat enim vt illud ex Deo Patre Verbum hominem eſſe factum agnoſceretur. ſed baptizabatur quidem vt homo, baptizabat autem vt Deus in Spiritu ſancto. Neque vero dicimus vel more ſubſeruientiũ, vel tanquam ab alio quopiam Spiritus ſancti participationem ſubminiſtraſſe, ſed potius tamquam ex natura Deum ex plenitudine ſua infundentem, ſanctificatos reddidiſſe. Cur ergo rectis verbis ſententijsq. neglectis, effectam eſſe aſſeris inhabitationem in homine ab ipſo Dei Verbo; quamuis quamplurimi ſancti viri inhabitantem in ſeipſis habuerint illum vniuerſorum Deum, & ex ijs nemo in ſuo ſpiritu baptizauerit, aut diuino more in aliquibus habitauerit, aut inhabitaſſe dictus ſit, cum ipſe Chriſtus in nobis habitet per ſanctum Spiritum, qui eſt eius quoque proprius, vt etiam proculdubio Dei ac Patris? Et in hac ſententia ipſe nos confirmat, dicens: Cum venerit Paraclitus quem ego mittam vobis à Patre, Spiritus veritatis, qui à Patre procedit, ille teſtimonium perhibebit de me. Conſidera igitur quemadmodum Spiritum à Deo & Patre procedentem, eumdem etiam veritatis proprium eſſe dicit; ipſe autem prorſus eſt veritas. Atqui ſi revera non Deus homo factus eſt, ſed homo potius eſt diuinam inhabitationẽ tamquam operationem qua creatur, habens, quomodo in ſe credentibus Dei Patriſq. Spiritum tamquam proprium

* Deoſq. aliquid.

Matt. 28.

Ioan. 1.

Ioan. 15.

Ex Filio quoque Spiritus ſanctus.

Ioan. 14.

μὲν τοῖς ἁγίοις ἐνοικήσοντι καὶ ἐνοικοῦντι ἐν τῷ λόγου γεγονότι ὃ ἅπαξ ἐν τοῖς καθ' ἡμᾶς, καὶ σαρκὶ μιᾷ καθ' ὑπόστασιν κεχρωνικότος· καθ' ὃν καὶ ὑπὲρ ἡμῶν δοκεῖ τι καὶ ἐγηγέρθαι πεπόνθει. * σαρκὶ πεπονθὼς ἐκεῖνο. Ὅτι δὲ καὶ οἰκεῖ ἁγιάζοντος λόγους, καὶ τῆς τῶν φωνῶν ἀτοπίας ἀλίγα περιττοκοκκίζοντος, σημείοις φησὶ τοῖς διὰ τοῦ πνεύματος κεκοσμωμένοις τὸν Χριστὸν, ὁ μεγαλύνας ἡμῶν ἀναγκαίως, καὶ διαρκῶς ὡς μοι δοκεῖ τοὺς λόγους· βαπτίζωμεν, ἃ δοκεῖ τισὶ ἑτέρας αὐτοῦ φωνάς. ὁ πατὴρ φησὶ πωίσειν. τὸ μὲν οὖν πωίσειν, ὅ τί ποτέ ἐστιν οὐ πάνυ σαφῶς ἔχοιμι νοεῖν· καὶ γὰρ ἐστιν ὁμολογούμενος, ἀγοραίαν τινὰ καὶ ἀγυρτώδη, καὶ περιφρονητικὴν ἰδιωτικῆς κἀκείνης ἡ φωνή· πλὴν οἶμαι δηλοῦν ἐθέλειν αὐτὸν, τὸν, παρέθηκε, φέρε εἰπεῖν, ἤγουν μεμαρτύρηκε. πῶς οὖν οὐκ μου πωίσειν ὁ πατὴρ, ἐνοικήσοντος θείας ἠξιωμένον, ἢ τοῦτο μὲν ἤκιστά γε· κατιδεῖν ὃ μᾶλλον ἐπισφραγίσασθαι τὸν ἴδιον υἱόν· μεμαρτύρηκε γὰρ καὶ ἐν σαρκὶ, τοῦθ' ὅπερ ἐστὶ τὰ, καί ἐστι, ἐν ἐσαι, ἡνίκα δηλονότι ἐγένετο ὁ χριστὸς ὁ χθὲς, καὶ σήμερον, ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας· φέρε τοίνυν πρὸς ἐπ' αὐτοῦ πολυπραγμονῶμεν φωνάς. τί φησὶν ὁ εὐαγγελιστής; καὶ ἐμαρτύρησεν ὁ Ἰωάννης λέγων· ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον, ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. κἀγὼ ἑώρακα καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. εἰ μὲν γὰρ οἰκονομικῶς ἁγιάσων τὸν Ἰορδάνιον ὁ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς κατῆλθε δὴ καὶ ἡμῖν βαπτίζεσθαι, τῆς κατ' σάρκα οἰκονομίας τὸ μυστήριον ἅμα τῶν αὐτῇ πρεπόντων διοικούμενος τρόπων. ἐδεῖτο δὲ ἄνθρωπον γενόμενον γινώσκεσθαι τὸν ἐκ θεοῦ πατρὸς λέγον. ἀλλ' ἐβαπτίζετο μὲν, ὡς ἄνθρωπος, ἐβάπτιζε δὲ θεϊκῶς ἐν ἁγίῳ πνεύματι. καὶ οὐ δή που φαμὲν, ἢ ὑποκρισεως, ἢ ὡς παρ' ἑτέρου τινὸς τῆς βαπτιζομένοις τὸ τοῦ ἁγίου πνεύματος δηλονότι μέθεξιν· ἀπιτόλμον δὲ μᾶλλον ἡγιασμένους, ὡς φύσει θεὸς ἐνιεὶς αὐτὸς ἐξ ἰδίου πληρώματος. πῶς οὖν ἀφοιδήτους τῶν εἰς ὀρθότητα λόγων, καὶ μέν τι καὶ ἐνοιῶν, ἐπερρῆδον φῆς ἐν ἀνθρώπῳ τὸν ἐνοικήσαντα τοῦ θεοῦ λόγου; καίτοι πλείστων τε ὅσων ἁγίων, ἓν γε δὴ σοφὸν αὐτῆς ἐχρῆν τοῦτον ἔνοικον τὸν τῶν ὅλων θεὸν· βαπτίσαντος δ' κύριος ἐν ἰδίῳ πνεύματι, ἡμῖν θεϊκῶς ἐνοικῆσαί πον αἰτησάμενοι καὶ ἐνοικοῦντες· καὶ αὐτὸς ὁ Χριστὸς ἐν ἡμῖν αὐλίζεται διὰ τοῦ ἁγίου πνεύματος, ὃ πάρεστι καὶ ἴδιον αὐτοῦ, καθάπερ ἁμέλει τοῦ θεοῦ καὶ πατρός. ᾧ πῶς γε τοῦτο ἡμᾶς ἐμπαιδοῖ λέγων αὐτός. ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ἄθρει δὴ πῶς οὗτος τὸ παρὰ τοῦ θεοῦ δὲ πατρὸς ἐκπορευόμενον πνεῦμα, τοῦτο καὶ τῆς ἀληθείας ἴδιον εἶναι φῆς. αὐτὸς δέ που πάντως ἐστὶν ἡ ἀλήθεια. εἶτα πῶς, ὅπερ ἐστὶν ἀληθῶς ἐν ἀνθρώποις θεὸς, ἄνθρωπος δὲ μᾶλλον, τὸν θεῖον ἐνοίκησιν, ὡς ἐνέργειαν ἔχων, ὡς ἴδιον πνεῦμα τὸ τοῦ θεοῦ καὶ πατρὸς, τῆς πεδύσεως εἰς αὐτὸν καταπέμ-

* Ioan. 1.

ψαν

ψων ἐπαγγέλλεται; ἀλλὰ γὸ, ὡς ἔφθω, τὴν τοῦ μυστηρίου δόξαν παντελῆ πρὸς τὸ μηδὲν, μερίζων ὥσπερ τῆς ἁγίας τριάδος τὴν ὅλη ποιὰν τῶν θρωμένων ἐνέργειαν, ἑκάστῳ τε τῶν ὑποστάσεων ἀποτέμνων ἰδικῶς, ὃ μὴ πεποιηκεν ἡ ἑτέρα. Πάλιν αὖ φησὶν· ὁ υἱὸς ἐξελέξατο· ἐγὼ γὸ φησὶν, ὑμᾶς ἐξελεξάμην· ὁ πατὴρ ἡγίασε· τὸ πνεῦμα κατηρτίσατε ῥήτορας. ὦ τῆς ἀμετρήτου φρενοβλαβείας. εἰ πάντα γέγονε παρὰ τοῦ πατρὸς δι' υἱοῦ ἐν πνεύματι, καὶ οὐκ ἄν τι θρῆτο παρὰ τοῦ υἱοῦ καὶ πατρὸς, πάλιν ὅτι μὴ τοῦτον αὐτὸν τὸν τρόπον, πῶς οὐκ ἀποτελεῖται μὴ οὐ καὶ μάλα εἰκότως, ὁ τῆς ὑποστάσεως καταμερίζων ἰδικῶς τὰς ὅλη γε ἑνὸς ἐνεργείας, τῆς ἀκηράτου καὶ μιᾶς θεότητος· ἢ οὐχὶ δὴ μᾶλλον ἕκαστα τῶν θρωμένων παρὰ πατρὸς δι' υἱοῦ ἐν πνεύματι; εἰ γὸ ἔστιν ὁ υἱὸς ἡ βουλὴ ἡ σοφία ἡ δύναμις τοῦ πατρὸς, πάντα που πάντως, ὡς ἂν βουλῆς καὶ σοφίας ἡ δυνάμεως ὁ πατὴρ ἐργάσαιτ' ἂν δι' υἱοῦ. οὕτως ἀρτίως διελέξατο ἐπαῖτ τοὺς μαθητὰς· οὕτως ἠξίωσεν φαμὲν τοὺς ἐξελεγμένους· οὕτω μεγάλης ῥήτορας, ὡς ἐκ μιᾶς ἀληθείας θεότητος, παρὰ πατρὸς δι' υἱοῦ ἐν πνεύματι. πάντῃ γὸ ἄρα φησὶν, ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. ἁγιάζει τοίνυν ἡ ἀλήθεια, πυνθάνει γὸ υἱός· ἐοίκασι γ' καὶ ὁμοίως καὶ διαφέρειν σοφοὺς, καὶ διὰ τῆς τοῦ ἁγίου πνεύματος ἐνεργείας, θεοφιλῶς κατηγλωτισμένους. ἴδῃ γοῦν ἐν μὲν τῇ τοῦ Ματθαίου συγγραφῇ πρὸς τοὺς ἑαυτοῦ μαθητὰς, ὅταν γ' παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς, ἢ τί λαλήσητε· δοθήσεται γὸ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε· οὐ γὸ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. διὰ δέ γε τῆς ἁγίας Λουκᾶ· θέσθε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογεῖσθαι· ἐγὼ γὸ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντιπεῖν πάντες οἱ ἀντικείμενοι ὑμῖν. ἀκούεις ὅτας λαλοῦντος ἐν αὐτοῖς ἁγίου πνεύματος, αὐτὸς δίδωσι τὸ στόμα; λόγον γὸ ἔστι δοτὴρ ὡς λόγος, ἐν πνεύματι χορηγὸς, ὡς ἴδιον ἔχων αὐτὸ φυσικῶς, καθὼ ἐν αὐτοῖς ὁ πατήρ. ταυτηγορεῖ μὲν οὖν ἡ ἁγία τριὰς, καὶ ὅπερ ἂν θρῇ καὶ βούλοιτο καθηγεῖται ὁ πατὴρ, τοῦτο ἐν ὁ υἱὸς κατ' ἴδιον τρόπον· ὁμοίως δὲ καὶ τὸ πνεῦμα. τὸ γε μὴν αὐτὸ μέρος ἀδόναι τὰς ἐνεργείας ἑκάστῳ τῶν ὑποστάσεων ἰδικῶς, κἄδειν ἕτερόν ἐστι, ἢ τρεῖς αὐτὰ μέρος καὶ ἀλοτρόπους ἀλλήλων διεσπασμένας, διαφαίνειν θεούς. ὁ μὲν γὸ τῆς φυσικῆς ἑνότητος λόγος ἐπὶ τῆς ἁγίας τριάδος, μίαν δή που τὴν ἐφ' ἅπασι τοῖς θρωμένοις διαφαίνει κίνησιν. εἰ δὲ δὴ λέγοιμεν, ὅτι μιᾶς ὑποστάσεως, οἷον ἑνὸς ἔργα κεκινημένης, ἀπραγμάτευτα ἂν αἱ δύο, πῶς ἂν παχεῖα τομὴ παρεσπερμένη, τὸν ὅλον τε καὶ τῶν ὑποστάσεων ἑκάστῳ νέμοιεν, τὸ, ἔξω τι, καὶ ἀπεχωρισμένους νοεῖσθαι τῶν ἄλλων, οὐ κατά γε τὴν ὑπαρξιν ἰδιοτήτας, τρόπῳ δὲ ἀληθείᾳ· ἀλλ' ὡς ἐν τῇ τοῦ πῶς ἐπιρρήσει, μὴ ἀποχωρεῖν λόγου τοῦ συναιρόντος εἰς ἑνότητα φυσικήν. μίαν δὲ θεότητος φύσις ἐν ἁγίᾳ καὶ ὁμοουσίῳ ταύτῃ τριάδι. ὁ δὲ χρηστὸς οὗτος, τὸν ὁμοούσιον τῷ θεῷ καὶ πα-

prium ſe miſſurum pollicetur? Sed, vt iam dixi, tanti myſterij magnitudinem ad nihilum deijcit, diuidens quodammodo per quædam opera illam ſanctæ Trinitatis efficientiam, & cuique hypoſtaſi priuatim tribuens, quod non fecit altera. Rurſus ita dixit: Filius elegit: ego enim, inquit, vos elegi. Pater ſanctificauit: Spiritus effecit oratores.] O immodicam emotæ mentis inſaniam. Si omnia facta ſunt à Patre per Filium in Spiritu, neque aliquid fieri contingit à Deo & Patre, niſi hoc ipſo modo, qui fieri poteſt vt non ſit plane ſtupidus, qui immortalis illius & vnius diuinitatis quibuſdam in rebus operationes hypoſtaſibus priuatim ac proprie impertitur, nec potius affirmat ſingula quæ geruntur, à Patre per Filium in Spiritu eſſe facta? Nam ſi eſt Filius & conſilium, & ſapientia, & virtus Patris, prorſus omnia Pater per Filium tamquam per conſilium & ſapientiam & virtutem operabitur. Sic optimorum habita ratione diſcipulos elegit, ſic iam electos dicimus fuiſſe ſanctificatos, ſic factos oratores, tamquam ex vna videlicet Deitate, à Patre per Filium in Spiritu. Pater, inquit, ſanc- Ioan.17.
te ſanctifica illos in veritate tua. Sanctificat ergo ipſa veritas, hoc eſt, Filius: immittit etiam [ſanctum Spiritum] ſimiliter, & efficit ſapientes, ac per ſancti Spiritus operationem religioſe eloquentes. Itaque in Matthæi Euangelio dixit diſcipulis ſuis: Cum tradiderint vos, nolite co- Matth.10.
gitare quomodo aut quid loquamini. dabitur enim vobis in illa hora quid loquamini. non enim vos eſtis qui loquimini, ſed Spiritus Patris veſtri qui loquitur in vobis. In Lucæ autem Euan- Luca 21.
gelio: Ponite ergo in cordibus veſtris non præmeditari, quemadmodũ reſpondeatis. ego enim dabo vobis os & ſapientiam, cui non poterunt contradicere & reſiſtere omnes aduerſarij veſtri. Audis ne quemadmodum loquente in ipſis ſancto Spiritu, ipſe dat os? eſt enim ſermonis dator vtpote Verbũ, & Spiritus tributor, vt qui illũ proprium naturaliter habeat, ſicut etiam ipſe Pater. Eadem igitur operatur ſancta Trinitas, & quæcumque geſſerit ac voluerit Pater efficere, eadem & Filius eodem modo facit, ſimiliterq. Spiritus ſanctus. Singulis vero hypoſtaſibus tribuere ſeorſim operationes cuique proprias, nihil eſt aliud quàm tres ſeorſim & prorſus inter ſe diſiunctos Deos pronuntiare. Nam in ſancta Trinitate, illa naturalis vnitatis ratio vnam prorſus in omnibus operibus motionem oſtendit. Quod ſi dicamus, cùm vna hypoſtaſis mouetur ad opus, reliquas duas nihil agere, quomodo negari poterit quin corporea inducatur ſectio, propemodum locum quemdam ſingulis hypoſtaſibus tribuens, eo ipſo quod extra reliquas & abiuncta cogitatur, non eo quòd proprie ſubſiſtit, id enim vere dicitur, ſed quòd in cuiuſque rei diuerſitate, rationem quæ ad naturalem vnitatem colligat, non patitur? Vna enim diuinitatis natura in ſancta & conſubſtantiali Trinitate intelligitur. Hic autem bonus vir Deum Verbum

Deo

Deo Patriq. consubstantiale perinde ac si ignoraret esse factum hominem, non abijciendo quod Deus est, sed potius assumendo quod non erat, audet extenuare. Nam cùm sancto Spiritui, vt dictum est, patrocinetur, Filium afficit iniuria, vbi aduersus Arij sectatores ita dicit.

HISTORICVS. *Maiorem, inquit, in ipsum struentes iniuriam, & Spiritum à diuina natura separantes, qui humanitatem*
Matth.1. *eius formauit. Quod enim in Maria, inquit, natum*
1.Tim.3. *est, de Spiritu sancto est. qui secundum iustitiam quod*
formatum erat reformauit. manifestatum enim est, in-
quit, in carne, iustificatum est in spiritu. qui vt dæmo-
Matth.12. *nijs esset terribilis effecit. Ego enim, inquit, in Spiri-*
tu Dei ejcio dæmonia. qui illius carnem effecit tem-
Ioan.2. *plum. vidi enim, inquit, Spiritum descendentem sicut*
columbam, & mansit super eum. qui assumptionem
Act.2. *illi largitus est: Præcipiens, inquit, sanctis Apostolis,*
quos elegit, per Spiritum sanctum assumptus est. hunc
igitur qui tantam Christo gloriam largitus est, Christi
seruum efficiunt.

CYRILLI CAP. III. Audere quidem à diuina illa immortaliq. natura Spiritum abscindere, improbi esse & scelesti animi censeo, & longo interuallo ab eo quod cõuenit, remoti. Consubstantialis est enim Deo & Patri, quin etiam ipsi quoque Filio, & Deus esse & ex Deo creditur. Sed oportere arbitror, iis ad præsens omissis, verba quæ nunc sunt in manibus, examinare, & quò spectent, accurate perspicere. Maiorem, inquit, in ipsum struentes iniuriam, (nimirum in illud ex Deo Patre Verbum,) & Spiritũ à diuina natura separantes, qui eius humanitatem formauit.] Cuiusnam, vir optime, asseris humanitatem à Spiritu formatam? Atqui dudum de ipso Vnigenito & ex Deo Patre ineffabiliter nato verba feceras. ipsum enim diuinam naturam appellabas. ipsius ergo, vt opinor, non alterius humanitatem dicis. Recordare igitur verborum tuorum: propriam enim esse Verbi illam carnem dicis anima rationali præditam scilicet: sic namque erit eius humanitas. Atqui si ipsum ex Deo Patre Verbum vnum est cum sua carne, quomodo diuinis viribus eum indigere putas, & terribilem dæmonijs à Spiritu sancto factum, vt qui à sua natura id non posset efficere: adhæc etiam, hoc ipsum posse conterere satanam, quasi ab alio datum, vixq. dono acceptum. Si igitur non ignoras, separare Spiritum à diuina eius natura, turpissimum habendum esse crimen, & quidem iure, ipsius proculdubio Spiritus est, vt qui per ineffabilem ipsius naturam procedat, & ipsi sit consubstantialis, & ita minime indiguit virtute ab eo data, tamquam externa & aliunde adscita: sed vtetur potius tamquam proprio Spiritu, & per ipsum terribilem se dæmonijs ostendet. Sin tibi placet eos qui separant, impietatis crimine immunes pronuntiare; quomodo nobis dudum eos iniurios appellans, postea teipsum in eorum numerum referre non sentis? siquidem vnitum carni illud ex Deo Patre Verbum velut vnum aliquem è no-

περὶ θεὸν λόγον, ὡς οὐκ εἰδὼς ὅτι γέγονεν ἄνθρωπος, ἀντὶ τοῦ, εἶναι θεὸς δοσεβεβλημένως, μᾶλλον δὲ ἀληθῶς ὢν μᾶλλον ὅπερ οὐκ ἦν, καταμικρύνειν δοσεβήμασι. συναγορεύει μὲν γὰρ ὡς ἔοικε τῷ ἁγίῳ πνεύματι, περιυβρίζει δὲ τὸν υἱόν, οὕτω λέγων πρός τινας τῶν τὰ Ἀρείου φρονεῖν ἠρημένων.

Πλείονα φησὶ, τὸν εἰς αὐτὸν καταστρώζοντες ὕβριν, ἐκ τὸ πνεῦμα τῆς θείας δοσεβήσαντες φύσεως, τὸ, τὸν ἀνθρωπότητα αὐτοῦ διαπλάσαντα· τὸ γὰρ ἐν τῇ Μαρίᾳ φησὶ γεννηθὲν, ἐκ πνεύματός ἐστιν ἁγίου. ᾧ ἐγὼ ἀντιλέγω τὸ παλαιὸν αὐτὸν διαπλάσαντι. ἐφανερώθη γὰρ ἐν σαρκὶ· ἐδικαιώθη ἐν πνεύματι. τὸ δαιμόνιον φοβερὸν ἐργασάμενον· ἐγὼ γὰρ φησὶν, ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια. τὸ τὸν αὐτοῦ σῶμα πεποιημένον ναόν· πεδιαμφῆ γὰρ φησι τὸ πνεῦμα καταβαῖνον οἷον περιστερὰν, ἐ μεμένηκεν ἐπ' αὐτόν. τὸ τὸν ἀπάλημψιν αὐτῷ χαρισάμενον· ἐντελλάμενος γὰρ φησὶ τοῖς ἁγίοις ἀποστόλοις, ἐξ ἐξελέξατο διὰ πνεύματος ἁγίου, ἀναλήφθη. τοῦτο δὴ τὸ πλουσιώτερον χαρισθὲν χαρισάμενον δόξαι, χριστοῦ καταστρώζοντι δῆλον.

Τὸ μὲν δὴ τῆς θείας τε, ἐ ἀκηράτου φύσεως ἀποτίμησθαι τὸ πνεῦμα καταπλαῖ, μοχθηρᾶς εἶναι φρενὸς, ἐ πολὺ τοῦ εἰκότος ἐξωκισμένης. ὁμολόγουν γὰρ ἐστι τῷ θεῷ ἐ πατρὶ· ἐ μίαν καὶ αὐτῷ τὴν ὑπ' καὶ θεὸς εἶναι, καὶ ἐκ θεοῦ πατρός. χρεῶν δὲ οἶμαι τοῦτο μεθιέντας εἰς τὸ παρὸν, τὸν ἐν χερσὶν ἡμῖν, παλυπραγμονῆσαι λόγον, καὶ ὅπως ποτὲ βλέπῃ, συνεχίσαντα παιδιάν. παλαιὸν γὰρ φησι τὸν εἰς αὐτὸν καταστρώζοντες ὕβριν. δῆλον ὅτι τὸν ἐκ θεοῦ πατρὸς λόγον· καὶ τὸ πνεῦμα τῆς θείας ἀποτίμησθαι φύσεως, τὸ τὸν ἀνθρωπότητα αὐτοῦ διαπλάσαν. τίνος οὖν βούλῃ φῆς διαπλάσαι ἀνθρωπότητα διὰ τοῦ πνεύματος; καίτοι τοὺς λόγους ἡμῖν ὀρθίους ἐπ' αὐτῷ ποιήσαι τῷ μονογενῆ, καὶ ἐκ θεοῦ πατρὸς ἀποῤῥήτως γεγεννημένῳ. θείαν γὰρ δὴ φύσιν ὑπόμαζες αὐτὸν· αὐτὸ ὃ οἶμαι καὶ ἐξ ἑνὸς τὸν ἀνθρωπότητα φῆς. ἐχέτω διαμένοντα τὸ σεαυτοῦ φρονῶν· ἰδίαν γὰρ εἶναι φῆς ἐ λόγου τὸν σάρκα ψυχῆς ἐνέσης αὐτῇ τὸ λογικῆς δηλονότι· ἔσται γὰρ ἔτως ἡ ἀνθρωπότης αὐτοῦ. εἶτα πῶς, εἴπερ ἐστὶν ὃν μὴ τὸ ἰδίας σαρκὸς ὁ ἐκ θεοῦ πατρὸς λόγος, ἰσχύος εἶναι νομίζεις αὐτὸν τὸ θεοπρεποῦς ἀπιδεᾶ, ἐ φοβερὸν αὐτὸν εἰργάσθαι τοῖς δαίμοσι τὸ πνεῦμα τὸ ἅγιον, ὡς δὴ γε τὸ ἰδίας φύσεως οὐκ ἔχοντα ἔτι δρᾶν; ἐ μὴν ἐ τὸ, δυνάμεως αὐτοῦ βίαιον τὸ αὐτεπαῦ, ὡς δοτὸν παρ' ἑτέρου, καὶ μάλις ἐξαιρίζόμενον. Εἰ μὲν γὰρ οἶσθα ὅτι τὸ δοτιμώτατον τὸ πνεῦμα τὸ θείας αὐτοῦ φύσεως, ἐγκλημάτων ἀρχὴν εἶη ἂν, ἐ μάλα εἰκότως, αὐτὸ δηλονότι τὸ πνεῦμα εἶναι, ὡς δι' αὐτὸ περιὸν τὸ ἀποῤῥήτου φύσεως αὐτοῦ, ἐ ὁμοούσιον αὐτῷ, ἐ οὐκ ἂν ἐδεήθη καθάπερ πρὸς τῆς ἔξωθέν τε ἐ ἐπικτῆς δυνάμεως τὸ παρ' αὐτοῦ χρῆσθαι)

ἢ μᾶλλον ὡς ἰδίῳ πνεύματι· ἐ φοβερὸν ἑαυτὸν τοῖς δαίμοσιν ἀποφαίνει δι' αὐτοῦ. εἰ δέ σοι δοκεῖ τὸ ὡς δυνατὸν βίαιον ἐγκλημάτων ἀποφαίνειν ἡμιν πρὸς τοὺς ἀποτιμοτέρους, πῶς ἡμῖν ὀρθίους ὑβρισὰς ὀνομάζεις αὐτοῦσι πῶς ἀποτίς σαυτὸν ἀναρίθμιον οὐκ οἶδ' ὅπῃ τιθῆς, ὅπερ ἐνοχλοῦντα σαρκὶ τὸν ἐκ θεοῦ πατρὸς λόγον, καθάπερ ἔνα ζω
ἓν

ἀνὰ τῶν καθ' ἡμᾶς, καὶ κοινὸν ἀπλῶς, τῆς τοῦ πνεύ- A
ματος βοηθείας δεδεῆσθαι φῂς, ἵνα φοβερὸς τοῖς
ἀκαθάρτοις ὀφθῇ πνεύμασιν. εἰ γὰρ καὶ ἐν πνεύματι
θεοῦ φησιν ἑαυτὸν ἐκβάλλειν τὰ δαιμόνια· πῶς οὐκ
ἔδει τοῦ λόγου τὴν οἰκονομίαν ἀξιάγαστον οὕτω ἰδεῖν;
εἰ μὲν γὰρ τῶν Ἰουδαίων καθηγηταὶ, τῇ τοῦ σωτῆρος ἡ-
μῶν δόκλείᾳ διεφθονηκότες, καὶ ἀπόλωτον ἐπ' αὐτῷ
θοιγνώτως σῖμα, καταφλυάρουν εἰ δεῖλαιοι, φά-
σκοντες ἐν Βεελζεβὰλ ἄρχοντι τῶν δαιμονίων ἐκ-
βάλλειν τὰ δαιμόνια. ὁ δ' ἐν τῷ ἐμφύτῳ πρὸς ἅπαν-
τας μαλωνότητι κεχρημένος, καὶ μεθιστὰς τοὺς πε- B
πλανημένους, ἤγουν ἀθυροστομεῖν ἐθέλοντας ἐπ' αὐτῷ,
πρὸς τὸ ἄμεινόν τε ἀληθείας, ἦν δὴ μᾶλλον τῷ κατ'
φύσιν, τῷ δηὶ γε τῷ ἰδίῳ αὐτοῦ σωτηρίβειν τὸ πνεῦ-
μα τὸ ἅγιον ἐνδόξως· ἐν πνεύματι θεοῦ λέγων τὰ πνεύ-
ματα ἐκβάλλειν πνεύματα· καὶ ὅτι ἔξω λέγεις ἑαυτὸν τοῦ
κατὰ φύσιν εἶναι θεὸν, ἐξ ἴδιον ἔχειν τὸ πνεῦμα τὸ ἅγιον.
ἐπεὶ δὲ δὴ ἐμοὶ ἀκόλουθον, καὶ θεοπρεπὴς ἐπιχείας ἄ-
ξιον, πρὸς τῶν φρενώντων ὑπερέχειν ὀργὰς, καὶ πρὸς
τῶν ἐπ' αὐτῷ σκανδαλιζομένων πρόκοπτειν ἀφορ-
μάς· ἐπιφύοντα γὰρ λεχοῦτις, πρὸ καλοῦ ἔργα οὐ
λοιδόρουμένων, ἀλλὰ πρὸ βλασφημίας· ὅτι σὺ αὖ-
θρωπος ὤν, ποιεῖς σεαυτὸν θεόν· τούτῳ τε ἐξ ἄγαν ἀ-
στίως, τοῖς ἀσθενοῦσιν ἐπ συγκαθιζόμενος, θεοῦ τὸ
πνεῦμα φησὶν· οἶδα γὰρ οἶδεν ὡς ἔφλυ, ἑαυτὸν ὅτι
φύσει θεὸν ὁμοῦ τῷ γεγεννηκότι· καὶ πάντα ἔχοντα
αὐτοῦ, δίχα μόνου τοῦ εἶναι πατήρ. τοιγὰρ καὶ ἔφασκε
πρὸς αὐτὸν· ὅτι πάντα τὰ ἐμὰ, σά ἐστι, καὶ τὰ σὰ, ἐμά·
καὶ δεδόξασμαι ἐν αὐτοῖς· καὶ πρός γε ἡμᾶς αὐτοὺς
πρὸ ἀγίου πνεύματος τοὺς λόγους ποιούμενος, πάν-
τα φησὶν ὅσα ἔχει ὁ πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον ὑ-
μῖν, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν.
ὥσπερ γὰρ πρόεισιν ἐκ τοῦ πατρὸς τὸ πνεῦμα τὸ ἅγιον D
αὐτοῦ κατὰ φύσιν ὑπάρχον· ἐξ οὗ τὸν ἴσον τούτῳ τρό-
πον καὶ δι' αὐτοῦ τοῦ υἱοῦ, φυσικῶς ὂν αὐτοῦ, καὶ ὁμοού-
σιον αὐτῷ. οὐκοῦν κἂν δοξάζηται διὰ τοῦ πνεύμα-
τος, αὐτὸς ἑαυτὸν, ὡς δι' ἰδίου πνεύματος νοεῖται δοξά-
ζων, καὶ οὐχ ὡς θεσπέσιον τὸ χρῆμα αὐτῷ, κἂν εἰ ὀρω-
τὸ μονοὺς ἄνθρωπος καθ' ἡμᾶς. Ἀναισθαλὲς δὲ Ἀναι-
σθαλὲς
πρὸς τούτῳ κἀκεῖνο εἰπεῖν πρὸς τοῦ πνεύματος, τὸ,
τὴν σάρκα τὴν αὐτοῦ πεποιημένον ναόν. ἐμοὶ μὲν γὰρ ἡ
σὰρξ ἰδία τοῦ λόγου, καὶ πρὸ ἡμῖν ἀρτίως ὁμωμο-
λόγηκας αὐτός· αὐτοῦ γὰρ ἔφης εἶναι τὴν ἀνθρωπό-
τητα, καὶ ναὸς αὐτοῦ κεχρημάτικεν τὸ ἐκ τῆς ἁγίας E
παρθένου ληφθὲν ἅγιον σῶμα· ἴδιον δὲ πάλιν αὐτοῦ
τὸ πνεῦμα αὐτοῦ, καὶ οὐκ ἂν νοεῖν πώποτε δίχα τοῦ
ἰδίου πνεύματος θεὸν θεοῦ πατρὸς λόγον. ἄμεινον ἦν
ἄρα καὶ σοφώτερον, ναὸν μὲν τοῦ λόγου τὸ σῶμα λέ-
γειν, καὶ ἰδίαν αὐτοῦ τὴν σάρκα· πεῖσαι δ' ὅτι σώζειν
ἀεὶ τῷ λόγῳ τὸ πνεῦμα αὐτοῦ, καθάπερ ἀμέλει καὶ
αὐτοῦ τῷ πατρί. Οὐκ ἀμώμητον δ' πρὸς τούτῳ φαίλω
μὲ, τὸ, ὡς ἐπ' ἀνθρώπου καινοῦ τὴν ἀνάληψιν αὐτοῦ
τὴν εἰς οὐρανὸν δεδωρῆσθαι λέγειν τοῦ πνεύματος. Ἀπιλέπτως μὲν γὰρ ἐπιστῆται τοὺς μαθητὰς διὰ τοῦ
ἁγίου πνεύματος, πεπλήρωτο γε μὴν ὡς θεός· οὐχ ὡς παρ' ἑτέρου δοτὸν τὸ χρῆμα λαβών· αὐτὸς δὲ δὴ μᾶλλον

πρω-

è nostro numero, & vulgarem prorsus, auxilio sancti Spiritus indiguisse dicis vt terribilis immundis spiritibus videretur. nam etiam si in Spiritu Dei dicit se eijcere dæmonia, an non ipsam sermonis dispensationem satis admirabilem, videre oportuit? Iudæorum enim duces cum gloriæ nostri Saluatoris inuiderent, & in eum os effrenatum aperirent, obtrectabant infelices, asserentes eum in Beelzebub principe dæmoniorum eijcere dæmonia. Ille vero insita erga omnes vsus tranquillitate, vt errantes, atque ipsi dicaciter detrahere volentes, ad meliorem sensum ac veritatem ipsam traduceret, gloriam partam ex vi conterendi satanam illi secundum naturam Deo potius tribuebat, in Spiritu Dei dicens se improbos spiritus eijcere; neque seipsum abnegans Deum esse secundum naturam, & Spiritum sanctum proprium habere asserens. Sed quia congruebat, & diuino artificio dignum erat paricidarum iræ cedere, & hominum qui in eo offendebantur, occasiones præcidere; adoriebantur enim, dicentes: De bono opere non lapidamus te, sed de blasphemia, quia tu homo cum sis, facis teipsum Deum; hanc ob causam benigne admodum ad hominum adhuc infirmorum sensum se componens, Dei Spiritum inquit. nouit enim probe, vt iam dixi, seipsum esse ex natura Deum simul cum Patre, & omnia quæ illius sunt, se habere, præterquam id solum quòd est Pater. Itaque etiam dicebat ad illum: Omnia mea, tua sunt, & tua mea, & glorificatus sum in ipsis. & ad nos ipsos cum de Spiritu sancto verba faceret, Omnia, inquit, quæ habet Pater, mea sunt. propterea dixi vobis quia de meo accipiet, & annuntiabit vobis. Vt enim procedit ex Patre Spiritus sanctus, cum sit ipsius secundum naturam, eodem quoque modo per ipsum Filium, cum sit eius naturaliter, ipsiq. consubstantialis. Ergo quamuis per Spiritum glorificetur, ipse tamen se ipsum tamquam per proprium Spiritum glorificare intelligitur; neque ea res illi extrinsecus aduenit, etiam si factus homo nostri similis videatur. Periculosum est autem ad hoc etiam illud dicere de sancto Spiritu, qui carnem ipsius effecit templum. erat enim caro propria Verbi, idq. paulo ante ipse confessus es; ipsius enim esse humanitatem dixisti, & templum ipsius fuit sanctum illud corpus ex sancta Virgine sumptum. proprius item ipsius ille eius Spiritus, neque vmquam illud Dei Verbum sine suo Spiritu intelligitur. Præstat igitur, ac sapientius est dicere, corpus quidem templum esse Verbi, & propriam ipsius carnem: credere item ipsi Verbo semper adesse Spiritum ipsius, vt etiam proculdubio Patri. Ad hæc neque illud quidem vacare culpa dixerim, quod tamquam de communi vulgariq. homine ait, assumptionem in cælum ipsi fuisse dono datam à Spiritu. nam elegit quidem discipulos per Spiritum sanctum, sed assumptus est vt Deus, non quasi eam rem ab alio datã acceperit, sed vt ipse potius veluti

Ioan. 10.

Ioan. 17.

Ioan. 16.

Act. 1.

luti primitiæ quædam humanæ naturæ in incorruptionem renouatæ ſeipſum oſtenderet Deo & Patri, & nobis initiaret viam nouam & viuentem, Heb.10. ingredientem in interiora velaminis, quo præcurſor pro nobis ingreſſus eſſe dicitur, ſecundum ordinem Melchiſedech Pontifex factus in æternum. In ſuperiora autem eunti Chriſto itidem adfuiſſe Spiritum ſanctum tamquam ipſius proprium, nemo vmquam ambiget. Cur ergo, dic mihi, non metuiſti dicere: Hunc ergo qui tantam Chriſto largitus eſt gloriam, Chriſti ſeruum efficiunt.] Nam qui illum Chriſti ſeruum faciunt, non dubium eſt quin ſint impij, & ipſum quoque illi conſubſtantiale Dei Verbum dedecorent, cum illum qui eſt ab ipſo, & in ipſo ſecundum naturã, & ipſius proprius, ſeruili menſura circumdent. verumtamen ipſi à Spiritu dono datam fuiſſe gloriam dicere, extremæ ſtultitiæ indicium eſt euidens. Ac nequidquam in hoc nugatus eſſe deprenderis, & eius rei myſterium minime intellexiſſe, immo vero tibi ipſi & ſentire, & dicere contraria. Nam ſi credis ipſum Verbum, cum Deus eſſet, factum eſſe carnem (ipſius enim eſſe humanitatem dixiſti,) cur illum gloriæ Dominum, quaſi non habeat ſuam, gloria à Spiritu data dicis indiguiſſe? & cum intra menſuras computas creaturæ, quæ omnia extrinſecus haber, atque donata? Creaturæ namque audire conuenit: Quid enim habes quod non accepiſti? 1.Cor.4. At enim, inquit, reperio ipſum Emmanuel dicentem: Pater, glorifica Filium tuum. ergo adijce reliquum, hoc eſt: Vt & Filius tuus glorificet te. nam ſi Filium quaſi gloriæ indigentem, à Patre optare gloriam affirmas, quid tandem dices cum glorificatur idem Pater à Filio? Num ita glorificatur, quaſi gloriam non habeat, aut ab alio ſibi tribui indigeat? Apage ab iſto malo cõſilio: nugæ ſunt hæc, & cogitationum impietas, aliud præterea nihil. Nam diuina illa, & vltra omnes alias natura lucem quidem habitat inacceſſibilem, & dominatur vniuerſis, & gloria eſt amicta ipſi ac ſoli decentiſſima: ſed quia vnigenitum Dei Verbum factum eſt homo, & gratia Dei per carnem ſuam pro omnibus mortem erat guſtaturum, & templum ſuum vt Deus viuificando, mortis inexpugnabile robur euerſurum, obtendit quidem precem vt homo, & conſentire ſibi Patrem optat, ſuam ipſius naturam in eum ſtatum transformanti quo prius erat, & ad incorruptionem renouanti, & mortis laqueis potentiorem reddenti, ſoluta ſcilicet veteri maledictione, vindictaq. illa quæ primum formato homini fuerat irrogata. Igitur quia etiam dum videtur in carne, natura vereq. Filius Dei eſſe Ibid. prædicatur, Glorifica, inquit, tuum, ò Pater, Filium, tamquam hominem, morte corruptioneq. potentiorem reddens, vt tuus eſſe credatur, cum ſit vita per naturam vt Deus, quod ad propriæ naturæ rationem attinet. tum enim ipſe quoque Filius te glorificabit. Gloriæ revera eſt Deo ac Patri, dum à nobis creditur quòd cum

Spiritus ſanctus ſuam à Filio.

πρωτόλειον ὥσπερ τι τῆς ἀνθρωπίνης φύσεως ἀνανεωθείσης εἰς ἀφθαρσίαν, ἐμφαίσων ἑαυτὸν τῷ θεῷ καὶ πατρὶ, καὶ ἡμῖν ἐγκαινίζων ὁδὸν πρόσφατον καὶ ζῶσαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσελθεῖν λέγεται, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα. ὅπερ οὐκ ἂν ποτὲ τὸν αὐτὸν βεβαίζοντι τῷ Χριστῷ, πάλιν ἐνυπάρχειν ὡς ἴδιον αὐτοῦ τὸ πνεῦμα τὸ ἅγιον, οὐκ ἂν ἐνδοιάσειέ τις. πῶς γὰρ ἂν δείσας, εἰπέ μοι, λέγοι, ὅτι δὴ τὸ τηλικαῦτον χρῆμα Χριστῷ χαριζόμενον δόξαν, Χριστοῦ κατασκευάζει δοῦλον. Οἱ μὲν δοῦλον αὐτὸ κατασκευάζοντες τοῦ Χριστοῦ, δυσεβοῦσιν ὁμολογουμένως, καὶ αὐτὸν ἀτιμάζουσι τὸν ὁμοούσιον αὐτῷ θεῷ λόγον, τῆς δουλοπρεποῦς ὡς βαλλόντες μέτρους τὸ παρ' αὐτοῦ π, καὶ ὃν αὐτῷ κατὰ φύσιν, καὶ ἴδιον αὐτοῦ· τὸ δὲ κεχαρίσθαι λέγειν αὐτὸ τῷ δόξαν ὧδε τοῦ πνεύματος, ἀβιλπελίας ἐστὶ τῆς ἐσχάτης δυσδιάξις ἐναργής. Εἰκῇ δ' ἀλώσῃ πφλυαρηκὼς ἐν τούτῳ, καὶ τὸ ἐπ' αὐτῷ μυστήριον οὐ γινωσκώς· μᾶλλον δ' αὐτῷ καὶ φρονῶν καὶ λέγων τἀναντία. εἰ γὰρ πιστεύεις ὅτι θεὸς ὢν ὁ λόγος γέγονε σάρξ, αὐτὸ γὰρ ἔφης εἶναι τῷ ἀνθρωπότητα, τί τὸν τῆς δόξης κύριον, ὡς σὺκ ἔχοντα δόξαν ἰδίαν, τῆς ὧδε τοῦ πνεύματος δεδιηθεῖσθαι φῂς; καὶ ἐν τοῖς τῆς κτίσεως καταλογίζῃ μέτροις, ἃ πάντα ἐστὶν ἔξωθεν τὰ καὶ δοτά; τί γὰρ ἔχεις, ὃ σὺκ ἔλαβες, περὶ οὗ ἀνατεῖται τῇ κτίσει. Ἀλλὰ ναί φησιν, διείσκω λέγοντα τὸν Ἐμμανουὴλ· πάτερ δόξασόν σου τὸν υἱόν. σὺκ εἰῶ, ἀναστρέφω τὸ λεγόμενον· ποῦ δέ ἐστι, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε. εἰ μὲν ὡς δόξης δεόμενον τῆς ὧδε πατρὸς ἐφίεσθαι δόξης δι' ἰσχυρίζῃ τὸν υἱόν, [ὃ] τί ποτε ἄρα φῂς, ὅταν δοξάσῃται ὑπ' αὐτὸς ὁ πατὴρ ὧδε τοῦ υἱοῦ, ἆρ' ὡς δόξαν σὺκ ἔχων, ἢ τῆς παρ' ἑτέρου δεδεημένος; ἄπαγε τῆς δυσβουλίας. πρόφασις γὰρ ἤδη παντὶ κατάδηλος ἐντεῦθεν, καὶ ἕτερον ὑδέν. ἢ μὲν γὰρ θεία τε, καὶ τῶν ὅλων ἐπέκεινα φύσεων, φῶς ἀπρόσιτον οἰκεῖ, καὶ κατέχεται τῶν ὅλων, ὑπὲρ δόξαν ἀπάσαν τιμῇ τῇ αὐτῇ τε, καὶ μόνῃ πρεπωδεστάτῃ· ἐπειδὴ δ' γέγονεν ἄνθρωπος ὁμοούσιος τοῦ θεοῦ λόγος, ἔμελλέ τε χάριτι θεοῦ διὰ τῆς ἰδίας σαρκὸς ὑπὲρ παντὸς γεύσασθαι θανάτου, καὶ δυσκίνητον αὐτοῦ ὧδε λύειν κράτος, ζωοποιήσας ὡς θεὸς τὸν ἴδιον ναὸν, σκήπτεται τῷ λόγῳ ὡς ἄνθρωπος, καὶ συνδοκῶν οἷ βούλεται τὸν πατέρα, τῷ αὐτοῦ φύσιν μεταποιεῖσθαι πρὸς τὸ ἄφθαρτον, καὶ ἀναιρουῦσι πρὸς ἀφθαρσίαν, καὶ τῶν τοῦ θανάτου βρόχων ἀποφαίνοντι κρείττονα· λελυμένης δηλονότι τῆς ἀρχαίας ἐκείνης ἀρᾶς, καὶ τῆς ὑπὸ τῷ πρωτοπλάστῳ δίκης. σὺκοῦν ἐπεδήμει καὶ ἐν σαρκὶ καθορώμενος, ἵνα εἶναι θεοῦ κηρύττεται φύσει τε, καὶ ἀληθείᾳ, δόξασόν σου φησὶν ὁ πατὴρ τὸν υἱόν, ὡς ἄνθρωπον, καὶ θανάτου κρείττονα, καὶ φθορᾶς ἀποφαίνει, ἵνα ὡς εἶναι πεφύκῃ, ζωὴ κατὰ φύσιν ὑπάρχων ὡς θεὸς, κατά γε τὸν τῆς ἰδίας φύσεως λόγον· ὅτε γὰρ καὶ ὁ υἱὸς δοξάσῃ. δόξα ἀληθῶς τῷ θεῷ καὶ πατρὶ, τὸ, πεπιστεῦσθαι παρ' ἡμῶν, ὅτι θεὸς ὑπάρχων

χων ἀληθινὸς, καὶ ζωὴ καὶ ζωοποιὸς, ἴσόν τι ἑαυτῷ καὶ πᾶν ὁτιοῦν, ἀπορρήτως τι, καὶ ὑπὲρ νοῦν ἁπάντων τὸν υἱὸν, ὃς οὐδὲν ἐλάττων ἐστὶν, οὐδὲ ἐν σαρκὶ γέγονεν· ἀλλὰ τῆς ἐνούσης αὐτῷ φυσικῆς εὐγλωΐας, ἀδιαλώβητον παντελῶς τὸ ὑπερφυὲς καὶ ἐξαίρετον διεσώσατο κάλλος, ζωὴ καὶ αὐτὸς ὑπάρχων ὡς ἐκ ζωῆς, πάντα τε ἰσχύων καὶ ἀμοιρὴ καταρθῶν, καὶ τῆς ὑπὸ θάνατον καὶ φθορὰν τὴν ἀφθαρσίαν δωρούμενος. Οὐκοῦν κἂν οἱ δοξάζεσθαι λέγοιτο ὡδὲ τοῦ πατρὸς ὁ υἱὸς, τὸ τῆς ἀνθρωπότητος ἀναλογίζου μέτρον· μὴ διαιροῦμεν εἰς δύο μετὰ τὴν ἕνωσιν, τὸν ἕνα Χριστὸν καὶ υἱὸν καὶ κύριον· ἀλλ' ἕνα καὶ τὸν αὐτὸν ὁμοίως, καὶ τῆς δόξης κύριον καὶ θεὸν, καὶ δόξαν ἀναχόμενον ἀνθρωπίνως. ἐννόει γὰρ ὅτι, καίπερ φύσει τε καὶ ἀληθείᾳ, θεός τε καὶ βασιλεὺς τῶν ὅλων ὑπάρχων καὶ κύριος, ἡνίκα ποτὲ οὖν λέγοιτο βασιλεύς, ὅτι καθ' ἡμᾶς γεγόμενος ἄνθρωπος ταπεινώσει ἑαυτὸν, καὶ γέγονεν ὑπήκοος τῷ θεῷ καὶ πατρὶ, καὶ μεθ' ἡμῶν ὑπὸ νόμον. Θαρσῶμεν δὴ οὖν κατ' ἀρέσκειαν τρόπον τοὺς ἀφούς τε, καὶ ὀπτῆμονας, καὶ ἰδιομέτρους ἐν πίστει, τὰ τῆς τῆς κενώσεως ῥήματα μέτρῳ· ἀλλ' ἐξ αὐτῶν τι ὁμοῦ, καὶ τῶν τῇ θείᾳ πρεπόντων φύσει, θεὸν ὄντα τὸν αὐτὸν καὶ ἄνθρωπον ὁμολογώσωμεν τὸν υἱόν. Ἀλλὰ γὰρ ὑγιαίνειν μὲν, καὶ προσήκειν λόγοις δοτέον ὡς ἂν λίαν εἰς τὸ ἐξωλιστον, ἀσωτέως περιαντίζειν, καὶ τὰ αὐτῷ καὶ μόνῳ δοκοῦντά τι, ἐν οὐκ ἔχειν ὑπαλλαττόμενα φρονεῖν ἀξιοῖ. διόλλυσι γὰρ καὶ ἑτέρους εἰς ἔφη διῄσεως εἰς δύο τὸν ἕνα κύριον Ἰησοῦν τὸν Χριστὸν, καὶ αὐτὸ τὸ θεῖον ἡμῶν συνοφαντῶν μυστήριον, δοτὸν γε τοῦ μὴ ἀνέχεσθαι μεθ' ἡμῶν ὁμολογεῖν, ὅτι καθ' ἕνα τῶν ἁγίων προφητῶν, ἢ γοῦν δοκησίλλων ἐν εὐαγγελιστῶν θεοφόρος ἦν ἄνθρωπος ὁ Χριστός· θεὸς γὰρ μᾶλλον γοῦν ἄνθρωπος, μετέχηκέ τε καὶ ἀληθῶς αἵματος καὶ σαρκός· ἔφη γοῦν οὕτω πάλιν, ὡς ἂν προσώπου Χριστοῦ ῥητέον ἡγήσῃ τὸ ῥητόν.

Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. μνημόνευσον ὅτι νῦν τοῦ προκειμένου τὸ λεγόμενον. καθὼς ἀπέσταλκέ με ὁ ζῶν πατὴρ ἐμὲ τὸν φανέντα· ἀλλ' εἰσὶ παρερμηνεύω. ἀκούσωμεν ἐκ τῶν ἑξῆς. καθὼς ἀπέσταλκέ με ὁ ζῶν πατὴρ, κἀκεῖνος λέγει τὴν θεότητα, ἐγὼ τὴν ἀνθρωπότητα. ἴδωμεν τίς ὁ παρερμηνεύων. λέγει ὁ αἱρετικὸς ἐκποδὼν τὴν θεότητα. ἀπέσταλκεν ἐμὲ τὸν θεὸν λόγον καθὼς ἀπέσταλκέ με ὁ ζῶν πατὴρ, κατ' ἐκεῖνον κἀγὼ ζῶ, ὁ θεὸς λόγος λέγει τὸν πατέρα. εἶτα μετ' ὀλίγα καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται. τίνα ἐνθύμιον, τὴν θεότητα, ἢ τὴν σάρκα;

Μόνην δὴ οὖν ἀπεστάλθαι τὴν σάρκα φῂς, καὶ αὐτὴν εἶναι βεβαιοῖ τὸν φανέντα· ἀνέχῃ δὴ οὖν καὶ μόνον ἡμῖν εἰς τὸ δυνατὸν ζωοποιῆσαι τὸ θνητὸν τυγχάνουσαν. τί οὖν αἱ θεόπνευστοι γραφαὶ ῥαψῳδοῦσι μάτην σάρκα γοῦν τὴν ἐκ θεοῦ πατρὸς λόγον, οὐκ οἶδα τί καὶ κάτω διέρχομαι; πῶς γὰρ ὅλως γένοιτ' ἂν τοῦ λόγου σάρξ, τῆς ἀνθρωπίνης φύσεως ἀνεπιδέκτου ἡμῖν, κἂν εἰ νοοῖτο μόνη καὶ καθ' ἑαυτὴν, εἰς γε τὸ δυνάσθαι καταργῆσαι θάνατον, καὶ τὸ τῆς φθορᾶς

* Ἰσ. ἢ ὅτι οὐ πρὸ

† Ἰσ. ὅτι οὐ πρὸ ἕνα

cum Deus sit verus, & vita & viuificans, parem sibi ac per omnia similem, ineffabiliterq. & supra omnem intelligentiam genuit Filium, qui non fuit minor etiam cum in carne natus est, sed præstantem illam egregiamq. naturalis nobilitatis sibi insitæ pulchritudinem integram omnino seruauit, ita vt ipse quoque sit vita, vtpote ex vita, & omnia possit, & sine labore perficiat, & his qui sunt morti corruptioniq. obnoxij, incorruptionem donet. Igitur etiam si glorificari dicatur à Patre Filius, humanitatis mensuram reputa: ne post vnionem in duo diuidas vnum Christum, & Filium, & Dominum; sed vnum eumdemq. similiter & gloriæ Dominũ & Deum intellige, & gloriam humanitus accipientem. Cogita enim illum etsi natura vereq. Deus sit, & rex vniuersorum ac Dominus, tamen constitutum esse regem dici, cum factus homo nostri similis humiliauit seipsum, & factus est obediens Deo & Patri, & nobiscum sub lege. Nullo igitur modo quæ exinanitionis mensuræ conueniunt, sapientes homines & peritos & in fide confirmatos conturbabunt, sed ex ijs ipsis & simul ex his quæ diuinæ naturæ conueniunt, ipsum Filium Deum esse eumdem & hominem agnoscent. Sed sanis verbis non acquiescit, & ad effrænatum impetum admodum pronus, stulte sibi placet, & quæ ipse & quidem solus probat, & recte habere existimat, ea sentienda censet: perdit etiam alios, cum præter illa quę dixit, vnum Dominum nostrum IESVM Christum in duo diuidens, etiã nostrum ipsum diuinum mysterium calumniatur, in eo quòd recusat nobiscum confiteri, Christum nõ similiter atque vnum è sanctis Prophetis aut Apostolis & Euangelistis Deiferum hominem fuisse, sed Deum hominem factum, ac vere participasse carnem & sanguinem. Sic autem rursum dixit, cum tamquam ex persona Christi verba proponeret.

Philip. 2.

Qui manducat meam carnem, & bibit meum sanguinem, in me manet, & ego in eo. memento de illius carne esse sermonem. Sicut misit me viuens Pater, me visibilem. At enim nonnumquam præter sententiam interpretor. audiamus sequentia: Sicut misit me viuens Pater. ille interpretatur diuinitatem, ego humanitatem. videamus quisnam præter sententiam interpretetur. Dicit hæreticus hoc loco diuinitatem. misit me, ipsum Deum Verbum. Sicut misit me viuens Pater, perinde atque ille & ego viuo, Deus Verbum, propter Patrem. deinde posthæc: Et qui manducat me, & ipse viuet. quem tandem manducamus, diuinitatem, an carnem?

NESTORIVS. Ioan 6.

Solam ergo missam fuisse carnem dicis, & ipsam esse asseris eum qui videtur? Satis est ergo etiam id solũ nobis ad viuificandam naturam tyrannide mortis oppressam. Quid ergo diuinæ literæ frustra occinunt, dum carnem factum ipsum ex Deo Patre Verbum, sursum deorsum affirmant? Quis enim prorsus Verbi fuerit vsus, si nobis humana natura etiam ▮ sola & per se cogitetur, satis est ad mortem destruendam, & corru-

CYRILLVS CAP. III.

ruptionis imperium euertendum? Ac si vt putas, & sentiendum censes, missus est non ipse Deus Verbum, eo quòd est nostri simile factum, sed sola, vt dixisti, missa est à Patre caro visibilis, quomodo non sit omnibus perspicuum, humani corporis proprietatumq. nostrarum nullo prorsus modo participationem habuisse? Cur ergo alibi irrides eos qui in ea sunt opinione? nam dixisti rursum.

HISTORIVS. Joan. 6. *Dicam etiam illius scandali verba. de sua carne Dominus Christus cum illis differebat: Nisi manducaueritis, inquit, carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis. Verborum sublimitatem qui audierant, non tulerunt. putabant ex insciitia, illum anthropophagiam suadere.*

CYRILL. CAP. V. Atqui ea res quomodo non certa sit anthropophagia? quo vero modo sublime adhuc erit illud mysterium, si non ipsum ex Deo Patre Verbum esse missum dixerimus, & missionis modum confessi fuerimus esse ipsam humanationem? Tum enim videbimus viuificandi vim habere vnitam ipsi carnem, & non alterius carnem, sed factam illius propriam, qui omnia viuificare potest. Nam si ignis hic sensibilis vim suæ naturalis operationis in materias immittit ad quas accesserit, adeo vt aquam ipsam tametsi ex natura sua frigidam, ad qualitatem quæ præter naturam ipsius est, transferat, & calidam faciat; quid mirum, quove modo incredibile videatur, si ipsum ex Deo Patre Verbum cum sit ipsa vita secundum naturam, carnem sibi vnitam viuificam reddidit? propria namque eius est, & non alterius cuiuspiam ab eo diuersi, qui seorsim intelligatur, & vnius è nostro numero hominis. Cum autem ab illa cum corpore mystica veraq. vnione viuificum Dei Verbum segregaris, & omnino disiunxeris, quomodo ipsum corpus adhuc viuificum ostendes? Quis porro ille est qui dicit: Qui manducat meam carnem, & bibit meũ sanguinem, in me manet & ego in eo? Nam si homo quispiam seorsim, & non potius ipsum Dei Verbum factum est simile nobis, res ipsa quæ geritur, anthropophagia erit, & inutilis omnino illa participatio. Ipsum enim Christum dicentem audio: Caro non prodest quidquam, spiritus est qui viuificat. Quod enim ad eius naturam attinet, corruptibilis quidem est caro, & nullo modo viuificabit alios, cum intrinsecus corruptionis morbo laboret. Quod si corpus proprium esse ipsius Verbi dicis, quid portentose ac temere loqueris, atque contendis non esse missum ipsum ex Deo Patre Verbum, sed illum visibilem vt ab eo diuersum, seu carnẽ illius, quamuis vnum Christum diuina Scriptura vbique prædicet, & hominem nostri similem factum esse Verbũ prorsus affirmet, ac rectæ Fidei traditio his finibus contineatur? Sed nimia admodum religione permotus erubescit, vt verisimile est, de exinanitionis mensura, & Deo & Patri coæternum Filium, in eadem cum genitore forma & omnium rerum æqualitate, demissum ad humilitatem

Joan. 6.

Ibid.

Φθορᾶς ἀφελούσης χάριτος; καὶ εἴ πῇς ἐστιν ἄσπερ ἐν υἱῷ, καὶ δοξάζειν ἀξιοῖς, οὐχ ὁ θεῖος λόγος ἀπεσταλμένος ἀφ' ἑαυτοῦ γυμνὸς καθ' ἡμᾶς, μόνη δ' ὡς ἔφης ἀπεσταλται παρὰ τοῦ πατρὸς ἡ φαινομένη σὰρξ, πῶς οὐχ ἅπασιν εὐαρχὲς, ὅτι σώματος ἀνθρωπίνου, καὶ τῶν ἡμετέρων κατ' οὐδένα παντελῶς τρόπον ἐν μεθέξει γεγόναμεν; πῶς οὖν ἐν ἔριδι ἀφιγμένας τὰς ὧδε ἀφιγμένους. ἔφης δὲ πάλιν.

Ἐμοῦ γὰρ καὶ τοῦ σωσθέλτος τὴν ῥῆσιν. ὡς τῆς οἰκείας σαρκὸς ὁ δεσπότης Χριστὸς πρὸς αὐτοὺς διελέγετο· ἐὰν μὴ φάγητε φησὶ τὴν σάρκα τοῦ υἱοῦ τ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. οὐκ ἠνέγκαν τὸ τ λεγομένου ὑψηλὸν οἱ ἀκούσαντες, εὐόμιζον ἐκεῖνον ἀνθρωποφαγίαν εἰσάγειν.

Εἶτα πῶς τὸ χρῆμά ἐστι οὐκ ἐναργὴς ἀνθρωποφαγία; πῶς δ' τρόπον ὑψηλὸν ἔτι τὸ μυστήριον, εἰ μὴ ἀπεστάλθαι φαμὲν τὸν ἐκ θεοῦ πατρὸς λόγον, ἐν τῇ τῆς ἐνανθρωπήσεως; τίνα γὰρ τίνα καταθρήσομεν ζωοποιὸν ἰσχύοντα τὴν ἑνωθεῖσαν αὐτῷ σάρκα, καὶ οὐχ ἑτέραν σάρκα, πλὴν ὅτι γέγονεν ἰδία τοῦ τὰ πάντα ζωοποιεῖν ἰσχύοντος. εἰ γὰρ τὸ πῦρ δὴ τοῦτο τὸ αἰσθητὸν τ ἐνούσης αὐτῷ φυσικῆς ἐνεργείας τὴν δύναμιν τῆς ὕλης ἑτέρου ἂν φαίνοιτ' ἐπουσιωμένου· ἐ αὐτὸ γ' τὸ ὕδωρ, καὶ τοι ψυχρὸν κ' φύσει ὑπάρχον, μεθίστησι πρὸς τὸ θερμὸν φύσιν, ἐ θερμὸν δύναται· τί τὸ θαυμάζειν· ἀπεστάλθω δ' ἂν κ' τὸν τρόπον, ἡ ζωὴ κ' φύσιν ὑπάρχων ὁ ἐκ θεοῦ πατρὸς λόγος τὴν ἑνωθεῖσαν αὐτῷ σάρκα, ζωοποιὸν ἀπέφηνε; ἰδία γὰρ ἐστιν αὐτοῦ καὶ οὐχ ἑτέρα τινὸς παρ' αὐτὸν ἀπὸ μέρους τι νοουμένη, καὶ τῶν καθ' ἡμᾶς ἑνός. διαφέρουσα γ' τῆς πρὸς τὸ σῶμα μυστικῆς τι, καὶ ἀληθῶς ἑνώσεως τὸν ζωοποιὸν τοῦ θεοῦ λόγον, καὶ οἱασδήποτε ὁλοτρόπως, πῶς ἂν αὐτὸν καταδείξειας ἔτι ζωοποιόν; τίς δὲ ἔσῳ ὁ λέγων, ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ; οἱ μὲν οὖν ἄνθρωποι τὰς ἰδίας, καὶ οὐχὶ δὴ μᾶλλον γέγονε καθ' ἡμᾶς ὁ τοῦ θεοῦ λόγος, ἀνθρωποφαγία τὸ δρώμενον, καὶ οὐδέτερος παντελῶς ἡμέτερος. αὐτὸς γὰρ ἀκούων λέγοντος τοῦ Χριστοῦ· ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν. ὅταν γὰρ ἥκῃ εἰς ἰδίαν φύσιν, φθορὰ μὲν ἡ σὰρξ ζωοποιεῖ γ' κατ' οὐδένα τρόπον ἑτέρας, οὔτοι γοῦν τὴν τῷ φθορᾷ. ἀλλὰ αὐτοῦ τοῦ λόγου τὸ σῶμα ἴδιον εἶναι φὴς, τί περαιτέρω καὶ εἰκαιομυθῆς, οὐκ αὐτὸν ἀπεστάλθαι τὸν ἐκ θεοῦ πατρὸς λόγον διαιτώμενος, ἀλλ' ὡς ἕτερόν τινα παρ' αὐτὸν, τὸν ἐρώμενον, ἢ τὴν σάρκα αὐτοῦ· καίτοι χρεὼν ἦν τῆς ἁπανδήσου χαρᾶς διαβεβαίους παντοχοῦ, κ' ἀθρόως καθ' ἡμᾶς γνώσεσθαι τὸν λόγον, εὖ μάλα διαβεβαιωμένης, καὶ τῆς ὀρθῆς πίστεως τὴν ἀναδοσιν ἐχούσης ἐν πύσει; ἀλλ' οὐκ ἔστιν ἄλλως διλαθέσθαι ἐπιγνώσεως κ' τὸ εἰκὸς τῆς τῆς κενώσεως μέτρου, καὶ οὐκ ἐπέχειν τὸν τῷ θεῷ καὶ πατρὶ συναίδιον ἔσω, τὸν ἐν μορφῇ καὶ ἰσότητι τῇ κατὰ πᾶν ὁτιοῦν τῷ γεννήσαντι, καθήκοντα ἰδίως ὡς πατέρα

ὄν

σιν. χαίρειν ἢ τὴν οἰκονομίαν, καὶ τὴν ἀίδιον τέχα
A μου βουλὴν τὴν ἐξ αἰῶνος ἀκαταπάυστον ἐκ θεοῦ. σκέ-
ψασθαι μὲν γὰρ πλυπεσαγμένην τῶν εἰρημένων ἔοικε
χρείαν τὴν διάνοιαν, καὶ οἷον ἀναμηρυκώμενος τὸ τῶν
ἐννοιῶν βάθος· εἶτα ἐπιφέρεις ὡς οἴεται τὰ παρ' ἡμῶν
λόγον, εἰς τὸ ἐκτόπως τι, καὶ ἀμαθῶς πεποιῆσθαι δο-
κεῖν· ἴδωμεν φησὶ, τίς ὁ παρεμβαίνων καθὼς ἀπέ-
στειλέ με ὁ ζῶν πατὴρ· κατ' ἐμαυτὸν γὰρ ζῶ, ὁ φησὶ
λόγος ἀφὼ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος
ζήσεται· τίνα ἐσθίομεν, τὴν θεότητα, ἢ τὴν σάρκα;
ἆρ' οὖν αἰσθάνῃ λοιπὸν ὅπου ποτὲ σὸ φρενῶν; ἀπεστάλ-
θαι γὰρ λέγων ἑαυτὸν ὁ τοῦ θεοῦ λόγος, καὶ ὁ τρώγων μέ
B φησι, κἀκεῖνος ζήσεται. ἐσθίομεν ἢ ἡμεῖς, ἀ τὴν θεότη-
τα δαπανῶντες, ἄπαγε τῆς δυσβουλίας, ἀλλὰ τὴν
ἰδίαν τοῦ λόγου σάρκα ζωοποιὸν γεγονυῖαν, ὅτι γέγο-
νεν αὐτοῦ ζώντος ἀφὼ τοῦ πατρός· ἐκ οἴκοθεν μὲν
γὰρ φαμὲν κτᾶσθαι μέθεξιν τὴν ἐξωθεν, ἀ ἐπικτηθεῖσαν ζωο-
ποιεῖσθαι τὸν λόγον ἐκ θεοῦ πατρὸς, ζωὴν ἢ μᾶλ-
λον κατὰ φύσιν εἶναι ἀφὼ βεβαιούμεθα· γεγόνηται γὰρ
ὡς ἐκ ζωῆς τοῦ πατρός. ὃν πρὸ γὰρ τρόπον τὸ τοῦ ἡλίου
C πυρπόλημα φῶς, εἰ λέγοιτο τυχὸν λαμπρὸν εἶναι
ἀφὼ τὸ παμφόρον, ἤγουν, τὸν ἐξ οὗ πέφανται, ἀ κατὰ μέ-
θεξιν ἔχει τὸ εἶναι λαμπρὸν, ἀλλ' οἷον ἐκ φυσικῆς
ἀξιώσεως, τὸ τοῦ παμφόρου, ἤγουν ἀπαστράψαντος
φλογοείδημα φορεῖ· κατὰ τὸ ἴσον οἶμαι τούτῳ τρόπον
τὸ λόγον, κἂν ἀ λέγοι ζῶν ἑαυτὸν ὁ υἱὸς ἀφὼ τὸ πατέ-
ρα, μαρτυρήσεται ἀν ἑαυτῷ τὸν ἐκ πατρὸς ἀξίωμα,
D ἀ ἐκ τῆς ἄλλοθι κτίσμασιν ἀναμίξ, ἐπικτητόν τι κατ' ἐ-
ξωθεν ἔχειν ὁμολογήσῃ τὸν ζωὴν. ὥσπερ ἢ τὸ αὐτοῦ ἴδιον
λόγου σῶμα ζωοποιὸν ἐστιν, ἴδιον αὐτοῦ πεποιημένον
καθ' ἕνωσιν ἀληθῆ τὸν ἐκ τοῦ θεοῦ νοῦν τὸ δὲ λόγον· οὕτω
κἂ ἡμεῖς οἱ τὸ μεθέξει γεγοίμεθα τῆς ἁγίας σαρκὸς, καὶ
αἵματος αὐτοῦ, πάντη τι κἂ πάντως ζωοποιούμεθα, μέ-
νοντος ἐν ἡμῖν τοῦ λόγου φυσικῶς μὲν, διὰ τοῦ ἁγίου πνεύ-
ματος, ἀνθρωπίνως ἢ αὖ, ἀφὼ τῆς ἁγίας σαρκὸς ἐξ
ἡμῶν αἵματος. πεπληροφόρηται ἢ οἷς ἐφθέγξατο τὰ ἀληθῆ
ὁ ἱερώτατος Παῦλος, ὡδὶ γεγραφὼς τοῖς ἐν Κορίνθῳ
πεπιστευκόσιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν·
ὡς φρονίμοις λέγω, κρίνατε ὑμεῖς ὃ φημι· τὸ ποτή-
ριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶ τοῦ
αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία
ἐστὶ τοῦ σώματος τοῦ Χριστοῦ ἐστιν; ὅτι εἷς ἄρτος, ἓν σῶμα
οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέ-
χομεν. πεύμασιν μὲν γὰρ τοῦ ἁγίου μεταποιηθέντες,
E τῷ τε τῶν πάντων σωτῆρι Χριστῷ, καὶ ἀλλήλοις ἑνούμε-
θα· σύσσωμοι ἢ τοῦ θεοῦ ἐσμὲν τὸ τρόπον, ὅτι εἷς ἄρ-
τος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς
ἄρτου μετέχομεν. ποῦθεν γὰρ ἡμᾶς εἰς ἑνότητα τὸ ἓν
ἡμῶν σῶμα Χριστοῦ, μεμιέχεται ἢ κατ' οὐδένα τρό-
πον. ὅτι ἢ ἀφὼ τοῦ σώματος τοῦ Χριστοῦ πρὸς ἑνότητα τὴ
πρὸς αὐτὸν, καὶ πρὸς γε τὴν εἰς ἀλήλους συνεπήγμε-
θα, πιστώσεται γράφων ὁ μακάριος Παῦλος· τούτου
χάριν ἐγὼ Παῦλος ὁ δέσμιος Ἰησοῦ Χριστοῦ ὑπὲρ ὑ-
μῶν τῶν ἐθνῶν, εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος
τοῦ

A tatem videre non ſuſtinet. accuſat autem diſpenſationem, & diuinum fortaſſe conſiliũ atque cogitationẽ reprehenſione vacare non patitur. Simulat enim vim verborum Chriſti ſe exquirere, ac veluti ruminans profunditatẽ ſententiarum, deinde quod à nobis dicitur, eo perducens, ſicut ipſe putat, vt abſurde & imperite dictum videatur: Videamus, inquit, quisnam præter ſententiam interpretetur: Sicut miſit me viuens Pa- Ioan. 6.
ter. nam ſimiliter atque ille, ego viuo Deus Verbum propter Patrem: & qui manducat me, & ille viuet. quem manducamus, diuinitatem, an carnem?] Num tandem ſentis, quo mens tua ſit loco? nam ſe miſſum eſſe dicens ipſum Dei Verbũ, Et qui manducat me, inquit, & ille viuet. Manducamus autem nos, non quòd ipſam diuinitatem conſumamus, (apage ab iſta impietate) ſed illam propriam Verbi carnem iam viuificam effectam, quia eius facta eſt, qui propter Patrem viuit. & certe non dicimus extrinſeca participatione & aduentitia viuificari Verbum à Patre, ſed vitam potius per naturam eſſe affirmamus. genitus eſt enim de Patre tamquam de vita. Vt enim fulgor à ſole miſſus, ſi forte ſplendidus eſſe dicatur propter mittentem, vel propter eum ex quo prouenit, non ex participatione habet vt
C ſplendeat, ſed quodammodo ex naturali nobilitate illam emittentis ſeu fulgurantis excellentiam defert; eodem opinor modo eademq. ratione etiam ſi viuere ſe dicat Filius propter Patrem, ſibi illam ex Patre nobilitatem ſuo teſtimonio vindicat, non vulgo aliarum creaturarũ admixtus inuectam & extrinſecus partam habere ſe vitam fatetur. Quemadmodum vero viuificum eſt illud ipſius Verbi corpus, quod ſibi proprium fecit per veram vnionem, quæ & intelligentiam & ſermonem ſuperat, ſic nos quoque
D qui illius ſanctæ carnis & ſanguinis eius participatione fruimur, omnino viuificamur, cum in nobis manet Verbum non ſolum diuino modo per ſanctum Spiritum, verumetiam humano, per ſanctam illam carnem pretioſumq. eius ſanguinem. Hæc quæ dixi, vera eſſe beatus Paulus ſuo ſuffragio confirmat, ſic ſcribens ad eos qui Corinthi in Dominum noſtrum IESVM Chriſtum crediderant: Tamquam prudentibus dico, 1. Cor. 10.
iudicate vos quod dico: calix benedictionis cui benedicimus, nonne communicatio ſanguinis Chriſti eſt? panis quem frangimus, nonne communicatio corporis Chriſti eſt? quoniam vnus panis & vnum corpus multi ſumus, omnes enim de vno pane participamus. Participes namque
E ſancti Spiritus effecti, & ipſi omnium ſaluatori Chriſto, & inter nos vnimur. concorporales etiã hoc modo ſumus, quoniam vnus panis vnum corpus multi ſumus. omnes enim de vno pane participamus. Conligat namque nos ad vnitatem corpus Chriſti quod eſt in nobis, neque eſt vllo modo diuiſum. Porro per Chriſti corpus ad vnitatem per quam & cum ipſo, & inter nos iungimur, collectos eſſe, confirmat beatus Paulus cum ſcribit: Huius rei gratia ego Paulus vinctus Epheſ. 3.
Chriſti IESV pro vobis gentibus, ſi tamen audiſtis diſpenſationem gratiæ Dei, quæ data eſt mi-

hi in vos, quoniam ſecundum reuelationem notum mihi factum eſt ſacramentum, ſicut ſupra ſcripſi in breui, prout poteſtis legentes intelligere prudentiam meam in myſterio Chriſti, quod alijs generationibus non eſt agnitum filijs hominum, ſicuti nunc reuelatum eſt ſanctis Apoſtolis eius & Prophetis in ſpiritu, gentes eſſe coheredes, & concorporales, & comparticipes promiſſionis eius in Chriſto. Quoniam vero à principio nonnulli ex ijs qui crediderãt, huius myſterij traditionem ac vim ignorantes, ab eo quod conueniebat, diuertere volebant, & omnibus expoſita conuiuia & publicas epulas in Eccleſijs inſtruebant, homines qui id facere conſueuerant, ob-
1.Cor.11. iurgat beatus Paulus, ſcribens: Numquid domos non habetis ad manducandum & bibendum? aut Eccleſiam Dei contemnitis, & confunditis eos qui non habent? Quid dicam vobis? Laudem vos in hoc? non laudo. Ego enim accepi à Domino, quod & tradidi vobis: quoniam Dominus IESVS Chriſtus in qua nocte traditus eſt, accepit panem, & gratias agens fregit & dixit: Hoc eſt corpus meum, quod pro vobis: hoc facite in meam commemorationem. Similiter & calicem poſtquam cenauit, dicens: Hic calix nouum teſtamentum eſt in meo ſanguine: hoc facite quotieſcumque facitis, in meam commemorationẽ. Quotieſcumque manducabitis panem hunc, & calicem bibetis, mortem Domini annuntiabitis donec veniat. Ac diuinum quidem hoc eſſe myſterium, participationemq. eius viuificam, & incruentæ huius hoſtiæ vim longe illo legali cultu præſtantiorem, perfacile eſt videre vel ab eo ipſo, quòd illa priſcis hominibus ſancita per Moyſen, vmbra dicuntur, Chriſtus vero eiusq. omnia, veritas appellantur: ad eamq. rem cõfirmandam nobis erit adiumento beatus Paulus, qui ſic
Hebr.10. ſcripſit: Irritam quis faciens legem Moyſi, ſine vlla miſeratione duobus vel tribus teſtibus moritur: quanto magis putatis deteriora mereri ſupplicia, qui Filium Dei conculcauerit, & ſanguinem teſtamenti pollutum duxerit, in quo ſanctificatus eſt, & ſpiritui gratiæ contumeliam fecerit? Edebant enim illi veteres homines agnum immolatum: ſed illa vis eius eſcæ non ad ſatietatem ventris tantummodo cedebat, neque ea de cauſa ſacrificandi ritus ſecundum legẽ ſeruabatur; ſed vt mortem in alios inuadentem ipſi ſuperarent, & exterminatorem effugerent. itaque nocte vna interfecta ſunt Aegyptiorũ primogenita: illi vero nuda figura muniti, ſoli ab ea ſeruabantur, & vmbram auxilio habentes, etiam ipſa morte ſuperiores euaſerunt. Ergo conſeruabant ipſæ figuræ eos qui ante nos fuerunt. Quanto igitur res noſtræ ſunt excellentiores, quibus ipſa veritas, ideſt Chriſtus, illuxit, ſanctamq. ſuam carnem ad participandum appoſuit? quomodo id non ſit omnibus perſpicuum? Multo namque ſunt procul dubio præſtantiores ac ſuperiores. Atque huius myſterij vim vt declararet Dominus noſter IESVS Chriſtus, ait: Amen dico vobis,
Ioan.6.

A τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· ἃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα, καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ. ἐπειδὴ ἤ τὸ τοῦ μυστηρίου φθάσασί τι, καὶ δύναμιν ἠγνοηκότες ἐν ἀρχῇ τῶν πεπλανημένων ἦσαν, ἔξω τρέπεσθαι τοῦ εἰκότος ἤθελον, παραινούσας τι, καὶ δημοθοινίας πληροῦντες ἐν ἐκκλησίαις, τοῖς ἔτι ἁβρὰν ἀνθρώποις, ἐπιτίμα χάριν ὁ μακάριος Παῦλος· μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν B καὶ πίνειν; ἢ τὴν ἐκκλησίαν τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ. ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν· ὅτι ὁ κύριος Ἰησοῦς Χριστὸς ἐν τῇ νυκτὶ, ᾗ παρεδόθη, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως δὲ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη C ἐστὶ, ἐν τῷ αἵματι τῷ ἐμῷ· τοῦτο ποιεῖτε, ὁσάκις ἂν πίνητε εἰς τὴν ἐμὴν ἀνάμνησιν. ὁσάκις γὰρ ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ. καὶ ζῶσα μὲν ἔστι τὸ μυστήριον, καὶ ζωοποιὸς ἡ μέθεξις, ἐν τῇ τοῦ αἱματεκχύτου πιστικῆς θυσίας ἡ δύναμις· ὧν πολὺ τῆς ἐν νόμῳ λατρείας αἱμάτων, ἀπαλαίπωρον ἰδεῖν, καὶ ὡς ἔστι γε εἰπεῖν σκιὰ μὲν ἐκείνα τοῦ Μωσέως τοῖς ἀρχαιοτέροις πεφασμένα, χειρὶ γοῦν D ἅπαξ ἐν τῷ αὐτοῦ τοῦ ἀληθοῦς συλλήψεται ἤ πως ὅτε ἡμῖν καὶ ὁ σοφώτατος Παῦλος, ἀδιαγράφως· ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας, ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη· καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας; ἤδιον μὲν γὰρ οἱ πάλαι καταδύοντες τὸν ἀμνόν· ἡ δέ γε τῆς βρώσεως δύναμις, οὐκ εἰς πόρον ἀπλῶς ἔχώρει μοίρας, ἀλλ' ἀφ' ἑαυτῆς ἕνεκα τῆς αἰτίας τὸ τῆς θυσίας ἐπετηδεύετο κατὰ νόμον· ἀλλ' ἵνα θανάτου τοῖς ἄλλοις ἐκπεπωκότες, κρείττους τε εἶεν ἅπαξιν αὐτοῦ, καὶ διαδιδράσκοιεν τὸν ἐλεύθρον· τὸν. ζωῇ δὲ αὐθεντικῇ μὲν ἐν μιᾷ νυκτὶ τὸ πεφυτευκὸς Αἰγυπτίων· οἱ δὲ ἐν ψιλῷ τῷ τύπῳ πτήσσοντες, πολὺ μένοι παρ' ἐκείνοις ἐσώζοντο, ἐν σκότει ἔχοντες τὸν σκιὸν, καὶ αὐτοῦ θανάτου κατὰ μικρὸν ἐφαίνοντο. ἐκείνων ἐσώζοντο μὲν οἱ τύποι τοὺς ἐφ' ἡμῶν· ἐν τύπῳ δὲ ἦσαν τὰ καθ' ἡμᾶς, εἰς αὐτὴ λοιπὸν ἐπιλάμψειν ἡ ἀλήθεια, τυτθὸν χρόνον, τὸν ζωοποιὸν ἑαυτοῦ σάρκα ἀφομοιῶσις εἰς μέθεξιν· πῶς γὰρ οὐ πᾶσιν ἐναργές; πολὺ γὰρ ὀλίγα ἐν ἀμείνοσι, καὶ ἐν πᾶσιν ὑπερκειμένοις. καὶ τῷ γε ἔτι μυστηρίῳ δυνάμει ἐναργῶς καθηγεῖται ὁ κύριος ἡμῶν Ἰησοῦς ὁ Χριστός· ἀμὴν, φησὶ λέγω ὑμῖν.

ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ. ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς. ἐάν τις ἐκ τούτου τοῦ ἄρτου φάγῃ, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος ὃν ἐγὼ δώσω, ἡ σάρξ μού ἐστιν ἡ ὑπὲρ τῆς τοῦ κόσμου ζωῆς. ἐπειδὴ γὰρ οἱ ἐξ αἰμάτων Ισραὴλ Μωσέα καταθήπτουν ἐπὶ τῇ τοῦ μάννα χορηγίᾳ, καθειμένου μὲν τοῖς τότε ἐπιτηδείως ἐν τύπου τῆς μυστικῆς ἐξηγήσεως· ἀποπληρούσης δὲ τύπον τῆς μυστικῆς ἀληθείας· σκιὰ γὰρ ὁ νόμος· πάντῃ τι καὶ λίαν εὐμηχάνως ὁ κύριος ἡμῶν Ιησοῦς Χριστὸς καταμικρύνει τὸν τύπον, μεταβαίνων εἰς ἀλήθειαν. ἐ γὰρ τι φησὶν ἐκεῖνος εἶναι ὁ τῆς ζωῆς ἄρτος, ἀλλ' ἐγὼ μᾶλλον ὁ ἐξ οὐρανοῦ, καὶ ζωοποιῶν τὰ πάντα, καὶ τοῖς ἐσθίουσιν ἑμαυτὸν εἰσιὼν, καὶ διὰ τῆς ἐνσάρκου ἐμοὶ σαρκός. ὃ δὴ καὶ σαφέστερον ἑτέρωθι λέγων· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς· ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις· καὶ τὸ αἷμά μου, ἀληθής ἐστι πόσις. ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται. Αθρει δὴ πῶς ὅπως ἐν ἡμῖν μένει, καὶ φθορᾶς ἀποφαίνει κρείττονας, τοῖς ἡμετέροις σώμασιν ἐγκαθιεὶς ἑαυτὸν εἰς ἕνωσιν, καὶ διὰ τῆς ἰδίας σαρκὸς, ἣ ἐστὶν ἀληθὴς ἐν βρώσει, τῆς ἐν νόμῳ σκιᾶς, καὶ τῆς κατ' αὐτὴν λατρείας οὐκ ἰσχούσης τὸν ἀληθῆ. Καὶ ὁ μὲν δὴ μυστικὸς λόγος, ἁπλοῦς τε καὶ ἀληθὴς, οὐ πολλοῖς ἐπεισάκτοις ῥήμασιν εἰς ἀσυστάτου περιεργασμένος, ἁπλοῦς ἦν ὡς ἔφην. πεπόμεθα γὰρ ὡς τῷ πεφυκέναι διὰ τῆς ἁγίας παρθένου σώματι, ψυχὴν ἔχοντι λογικὴν, ἑνώσας ἑαυτῷ ὁ ἐκ θεοῦ πατρὸς λόγος ἀπορρήτως δέ πως, καὶ μυστικῇ πάντως ἑνώσει· ζωοποιὸν ἀπέφηνεν αὐτὸ, ζωὴν ᾗ φύσιν ὑπάρχων ὡς θεὸς, ἵνα ἡμᾶς ἑαυτοῦ μετόχους ἀποπλάσῃ, πνευματικῶς τε ἅμα καὶ σωματικῶς, καὶ φθορᾶς ἀποφήνῃ κρείττονας, καὶ τῆς ἁμαρτίας τὸν νόμον τὸν ἐν τοῖς μέλεσι τῆς σαρκὸς καταργήσῃ δι' ἑαυτοῦ, κατακρίνας τὴν ἁμαρτίαν ἐν σαρκὶ, καθὼς γέγραπται. Ἀνθρώπου δὲ οὐκοῦν πρὸς κατ' ὄψιν τῷ τῶν νέων ἡμῖν δογμάτων δογματιστῇ, ὃς οἷά τις μέροψ ἀνθρωπάλως ἐπὶ μέτρον ἴσπη τὸ κατ' γνώμην αὐτοῦ, καὶ τὴν τοῦ μυστηρίου δύναμιν καταμικρύνει, λέγωμεν.

Ἀκουσον καὶ τοῦ κύριος, ποτὲ μὲν, ἐπὶ τῇ τῆς ἀνθρωπότητος τοῦ Χριστοῦ· ποτὲ δὲ, ἐπὶ τῇ θεότητι αὐτοῦ· ποτὲ δ' ἐπ' ἀμφοτέρων κείμενον. ὁπόταν οὖν ἀκούσῃς τοῦ ἄρτου ἔτι, ἢ τοῦ ποτηρίου τούτου πίνῃ, τὸν θάνατον τοῦ κυρίου καταγγέλλει. ἄκουσον ἐκ τῶν ἀποστόλων τοῦ αἵματος τῶν αὐτοῦ λεγόντων, ὡς ἰσχυρὸν αἱματεκούσιον τοῦ μυστηρίου τοῦ ὠφέλειαν, καὶ τίνος τῆς ἀνθρώπου παρέχεται τοῖς ἀκούουσιν· καὶ ἄκουσον μὴ ἐμοῦ ταῦτα λέγοντος, ἀλλὰ τοῦ μακαρίου Παύλου·

A bis, qui credit in me, habet vitam æternam. Ego ſum panis vitæ. Patres veſtri manducauerunt manna in deſerto, & mortui ſunt. hic eſt panis de cælo deſcendens, vt ſi quis ex ipſo manducet, nõ moriatur. Ego ſum panis viuus qui de cælo deſcendi. Si quis manducauerit ex hoc pane, viuet in æternum: & panis quem ego dabo, caro mea eſt pro mundi vita. Nam quia ex genere Iſrael nati de manna ſuppeditatione Moyſen admirabantur, quod cum per deſertum eius temporis hominibus demiſſum fuiſſet, typum geſſit myſtica benedictionis; vmbra namque erat lex; ideo prudenter admodum Dominus noſter IESVS Chriſtus typum extenuat, vt ad veritatem tranſferat. Neque enim, inquit, ille fuit panis vitæ, ſed ego potius qui de cælo ſum, & omnia viuifico, & me in manducantes etiam per vnitam mihi carnem infero. quod etiam clarius reddidit, dicens: Amen dico vobis, niſi manducaueritis carnẽ filij hominis, & biberitis eius ſanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, & bibit meum ſanguinem, habet vitam æternam, & ego reſuſcitabo eũ in nouiſſimo die. Nã caro mea vere eſt cibus, & ſanguis meus vere eſt potus. Qui manducat meam carnem, & bibit meum ſanguinem, in me manet, & ego in eo. Sicut miſit me viuens Pater, & ego viuo propter Patrem; & qui maducat me, & ipſe viuet. Vide igitur quemadmodum in nobis manet, & corruptionis victores efficit, dum ſe in noſtra demittit corpora, vt dixi, etiam per ſuam carnem, quæ verus eſt cibus, cùm illa legalis vmbra, & cultus per ipſam inſtitutus, non habeat veritatem. Et myſterij quidem ratio ſimplex eſt ac vera, non varijs cogitationum commentis ad impietatem exquiſite compoſita, ſed, vt dixi, ſimplex. Credimus namque illud ex Deo Patre Verbum, cùm ſe corpori per ſanctam Virginem edito, habentiq. rationalem animam vnitler, quæ vnio ineffabilis prorſus ac myſtica fuit, ipſum corpus reddidiſſe vinificum, quippe cum Verbum, vtpote Deus, vita ſit ſecundum naturam, vt nos non ſpiritali tantum, verum etiam corporali modo ſui participes effectos, corruptione præſtantiores redderet, & euacuata per ſe ipſum peccati lege in membris carnis poſita, damnaret peccatum in carne, ſicut ſcriptum eſt. Sed hæc, niſi fallor, noſtro nouorum commentorum dogmatiſtæ nullo modo placent, qui tamquam vitulus contemptor deſertorq. gregis, in id ſolum pergit quod ſibi placet, & huius myſterij vim imminuit, dicens.

Ioan. 6.

Ibid.

Rom 8.

Audi etiam hoc nomen, Dominus, aliquando de humanitate Chriſti, aliquando de diuinitate eius, aliquando de vtroque poſitum. Quotieſcumque manducabitis panem, & calicem hunc bibetis, mortem Domini annuntiabitis. Audi ex precedentibus imperitiam obiicientium, quòd maximam eſſe legant huius myſterij vtilitatem, & cuius commemorationem hominibus afferat: atque audi non me hæc dicentem, ſed beatum Pau-

HISTORIVS.

1.Cor.11. *Paulum: Quotiescumque manducabitis panem hunc. Non dixit, Quoties manducabitis diuinitatem hanc: quoties manducabitis panem hunc. Vide de corpore Dominico illi esse propositum. Quotiescumque manducabitis panem hunc, cuius est ipsum corpus antitypum. Videamus ergo cuius mors. Quotiescumque manducabitis panem hunc, & calicem hunc bibetis, mortem Domini annuntiabitis. audi in sequentibus*
Matth.24. *apertius, Donec veniat. Quis autem venit? Vide-*
Marci 13. *bunt filium hominis venientem in nubibus cæli cum gloria multa. & quod maius est, ante Apostolos Pro-*
Zacch. 12. *pheta manifestius venientem ostendit, & clamat, de Iudæis dicens: Videbunt in quem compunxerunt. Quid igitur illud compunctum est? Latus. latus vero corporis est, non diuinitatis.*

CYRILLI CAP. VI.

Rursus ergo nos oportet veritatis dogmatis patrocinari,& tuis,vir egregie, verbis obsistere, & ante cetera studiosis illud præfari, tibi propositum esse,in idq. te admodum niti,vt duos rursus asseras Christos, quibus seorsim conueniat dominationis appellatio.Quòd autẽ imperitissime in id contendas, non multo labore à nobis ostendetur. Nam agedum, expone quæso, quemnam definias Christum,cuius & humanitatem & Deitatem esse dicis: siquidem illud ex Deo Patre Verbum, aperte fateberis eumdem esse etiam hominem. ipsius enim esse humanitatem dixisti. sin illum ex Virgine, vt ipse asseris, eumdem nihilominus esse etiam Deum pronuntiasse conuinceris: ipsius enim esse dixisti etiam Deitatem. Vndique igitur compulsus etiam inuitus ad veritatem, vnum nobiscum confitere Christũ & Dominum. sic namque dicere desines: Audi etiam hoc nomen, Dominus, aliquando de humanitate Christi,aliquando de diuinitate ipsius, aliquando de vtroque positũ.] nam vbi vnus est filius,quomodo locum habeat, de vtroque,dicere? Quid autem est quòd rides eos qui diuinum illud mysterium nostrum admirantur, impijssime dicens: Quotiescumque manducabitis pa-
1.Cor.11. nem hunc,& calicem hunc bibetis, mortem Domini annuntiabitis. Audi ex præcedentibus imperitiam obijcientium, quòd maximam esse legant mysterij huius vtilitatem, & cuius hominibus commemorationem afferat.] Nihil ergo egregij habet incruenta illa victima,& exiguam admodum vtilitatem affert, & vtilitatis vim continebit vsque eo dumtaxat,vt annuntiemus mortem hominis, & vnius è nostro numero commemorationem faciamus. Mentitur ergo dum illud viuificum dicit qui mentiri non nouit, hoc est Christus: decepti nos etiam sumus,vanam de illo opinionem habentes: nunc etiam sero vix tandem ad veritatis inuentionem perducti sumus,vbi in tuos hos sermones incidimus. Sed tibi hanc sententiam eligenti propheticum illud
Marci 12. à nobis referetur: Ecce non sunt oculi tui neque cor tuum bonum. Non enim intelligit, dum annuntiamus Christi mortem, & insuper eius resurrectionem confitemur, & ex ea re perfectionem fidei consequimur, deinde diuinæ illius naturæ

ὁσάκις ἐσθίητε τὸν ἄρτον τοῦτον. οὐκ εἶπεν, ὁσάκις ἂν ἐσθίητε τὴν θεότητα ταύτην· ὁσάκις ἂν ἐσθίητε τ ἄρτον τοῦτον. βλέπε πῶς ὃ σώματος αὐτοῦ ἐστὶ δεικτικὸν τὸ προκείμενον. ὁσάκις ἂν ἐσθίητε τ ἄρτον τοῦτον, ὅ ἐστι τὸ σῶμα αὐτίτυπον. ἴδωμεν οὖν τίνος ὁ θάνατος· ὁσάκις ἂν ἐσθίητε τ ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τ θάνατον τοῦ κυρίου καταγγέλλετε. ἄκουσον καὶ ἐν τοῖς ἑξῆς φανερώτερον· ἄχρις οὗ ἔλθῃ· τίς δὲ ἐρχόμενος; ὄψονται τ υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τ νεφελῶν τοῦ οὐρανοῦ μετὰ δόξης πολλῆς. ἐπὶ τὸ δὲ μεῖζον παρὰ τ δοκούντων ὁ προφήτης παρέστησε τὸν ἐρχόμενον δήπουσι, καὶ κόπτεσθαι φησὶν αὐτὸν αἵματος βοῶν· ὄψονται εἰς ὃν ἐξεκέντησαν. τίς οὖν ἐστιν ὁ κεντηθείς; ἡ πλευρά· πλευρὰ δὲ, σώματος, καὶ θνητῆς ἐστι.

Δεῖ δὴ πάλιν ἡμᾶς τῆς τ ἀληθείας δόγμασι συνεπεῖν, καὶ πρὸς σοῦ ὦ τῆς ἀσυφείας λόγχης· καὶ πρό γε τ ἄλλων τοῖς φιλαπροαίμοσιν, ἐκεῖνο εἰπεῖν· ὅτι σοι σκοπὸς, καὶ λαβὲ ταῦτα πρὸ τῆς πολλῆς, δύο δὴ πάλιν διαφῆναι χρεισὺς, οἷς ἑκὰς μέρος ἁρμόσειεν ἂν ἡ τ κυριότητος κλῆσις. ἀμφίστομα ὃ ἑκάτερα γε ἔστιν ἰσχυρὰ, καὶ σοὶ ἰσόρροπα μαχεῖται πρὸς ἡμῶν διαχθήσεται. φέρε γὰρ ἐρωμένῃ φέρειν πρῶτον ἄρα διορίζειν χρεισὺν, ὃ ἑκὰς τὸν ἀνθρωπότητα ἑκάτερον εἶναι φῇς· εἰ μὲν τ ἐκ θεοῦ πατρὸς λόγον, ὁμολογήσας ἐναργῶς τ αὐτὸν εἶναι καὶ ἄνθρωπον. αὐτὰ γὰρ ἔφης τὸν ἀνθρωπότητα· εἰ δ τὸν ἐκ τ παρθένου καὶ σὲ, τὸν αὐτὸν ἀδεῶς ἤδη ἀλώσῃ καὶ θεὸν διαφήνας· αὐτὰ γὰρ ἔφης εἶναι καὶ τὸν θεότητα. παντοχόθεν δὴ σὺν σωφρονοῦμενος, καὶ ἀβυλήτως εἰς ἀλήθειαν, ἴσα μεθ ἡμῶν ὁμολόγει χρεισὺν καὶ κύριον. πεπαίσῃ γὰρ οὕτω λέγων· ἄκουσον δ καὶ τὸ, κύριος ποτὲ μὲν, διὰ τῆς ἀνθρωπότητος δὲ χριστοῦ· ποτὲ δ, διὰ τῆς θεότητος αὐτοῦ· ποτὲ δ, ἐπ' ἀμφοτέρων κείμενον. ἔνθα γὰρ ἡμῖν εἷς, πῶν ἂν ἔχοι τόπον τὸ, ἐπ' ἀμφοῖν εἰπεῖν; καταμειδιᾷς δῆτε, ἀνθ' ὅτου τῶν τὸ θεῖον ἡμῶν θαυμαζόντων μυστήριον, ἀσεσώπητα λέγων· ὁσάκις ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε. ἄκουσον ἐκ τῶν προηγουμένων τὸ ἀκριβὲς τῶν εἰρημένων, ὡς ἰσχυρὰν ἀναγινώσκουσι τοῦ μυστηρίου τὴν ὠφέλειαν, καὶ τίνος τῆς αὐθρώπινης περιέχειν τὴν αἰσθησιν. ὁδὶ γὰρ ἄρτος τὸ ἐξαίρετον τῆς ἀναιμάκτου θυσίας· ὅπερ ὃ ἡμεῖς ἐκ τῆς ἀφελείας τὴν δύναμιν προσπαίομεν πάλαι μὲν ἤδη μόνε τοῦ καταγγέλλειν τὸν ἀνθρώπου θάνατον, καὶ τῶν καθ' ἡμᾶς εἰς πίστιν τὴν αἰσθησιν. σὺ νῦν δ ψεύδεσθαι ζωπυρεῖν αὐτὸ λέγων, ὁ ψεύδεσθαι μὴ εἰδώς, τυπικῶς χριστὸς προφανεσίμεθα ὃ δ ἡμῖν, αἰσθησιν ἔχοντες ἐν αὐτῷ τὴν δόξαν· πεπαιδαγώγημεθα ὃ νῦν ὀψέ ποτε καὶ μόλις πρὸς ἀληθείας εὕρεσιν, τυπικοῖς τοῖς σοῖς προσεχόντες λόγοις. ἀλλά σοι τοιγὰρ φρονεῖν ἡμέτερον, σοὶ ἡμῶν ἀρῆσαι τὸ δι' ἀμφοτέρων τῆς θεοφόρου φωνῆς· ἰδοὺ σὺν αὐτοῖς οἱ ὀφθαλμοί σου, οὐδὲ ἡ καρδία σου καλή. σαυτῷ γὰρ ἀδαμῶς, ὅτι τὸν θάνατον καταγγέλλοντες τοῦ χριστοῦ, συνομολογοῦντες ὃ τὴν αἰσθησιν, καὶ τὴν ἐν πίστει πλείωσιν δι' οὗπερ κερδαίνοντες, εἶτα τ θεῖον αὐτοῦ φύσεως

σως κοινωνοὶ γενόμενοι, καὶ διὰ τοῦ μεταλαχεῖν τῆς A
σὺν αὐτῷ ἑνότητος, πνευματικῶς τε ἅμα καὶ σωματικῶς ἁγιαζόμεθα, καὶ ζωοποιούμεθα. δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν· ἄμφιον δὲ τὸ ἐξ οὐρανοῦ καὶ ἄφθαρτον, καὶ ἀθανασίας ἐμποιητικὸν γέγονεν ἡμῖν ὁ Χριστός· καὶ πιστούμενος γράφων ὁ ἱερώτατος Παῦλος· νῦν μέν, ἔτι ἐνδύσασθε τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· ἐπὶ δὲ οὖ, ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε, τὸν θεοπρεπῶς λέγοντα καὶ ἀληθῶς, ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. Πρὸς δὲ τὰ τριάδε παραδείσους ἰδεῖν, βδελυρωτέρων ἔτι τὴν B
δυσφημίαν διαφαίνει, προσθείς· ἄκουσον μὴ ἐμοῦ ταῦτα λέγοντος, ἀλλὰ τοῦ μακαρίου Παύλου· ὁσάκις δ' ἂν ἐσθίητε τὸν ἄρτον τοῦτον, οὗ ἐστι τὸ σῶμα ἀντίτυπον. ἴδωμεν οὖν διὰ τούτου τίνος ὁ θάνατος; ὁσάκις ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε. ἄκουσον καὶ ἐν τῇ ἐφεξῆς φωνῇ, ἄχρις οὗ ἔλθῃ· τίς οὖν ὁ ἐρχόμενος; ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δόξης πολλῆς· καὶ τὸ δὴ μεῖζον, ὁ προφήτης περὶ τῶν λαπτόντων ἀνάγνωσμα τὸν ἐρχόμενον δείκνυσι, καὶ κόπτεσθαι τοὺς ἰουδαίους βοᾷ· ὄψονται εἰς ὃν ἐξεκέντησαν. τίς οὖν ἐστιν ὁ κεντηθείς; ἡ πλευρά· πλευρὰ δὲ σώματος, οὐ θεότητός ἐστι. Σμικρὸν παίζεσθαι ὡς ἔοικεν, τῆς ἀναιμάκτου θυσίας ἡμῶν, ὅτι πάντα μὴ γέγονεν ἐφικτὸν ἡμῖν τῇ σαρκὶ καὶ τῷ τῆς θεότητος διαφανεῖ Φύσει· ὅτι μὴ τῶν ἀμηχάνων κεκρατήκαμεν, ἐδέσιν ἔχοντες γυμνὸν τὸ ἀσώματον. Φιλελεήθητι δέ μοι δοκεῖς, εἰς ἥκιστα μὲν θεότητος Φύσις ἐστὶ τὸ προκείμενον ἐν ἁγίαις τραπέζαις ἐκκλησιῶν, πολλοῦ ἴδιον σῶμα τοῦ ἐκ θεοῦ πατρὸς D
Φωτὸς λέγω· θεὸς δὲ Φύσει καὶ ἀληθῶς ὁ λόγος. τί φῄς; ἅπαντες συγχεῖς, καὶ ἀπρεπέστατα βλασφημεῖς, τὸν ἄρτον ἡμῖν τὸν ἐξ οὐρανοῦ, καὶ ζωὴν διδόντα τῷ κόσμῳ μονογενῆ καὶ βλασφήμων, ὅτι μὴ θεότητος ὠνόμασται διὰ τῆς τῶν θεηγόρων Φωνῆς, σῶμα δὲ μᾶλλον τοῦ δι' ἡμᾶς ἐνανθρωπήσαντος, πιστεύειν τοῦ ἐκ θεοῦ πατρὸς λόγου; σῶμα δὲ διαφορικὸν, ἀνθρώπου δὴ φράσαι ὀνομάζεις ὅλως, εἰ μὴ θεῖον οἶσθα καὶ θεοῦ; δοῦλα γὰρ ἅπαντα ἔστι πιστεύοντες. ἀλλὰ γὰρ οὐκ ὀρθῶς ἔχει σοι τὰ κατὰ τὸν νοῦν, ἄνθρωπον ὄντα πεπιστευκότας θεοφόρον ἁπλῶς τὸν Ἐμμανουήλ. εἶτα τὸν E
εἰς δυσέβειαν ἐννοιῶν τινα, ἐκ λόγων ἀφελοῦς πανταχῶς, τὸν τῆς ἀληθείας ἱερουργὸν, τὸν σοφὸν δεχόντων ἐκ διδασκάλου τῶν ἐθνῶν, τὸν ἱερὸν ἀληθῶς καὶ πάνσοφον Παῦλον ἐπαδεῖ σοι συλλήπτορα συνοφαντοῦντα προσδοκᾷς, τὸν εἰς ἀεὶ ἐκ δοκιμωτάτης διαφέρων ὁδοῦ, τῶν ὀρθῶς τε καὶ ἀκριβῶς εἰρημένων παρ' αὐτοῦ τῷ δυνάμει. ἴδωμεν γὰρ φησὶν διὰ τούτου τίνος ὁ θάνατος· ἄχρις οὗ ἔλθῃ. τίς δέ ἐστιν ὁ ἐρχόμενος; ὄψονται εἰς ὃν ἐξεκέντησαν. ἤδει τοίνυν, ὁ ἀπεσταλμένος μὲν τοῦ θανάτου ἀνθρωπίνως ἐγκεχειρισμένος ἦν ἡμῖν· ἀναφυσήσας ἦν καὶ εἰς ἀέρα ἐνεῖς, ὃς καὶ τῆς τοῦ ἀῤῥήτου θεότητος ἐναβρύνεται θείοις, καὶ συνοδεύει τῷ πατρὶ,

turæ participes effecti, consortium vnitatis eius adipiscimur, spiritaliter simul & corporaliter sanctificari, ac viuificari. Oportet enim corruptibile hoc induere incorruptionem, & mortale hoc induere immortalitatem. Indumentum autem de cælo & incorruptibile & immortalitatem efficiens factus est nobis Christus, quod beatissimus Paulus confirmat, nunc quidem scribens: Induite Dominum nostrum IESVM Christum; nunc vero: Quicumque in Christum baptizati estis, Christum induistis; illum qui diuinitus vereq. dicit: Ego sum resurrectio & vita. Adhæc nihil veritus, execrabiliorem etiam blasphemiam enuntiat, adijciens: Audi non me hæc dicentem, sed beatum Paulum: Quotiescumque manducabitis panem hunc, cuius est ipsum corpus antitypum. Iam igitur videamus cuius est mors? Quotiescumque manducabitis panem hunc, & calicem hunc bibetis, mortem Domini annuntiabitis. audi etiam in sequentibus apertius, Donec veniat. Quis autem venit? Videbunt filium hominis venientem in nubibus cæli cum claritate magna. & quod maius est, ante Apostolos Propheta manifestius venientē ostendit, & clamat, de Iudæis dicens: Videbunt in quē compunxerunt. Quodnam igitur illud compunctum est? Latus. latus vero corporis est, non diuinitatis.] Exigua est igitur, vt dixi, incruentæ hostiæ vtilitas, quia nimirum fas non est vt simul cū carne etiam diuinitatis natura consumatur: neque ea obtinemus quæ sunt impossibilia, vt ipsa incorporea natura nuda vescamur. Sed oblitus mihi videris haud naturam diuinitatis id esse quod in sanctis Ecclesiarum mensis proponitur, sed propriū corpus Verbi ex Patre geniti, quod Verbum ex natura & vere Deus est. Cur igitur omnia confundis, imprudenterq. permisces, panem illum de cælo, & vitam mundo dantem propemodum etiam deridens, quòd Theologorum voce non sit diuinitas nuncupatum, sed corpus potius illius qui propter nos est homo factus, hoc est, illius ex Patre Verbi? Iam vero dicas velim quam ob causam omnino corpus Dominicum vocas, si non diuinum esse nosti, ac ipsius Dei? nam seruiunt quidem omnia conditori. Sed enim non recte habent quæ in animo versas, & ipsum Emmanuel hominem esse Deiferum prorsus credis. Deinde sententijs ac verbis, quæ cum pietate coniuncta sunt, omnino neglectis, illum veritatis sacrum administrum, illum sapientem architectum & doctorem gentium, sacrum revera & sapientissimum Paulum tibi calumnianti fore auxiliatorem putas, dum vim eorum quæ sunt ab eo recte sincereq. dicta, à recta probataq. via detorques. Videamus enim, inquit, ex hoc, cuius sit mors: Donec veniat. quis porro est qui venit? Videbunt in quem compunxerunt.] Veniet igitur is qui ex humana conditione sustinuit mortem, & diuinitus resurrexit, qui in cælum redijt, qui etiam ineffabilis Deitatis augusta decoratur sede, & cum Patre con-

1.Cor.15. Rom.13. Galat.3. Ioan.11. 1.Cor.11. Matth.24. Marci 13. Zacch.12. ibid.

consider, circumstantibus nimirum Seraphim, & supremis illis Virtutibus, mensuram suæ seruitutis qua illi subiecti sunt, non ignorantibus, omnibus etiam Potestatibus illum adorantibus, Virtutibus etiam ac Dominationibus. ipsi enim
Philip. 2. omne genu flectetur, & omnis lingua confitebitur, quia Dominus IESVS, in gloriam Dei Patris: & veniet, vt dixi, non in nostra humilitate conspectus, sed in gloria diuinitatis, cælo superisq. spiritibus eum stipantibus, & ipsi vt Deo ac Regi, & vniuersorum Domino assistentibus. Si igitur non est in carne, hoc est, non homo factum est Dei Patris Verbum, sed homo Deifer, latus corporeum habens, & compunctionem lateris passus, quomodo in sede supremæ diuinitatis conspicitur, velut quartus nobis Deus quidam recens post sanctam Trinitatem effectus? Non horres dicere vulgarem hominem, creaturæ cultum exhibendum excogitans? Ergo ne veteribus laqueis detinemur? ergo ne Deo iniuriam intulit & nobiscum errore seducta est sancta illa multitudo supernorum spirituum? Si veteri errore liberati sumus in eo quod seruire creaturæ tamquam rem impiam recusauimus, cur nos in vetera crimina conijcis, & efficis hominicolas? Nos enim scimus & credimus illud ex Deo Patre Verbum carnem & sanguinem assumpsisse: sed quia permansit idem, nempe Deus, suam supra omnia excellentissimã dignitatem seruauit etiã cum perinde ac nos esset in carne. Porro cum sit Deus nihilo minus hoc tempore, quàm fuerit olim, quamuis homo factus, tamen seruiens sibi cælum habet, adorantemq. terram. scriptum est
Habacuc 3. enim: Laude Domini plena est terra: operuit cælos gloria tua Domine. Tu vero è contrario eum qui tanta est & naturæ & gloriæ amplitudine, ex nimia inscitia non vides. dixisti enim: Quis
Matth. 24. est qui venit? Videbunt filium hominis venientem in nubibus cæli.]tamquam scilicet metuens ne quis diffideret dicenti filium hominis eum esse qui venit. & prophetico testimonio confirmas argumentum. scriptum esse namque ais:
Zach. 12. Videbunt in quem compunxerunt. & quod præterea ipse putasti esse ad coarguendum firmius, imprudentissime adijciens: Quid nam est, inquis, illud compunctum? Latus. latus verò corporis est, an diuinitatis?] Sed si qui essent qui dicerent, Dei Verbum non factum fuisse hominem nostri similem, sed ad homines qui sunt in terris, aduenisse nuda vsum diuinitate, aut ad visum ac speciem, & tamquam in vmbra, vt quibusdam impijs hæreticis sentire visum est, haberes aliquã eiusmodi ratiocinationis construendæ occasionem haud absurdam. iam vero cum prædicatio veritatis perspicue & euidenter ipsum Dei Verbum carnem factum dicat, & fuisse nostri similem, & filium hominis, & carne propter nos passum, sicq. venturum vt in cælum ascendit, vt Angeli voce testatum est, quos nam oppugnas, dic mihi, cuiusve opinionem tamquam stultam & ineptam improbas, cum eum qui venit, hominẽ esse

A σεβισμίων ἐν κύκλῳ δηλονότι τῶν Σεραφὶμ, καὶ τῶν ἀνωτάτω δυνάμεων, οὐκ ἀγνοούντων τὸ ἐπ' αὐτῶν δουλείας τὸ μέτρον· προσκυνούσης τε αὐτῷ καὶ ἐξουσίας ἁπάσης δυνάμεώς τε καὶ κυριότητος. κάμψει γὰρ αὐτῷ πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι κύριος Ἰησοῦς, εἰς δόξαν θεοῦ πατρός. ἔρχεται δὲ ὡς ἔφην, οὐκ ἐν σαρκὶ τῇ καθ' ἡμᾶς σμικροπρεπείᾳ φαινόμενος· ἐν δυνάμει δὲ μᾶλλον τῇ θεοπρεπεστάτῃ, δορυφορούντων αὐτὸν καὶ τῶν ἄνω πνευμάτων ὡς θεῷ τε καὶ βασιλεῖ, καὶ τῷ τῶν ὅλων δεσπότῃ παρεστηκότων. εἰ γὰρ οὐκ ἔστιν οὐκ ἐν σαρκὶ
B μᾶλλον, ἤγουν ἄνθρωπος γενόμενος ὁ τοῦ θεοῦ πατρὸς λόγος, ἄνθρωπος ὢν θεοφόρος πλευρὰν ἔχων σώματος, καὶ καταμένας τὴν διακένησιν, πῶς ἐν θρόνοις ὀφθήσῃ, τῆς ἀνωτάτῳ θεότητος πάντας ὑπερτερῶν τοὺς ἡμῶν μὴ τὴν ἁγίαν τριάδα πεσόφαντος ἢ ἀπαδευόμενος; ἢ καταπίπτειν ποιεῖ ἄνθρωπον, τῇ κτίσει τὸ σέβας ἀπονέων; ἆρα τοῖς δεχαίοις ἐνοχήμεθα βρόχοις; ἆρα πεπαρώνηκεν εἰς θεόν, καὶ πολλαπλῆ μεθ' ἡμῶν, ἡ ἁγία τῶν ἄνω πνευμάτων πληθύς; εἰ τῆς δεχαίας ἀπάτης ἐκλελυτρώμεθα,
C τὸ τῇ κτίσει λατρεύειν ὡς δυσσεβὲς παραιτούμενοι, τί πάλιν ἡμᾶς τοῖς δεχαίοις ἐγκλήμασιν ἑαυτῆς δὴ φαίνεις αὐθρωπολάτρας; ἡμεῖς μὲν γὰρ ἴσμεν καὶ πεπιστεύκαμεν, ὅτι γέγονεν ἐν προσλήψει σαρκὸς ὁ ἐκ θεοῦ πατρὸς λόγος· ἐπεὶ δὲ ὢν μεμένηκεν ὁ αὐτὸς ἀληθινὸς θεὸς, τῆς ἑαυτοῦ καὶ πάντων ὑπεροχῆς τὸ ἀξίωμα διεσώσατο· καί περ ὢν ἐπὶ γῆς καθ' ἡμᾶς. θεὸς ὢν ὑπῆρχεν, ἁδὲν ἧττον, ἡ πάλαι καὶ νῦν, κἂν εἰ γέγονεν ἄνθρωπος, λατρείαν ἔχει τὴ προσκυνοῦσαν τὸν γῆν. γέγραπται γὰρ, ὅτι τῆς αἰνέσεως κυρίου πλήρης ἡ γῆ· ἐκάλυψεν ἄρα νοὺς ἡ
D δεετὴ σου κύριε. σὺ δὲ δὴ πάλιν τὸν οὕτως ἔχοντα φύσεώς τε καὶ δόξης, ἐκ πολλῆς ἄγαν ἀβελτηρίας, οὐχ ὁρᾷς. ἔφης γὰρ· τίς ὁ ἐρχόμενος; ὄψεται τὸν ἐκ θεοῦ ἄνθρωπον ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ θεοῦ καθάπερ δηλονότι μὴ ἄρα τις ἀπιστήσει νῦν ἀνθρώπου λέγοντι τὸν ἐρχόμενον. καὶ προφητικῇ μαρτυρείᾳ βεβαιοῖς τὴν ἀποδειξιν· γεγράφθαι γὰρ φῄς· ὄψονται εἰς ὃν ἐξεκέντησαν. καὶ τὸ ἐπὶ τούτοις, ὥσπερ οὖν φῄης εἰς ἔλεγχος ἀδιαφανέστερον ἀποτιτώσκει προσληφθείς· τίς οὖν ἐστι φησὶν, ὁ κεντηθείς ἢ πλευρά· πλευρὰ δὲ σώματός ἐστιν, ἢ θεότητος; Ἀλλ' εἰ μὲν ἡσυχίαν οἱ λέγοντες, ὡς ἐγένετο καθ' ἡμᾶς ἄνθρωπος ὁ τοῦ θεοῦ λόγος· ἐπεφοίτησε δὲ τῇ ἁγίᾳ παρθένῳ, γαμετῇ τῇ ἰδίᾳ χρώμενος, ἤγουν ἐν δοκήσει δὲ ὡς ἐν σκιᾷ, καθὰ φρονεῖν ἐδόξασί τισι τῶν αἱρετικῶν, ἴσως ἂν οἱ προφάσεις τοῖς περὶ τῶν λόγων κατασκευῆς, οὐκ ἔχω τρέχειν τοῦ εἰκότος· ἐπεὶ δὲ τὸ ἀληθείας κήρυγμα, σαφῶς τε, καὶ ἐναργῶς τὸν τοῦ θεοῦ λόγον σάρκα τε γεγενῆσθαι φησι, χεημάτισεν δὲ καθ' ἡμᾶς καὶ υἱὸν ἀνθρώπου, καὶ πεπεῖν ὑπὲρ ἡμῶν
E σαρκὶ· ἀφίξεσθαι δὲ καὶ οὕτως αὐτὸν, ὡς ἀναβέβηκεν εἰς τὸν οὐρανόν· [καὶ] τῷ τοῦ ἀγγέλου φωνῷ, πρὸς τίνας ἀφανιζόμενος ἀπ' μοι, καὶ τῷ τίνες δόξαν κατακιβδηλεύων ὡς ἀμαθῆ καὶ ἀνόητον, ἀνθρώπου ἡμῶν

ἡμῖν δεικνύειν φιλονεικῇς τὸν ἐρχόμενον, πλάγιον ἔχοντα σωματικῶν, τιὼ τῇ λόγχῃ διανενυγμένων; ἀλλά σοι σκοπὸς ὡς ἔοικεν, ἄνθρωπον ἡμῖν θεοφόρον, καὶ οὐχὶ δὴ μᾶλλον θεὸν ἐνανθρωπήσαντα, διὰ τοῦτο μίζειν εἰς μέσον τὸν Ἐμμανουήλ. γέγονε γὰρ ἄνθρωπος ὁ τοῦ θεοῦ λόγος· καὶ πίστις ἤδη τῆς ἱερᾶς τε θείας συμβαίνουσα γραφῆς, καὶ τῆς ἀποστολικῆς τε καὶ εὐαγγελικῆς παραδόσεως σκοπὸς, εἰς αὐτὸ τοῦτο συντείνουσι. σὺ δὲ δὴ πάλιν, καὶ καθ' ἕτερον ἡμῖν πειρᾶσθαι τρόπον· σκήπτῃ μὲν γὰρ θαττομένῃ τῆς εἰς μίαν καταπιεζούσης οὐσίαν, τιὼ τε τῆς σαρκὸς, καὶ τιὼ τ' θεότητος φύσιν· καί τοι μηδενὸς ὄντος ὡς τε οἶμαι, τινὰ συγχέοντος, μή τε μιὼ αὐτὴν συμφύροντος· καὶ δὴ καὶ φῄς.

Διατί δὲ, καὶ ὡς ἀρτίως ἠκούομεν, ἀμφοτέρων χῦ τε κεκερασμένων, ὁ κύριος τιὼ τοῦ μυστηρίου δύναμιν τοῖς μαθηταῖς ἐδείδου, οὕτω φησί· λαβὼν τὸν ἄρτον, καὶ εὐχαριστήσας, ἔδωκε τοῖς μαθηταῖς αὐτοῦ, λέγων· λάβετε φάγετε πάντες· τοῦτο γάρ μού ἐστι τὸ σῶμα. Διατί μὴ εἶπε, τοῦτό ἐστιν ἡ θεότης μου ἡ ὑπὲρ ὑμῶν κλωμένη; καὶ πάλιν τὸ ποτήριον τῶν μυστηρίων δίδους, οὐκ εἶπε· τοῦτό ἐστιν ἡ θεότης ἡ ὑπὲρ ὑμῶν ἐκχυνομένη· ἀλλὰ τοῦτό ἐστι τὸ αἷμά μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὅτι μὲν οὖν εὐήθης κωμῳδῇ τὸ ἀντιπαίζειν δοκῶν τοῖς οὐκ οὖσιν ὅλως, καὶ ἀντιξαίρειν εἰκῇ, ἐχομένους εἰς ἀντίφασιν, τὸ μηδενί που πάχα δοκοῦν, ἢ φρονεῖν, ἢ λέγειν, πῶς οὐχ ἅπασιν ἐναργές; εἰ γὰρ δή τις εἶδεν φιλονεικεῖν, ὅτι μὴ ἵππος ἐστὶ τῇ φύσιν ὁ βοῦς· μή τε μιὼ ὁ ἄνθρωπος ἵππος, τοῦτο φρονεῖν, ἢ λέγειν ἀνεχομένου μηδενὸς, πῶς οὐ καταγέλαστος, καὶ πρός γε τούτῳ εἰκαιόμυθος, εἰς ἀέρα δαίων, καὶ πυκτεύων ἐπ' ἀοράτοις, καὶ ἐπ' οὐδενὶ τῶν προκειμένων ἰδρῶτας ἑαυτῷ καὶ πόνους ὀπίνων; χρεὼν γὰρ ἔγωγέ φημι προϋπεῖδέναί τι τὸ ὁμολογημένον· ἵν' ἐν κόσμῳ δὴ τί τι τὰ παρ' ἡμῶν αἰτιάσηται. πάλιν ἐκεῖνο ἴωμεν· εἰ μὲν γὰρ τις ἐῶ ὁ φάσκων πλημῶν, εἰς τιὼ χῦ τοῦ σώματος μεταποιῆσθαι φύσιν τὸν ἐκ θεοῦ λόγον, ἐπιλιῶτό τις αὐτῷ μάλα εἰκότως, ὅτι μὴ μᾶλλον ἔφη τὸ σῶμα δίδους, λάβετε, φάγετε, τοῦτό μού ἐστιν ἡ θεότης ἡ ὑπὲρ ὑμῶν κλωμένη, καὶ τοῦτό ἐστιν οὐ τὸ αἷμά μου μᾶλλον, ἀλλ' ἡ θεότης ἡ ὑπὲρ ὑμῶν ἐκχυνομένη. ἐπεὶδὴ δὲ θεὸς ὢν ὁ λόγος, ἴδιον ἐποιήσατο σῶμα τὸ ἐκ γυναικὸς, ἀλλοίωσιν, ἢ τροπιὼ οὐδεμίαν ὑπομεμενηκὼς, πῶς οὐκ ἰδεῖ πρὸς ἡμᾶς ἂν ψευδοίατο, λέγων, ὅτι λάβετε φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα; ζωὴ δὲ ὑπάρχων ὡς θεὸς, ζωιὼ καὶ ζωοποιὸν ἀπέφηνεν αὐτό. βραχὺ παραρρῶ αὖθις πρὸς τὴν ἀληθῆ, αὐτὸ οἷμαι χῦ σταυροῦ τὸ σωτήριον εἰς λόγους καθοδηγῶν, βασανίζων πλάγιον, καὶ τῆς τῆς εὐσεβείας δόγμασιν ἀσυνέτως αἰτιώμενος τὸν σοφισμὸν τυπτὶ καὶ ἀπιστῇ σου λόγον.

esse nobis ostendere niteris, corporeum latus habentem lancea compunctum? Sed tibi propositum est, vt dixi, ipsum Emmanuel hominem nobis Deiferum in medium producere, non Deum hominem factum. nam ipsum Dei Verbum factum est homo. hæcq. fides cum sacris diuinisq. litteris congruit, & Apostolicæ Euangelicæq. traditionis scopus in hoc ipsum tendit. Tu vero rursus alio quoque modo nobis portenta verborum narras. Simulas enim eos reprehendere qui carnis diuinitatisq. naturam in vnam permiscent essentiam, tametsi nemo sit, vt opinor, qui ista confundat, aut inter se commisceat. Itaque dicis.

Cur autem etiam, vt paulo ante audiebamus, si vtraque, vt tu opinaris, commixta sunt, Dominus noster cum mysterij vim discipulis traderet, sic dicit: Accipite, comedite omnes: hoc est enim corpus meum. cur non dixit, Hoc est diuinitas mea quæ pro vobis frangitur? Rursumq. cum poculum mysteriorum daret, non dixit: Hoc est diuinitas quæ pro vobis effunditur, sed, Hic est sanguis meus qui pro vobis effunditur in remissionem peccatorum. RESPONSIO. Matth. 26.

Per quam stultum sane esse, ijs aduersari velle qui nulli sunt, & frustra contendere, idq. ad oppugnandum sumere quod fortasse nemini vnquam aut sentire aut eloqui visum est, perspicuum omnibus esse quis neget? Nam si quis velit contentiose refutare bouem non esse ex natura equum, neque hominem equum, nemine id sentiente aut dicente, nonne sit ridiculus, & præterea nugator vanus, aërem verberans, & pugnans in incertum, & nulla re proposita sibi molestias ac labores assumens? Oportere enim equidem puto, prius propositum esse aliquid in confesso, vt rite tum à nobis refutatio subiungatur. verumtamen illud dicendum videtur: nam si esset qui dicere auderet, ipsum Dei Verbum in corporis naturam esse muratum, accusaret quispiam, & quidem iure, quòd non dixisset cum corpus daret, Accipite, manducate, hoc est mea, diuinitas quæ pro vobis frangitur, & hoc est non sanguis meus, sed diuinitas quæ pro vobis effunditur. nunc vero cum ipsum Verbum quod Deus erat, proprium sibi fecerit corpus natum ex muliere, neque vllam aut alterationem aut mutationem pertulerit, quomodo non æquum fuit sine vllo mendacio nobis dicere, Accipite, comedite, hoc est corpus meum? Cum autem esset vita tamquam Deus, vitam simul & viuificum illud effecit. Igitur si paululum ad veritatem aspexeris, te ipse de superuacuitate sermonis accusabis, cum vbique nugeris, & aduersum dogmata pietatis tuum hunc adulteratum molestumq. sermonem imprudenter opponas. CYRILLI CAP. VIII.

GLORIATVR beatus Paulus de Christi passionibus,& ait nunc quidem, Mihi absit gloriari nisi in cruce Christi, per quem mihi mundus crucifixus est, & ego mundo: nunc rursus, Non enim erubesco Euangelium; virtus enim Dei est in salutem omni credenti, Iudæo primum & Græco. Atque in hunc modum ille vir spiritu Dei plenus & sibi sentiendum censebat,& ceteros imbuendos. Neque enim hæc frustra scripsit, sed vt nobis persuaderet,vt integritatem eius quæ in illo erat fidei studentes æmulari, de Christi passionibus gloriemur. Sed nonnulli de Christi cruce erubescunt, & doctoribus qui per orbem terrarum extiterunt, quia contraria sentire malunt, impie resistendo, Christi passiones propemodum irridenti miseri, & erubescunt Christi Euangelium, cùm Iudaica stultitia laborent, & illis nulla ex parte sint insciti inferiores. Crux namque Saluatoris nostri illis facta est scandalum. itaque cũ illum vitæ auctorem legisq. finem ligno suffixum viderent, quatiebant aduersus eum exosa Deo capita, nullo modo Deum revera esse credentes qui homo factus esset, atque ad exinanitionem descendisset; sed rati potius vnum promiscue è nostro numero hominem illum esse, & tamquam ex malo cordis sui thesauro proferentes mala, dicebant, Qui destruis templum Dei, & in tribus diebus ædificas illud,salua temetipsum: si filius Dei es, descende de cruce. & iterum, Alios saluos fecit, seipsum non potest saluum facere? Si rex Israel est,descendat nunc de cruce, & credemus in eum. Non enim illum, vt modo dixi, Deum esse putabant secundum naturam, neque Dei & Patris vere Filium, sed de se prædicare, & audacter diuinitatis opinionem sibi arrogare. Itaque nunc dicebant: De bono opere non lapidamus te, sed de blasphemia, quia tu homo cum sis, facis teipsum Deum. nunc ad Pilatum adducebant,& crucifigi rogabant. deinde cum ab eis expoſceretur, vt tantæ aduersus eum maleuolentiæ causas ederent,illico accusabant,& clamabant dicentes: Quia filium Dei se fecit. Verum ecce hoc quoque tempore non ab Israelitis, neque à multitudine Pharisæorum,sed ab ijs qui videntur esse Christiani, & in magistrorum numero censentur, & eorum qui sortiti sunt diuini sacerdotij munus, eadem sustinere conspicitur. Non enim Deus esse secundum naturam, & vnus & solus & vere Dei & Patris Filius creditur. eorumq. in hac re perfidiæ causa est, quòd mortem propter nos carne pati vóluerit, quamuis ea de causa dispensatorie ad exinanitionem descenderit, vt carne pro nobis passus, destrueret mortis imperium, vtpote cùm vita esset secundum naturam,& ex vita, hoc est, ipso Deo ac Patre editus. hominum quippe natura tamquam in initio primaq. radice, hoc est in Adam, corruptionis mor-

Galat.6.

Rom.1.

Matth.27.

Ibid.

Ioan.10.

Luc.19.

Ἐπισεμνύετο μὲν ὁ θεσπέσιος Παῦλος τοῖς παθήμασι τοῦ Χριστοῦ, καὶ φησὶ· τὸ μὲν, ὅτι ἐμοὶ μὲν μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ· ὅτι δὲ οὐ, καὶ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, ἰουδαίῳ τε πρώτῳ καὶ ἕλληνι. ἀλλ' ἐκεῖνοι μὲν ὁ παθημαφόρος ἠξίουν τὰ φρονεῖν αὐτούς, καὶ μιμεῖσθαι καὶ ἑπέρας μυσταγωγεῖν. μέχρι γὰρ ἂν μάτην, ἀλλ' ἵνα ἡμᾶς ἀναπείσῃ τῆς ἐκείνης αὐτῷ πίστεως τὰ ὀρθότερα ζηλοῦν· ἡμεῖς τοῖς Χριστοῦ παθήμασιν ἐπαβρυνόμεθα. ἑπερυθριῶσι δὲ ἡμῖν τῷ σταυρῷ, καὶ τοῖς μαθηταῖς τοῖς ὑφ' ἡλίῳ μυσταγωγοῖς, ἀσόφως ἀπαιτισόμενοι λόγον τοῦ φρονεῖν ἐλλείποντι τὰ ἐκείνων ἀβελτερίας κατ' ἰδέαν τρόπον ἠτιώμενοι. μέγιστον γὰρ αὐτοῖς σκάνδαλον ὁ τοῦ σωτῆρος σταυρὸς καὶ γοῦν τῷ ξύλῳ προσκαλούμενοι βλέποντες τὸν τῆς ζωῆς ἀρχηγόν, τὸ δὲ νόμισμα τέλος, ἔσχον μὲν ἐπ' αὐτοῖς τὰς θρομβώσεις κεφαλάς, οὐ μὴν εἶναι πιστεύοντες ἀληθῶς ἐνωθρωπήσαντα τὸν καθήμενον εἰς κένωσιν, οἰόμενοι δὲ μᾶλλον, ἵνα τὸ καθ' ἡμᾶς ἄνθρωπον ἁπλῶς ἐπάρχειν αὐτόν· ἔφασκον δὲ ὡς ἐκ πατρὸς θεσπεσίᾳ τῆς καρδίας αὐτῶν προφέροντες τὰ πικρά· ὁ καταλύων τὸν ναὸν τοῦ θεοῦ, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν αὐτὸν, σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. ἐπὶ πάλιν, ἄλλους ἔσωσεν, ἑαυτὸν δὲ οὐ δύναται σῶσαι; εἰ βασιλεὺς Ισραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτόν· εἰ γάρ τι, καθάπερ ἐφθέγξαντο, ἦν ὄντως καὶ φύσει ὑπάρχων υἱὸς, οὐκ ἂν μᾶλλον ἦν ἀληθῶς τοῦ θεοῦ καὶ πατρὸς, πειρώμενος δὲ μᾶλλον καὶ τὸν τῆς θεότητος δόξαν ἑαυτῷ περιτιθέμενον δοκοῦσι μᾶλλον. πεπαίρεσθε, φασὶ μὲν ἐφασκον· οὐκ καλοῦ ἔργου εἰ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, ὅτι σὺ ἄνθρωπος ὤν, ποιεῖς σεαυτὸν θεόν. φασὶ δὲ Πιλάτῳ πρόσωπον, ἐ σταυροῦσθαι παρεκάλουν. εἶτα τῆς ἐπ' αὐτοῖς σκαιότητος τὰς αἰτίας ἀπὸν ἐξαπύοντες, καταγόρευον δῆθεν, ἐ κατηχεῖσθαι λέγοντες, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν· ἀλλ' ἴδοι δὴ ἐ νῦν εἰ ἀληθές τι ἐξ Ισραὴλ, οὐκ μᾶλλον τῆς τῶν Φαρισαίων πλήθους, ἀλλ' ἐκ τῶν δοκούντων εἶναι χριστιανῶν, ἐ πεπυμένων ἐν διδασκάλοις, ἢ ἐν τοῖς τὰ θεῖα λαχοῦσιν ἱερουργίαν, τὰ ἴσα πάσχων ἐφῇ. ἀπιστεῖται γὰρ, ὅτι καὶ θεὸς κατὰ φύσιν ἐστὶν, ὡς ἂν μόνος καὶ ἀληθῶς υἱὸς τοῦ θεοῦ καὶ πατρός. σοφίσεις δὲ τῆς ἐπ' αὐτοῖς δὴ τούτῳ δυσβουλίας αὐτοῖς, τὸ παθεῖν ἐλέσθαι σαρκὶ τὸν δι' ἡμᾶς θάνατον· καίτοι

διὰ τοῦτο καθήμενον εἰς κένωσιν οἰκονομικῶς, ἵνα καὶ παθὼν ὑπὲρ ἡμῶν σαρκὶ, καταργήσῃ τοῦ θανάτου τὸ κράτος, ἅπερ δὴ ὑπάρχων κατὰ φύσιν ζωὴ, καὶ ἐκ ζωῆς ἀναφὺς τοῦ θεοῦ καὶ πατρός. καταῤῥώσειε γὰρ ἡ ἀνθρώπου φύσις τὴν θεὸν, εἰς ἐ ἀπεχθῆ καὶ ῥίζῃ τῇ πρώτῃ, τυπέντα, Ἀδάμ. ἐπειδὴ

ἐπειδὴ γὰρ παρεπίκρανε διὰ τῆς παρακοῆς τῷ νομοθέτῃ καὶ θεῷ, καὶ παρεγένετο θεοῦ ὕπαρξιν, ἐπέστη ἐφ' ἑαυτῷ ὁ θάνατος, καὶ θανάτου κάτοχος· καὶ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως, ἐκτεινομένης εἰς ἅπαν τὸ ἐξ αὐτοῦ σπέρμα τι, καὶ γένος, τῆς ὀφειλῆς τῶνδε δίκης. ῥίζης γὰρ ὥσπερ αἰσχρωθείσης φθαρτῆς, φθαρτοὶ καὶ ἡμεῖς, καὶ τοῖς τοῦ θανάτου βρόχοις ἐνεχόμενοι διεπλεόμεν οἱ δείλαιοι. ἐπειδὴ δὲ χρησιμωτέρα περὶ ἡμῶν ὁ δημιουργὸς ἐνεθυμήθη, καὶ ἀνηρημένης τὴν φθορᾶς αἰσχρωθείσης πρὸς τὸ ἀπ' ἀρχῆς τιμὴν αὐθρώπου φύσιν ἠθέλησε· ῥίζαν ὥσπερ ἡμῖν ἑτέραν προήγαγε δευτέραν, ἐξ ἀνεχομένων κρατεῖσθαι θανάτῳ, τὸν ἕνα κύριον Ἰησοῦν τὸν Χριστὸν, τοντέστι τὸν ἐκ τῆς οὐσίας αὐτοῦ θεὸν λόγον, καθ' ἡμᾶς γεγόμενον ἀνθρωπον, γενόμενον ἐκ γυναικός. εἰ γὰρ τὸν θεὸν φέρον εἶναι φαμὲν ἄνθρωπον ἁπλῶς, ἀλλὰ κοινωνικῶς κατ' ἀλήθειαν τὸν ἐκ θεοῦ λόγον ἑνωθῆναι σαρκὶ, ἵνα τὴν ἰδίαν ψυχὴν ὑπὲρ ἡμῶν, καὶ δοὺς τῷ θανάτῳ τὸ ἑαυτοῦ σῶμα δι' ἡμᾶς οἰκονομικῶς· εἶτα κρείττων αὐτὸ τῆς φθορᾶς ἀναστάσεως, πληροφορήσας συμπάντας τοὺς εἰς αὐτὸν πιστεύοντας, ὅτι καὶ ἡμᾶς ἐγερεῖ, καὶ ἀμείνους ἀποφανεῖ τῶν τοῦ θανάτου δεσμῶν, καὶ τῆς φθορᾶς λοιπὸν ὀλίγα περιοντήσας. Ἐντεῦθεν οἶμαί που καὶ τὸν θαυμάσιον Παῦλον ἐν πάσῃ πεποιθήσει λόγῳ καὶ θαύματι, τοῦ θεοῦ καὶ πατρὸς τοῦ εἰς ἡμᾶς ἀγάπην. ἐφη γὰρ ὧδε· τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; καί τι τελείως μὲν ὅσοι, χαίρετε καὶ κατὰ θεὸν υἱοὶ, καὶ κεκλήμεθα γὰρ θεοὶ, καὶ υἱοὶ ὑψίστου πάντες· εἷς δὲ καὶ μόνος ὁ κατὰ φύσιν καὶ ἴδιος αὐτοῦ, πιστὸν ὁ ἐξ αὐτοῦ θεὸς λόγος, καὶ ὅτι γέγονε σάρξ. οὕτω γὰρ αὐτὸν καὶ ὑπὲρ πάντων δεδόσθαι φαμὲν, καθὰ καὶ αὐτός που φησὶν· οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. μονογενὴς μὲν οὖν ὁ θεολόγος· ἀνάρχου γὰρ μόνος ἐκ τῆς τοῦ θεοῦ καὶ πατρὸς οὐσίας ὁ ἐξ αὐτοῦ τε καὶ ἐν αὐτῷ λόγος. ἐπειδὴ δὲ γέγονεν ἄνθρωπος, πάντῃ τι τῶν εἰς αὐτὸν πιστεύομεν πίστιν, τὸν καθ' ὑπέρθεσιν θάνατον αὐτοῦ καταγγέλλοντες, καὶ ὁμολογοῦντες τὸν ἀνάστασιν· ἓν αὐτὸν εἰδότες καὶ προσκυνοῦντες θεὸν, καὶ ἐν ἰσχάτοις καιροῖς ἄνθρωπον οἰκονομικῶς, παθόντα τε σαρκὶ δι' ἡμᾶς τὸν θάνατον, καὶ ἐγηγερμένον ἐκ νεκρῶν. ἀλλ' οὐκ οἶδ' ὅπως τῆς παρ' ἡμῶν ἐπιχαίρει λόγοις ὁ τῆς Ἰουδαίων ἀμαθίας συνήγορος. ἐφη γὰρ πάλιν.

Ὅτι μὲν οὖν ὅλη τῆς γραφῆσης τῆς ἐκ τῆς χριστοτόκου παρθένου τάξιν τὸ, υἱὸς ἡ θεία γραφὴ, διεδηλώκαμεν. ἄκουσον δὴ καὶ ὅτι τοῦ θανάτου, εἰ ἔστι τοῦ κόσμου ὁ θεὸς, ἵνα παρὰ τὸν θεὸν εἰσαγάγωμεν· ἐχθροὶ φησὶν, ὄντες, κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ. οὐκ εἶπε, διὰ τοῦ θανάτου τοῦ θεοῦ λόγου.

Ἀληθὶς

morbo laborauerat. Vbi enim per inobedientiam legislatorem & Deum offendit, & qui illum vt esset produxerat, statim sub maledicto fuit, & morti subiectus: & regnauit mors ab Adam vsque ad Moysen, cùm eius criminis pœna in vniuersum ex illo semen ac genus extenderetur. nã velut ex corrupta radice nati, corruptibiles ipsi quoque & mortis laqueis constricti permanebamus miseri. Postea verò quàm de nobis ille conditor meliora cogitauit, & corruptione sublata hominis naturam reformare ad priorem statum voluit, radicem quodammodo nobis alteram protulit, quæ teneri morte non posset, illum inquam vnum Dominum IESVM Christũ, hoc est, illum ex ipsius essentia Deum Verbum ad nostram similitudinem factum hominem, factum ex muliere. Neque enim Deiferum esse hominem promiscue dicimus, sed illud ipsum secundum veritatem ex Deo Verbum carni vnitum fuisse, vt propria anima pro nobis posita, & suo corpore ratione dispensatoria morti propter nos oblato; deinde per resurrectionem ex mortuis victore corruptionis effecto, omnibus in se credentibus fidem faceret, fore vt nos etiam excitet, ac mortis vinculis reddat fortiores, & corruptionis retia paruipendentes. Hac de causa beatum quoque Paulum puto plurimi fecisse & maxime admiratum fuisse Dei & Patris in nos caritatem. dixit enim hoc modo: Quid ergo dicemus ad hæc? Si Deus pro nobis, quis contra nos? qui proprio Filio suo non pepercit, sed pro nobis omnibus tradidit ipsum, quomodo non etiam cum ipso omnia nobis donabit? Quamuis enim quamplurimi homines, gratia & adoptione simus filij, (vocati namque sumus Dij, & filij Excelsi omnes) vnus tamen & solus ille est secundum naturam, eiusq. proprius, ille nimirum ex ipso Deus Verbum, eo quoque tempore cum factus est caro. Sic namque ipsum etiam pro omnibus datum dicimus, vt ipse plane ait: Sic Deus dilexit mundum, vt Filium suum vnigenitum daret, vt omnis qui credit in ipsum, non pereat, sed habeat vitam æternam. Vnigenitus est ergo ille datus: nam solum est ex Dei Patrisq. natum essentia illud ex eo & in eo Verbum. Sed quia factum est homo, ea de causa in eum credimus, illius secundum carnem obitam mortem annuntiantes, & simul resurrectionem confitentes; eumdem scientes & ante sæcula Filium, & in extremis temporibus dispensatorie hominem, passumq. propter nos mortem carne, & excitatum à mortuis. Sed nescio quomodo hic Iudæorum stultitiæ patronus nostris verbis indignatur: nam rursum dixit.

Quòd in natiuitate ex Christi genitrice Virgine diuina scriptura ponat Filij nomen, declarauimus. Audiiam & in morte, si cubi tandem Dei nomen est positum, vt passibilem Deum inducamus: Cum inimici essemus, inquit, reconciliati sumus Deo per mortem Filij eius. Non dixit, per mortem Dei Verbi.

Verum

Rom. 5.
Galat. 4.
Psal. 81.
Rom. 5.
Ioan. 3.
NESTORIVS.
Rom. 5.

CYRILLI cap. 6. Eccles. 7.

Verum ſane ſcriptum illud eſt: Iuſtus perit in iuſtitia ſua. nam etiam firmum quandoque animum, ab eo quod æquum eſt auertit homo ad nocendum compoſitus, cum vtilitatis ſpeciem latenter induit. Putat enim haud mediocriter ſe pietatem colere, dum id confirmare nititur quod omnes confitentur: & hac de cauſa dicit illum ex Deo Patre Filium ex natura ſua longe à paſſionibus abeſſe, & tentari morte vt Deum nullo modo poſſe, nam ipſa vita vtique aliquo modo moreretur. Sed repugnat tamen etiam nunc Eccleſiæ dogmatis, illam Vnigeniti cum carne diſpenſationem omnino contemnens, & tanti myſterij profunditatem nullo modo conſiderans. Certe ſi vel ipſi exquireremus qualis nam ſit illa Verbi natura, vel ſi alijs rogantibus ac diſcere cupientibus exponeremus, eſſet proculdubio conſequens ac neceſſarium, per omnes ſapientes verasq. ſententias ſtudioſe percurrendo, nullum eſſe morti ad illam acceſſum, & in vniuerſum à paſſionibus eſſe remotam oſtendere. Quoniam vero modus quo ille factus eſt homo, efficit, quod ad rationes diſpenſationis attinet, vt etiam ſi carne mori velit, nihil in propria natura patiatur; cur nos ſpolias pulcherrimis ornamentis? Audiſti namque dicentem: Paſtor bonus animam ſuam ponit pro ouibus. igitur etiam ſi paſſus eſſe dicatur, impaſſibilem nouimus vt Deum, paſſum vero eſſe mortem diſpenſatorie ſua carne dicimus, vt morte calcata, & reſurgens quatenus ſuapte natura vita eſt ac vnificans, reformaret ad incorruptionem id quod mortis tyrannide tenebatur, ideſt corpus. ita in noſipſos quoque vis eius operis recurrit, dum in vniuerſum genus extenditur. Et certe beatus Paulus ait: Ego per legem legi mortuus ſum, vt viuam Deo: Chriſto ſimul cruci confixus ſum. viuo autem iam non ego, viuit vero in me Chriſtus. quod vero nũc viuo, in fide viuo, in carne illa Filij Dei, qui dilexit me, & tradidit ſemetipſum pro me. Non abijcio gratiam Dei. Non enim iam propria viuimus vita, ſed Chriſti, verumq. illud eſt, vnum pro omnibus mortuum, vt qui viuunt, non iam ſibi viuant, ſed ei qui pro ipſis mortuus eſt & reſurrexit. Prius enim quàm affulgeret nobis illud vnigenitum Dei Verbum, inſcitia & tenebris tenebamur, & peccati iugo pretſi, & creaturæ cultum impie tribuentes, relicto creatore atque opifice, & omne improbitatis genus libere ſectantes, in diſcordia miſeri degebamus, quæ illi inimica erant expetentes. ſed reconciliati ſumus per mortem Filij eius, vt ſcriptum eſt. Tu vero contrà, minimi facis veritatem, & tuum ſermonem ad vanitatem effrenato curſu præcipitem proferens, mundum eſſe Deo reconciliatum aſſeris, non tamen per vnigenitum, hoc eſt, per Verbum ex Patre genitum. Sed audiens mortem Filij, deinde verbis Apoſtoli ſubtiliter, vt ipſe putas, examinatis, non es veritus dicere: Non dixit, per mortem Dei Verbi.] Atqui quomodo eiuſmodi oratio prudenter efferri

Ioan. 10.

Galat. 2.

2. Cor. 5.

Rom. 5.

Ἀληθὲς ὅτι καὶ τὸ γεγραμμένον ἐπὶ δίκαιος δικαιολύμενος ἐν δικαίῳ αὐτοῦ. ἀποφέρει γὰρ ἔστιν ὅτε, καὶ τὸν εὖ βεβηκότα νοῦν, πρὸς τὸ συμφέρουσης δόκησιν ἐπιτρέχων ἐφ' ὅτῳ, τὸ πεφυκὸς ἀδικεῖν. οὕτω μὲν γὰρ ἂν μᾶλλον ἐκβαίη, τὸ πᾶσιν ὁμολογούμενον κεφαλαίων ἀπιχειρῶν· τοῦτό τι λέγων· ὅτι καὶ φύσιν ἰδίαν ἐπίκειταί τι ἐστι παθῶν, καὶ θανάτου κρείττων ὡς υἱὸς ὁ ἐκ θεοῦ πατρὸς λόγος· πεθνάναι γὰρ ἂν αὐτὸν τρόπον τινὰ ζωὴ, ἀποκρούεται μὲν ἤδειν καὶ νῦν τῆς τῆς ἐκκλησίας δόγμασι, τῆς μὲν σαρκὸς οἰκονομίας τοῦ μονογενοῦς ὡς ἅπαν ἀφειδηκὼς, καὶ τὸ μυστηρίου τὸ βάθος κατ' οὐδένα τρόπον ἐννοῶν. Εἰ μὲν ἐξητίζοιτο παρ' ἡμῶν ὁποία τίς ἐστιν ἡ τοῦ λόγου φύσις, ἤτοι ἐρωμένοις ἢ καὶ μαθεῖν ἐθέλουσιν ἑτέροις, ἡμᾶς ἐξηγεῖσθαι χρή· ἴσως δή που πάντως ἀναγκαῖόν τι καὶ ἀναγκαῖον. ἀλλὰ πάσης ἐννοίας σαφῆς τι καὶ ἀληθοῦς εἶναι παιδάζοντας, ἀπρόσιτον αὐτὸν τῷ θανάτῳ δεικνύναι, καὶ παθῶν ἁπάντων ἀπαλλαγμένον. ἐπεὶ δ' ὁ τῆς ἐναθρωπήσεως τρόπος δέδωσιν αὐτῷ τὸ γε ἦναι πρὸς τοὺς τῆς οἰκονομίας λόγους, τὸ καὶ κατ' ἐλεύθερα παθητὰν σαρκὶ, μηδὲν ἧττον ἰδίαν ὑπομένειν φύσιν· τί τῶν καλλίστων ἡμᾶς ἀγαθημάτων ἀποστερεῖς; διεπόθησε γὰρ λέγοντος, ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν ἑαυτοῦ τίθησιν ὑπὲρ τῶν προβάτων. οὐκοῦν κἂν εἰ λέγοιτο παθεῖν, ἀπαθῆ μὲν ὁμολογοῦμεν ὡς θεὸν, πεπονθέναι δ' φαμὲν οἰκονομικῶς ἰδίᾳ σαρκὶ τὸν θάνατον, ἵνα πατήσας αὐτὸν, καὶ ἐγηγερμένος καθὸ πέφυκεν εἶναι ζωὴ καὶ ζωοποιὸς, μεταποιήσῃ πρὸς ἀφθαρσίαν τὸ θανάτῳ τυραννούμενον, τοῦτ' ἔστι τὸ σῶμα. οὕτω τι καὶ εἰς ἡμᾶς ἡ τοῦ καταθώματος διήκει δύναμις, ἵνα ἅπαν ἀνατυπωθῇ τὸ ἦθος. καὶ γοῦν ὁ θεσπέσιος Παῦλος· ἐγὼ γὰρ νόμῳ φησὶ, νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω· χριστῷ συνεσταύρωμαι. ζῶ δὲ, οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ ὁ Χριστός. ᾧ δὲ νῦν ζῶ, ἐν πίστει ζῶ, ἐν σαρκὶ τῇ τοῦ ἑνὸς τοῦ θεοῦ τοῦ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ. εἰ γὰρ ἔτι τὴν ἰδίαν ζῶμεν ζωὴν, τὴν Χριστῷ δὲ μᾶλλον, καὶ ἔστιν ἀληθὲς, ὡς ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι, καὶ ἐγηγερμένῳ. πρὶν μὲν γὰρ ἡμᾶς θηλάμψαι τὸν μονογενῆ τοῦ θεοῦ λόγον, ἀμαθίᾳ καὶ σκότῳ κεκεραυμένοι, καὶ τὸν τῆς ἁμαρτίας ἕλκοντες ζυγὸν, καὶ ἀσεβοῦς αἰσθήσεως τῇ κτίσει τὸ σέβας, ἀντὶ τοῦ κτίσαντος καὶ ποιήσαντος, καὶ πᾶν εἶδος φαυλότητος ἀπεπολήτους ἀπαδόντες, ἐν δικαστηρίῳ διεπλεόμεν οἱ πάλαι, ἐχθρὰ φρονοῦντες αὐτῷ. καταλλάγημεν γὰρ διὰ θανάτου τοῦ υἱοῦ αὐτοῦ, καθὼς γέγραπται. σὺ δὲ πάλιν ἐν σμικρῷ πτοίᾳ λόγῳ, τὸ ἀληθὲς ἐκ ἀχαλίνου εἰς ἐξιπλίαν ἀποφαίνων ἡμῖν τὸν σαυτοῦ λόγον, καταλαλήσῃς τῷ θεῷ τὸν κόσμον, ἐπεὶ γε μισογαθῶς, τυπᾷ, ἐκ πατρὸς φωνῆς λόγῳ. ἀκούων δὲ θανάτου τοῦ υἱοῦ, εἶτα βασανίζων ὡς οἷόν τε λεπτῶς τὸν θεογόνου φωνὰς, ἐκ καταδέκεσθαι εἶπεν· οὐκ εἶπε, διὰ τοῦ θανάτου τοῦ υἱοῦ λόγου· εἶτα πῶς ἐν ἐμοὶ μᾶλλον δὲ

θεῶς ἀχαπήσας ἐμβροντήσας ἐμπλεως ὁ τρὸς δε λόγος; θνητὸν γὰρ κατέχον δοτρῆναι τὴν ζωὴν, πῶς ἂν ἀνόλεθρον εἰπεῖ μοι, καὶ τῆς τε πάντα ζωογονούσης φύσεως καταγορῆσαι τὴν φθορὰν, πῶς οὐκ ἀσεβηκέναι κομιδῆ, ἐ τ' εἰς λῆξιν ἀνούσης δυσφημίας ἀδίβλημα φέροι τ' ἂν, καὶ μᾶλλα αἰκότως; ἀνοήτων ἤκιστα μὲν τῆς σοφῆς εἰς τοῦτο περιεργείαις, ἤγουν ἀκαιρομυθίαις ὁ τῶν ἁγίων ἕπεται νοῦς· οὐδὲ δὲ, οὐδὲ παθόντα σαρκὶ δι' ἡμᾶς τὸν ἴδιον λόγον, ἐ τῷ ἰδίατῳ τοῦ ἰδίου σώματος κεκληκότα τὸν κόσμον εἰς ἀλλαγὰς τὰς πρὸς μὲ φησὶ τ' ἐν τοῖς ἁγιανοῖς παθεῖν. ἡ γοῦν ἔφη που πρὸς ἕνα τῶν ἁγίων μαθητῶν τὸν λόγον πεισύμενος· ἐγώ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ, καὶ οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ· ἀλήθεια γ', καὶ ζωὴ, ἐ ὁδὸς, τίς ἂν ἕτερος εἴη, πλὴ γε τὸν ἐκ θεοῦ φύσει λόγον; εἰ ἐ μέτεστι καθ' ἡμᾶς μορφῆ δούλου λαβόν. ὅτι γ' δι' αὐτοῦ θείας φύσεως ἀποδεδόγμεθα κοινωνοὶ, καὶ οἱ πρὶν ὄντες μακρὰν, γεγόναμεν ἐγγὺς, ἑνούμενοι ἀρρήτως δι' αὐτοῦ τῷ πατρὶ, καὶ μιᾷ καὶ ἀλλήλοις ὡς ἐν πίστει μιᾷ καὶ ὁμοψυχίᾳ. Διὰ τὸ ἑνὸς μετοχικοὶ πάντες, αὐτὸς πιστούμενος, λέγων πρὸς τὸν ἐν ἁγιοῖς πατέρα καὶ θεόν· ἐ περὶ τούτων δ' ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ, ἵνα πάντες ἓν ὦσι, καθὼς σὺ πάτερ ἐν ἐμοὶ, κἀγὼ ἐν σοί· ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ, ὅτι σύ με ἀπέστειλας· κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἕν, κἀγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειωμένοι εἰς ἕν. Σαφῶς οὖν ὅπως, αὐτὸς μὲν ἐστι φυσικῶς ἐν τῷ ἰδίῳ πατρὶ, μεσίτης δὲ καὶ διαλλακτὴς ἀποδεδειγμένος διὰ τοῦ γηΐνου καθ' ἡμᾶς· ἐν ἡμῖν ἐστι, διά τε τῆς ἰδίας σαρκὸς ζωοποιούσης ἡμᾶς ἐν πνεύματι, καὶ διὰ τοῦ μεταλαχεῖν τῆς ἀφθαρσίας αὐτοῦ, δῆλον δὲ ὅτι πάλιν τῆς διὰ τοῦ ἁγίου πνεύματος. αὐτῇ δὲ ὡς δόξαν φησὶ τοῦ πατρὸς, τὴν τῶν ἰδίαν ἡμῖν ἐναρχῆ καταπῆσαι φύσιν, ὅτι τε ἐκ ζωοποιὸς, καὶ φθορᾶς ἀμείνων ὡς θεός. καὶ γοῦν ἔφη πάλιν· ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας, ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σὺ πάτερ παρὰ σαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί. ἔργον δὲ τετελειωμένον ἴσμεν ἡμᾶς, εἰς ἐν αὐτῷ καὶ πρώτῳ νικῶντας φθορὰν, καὶ τὸ τοῦ θανάτου πατοῦντας κράτος· αὐτίβιον γὰρ ἐκ νεκρῶν, πάντας ἔχων ἐν ἑαυτῷ. Αλλ' ἐφ' ἑτέρας ἴσως ἐννοίας ἀποκομίζων τὸ εἰρημένον, οὐκ ἄλλο γε τοῦ θεοῦ λόγου φυσὶ δεῖν χρῆναι, καὶ νοεῖσθαι, φαμέν· ἀποφέρων δὲ αὐτὸ καὶ ἀφαιρούμενος αὐτὰ μέρος τὸν ἐκ τῆς ἁγίας παρθένου γεγονημένον ὡς ἕτερον ἢ ὄν, αὐτῷ τε πιστεύειν τε αὐτὸς διαβεβαιοῖ, καὶ μᾶλλον καὶ ἑτέρους αὐτοπιθῆ ἐπίγειν, πῶς οὐ φρονεῖν καὶ λέγειν. ἐρεῖς δέ που πάντως, ὅτι τῆς δόξης κύριος ὢν ὁμολογεῖται τοῦ θεοῦ λόγος, οὐκ ἂν ὡς δόξης ἐπ' ἄρχων ἀπαιτεῖν, ἐζητεῖ τὸ θεῷ πατρός. ἄκουε τοίνυν καὶ πρὸς ἡμῶν· εἰ μὴ αὐτὸν εἶναι φῂς τὸν ἐκ θεοῦ κατὰ φύσιν ἰδίᾳ μονογενῆ, δόξαν ἐπὶ τῷ

A ferri potuiſſet, immo vero quomodo non ſummæ fuiſſet inſaniæ plena? Ipſam enim vitam morti obnoxiam dicere, quomodo fuiſſet, rogo te, conſequens? & de natura quæ viuificat omnia, corruptionem enuntiare, quomodo non ſummæ dementiæ fuiſſe & ſummæ blaſphemiæ crimen iure cenſeretur? Non ergo tuis in hac re ſubtilitatibus, vel vanis nugationibus, ſanctorum virorum animus aſſentitur, ſed intelligit prorſus Dei Verbum carne propter nos paſſum; & morte proprij corporis mundum ad reconciliandam cum Patre qui in cælis eſt, pacem, vocaſſe. itaque cum quemdam è ſanctis diſcipulis alloqueretur, dixit:

B Ego ſum via, veritas, & vita, & nemo venit ad Patrem niſi per me. Veritas autem & vita & via quisnam ſit alius, niſi illud Verbum ex Patre genitum, tametſi noſtri ſimile ſit factum ſerui forma ſuſcepta? Eſſe autem nos per ipſum effectos diuinæ naturæ conſortes, & factos prope qui longe olim eramus, dum per ipſum Patri per affectum & habitudinem, atque etiam inter nos per vnam fidem & concordiam vnimur, eo quòd ſumus vnius ſpiritus facti participes, ipſe fidem faciet, dicens ad Patrem ac Deum qui eſt in cælis: Non pro his tantum rogo, ſed etiam pro ijs qui

C crediderunt propter ſermonem eorum in me, vt omnes vnum ſint, ſicut tu Pater in me, & ego in te, vt etiam ipſi in nobis vnum ſint; vt mundus credat, quia tu me miſiſti: & ego claritatem quã dediſti mihi, dedi eis, vt ſint vnum, ſicut nos vnũ, & ego in eis, & tu in me, vt ſint conſummati in vnum. Intellige igitur quòd ipſe quidem in ſuo Patre ſit naturaliter, mediator vero atque conciliator conſtitutus, eo quòd factus eſt nobis ſimilis. In nobis eſt, tum per ſuam carnem quæ nos viuificat in ſpiritu, tum per conſortium ſanctitatis eius, nimirum eam quæ per Spiritum ſanctum acquiritur. Poſtulat autem à Patre gloriæ ac decoris loco, vt ſuam nobis naturam perſpicuam faciat, quòd ſcilicet ſit viuificator, &

D corruptione ſuperior tamquam Deus. itaque rurſus dixit: Ego te clarificaui ſuper terram, opus conſummaui quod dediſti mihi vt faciam: & nunc clarifica me tu Pater apud temetipſum, claritate quam habui antequam mundus fieret, apud te. Opus autem conſummatum ſumus nos, tamquam in ipſo & primo vincentes corruptionem, & calcantes mortis imperium. reuixit enim ex mortuis, vniuerſos in ſe continens. Sed tu hæc verba in aliam fortaſſe intelligentiam detorquens, non de Deo Verbo hæc intelligenda cenſes, ſed ab illo auferens, & ſeorſim ſeparans

E eum qui eſt de ſancta Virgine genitus, tamquam alium filium, illi hæc talia conuenire & ipſe affirmas, & alijs etiam perſuadere conaris, vt eadem tecum & ſentiant & loquantur. Ac plane dices, vnigenitum Dei Verbum cum ſit Dominus gloriæ, numquam tamquam gloriæ inopem, illam à Patre fuiſſe petiturum. Accipe igitur etiam à nobis: Si non ipſum eſſe dicis illum ex Deo ſecundum naturam filium vnigenitum, qui in his ver-

Ioan. 14.

Ibid.

Ioan. 17.

τὸν κόσμον

verbis gloriam à Patre poſtulet, quis ergo ille erat qui dicebat: Clarifica me claritate quam habui antequam mundus fieret, apud te? Dic ergo mihi, quonam modo ille ex ſancta Virgine homo, vt tu intelligis, ſeorſim poſitus, ante mundum erat? An non illi ſæculorum conditori conuenit mundo antiquiorem habere ſubſiſtentiam, & Patri coæternam? certe nemo ſanus dubitarit. Quando ergo ſemetipſum exinaniuit, formam ſerui accipiens, tum denique etiam ad eam gloriam quæ ſibi ſecundum naturam inerat, cum vnita ſibi quoque carne redire volens, opportune dixit: Clarifica me tu Pater apud temetipſum claritate quam habui priuſquam mundus eſſet, apud te; vt mundus credat quia tu me miſiſti. & ego claritatem quam dediſti mihi, dedi eis, vt ſint vnum, ſicut nos vnum. ego in ipſis, & tu in me; vt ſint conſummati in vnum. Per ipſum igitur reconciliationẽ accepimus: ita enim opus conſummauit quod dedit ipſi ad conſummandum Pater. Aſſertorem meorum verborum rurſus citabo beatum Paulum ita ſcribentem ad vocatos ex gentibus: Nunc autem in Chriſto IESV vos qui eratis longe, facti eſtis prope in ſanguine Chriſti. ipſe eſt enim pax noſtra, qui fecit vtraque vnum; & medium parietem maceriæ ſoluens, inimicitias in carne ſua, legem mandatorum in decretis euacuans, vt duos condat in ipſo in vnum nouum hominem, faciens pacẽ, & reconciliet ambos in vno corpore Deo per crucem, interficiens inimicitias in ſemetipſo. Et veniens euangelizauit pacem vobis qui longe fuiſtis, & qui prope. Quinetiam alibi: Iuſtificati igitur ex fide, pacem habemus ad Deum per Dominum noſtrum IESVM Chriſtum. Igitur reconciliati ſumus Deo & Patri per mortem Filij eius, euacuante eo vel interficiente inimicitias in carne ſua, iuxta ſacrarum litterarum fidem. Tu vero diſpenſationis rationes euertis, & recuſas confiteri Dei Verbum pro nobis carne paſſum, commentis quibuſdã imperitis vſus: nomen enim Filij, Verbo ex Deo genito ac nobis ipſis commune eſſe dicis: deinde bonorum in nos collatorum illum eſſe auctorem negans, per quem ſaluati ſumus, Deum Verbum, tamquam alteri ab illo & ſeorſim intellecto, vni ex noſtro numero, ea propter quæ glorificatur, tribuere aperte deprehenderis: ac putas ad ea confirmanda quæ dixiſti, & quæ non recte ſentis, tibi ſatis ſuperq. futuram ipſam homonymiam; non aduertens etiam ſi cum ijs quæ ſecundum naturam habent vt ſint aliquid, nonnullæ aliæ res eodẽ nomine vocentur, non ea de cauſa illa expellenda eſſe quæ ſunt ſecundum naturam, illorum propria, ijs ſemper tribuendo quæ ex poſitione aut ex imitatione dicuntur: ſed oportet, vt opinor, eorum quæ geruntur exquiri naturas, & ea quibus maxime conuenit, attribuere. Verbi gratia, Pater ipſe & eſt & appellatur Deus. ex ipſo autem etiam omnis paternitas in cælo & in terra nominatur, vt ſcriptum eſt. ſunt vero nobis alij

Ibid. *Epheſ.2.* *Rom.5.* *Epheſ.3.*

ἐν πύτις αὐτῶν τὸν δόξαν ὃν δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν· ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσι τετελειωμένοι εἰς ἕν. Διὰ τοῦτο φησὶ τοῖς ἀγίοις καταλλαγὴν ἐσχήκαμεν, τετέλεικε δὲ οὕτω τὸ ἔργον, ὁ δέδωκεν αὐτῷ εἰς τέλειον ὁ πατήρ. συλλήβδην δ' ἂν τῶν ἐμῶν λόγων παύσομαι τέλος· τὸν ἱερώτατον Παῦλον, ὡδὶ γοῦν φάσκοντα πρὸς τοὺς ἐξ ἐθνῶν κεκλημένους· νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν, ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν· καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ τοῖς ἐγγύς. ἐκ μὲν καὶ ἑτέρωθι· δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. σὺ δὲ οἰκονομῶν καταλλαγὴν τῷ θεῷ καὶ πατρὶ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, καταργήσαντος, ἤγουν ἀποκτείναντος τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, κατὰ γε τὴν πίστιν τῶν ἱερῶν γραμμάτων. Ἀναιρεῖς δὴ τοὺς λόγους τῆς οἰκονομίας αὐτὸς, καὶ ὁμολογεῖν οὐκ ἀξιοῖς, ὅτι σαρκὶ πέπονθεν ὑπὲρ ἡμῶν ὁ τοῦ θεοῦ λόγος, ἀρτιλογίαις πᾶσιν ἀσυνέτοις χρώμενος. καινὸν γὰρ ὄνομα θεὸς τῷ ὄντι φύσει λόγῳ, καὶ ἡμῖν αὐτοῖς, ὥς φησι τὸ ἅγιον πνεῦμα, ἐν ταῖς ἡμέραις γεγενῆσθαι λέγει καθ' ἃς παρέσται, φησὶν, ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ, οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν· καὶ μάλα καλῶς ἐπιφέρεται τὰ ἑξῆς· καὶ γὰρ ἐπιγνώσονται τὸν θεὸν ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων γνῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν, ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. ἐπεὶ τοίνυν ἑαυτὸν κενώσας μορφὴν δούλου λαβὼν, τότε δὴ τότε, ἐξ ἧς τὴν ἔνσαρκον αὐτοῦ καὶ κατὰ φύσιν οἰκοφοίτησιν δέξασθαι ἐθέλων, ἐκ μὲν τῆς ἐνοικήσεως αὐτοῦ σαρκὸς ὅτι καιροῦ φησι, δόξασόν με σὺ πάτερ παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας· κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἕν· ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειωμένοι εἰς ἕν. Διὰ τοῦτο φησὶ τοῖς ἁγίοις κατη

ἔπρεπε σαρκικοί τι ἡμῖν καὶ πάμμαλθοι πατέρες. A
ἄρ' οὖν, ἃ τις λέγοιτο τῶν θεοπρεπεστάτων περὶ θεοῦ
καὶ πατρὸς, ἁρμόσει μὲν καὶ τῷ ἐξ θεοῦ
ἐκείνῳ λαχοῦσι κλῆσιν, καὶ ὁ τῆς ὁμωνυμίας τρόπος
τῶν αὐτῶ καὶ μόνῳ πεπροσδεχθέντων ἐξώσει με αὐ-
τόν; καίτοι πῶς οὐχ ἅπασιν ἐναργὲς, ὡς ἔκπτωτόν τι
ἐστὶ καὶ ἀπηχὲς τὸ, ὧδε λυπᾶς τῶν ἐν ἡμῖν ἐλπίδων φρονεῖν,
ἢ λέγειν; τί γάρ σοι ἡμῖν τὴν ὁμωνυμίαν ἀεὶλογῶν, τὸν
φύσει τε καὶ ἀληθῶς ἀπεμάζεις υἱόν; τῶν εἰς ἡμᾶς
ἐνεργημάτων ἐξω τε λῦσις, καὶ ἀλλότριον δοκοφαί-
νων· καίτοι δέον συλλέγειν εἰς ἕνωσιν ἀμφοτέρωθεν ὀλο- B
τρόπως σὺν ἐρυθριάσεως, ἵνα τε νοῇν μὴ τῆς ἰδίας
αὐτοῦ σαρκὸς τὸν ἐκ θεοῦ πατρὸς λόγον. ἰδοὺ γὰρ
οὕτω μακρὰν σαυτὸν ἀπαλλάξεις, ὀρθά τε φρονη-
κὼς, ἐπαινεθήσῃ λοιπόν· καὶ ἥκιστα μὲν πλησιάσεις
τῇ θεότητι τοῦ μονογενοῦς· ὁμολογήσεις δ' οὖν ἡμῖν
ὅτι ζωὴ καὶ ζωοποιὸς ἐξ φύσιν ἐστὶ, καὶ μακρὰν ἐκ πάν-
τως ἐπίκεινα πάθους. εἶτα παθούσης τῆς ἐνοικησάσης
αὐτῷ σαρκὸς, χάριτι θεοῦ, ἐξ' ὃ γεγεννημένον, ὑπὲρ
πάντος ἐγεύσατο θανάτου· ἵνα, τοῦ πάντας νενικηκό-
τος τοὺς ὑπὸ τῆς γῆς τὸ ἑαυτοῦ ναὸν δοκοφόνους κρεί-
ττονα, χρημάτιση μὲν ἀπαρχὴ τῶν κεκοιμημένων, ἐκ C
πρωτότοκος ἐκ νεκρῶν· ὠφελιμαίτατον ἦ καὶ εἰς ἡμᾶς
τοῦ χάριν, ὡς εἷς τε ἐκ μόνος ὑπάρχων υἱὸς ἐξ πρὸ
τῆς ἐνανθρωπήσεως, ἐκ μετ' αὐτὸν ἐπὶ σωτὴρ ὀνομά-
ζηται, καὶ λυτρωτὴς τῶν ὅλων· εἶτα τῆς ἁμαρτίας
ὡς ἔφαν, ἀλλοτρίων ἅπαντας τοὺς εἰς αὐτὸν πεποίθο-
τας, εἰρήνη γένηται τοῖς μακρὰν, καὶ τοῖς ἐγγὺς, κα-
ταλλάξων ἑαυτοῦ τῷ θεῷ καὶ πατρὶ τοὺς πάλαι
τῇ κτίσῃ λελατρευκότας, καὶ διὰ τῆς ἁμαρτίας
ἐχθροὺς ὄντας τῷ δικαιοκρίτῃ θεῷ. ἀλλ' εἰς δυάδα
πάλιν ἡμῶν καταμερίζων τὸ ἕνα κύριον Ἰησοῦν Χρι-
στὸν, ὧδέ πως φησιν.

Ἀκήκοεν καὶ τοῦ ἄλλου αὐτοῦ μαρτυρίου. εἰ γὰρ
ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.
ἰδοὺ κύριον τῆς δόξης λέγει. εἰ καλεῖ τοῦ ἀνθρωπό-
τητα, ἀλλὰ τὴν θεότητα. τοῦτο δέ ἐστι καὶ Δομιτιανὸν
τὸν σπαφέα τὸν ἀκεραβῆ· ὅταν γὰρ λέγῃς ὅτι οὔ-
πω μὲν, οὐκ ἔστι κύριος, σκῶπτος ἦ κύριος, οὐ ψιλὸν
ἄνθρωπον πιστεῖς τὸν Χριστόν. τί οὖν λέγῃς ἐν οἰκλη-
σιαστικῷ προσωπείῳ αἱρετικὲ; κύριος δ' ὁ ἄνθρωπος,
ἢ οὔ; εἰ μὲν οὖν κύριος, καινοῦσι τὰ λεγόμενα· εἰ δὲ
οὐ κύριος, μὴ σὺ ψιλὸν ἄνθρωπον τὸν Χριστὸν πίῃς,
ἀμοὶ προστρίβε τὸν ὀνειδισμόν. εἶτα φησὶν, ἀκούσω-
μεν τοῦ μακαρίου Παύλου φανερῶς κεκραγότος, τὸς
ἐστιν ὁ σταυρωθείς. ἄκουσον γοῦν φανερώτατα τῆς
φωνῆς· καὶ γὰρ ἐσταυρώθη φησὶν ἐξ ἀσθενείας, ἀλλὰ
ζῇ ἐκ δυνάμεως θεοῦ· εἰ ἐσταυρώθη ἐξ ἀσθενείας, τὸς
ἠσθένησεν αἱρετικὲ, ὁ θεὸς λόγος;

Ἀπορεῖ τὴν εἰς ἔννοιαν ἐκπεσὼν, καὶ εἰς ἀδό-
κιμον νοῦν, τὸν τοῦ μυστηρίου δυνάμιν κατ' οὐδέ-
ν τρόπον συνιείς, ὡς γε μοι φαίνεται, μᾶλλον δὲ τοῖς
ἰδίοις σπέρμασιν ἐπόμενος πανταχοῦ, καὶ τάχα που διδιὼς, μὴ ἄρα τι τῶν εἰς ὀρθότητα, ἢ ἀληθειαν,
ἢ εὐφρονικὼς, ἢ λέγων, ἀλῷ. ἀντιτίθησι μὲν γὰρ ἑαυτῷ, καθάπερ ἔμπροσθεν ἔφην, τὸς τῶν ὀρθοδόξων φω-
νὰς,

alij & carnales & ſpiritales patres. num igitur ſi quid ex his quæ maxime Deum decent, de Deo ac Patre dicatur, idem conueniet ijs qui ſecundum poſitionem eamdem cum illo ſortiti ſunt appellationem, & homonymiæ tropus ipſum ijs ſpoliabit quæ illi & ſoli maxime conueniunt? Atqui quomodo non ſit omnibus perſpicuum, abſurdum eſſe & abſonum aliquos è noſtris ſic ſentire ac loqui velle? Cur igitur nobis homonymiam aſſidue repetens, illum ex natura vereq. Filium dedecoras, vt beneficiorum in nos collatorum non fuiſſe illum auctorem aſſeras, & alienũ pronunties, cum colligere in vnionem deberes, quæ omnino diuidere non erubeſcis, & vnum intelligere cum ipſius propria carne ipſum ex Deo Patre Verbum? Hoc namque ſi facies, te ipſum multo labore liberabis, & poſthac recte ſentiens laudaberis, neque vllo modo diuinitatem Vnigeniti paſſibilem dices, ſed nobiſcum fateberis illum & vitam & viuificantẽ ex natura eſſe, atque etiam longe ab omni paſſione remotum. deinde cum paſſa eſſet ipſi vnita caro, gratia Dei, ſicut ſcriptum eſt, pro omnibus guſtaſſe mortem: vt cum templum ſuum morte quæ omnes qui in terris ſunt vicerat, fortius ac potentius reddidiſſet, primitiæ dormientium eſſet, & primogenitus ex mortuis: transmittendo autem in nos quoque eam gratiam tamquam vnus ac ſolus Filius & antequam eſſet homo factus, & poſteaquam eſt factus, Saluator appellaretur, & vniuerſorum liberator: cumq. à peccato, vt dixi, liberaſſet omnes qui in eum crederent, pax fieret ijs qui longe, & ijs qui prope, reconciliatis per ſe ipſum Deo ac Patri ijs qui olim creaturæ ſeruierant, & per peccatum Deo omnium optimo erant inimici. At vero in duos iterum filios diuidens vnum Dominum IESVM Chriſtum, ſic fere dicit.

Hebr. 2.9

1. Cor. 15. Coloſſ. 1.

Epheſ. 2.

Audi etiam aliud ipſorum teſtimonium. Si enim cognouiſſent, numquam Dominum gloriæ crucifixiſſent. Ecce Dominum gloriæ dicit. Non ſic appellat humanitatem, ſed diuinitatem. Hoc autem eſt hominum ſummam illam copulationem diſtrahentium. Cum enim dicis, hunc non eſſe Dominum, illum eſſe, tu nudum hominem facis Chriſtum. Quid ergo ſub Eccleſiaſtica perſona dicis hæretice? Dominus ne eſt etiam ipſe homo, an ſecus? ſi quidem Dominus, communicant inter ſe quæ dicuntur: ſin minus, noli tu cum nudum ac ſimplicem hominem Chriſtum facias, mihi hoc probrum impingere. Deinde dicit: *Audiamus beatum Paulum aperte clamantem, quiſnam ſit ille crucifixus. audi igitur apertiſſime eius vocem: Etenim crucifixus eſt ex infirmitate, ſed viuit ex virtute Dei. Si crucifixus eſt ex infirmitate, quis infirmatus eſt, hæretice? ille ne Deus Verbum?*

NESTOR. IVN. 1. Cor. 2.

1. Cor. 12.

Fertur in abſurdas ſententias, & in improbum ſenſum, vim myſterij nullo modo intelligens, vt mihi videtur, ſed ſua commenta vbique ſequens, ac fortaſſe metuens, ne quidpiam quod rectum aut verum ſit, vel ſentire vel eloqui conuincatur. Obijcit enim ſibi, vt ipſe fingit, orthodoxorum homi-

CYRILL. CAP. 12.

hominum voces: ſed denuo illa ponere deprehenditur quæ nemo recte circa Fidem ingrediens alterum dicere pateretur. Nam Dominum gloriæ illum crucifixum eſſe dicimus, & eſt ſecundum veritatem: ſed cùm indiuiduum & vnum cum vnita ſibi carne anima rationali præditum ipſum Dei Verbum agnoſcamus, ipſum eſſe dicimus qui proprij corporis tamquam immaculatum ſacrificium, & odoratiſſimam hoſtiam ſe ipſum Deo & Patri obtulit, ac ligno quod aduerſum nos erat chirographum affixit. Certe per vocem Dauid eum dicentem audire licet: Sacrificium & oblationem noluiſti, corpus autem perfeciſti mihi: holocauſta & pro peccato non placuerunt tibi, tunc dixi, Ecce venio. in capite libri ſcriptum eſt de me, vt faciam Deus voluntatem tuam. Nihil agente iam legis mandato, & nihil perficiente, & Deo ac Patre iam nolente cruentas hoſtias, corpus ſibi perfectum dicit, [a] vt eidem pretio ſalutis ac vitæ vniuerſorum dato, omnes & à mortis corruptione, & inſuper à peccatis eriperet. Ipſum igitur dicimus ex Deo Patre Verbum voluiſſe etiam pro nobis carne pati, ſecundum ſcripturas. ſic nos imbuit beatiſſimus Paulus: Qui cum in forma Dei eſſet, non rapinam arbitratus eſt eſſe ſe æqualem Deo, ſed ſemetipſum exinaniuit, formam ſerui accipiens, in ſimilitudinem hominũ factus, & habitu inuentus vt homo, humiliauit ſemetipſum factus obediens vſque ad mortẽ, mortem autem crucis: propter quod & Deus exaltauit illum. Conſidera igitur, vt is qui in forma Dei & Patris erat vtpote Deus, ille character ſeu figura ſubſtantiæ eius, & qui nullo modo minor erat, cum per omnia ſit & intelligatur æqualis, exinaniuerit ſe metipſum, & in humilitatem ſponte demiſerit. Iam quis nam ſit exinanitionis modus expone, quomodo etiam ſit humiliatus formam ſerui accipiens, & vſque ad mortem factus obediens, mortem autem crucis. An non eſt omnibus euidens, id humiliari quod ſublime ſit, non quod intrinſecus & ex natura ſubmiſſum & humile? id, niſi fallor, exinaniri, quod plenum ſit, & nullius rei indigeat? illud etiam accipere ſerui formam, quod ante illam fuerit ſecundum naturam liberum? illum etiam hominem inueniri, qui id non erat prius quàm eſſet inuentus? Quis ergo ille eſt ſecundum naturam ſublimis, qui ſe ipſum ad humilitatem deiecit? quis etiam plenus, vt exinanitus eſſe intelligatur? quis vltra ſeruitutis menſuras, vt dicatur ſerui formam accepiſſe? quis cum homo prius noſtri ſimilis non eſſet, id inuentus eſſe dicitur? hæc enim vni ex noſtro numero & vulgari homini audere tribuere, ſtultum ſit, & extremæ omnium amentiæ revera plenum: conuenient autẽ aptiſſime illi ſupremæ naturæ. Sed illud Dei Verbũ ex nimia erga nos benignitate atque clementia obtulit pro nobis propriũ corpus, & accepta ſerui forma factus eſt Deo & Patri obediens vſque ad mortem: nec refugiendum cenſuit quo minus carne pro nobis pati vellet,

Coloſ. 2. b

Pſal. 39.

B

[a] al. ſeipſo in pretium

Philip. 2.

C

Hebr. 1. a

D

E

ναὸς· καταφωρᾶται ἢ πάλιν ἑκοῦσα λαβὶς, ἃ μηδὲς πώποτε τῶν ἐρῤῥωμένων εἰωθότων περὶ τὴν πίστιν, καὶ γοῦν ἑτέρᾳ λέγοντες ἀκούσοιτο ἄν. κύριον μὲν γὰρ τῆς δόξης τὸν ἐσταυρωμένον εἶναι φαμὲν, καὶ ἔστι καὶ ἀληθῶς· ἀδιαίρετον ἢ ἕνα μὴ τὸν ἐνωθέντα σαρκὶ ἐμψύχῳ ἐχούσῃ τὸν λογικὸν τὸν τοῦ θεοῦ λόγου ἀπαραλλάκτως, αὐτὸν εἶναι φαμὲν τὸν τοῦ ἰδίου σώματος ὡς ἄμωμον ἱερεῖον, καὶ ὀσμὴν εὐωδίας ἡμᾶς, προσφερόμενον μὲν ἑαυτὸν, τῷ θεῷ δὲ πατρί· προσπαλαίσαντα ἢ τῷ ξύλῳ, τὸ καθ' ἡμῶν χειρόγραφον. ἔστι γοῦν ἀκούσαι λέγοντος διὰ φωνῆς τοῦ Δαυὶδ· θυσίαν δὲ προσφορὰν οὐκ ἠθέλησας, σῶμα ἢ κατηρτίσω μοι· ὁλοκαυτώματα δὲ περὶ ἁμαρτίας οὐκ εὐδόκησας, τότε εἶπον, ἰδοὺ ἥκω· ἐν κεφαλίδι βιβλίου γέγραπταί περὶ ἐμοῦ, τοῦ ποιῆσαί θεὸς τὸ θέλημά σου. ἀπηκτυσμένης ἤδη τῆς κατὰ νόμον ἐντολῆς, καὶ πλειόνως ἢδὲν, καὶ αἱμάτων θυσίας, σῶμα κατηρτίσω Φησὶν ἑαυτῷ, ἵνα τῆς ἁπάντων σωτηρίας καὶ ζωῆς ἀπαλλαγμα δοὺς αὐτῷ, πάντας ἐξέλητα, καὶ θανάτου καὶ φθορᾶς δι' αὐτοῦ γε τούτου καὶ ἁμαρτιῶν. αὐτὸν ὃν ἄρα φαμὲν τὸν θεὸν πατρὸς λόγον ἐληλυθέναι καὶ παθεῖν ὑπὲρ ἡμῶν σαρκὶ, κατὰ τὰς γραφάς. οὕτως ἡμᾶς μεμυσταγώγηκεν ὁ ἱερώτατος Παῦλος· ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ· ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δοῦλον λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος. ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ· διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν. Ἄθρει δὴ, ὅπως ὁ ἐν μορφῇ θεοῦ ὢν θεὸς καὶ πατρὸς ὑπάρχων ὡς θεὸς, ὁ χαρακτὴρ τε ὑποστάσεως αὐτοῦ, καὶ κατ' οὐδένα τρόπον μειονεκτούμενος, ἰσότητι τῇ πρὸς πατέρα, ὑπάρχων τε δοκούμενος, κενόωσιν ἑαυτὸν, καὶ λαβεῖν ἑαυτὸν ἐκὼν εἰς ταπείνωσιν. εἶτα τίς αὐτὸν ἀναγκάσειεν ὁ τὰ κενώσεως τρόπος, πεπαπείνωται δὲ, ὅπως μορφὴν δούλου λαβὼν, καὶ μέχρι θανάτου γενόμενος ὑπήκοος, θανάτου δὲ σταυροῦ· ἢ ἀπ' ἄκρου σαρκὸς, ὅτι ταπεινὸν τὸ ὑψηλόν; ἢ τὸ οἰκεῖόν τι καὶ φυσικῶς ἐν ὑφέσει τι ὑπάρχον καὶ πεπαπεινωμένος κενοῦται δὲ εἰμὴ τὸ πλῆρες ὑπάρχον, καὶ δεδεημένου ἀδείας δέχεται καὶ δούλου μορφὴν, τὸ ἀπὸ αὐτῆς ἐλευθέρου καὶ φύσει; δέσποτα δὲ ὁ ἀνθρωπος ὁ μὴ ὢν ὑπερέχων πρὶν ὅτι σὰρξ ἐν δεήσεις; πῶς ἂν ἄρα εἴη ὁ ὑψηλὸς καὶ φύσιν καθεὶς ἑαυτὸν εἰς ταπείνωσιν; πῶς δὲ ὁ πλήρης, ἵνα νοηθῇ κεκενωμένος; πῶς ὁ τῶν τῆς δουλείας ἐπίκενα μέτρων, ἵνα λέγηται μορφὴν δούλου λαβεῖν; πῶς σὰρξ ἂν ἕτερον καθ' ἡμᾶς ἄνθρωπος, ἵνα δεήσεις λέγηται; πανὶ γὰρ οἰκεῖον τὸ καθ' ἡμᾶς ἐν δὲ ἀνθρώπῳ κοινῷ προσειμένου δοκεῖ μοι, εὐήθως ἂν εἴη, καὶ τῆς ἁπάντων ἐχούσης ἀπανθρωπίας ἀλήθειαν ἀλληθῶς· ἁρμόσει δ' ἂν καὶ μάλα εἰκότως τῇ ὑπερτάτῳ φύσει. ἀλλ' ὁ μὲν θεοῦ λόγος, οὐκ ἄλλης ἄρα τῆς εἰς ἡμᾶς ἡμερότητος καὶ φιλανθρωπίας προσκεκόμικεν ὑπὲρ ἡμῶν τὸ ἴδιον σῶμα, καὶ μορφὴν δούλου λαβὼν, γέγονεν ὑπήκοος τῷ θεῷ δὲ πατρὶ μέχρι θανάτου, καὶ οὐκ ἀπέβλητον ἐποιήσατο τὸ, παθεῖν ἀλλὰ σαρκὶ,

σαρκί· καίτοι τὴν φύσιν ἀπαθὴς ὡς θεός· ἀ
ἐπιμελείᾳ γε μὴν ἀπαύστως αὐτοὶ τῆς ὑπὲρ ἡμῶν
θεοσεβοῦς αὐτῷ σκέμμασι, καὶ τιμᾶν οἰόμενος,
ἀδικεῖ· ἀποφέρει μὲν γὰρ τοῦ πάσχειν αὐτὸν, καίτοι
μηδενὸς ἑτέρου παθεῖν λέγοντος εἰς ἰδίαν φύσιν· οὐκ
αἰσθάνεται ὃ ὅτι σωτῆρα καὶ λυτρωτὴν οὐκ ἀφίησιν
αὐτὸν ὁμολογεῖσθαι τῶν ὅλων, εἴ πέρ ἐστιν ἕτερος παρ' αὐ
τὸν ἰδικῶς, ὃ ἁπλοῦς ὑὸς ὁ κύριος, ὁ δι' οὗ σεσώσ-
μεθα, καὶ ἐκλυτρούμεθα λόγῳ τοῦ θεοῦ ἡμῖν σταυροῦ· καὶ εἴ
πέρ ἐστιν ἄνθρωπος ἁπλῶς, καὶ οὐχὶ δὴ μᾶλλον ἐν αὐ-
θρωπίᾳ μορφῇ πεφηνὼς ὁ ἐκ θεοῦ πατρὸς λόγος,
ἡκέτω, δεικνύτω, καὶ ἐν μορφῇ ὃ πατρὸς ὑπάρχον-
τα αὐτὸν, ὃ μέντοι ὃ ἐν ἰσότητι· ὃ γὰρ ἁρπαγμὸν ἡγή-
σατο τὸ εἶναι ἴσα θεῷ· καὶ μετὰ τοῦτο τὸν ὃ δούλου
λαβόντα μορφὴν, ὡς οὐκ ἔχοντα πρό· ὃ ἐν κενώ-
σει γεγονέναι, ὡς ἐν ἰδίᾳ φύσει λαχόντα τὸ πλήρες.
ὁ γὰρ θεσπέσιος Παῦλος, τὸν ἐν μορφῇ ὃ ἰσότητι θ
θεοῦ καὶ πατρὸς, γνώσεσθαί φησιν ὑπήκοον αὐτῷ καὶ μέ-
χρι θανάτου, θανάτου δ σταυροῦ. ἀρ' οὖν ἐναργὴς
ἡ τῶν ἐννοιῶν ἀπάτη; κύριον δ τῆς δόξης ὀνομάζον-
τες ἡμῖν ὃ μακαρίτην Παῦλον τὸν ἐσταυρωμένον, φαίη
ἂν ἁπλοῦς, ὁ λέγει τὸν ἀνθρωπότητα, ἀλλὰ τὸν θεότη-
τα. ἕνα γὰρ ὁμολογοῦμεν Χριστὸν ὃ υἱὸν, ὃ τῆς δόξης
κύριον τὸν ἐκ θεοῦ πατρὸς λόγον ἐνανθρωπήσαντα
δι' ἡμᾶς, παθόντα τι ὑπὲρ ἡμῶν καὶ σαρκὶ, δι' ἃς
χρεφάς. Πλὴν ὁ μυστήριος καταπτόμενος, ὡς τὸν
ἀκριβῆ συναφῆ, καθά φησιν αὐτὸς, διαπᾶν ἐθέλοντας, τοὺς διαιρέοντας μὲν τῷ θεῷ λόγῳ τὸ τῆς
κυριότητος ὄνομα, τῆς γε μὴν ἀνθρωπότητος δια-φέ-
ροντας [a] αὐτῷ, καθάπερ εἰς ληΐην ὧν ἴδῃ πεσὼν, διαπᾶν εἰς δύο καταφορεῖται τὸν ἕνα, ὃ τῆς ἀκριβοῦς
κατ' αὐτὸν συναφείας ὀλίγα πεφροντικώς. ἐρωτᾷ
γὰρ ἀμαθῶς· κύριος ὃ ὁ ἄνθρωπος, ἢ οὔ; οἱ μὲν συνὶ
κύριος, συνάδει τὰ λεγόμενα. οὐκοῦν, εἰ δι' τὸν σὺν
ἀσυγχύτου πίστιν, κύριος μὲν ὁ λόγος ἰδικῶς, κύριος
δὴ δ ὁ ἄνθρωπος, δύο που πάντως οἱ κύριοι, καὶ υἱοί.
ὑπῆρ δὴ ἂν τὸ ἀκριβοῦς συναφείας ἡ δυνάμις κατ'
ἀδένα τρόπον τοὺς πιστεύοντας, ὅς γε τὸ χριῶν
νοεῖν ἕνα Χριστὸν καὶ κύριον καὶ υἱὸν μὴ δι' ἑνωτικὴν
αὐτῷ σαρκός. προκειμένου γὰρ καὶ παρενεχθέντος εἰς
μέσον τοῦ προσώπου τοῦ Ἐμμανουὴλ, κἂν εἴ τις ἄν-
θρωπον λέγει, τὸν ἐκ θεοῦ πατρὸς λόγον μορφὴν δού-
λου λαβόντα νοεῖν, καὶ ἐκ τῶν τῆς κενώσεως μέ-
τρων δηλοῦσθαι φαμέν. εἰ δ δὴ καὶ θεὸν μονοχρῆ, τὸν
αὐτὸν εἶναι [b] πιστεύοντες ἐνανθρωπήσαντα τὴν καὶ
σεσαρκωμένον· ἀλλὰ γὰρ ὡς ἔφην, ἐνὶ δὴ καὶ μόνῳ, δ
ἰδικῶς νοουμένῳ προσὸν τὸν ἐκ πατρὸς λόγον ἀνθρώ-
πῳ, προσνέμων τῆς μὲν ἀκρὸς οἰκονομίας τὰ καταρ-
θώματα, δ αὖτ ὑπὲρ ἡμῶν ὑπομεῖναί φησι σταυρὸν
εἶναί τε δ δόξης [c] διαβεβαιοῦ) κύριον, γοῦν ᾧ κτίσ-
ματι πρέπουσι δ ἀσωμάτου φύσεως τὰ αὐχήματα·
φησὶ γὰρ, ἀκούσωμεν τοῦ μακαρίου Παύλου φανερῶς
κεκραγότος, τίς ἐστιν ὁ ἐσταυρωμένος· δ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. τίς ἠσθένη-
σεν, ὁ θεὸς λόγος αἱρετικέ; ἀσθενὴς μὲν ἂν ἁπάσης ἀμέτοχος πανταχῶς ὁ ἐκ θεοῦ πατρὸς λόγος πρὸς ἡμῶν

A vellet, quamuis vt Deus esset secundum naturam impassibilis. iste vero stulte de diuinis eius propter nos consilijs erubescit, & quem honorare se existimat, afficit iniuria: nam à passione illũ eximit, tametsi nemo illum in sua natura passum dicat: nec sentit se prohibere ne illum saluatorem & redemptorem vniuersorum confiteamur, si is per quem saluati, & per cuius venerandam crucem redempti sumus, alter ab illo sit proprie ac seorsim filius & Dominus. Ac si est homo simplex, & non in humana forma ipsum ex Deo Patre Verbum apparuit, prodeat, ostendat & in forma ipsum esse & æqualitate Patris, (non enim
B rapinam arbitratus est esse se æqualem Deo) & *Philip.2.* præterea serui formam accepisse, tamquam non habuerit aliquando, & exinanitum fuisse, vt qui in propria natura plenitudinem habuerit. nam beatus Paulus illum qui in forma & æqualitate *Ibid.* Patris erat, factum fuisse illi obedientem dicit etiã vsque ad mortem, mortem autem crucis. an non perspicua est sententiarum eius absurditas? Cum vero beatus Paulus ipsum crucifixum glo- *1.Cor.2.* riæ Dominum appellet, nemo vtique asseret, non illum dicere humanitatem, sed diuinitatem. Vnum enim fatemur Christum, & filium, & Dominum gloriæ ipsum ex Deo Patre Verbum propter nos hominem factum, & carne propter nos
C passum, secundum scripturas. Verumtamen haud leuiter criminatus eos qui Deo Verbo dominationis nomen tribuunt, & ab humanitate illud auferunt, vt qui summam, vt ipse dicit, copulationem distrahere velint; quasi eorum quæ dixit oblitus, illum vnum in duo distrahere deprehenditur, etiam de illa summa copulatione, vt ipse dicit, parum curare. nam imperite rogat: Dominus ne est etiam homo, an secus? si quidem est Dominus, quæ dicuntur consentiunt.] Ergo si, vt tua habet insscita scisscitatio, Dominus est
D ipsum Verbum seorsim ac proprie, Dominus etiam ipse homo, duo proculdubio erunt Domini ac filij. nullo ergo modo vis tuæ istius summæ copulationis credentibus proderit certe ad intelligendum vnum Christum & Dominum & Filium cum vnita sibi carne. proposita namque & in medium prolata Emmanuelis persona, siue quis hominem dicat, ipsum ex Deo Patre Verbum formam serui sumpsisse intelligimus, & ex mensuris exinanitionis declarari dicimus; siue etiam Deum vnigenitum, eumdem esse credimus hominem iam factum & incarnatum. Sed enim, vt dixi, vni ac soli homini, & intellecto seorsim ab illo ex Patre Verbo tribuens illius cum
E carne dispensationis opera, & ipsum sustinuisse pro nobis crucem asserit, & esse gloriæ Dominum affirmat, & supremæ omnium naturæ ornamenta nudæ creaturæ circumponit. ait enim: Audiamus beatum Paulum aperte clamantem, quisnam sit ille crucifixus: Etenim crucifixus est ex *2. Cor.13.* infirmitate, sed viuit ex virtute Dei. Quis infirmatus est, hæretice? ille ne Deus Verbum?] Infirmitatis quidem omnis prorsus expers à nobis credi-

[a] ἰσ. πτδιαφέρουσι

[b] ἰσ. πτδιαφέρουσι

[c] ἰσ. διαβεβαιοῦται

ereditur illud ex Deo Patre Verbum, ipse est enim Dominus Virtutum. Sed tamen illud expone, metuis ne de eo infirmitatis nomen accipere? quam ob causam? cùm illa per carnem dispensatio illum eximat ab iniuria, etiam si quidpiam passus esse dicatur ex his quæ à natura ipsius & gloria sunt aliena? Nam si cum
2.Cor.8. diues esset, pauper factus est, & factus est nostri similis forma serui susceptа, etiam si dicatur infirmatus ex humanitate, nihil absurdi est, vt illum qui diues erat, pauperem factum consideres, illum sublimem in humilitate, illum Virtutum Dominum in nostra infirmitate. Habet autem etiam hac ex parte admirationem eius mysterium. nam quomodo esurire dicitur, cum
Ioan.6. ipse sit panis vitæ, & è cælo descenderit, & vitam
Ioan.4. det mundo? quomodo fatigatus est ex itinere, qui suo spiritu solidat cælos? Sed non feres, vt verisimile est, si hæc de ipso Vnigenito dicantur. Atqui tua verba curiosius inquirens reperio, in quibus aperte dicis, tamquam ex persona Vnigeniti.

HISTORIVS. *Quòd cum sim Dei forma, serui formam indui: quòd cum sim Deus Verbum, in carne conspicior: quòd cum vniuersitatis sim dominus, personam pauperis propter vos indui: quòd cum esuriam visibiliter, esurientibus cibum subministro.*

CYRILLI CAP. III. Quomodo igitur, quæso, cum infirmitatis nomen metuas, & ab eo auferas, etiam si dispensationis ratio repugnet, ipsum dicis esurire visibiliter seu humanitus, subministrare tamen diuinitus cibum esurientibus? An vero infirmitatis genus esse negas quòd cibo indiguit, & quòd esurire dicitur nostro more? Sed vituperare volentibus ipse dispensationis modus fortiter obsistet. Cogimur ergo vel si illum ab omnibus quæ ex humana condicione & humiliter dicta sunt, eximere volumus, nudo homini has passiones tribuere: vel si cogitamus illum, cum Deus esset, factum esse nostri similem, confiteri esse quidem impatibilem ex natura diuinitatis, sed præterea dicere passum esse pro nobis infirmitatem ex humana natura, nimirum ex condicione carnis. Alioqui expone roganti, si placet: Crucifixum illum ex infirmitate dicit beatus Paulus; amouet autem ipse hanc rem à Deo Verbo quòd exiguam esse & vilem dicat, & eo indignam. alius ergo erit ab eo ille crucifixus, quem etiam gloriæ Dominum diuinus ille magister appellat, di-
2.Cor.2. cens: Si enim cognouissent, numquam Dominum gloriæ crucifixissent. Num ergo mansit Dominus gloriæ qui infirmatus est, & quidadeo indecentẽ & humilem passionem sustinuit? Si mansit, nullam ex eo quòd infirmatus est, iacturam fecit. cur ergo metuis dicere, Dei Verbum ad hæc dispensatoria ratione descendisse? Sin revera perdidit ne esset vltra Rex gloriæ, & sic rem se habere quispiam asserit, summæ impietatis crimen merito sustinebit. Flectitur enim ipsi omne genu,
Philip.2. & omnis lingua confitebitur quia Dominus IESVS Christus, in gloriam Dei Patris. Per vniuersum

εἶναι πεοδότην. αὐτὸς γὰρ ἐστιν ὁ τῶν δυνάμεων κύριος· πάλιν ἑαυτὸν φέρων· διὰ τί ἐν αὐτῷ τὸ τῆς ἀσθενείας ὄνομα λαβεῖν; Διὰ ποίαν αἰτίαν; καίτοι τῆς μὲν σαρκὸς οἰκονομίας τὸ καταψεύδεσθαι δὸν ἔχει λοιπὸν αὐτὸν, κἂν εἰ λέγοιτο τὰ παθητὰ τῶν ἴσα εἰς ἀλλοίωσιν τῇ αὐτοῦ φύσει τιθέναι, καὶ δόξειε· εἰ γὰρ πλούσιος ὢν ἐπτώχευσε, καὶ γέγονε καθ' ἡμᾶς μορφὴν δούλου λαβὼν, κἂν εἰ ἀσθενῆσαι λέγοιτο καὶ τὸ αἰθρώπινον, τὸ ἀπλοῦς εἶδεν, ἵνα πτωχεύσαντα γνωρίσῃς τὸν πλούσιον, ἐν ταπεινώσει τὸν ὑψηλὸν, ἐν τῇ καθ' ἡμᾶς ἀσθενείᾳ τὸν τῶν δυνάμεων κύριον. Τιθώμεθα δὴ καὶ διὰ τοῦτο τὸ θεῖον αὐτοῦ μυστήριον. πῶς γὰρ καὶ πεινῆσαι λέγεται, καίτοι ζωῆς ἄρτος ὑπάρχων αὐτὸς, καὶ ἐκ τοῦ οὐρανοῦ καταβὰς, καὶ ζωὴν διδοὺς τῷ κόσμῳ; πῶς τρόπον κεκοπίακεν ἐκ τῆς ὁδοιπορίας, ὁ τῷ ἰδίῳ πνεύματι στερεῶν οὐρανούς; ἀλλ' ἐκ αὐξῆς καὶ τὸ εἰκὸς, εἰ θεῖα αὐτοῦ λέγοιτο πεοὶ τοῦ μονογενοῦς, καίτοι τοὺς οὐκ αλυπεραγμονήτους λόγους θελήσω λέγοντας σαφῶς, ὡς ἐκ προσώπου τοῦ μονογενοῦς.

Ὅτι μορφὴ θεοῦ ὑπάρχων, μορφὴν δούλου εἰλήφαμεν· ὅτι θεὸς λόγος ὤν, ἐν σαρκὶ καθορῶμαι· ὅτι δεσπόζων τοῦ παντὸς, πτωχεύοντος δι' ἡμᾶς εἰλήφαμεν πρόσωπον· ὅτι πλοῦτον ἀρετῶν, χορηγῶ τοῖς πτωχοῖς τροφήν.

Πῶς οὖν, εἰπὲ, τὸ τῆς ἀσθενείας ὄνομα δεδοικὼς, καὶ ἀποκηρύττων αὐτὸ, κἂν ὁ τῆς οἰκονομίας μὴ βούληται λόγος, αὐτὸν εἶφης πλὴν μὲν ὀρατῶς, ἤγουν ἀνθρωπίνως, χορηγεῖν δὲ θείκως τοῖς πτωχοῖς τροφήν; ἢ ἐκ ἀσθενείας τρόπον εἶναι φῂς τὸ, τὸν ἐδώδιμα γνῶναι τροφῆς, καὶ πτῆναι λέγεσθαι καθ' ἡμᾶς; ἀλλὰ τοῖς ἐθέλουσι φιλοψογεῖν αὐτοπάσχειν θείκως τῆς οἰκονομίας ὁ τρόπος. δεῖ πίνειν ἡμᾶς, ἢ πάντων αὐτὸν τῶν ἀνθρωπίνων τι, καὶ σμικροψυχοτέρως ἐπὶ μέρους ἀποκηρύττοντας, ἀνθρώπῳ φίλῳ πεσεῖσθαι τὰ παιδία τῶν παθῶν· ἢ γοῦν συνοπτέον, ὅτι θεὸς ὢν, γέγονε καθ' ἡμᾶς, ἀπαθὴς μὲν ὑπάρχων αὐτὸν ὁμολογεῖν, καὶ γε τῷ τῆς θεότητος φύσιν· παθητὸν δὲ τοὺς πύτῳ λέγειν, τῷ ὑπὲρ ἡμῶν ἀνθρώπινον, καὶ γε τῷ σαρκὶ φημί· ἐπεὶ φέρων ἑρμηνέα πάλιν, ἐσαυρῶσθαι φησὶν αὐτὸν ἐξ ἀσθενείας ὁ θαυμάσιος Παῦλος· ἀποφέρει δὲ αὖθις ἔξω τοῦ λόγου τὸ χεῖρον, μικρὸν εἰμί που ἐν δυσκλείαις εἶναι λέγων, καὶ οὐκ ἄξιον αὐτό. ἕτερος ἂν παρ' αὐτὸν ὁ εἰσαυρωμένος, ὃν ἐν τῆς δόξης κύριον ὁ θεῖος ἡμῖν μυσταγωγὸς ἀποκαλᾷ, λέγων· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν. ἆρ' οὖν μεμένηκε τῆς δόξης κύριος ὁ θεῖος καὶ τὸ δυσκλεὲς δὴ τοῦτο, ἐν σμικροψυχοτέροις ὑπομένας πάθεσι μὲν οὖν μεμένηκεν, ἀθεὲς μέλλον ἔχειν τὸ ἀσθενεῖσθαι ζημίαν. πῶς οὖν δείδιας τὸν ἐκ θεοῦ λόγον ἐν πάσαις γοῦν λέγειν οἰκονομικῶς; εἰ δ' ἀπώλιθεν ἀληθῶς τοῦ ὑπάρχειν ἐπὶ τῆς δόξης κύριος, οὐδὲ τὸ ἔχειν πάντα βεβαιοῦσθαί τις, δυσεβείας τῆς αἰωνίου ἐν μέλλοντι κρίσεως ὑπομενεῖ τὴν χαρίν· καμπὴ γὰρ αὐτῷ πᾶν γόνυ ἐν πᾶσι γλώσσαι ἐξομολογήσεται, ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρός. κατευθυνέσθω

φώνεσιν γὰρ ἀπάσης τῆς ὑπ' οὐρανὸν ἡ δόξα Χριστοῦ, παθόντος ὑπὲρ ἡμῶν σαρκὶ, καθὼς πολυσχιδῶς εἰρήκαμεν. ὅταν οὖν ἀκούσῃς τοῦ πνεύματι φόρα λέγοντος· ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ, εὐσεβῶς. πεπαθέναι γὰρ ἀνθρωπίνως φησὶν, οὐκ ὄν, καίτοι τὴν φύσιν ἔχοντα τοῦ παθεῖν ἀπήνεγκα παντελῶς. ἔχων γὰρ οὕτως, ἀσθενούσης ἠνέσχετο τῆς σαρκὸς, καὶ παθὼν ἀνθρωπίνως τὸ ἀποθανεῖν, ἀναβίω θείως, ζωοποιήσας τὸν ἑαυτοῦ ναὸν αὐτὸς, ὡς δυνάμεως τοῦ πατρός. καὶ γοῦν ἐπειπόντος ἤδη τοῦ καιροῦ, καθ' ὃν ἔδει τὸν ὑπὲρ ἡμῶν ὑπομεῖναι σταυρὸν, ἀπελθὼν προσηύξατο, λέγων· πάτερ, εἰ δυνατὸν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. προστίθησι δὲ τούτοις ὅτι πάλιν τῆς προσῳδίας· πάλιν ἐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. ἐπειδὴ δὲ ἄπαξ, καίπερ παναλκὴς ὢν λόγος καὶ θεὸς, καὶ ἐν τῇ καθ' ἡμᾶς ἀσθενείᾳ ὑφίεται· νενόμισται, τὸν τοῦ πράγματος αἴτιον δεικνύοντες, εἰκοτολογούμενοί φησι· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. ἄθρει δὴ καὶ σοῦ ὅπως ἀΐδιον καθυφεῖς αὐτὸς, οὕτω μὲν εἰς ἰδίαν φύσιν τὸ ἀσθενὲς παθὼν, συγκεχώρηκε τῇ σαρκὶ καὶ δι' ἃ τῶν ἰδίων ἴσως νόμων· καὶ αὐτὸ τὸ χρῆμα λέγεται, διὰ τὸ ἴδιον εἶναι τὸ σῶμα αὐτοῦ. εἰκοτῶς ἄθρουν μὲν ἡμῖν ἀπέφηνεν αὐτὸν τὸ ἀσθενὲς κατὰ τὴν σάρκα, θεὸν γὰρ μὴ ἀσθενῆ εἶναι εἰδότα τὸ μὴ ἀναγκαίως θνητὸν, καὶ δεσπόζοντα τῶν φθορῶν τοῦ ἰδίου σώματος. ζωὴ γὰρ ἦν καὶ δύναμις τοῦ πατρός. ὅτι γὰρ ἀπαυθῆ τι, καὶ ἀνήλπιστον οὕτω αὐτοῦ τὸν ἐν μὲ τρόπις ἀσθένειαν, ἐπιφέρει λέγων ἀνήλπιστον ἐν διδοκίᾳ τοῦ θεοῦ καὶ πατρὸς, ἵνα σώσῃ τὸν ὑπ' ἐνεγκόν, διδάξαι λέγων αὐτός· ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· ἵνα πᾶν ὃ δέδωκάς μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. καίπερ πῶς, εἰ πρὸ ἐνὸς ἀγαθὸν τὸ θέλημα τοῦ πατρὸς, ἀγαθὸν δὲ πάντας ἴδιον ἔχειν ἐστὶν ἕτερον ὡδὲ ὅτε θέλημά φησιν ἑαυτὸν ὁ υἱὸς· εἰ γὰρ μή ἐστιν ἀγαθὸς, πῶς οἰκεῖον ἂν εἴη χαρακτῆρα αὐτοῦ πρόδηλον; πῶς δὲ ἀληθεύσῃ λέγων, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμέν; καὶ, ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα; οὐ γὰρ ἦν γε τῷ μὴ ἀγαθῷ, καταθρῆσαι τὸ καθ' ἡμᾶς ἀγαθὸν καὶ φύσει. ἀλλὰ μὲν ἀγαθὸς ὁ υἱὸς, ἐξ ἀγαθοῦ πέφυκε τοῦ πατρὸς, καὶ ἔστιν οἷον ἀπαράλλακτος αὐτοῦ καὶ πάντα ἐποίει. πῶν οὖν ὅσα θέλημα πατρὸς, ὅπερ εἶναί φησιν ἑαυτοῦ, παραχίνει φησὶ τὸ τοῦ πατρός; ἐμέλλε τῷ θανάτῳ τὴν ἰδίας σαρκὸς ἀπαλλάττειν θανάτου τοὺς ὑπ' αὐτὸ γεγονότας, πάντας ἡμᾶς. ἀλλ' ἰδοὺ τὸ πνεῦμα σαρκὶ δυσπαλεῖς, πόθεν τοῦτο τι, ὡς ἴδιον, καὶ ἀπηχθημένον αὐτῷ· ὑπομεμένηκε γὰρ καὶ ὑπὲρ ἡμᾶς ἐν οἰκονομίᾳ τοῦ πατρός. ἡδέως δὲ ἂν καὶ μᾶλλον σαφῶς, ὅτι τὴν τῆς σαρκὸς ἕνεκα παθῶν ἀδοξίαν βεβαιοῦσθαι σύμπασιν, ὅτι τὸ ἀσυγχώρητον ἄμεινον μαθεῖν. εἷς γὰρ ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε τὰ πάντα καινὰ, καθὼς γέγραπται. αἱ μὲν οὖν ἀποστολικαὶ γραφαὶ, Χριστὸν ἕνα ἐξ ἡμῶν καὶ ἐν ἡμῖν τῷ κόσμῳ διακηρύττουσι, καὶ

A uersum enim orbem terrarum dilatatur gloria Christi, qui passus est pro nobis carne, vt sæpe diximus. Cum igitur audis hominem Spiritu sancto plenum dicere: Crucifixus est ex infirmitate, sed viuit ex virtute Dei; pie dictum intelliges. nam passum dicit humanitus, quamuis naturam haberet prorsus à patiendo remotam. cumq. sic se haberet, infirmari carnem sustinuit, & humanitus mori cum sustinuisset, diuinitus reuixit, cum ipse suum viuificasset templum, vtpote virtus Patris. Certe instante iam tempore quo crucem pro nobis erat subiturus, abiens orauit, di-
B cens: Pater, si possibile est, transeat à me calix iste. adiecit etiam illud ad finem orationis: Verumtamen non sicut ego volo, sed sicut tu. Quoniam vero semel, quamuis omnipotens Verbum ac Deus esset, nostram infirmitatem subire statuit, facti causam vt redderet, summo dispensationis consilio ait: Spiritus quidem promptus, caro autem infirma. Considera igitur vt nihil ipse deiectus, neque etiam infirmitatem in suam naturam suscipiens, concesserit carni per suas proprias leges pergere: & ipsius ea res dicitur, propterea quòd proprium est eius corpus. Igitur hominem quidem ipsum nobis ostendit ipsa carnis infirmitas, sed Deum infirmitatis igna-
C rum agnouimus in eo quòd mortem haud est perpessus, & à proprio corpore corruptionem repulit. Vita namque est & virtus Patris. Nam quòd illam in his rebus infirmitatem insuetam sibi & inuoluntariam, fecerit voluntariam in Dei & Patris beneplacito, vt saluum faceret orbem terrarum, docebit ipse cum dicit: Quia descendi de cælo non vt faciam voluntatem meam, sed voluntatem eius qui misit me: vt omne quod dedisti mihi, non perdam ex eo, sed resuscitem illud in nouissimo die. Atqui quonam modo, si quidem bona est Patris voluntas, alteram tamen proculdubio bonam propriam se habere ab illa
D diuersam voluntatem dicit Filius? Nam Il minus est bonus, quomodo imago iam & figura eius creditur? quomodo item vere dicet, Ego & Pater vnum sumus? &, Qui vidit me, vidit & Patrem? Neque enim quisquam in haud bono, videat eum qui ex natura sit bonus. atqui bonus Filius ex bono exortus est Patre, estq. eius imago nulla in re ab eo varians. Quanam igitur voluntate relicta quam suam esse fatetur, Patris voluntatem se fecisse dicit? Propriæ carnis morte liberaturus erat mox eos à morte qui illi erant obnoxij, ideſt nos. Sed hoc ipsum mori carne turpe erat, & sibi, vt iam dixi, insuetum & refugiendum: id quoque nostra causa sustinuit in beneplacito Patris. Nouerat enim optime si propter carnis suæ passiones modicum fuisset inglorius, se omnes ad statum longe præstantiorem transferendo liberaturum. Si quis enim in
E Christo, noua creatura: vetera transierunt, ecce facta sunt omnia noua, sicut scriptum est. Diuinitus igitur inspiratæ scripturæ Christum vnum & Filium & Dominum mundo prædicant, & ipsum

Matth. 26.

Ibid.

Ioan. 6.

Ioan. 10.

Ioan. 14.

2. Cor. 5.

sum esse asserunt illum gloriæ Dominum; illumq. propter nos à Iudæis illatas iniurias voluntarie sustinuisse, mortemq. in ligno dispensatorie pertulisse, non vt nobiscum remaneret mortuus, sed vt euerso illo omnibus inexpugnabili mortis imperio, naturam hominis ad incorruptionem reuocaret. Deus enim erat in carne. Iste vero rursum occasiones vnum in duo diuidendi vndique sibi colligere moliens, frustra his repugnat qui nulli sunt, quosdam etiam criminatur quasi aduersus veritatem dixerint, & Christi mysterij rationem adulterarint, itaque dicit.

HISTORIVS. *Libenter hoc loco hæreticos interrogem, qui diuinitatis humanitatisq; naturam in vnam commiscent essentiam, quisnam sit qui nunc à proditore Iudæis traditur. Si enim amborum est facta commixtio, ambo simul à Iudæis detenta sunt, & Deus Verbum, & humanitatis natura. Quis vero est eadem passus? cogor humilioribus verbis vti, vt omnibus quod dicimus perspicuum fiat. in quem, rogo te, ipsius gestæ rei cecidit actio? Si in ipsam diuinitatis naturam, quomodo vtrũque commiscere audes? Si mansit Deus ita vt à Iudæis teneri non posset, & in cædis perpessione nullam habuit cum carne societatem, vndenam rogo commixtionem inducis?*

CYRILLI CAP. IV. Si qui sunt qui naturarum factam inter se confusionem dicant, Verbiq. naturam impossibilem sustinuisse mixtionem, & in carnem demutari potuisse contendant, vel vnitam illi carnem tandem in diuinitatem transisse, ij aberrant à vero, & à recto sensu longe remoti, immo vero extrema dementia laborantes, audient à nobis: Erratis nescientes scripturas, neque virtutem Dei. Inconcussa est enim illa Dei Verbi natura, & vicissitudinis obumbrationem pati nescit: sed cùm carni & sanguini communicasset, & eorumdem similiter ac nos particeps esset effectus, vt scriptum est, mansit idem. Quod si quisque in sacris litteris educatus nefas putat vel auribus tantum accipere, in illo Vnigenito vllam factam esse mutationem, cur tam turpes sententias, & vnico ab omnibus suffragio damnatas & omnino reiectas, tamquam veras ac prolatas accipiens, illum impartibilem diuidere etiam post vnionem conaris? Nam si vere discere cupias quis nam à proditore Iudæis traditus fuerit, & cædem sustinuerit, clare audies: Ille vnus & solus Christus, & Filius, & Dominus, hoc est, illud ex Deo Verbum quod serui formam accepit, & homo factum est & incarnatum. venditus est enim à proditore ducibus Iudæorum, & humana condicione tenebatur quidem, nam & homo erat ita vt simul maneret Deus: sed tamen ex diuina condicione coarguit eorum infirmitatem à quibus tenebatur. idq. nobis perspicuum facit beatus Euangelista Ioannes qui in hunc modum scripsit: Iudas ergo cum accepisset cohortẽ, & à Pontificibus & Pharisæis ministros, venit illuc cũ later-

Matth. 22.

Iacobi 1.

Heb. 2.

Ioan. 18.

A αὐτὸν εἶναί φασι τὸν τῆς δόξης κύριον· καὶ τὰς ἐκ τῶν ἰουδαίων ὑπεροψίας ἑκόντι ὑπομεῖναι δι' ἡμᾶς ἀπατλῶναί τε τὸν ἐπὶ ξύλου θάνατον οἰκονομικῶς, οὐχ ἵνα μεθ' ἡμῶν ἀποθνήσκῃ νεκρὸς, ἀλλ' ἵνα τὸ πᾶν δυσωπήσαντα τὸν θανάτου καταλύσαντα κράτος, ἀποκομίσῃ πρὸς ἀφθαρσίαν τὴν ἀνθρώπου φύσιν. θεὸς γὰρ ἦν ἐν σαρκί. οὐκοῦν ἦ πάλιν ἀφαιρεῖσθαι ἢ διαιρεῖσθαι εἰς δύο τὸν ἕνα πιστεύοντα ἑαυτῷ προσῆκεν ἀπεχθῶν, ἀπαφέρεται μὲν εἰκῆ τῆς ὅλης οὐσίας ὅλος, ἀπείληφε δὲ πιθανὴν λύσιν ὡς τῆς ἀληθείας κατηγορήσει, ἐὰν ἀδιαιρέτως ἐθέλωσι πρὸς μυσερὸν τὸν τρόπον, καὶ φησίν.

B Ηδέως ἂν ἐκπυθοίμην τῶν αἱρετικῶν ἐπυθόμην, τίνα τὴν τῆς θεότητος, καὶ τῆς ἀνθρωπότητος φύσιν, εἰς μίαν καπνιζομένων οὐσίαν, τίς ἐστιν ἑκατέρα ὁ ἀφ' ἑαυτοῦ τοῖς ἰουδαίοις παραδιδόμενος· εἰ γὰρ κρᾶσις ἀμφοτέρων γεγένηται, ἀμφότερα ἀφ' ἑαυτῶν ἰουδαίων συγκατεχέθη, καὶ ὁ θεῖος λόγος, καὶ ἡ τῆς ἀνθρωπότητος φύσις· τίς δέ ἐστιν ὁ καὶ τῷ σφαγῇ ὑπομένας; ἀναγκάζομαι χρήσασθαι κατωτέραις λέξεσι, διὰ πάσης γνώσεως τὸ λεγόμενον δῆλον. ἐπὶ τίνα τὴν τῆς πράξεως ἐπί μοι συμβέβηκεν; ἢ μὲν γὰρ ἐπὶ τὴν τῆς θεότητος φύσιν, πῶς ἀμφότερα συγχειρίας καπνλμᾶς; C καὶ μεμένηκεν ὁ θεὸς ἀκατάσχετος τοῖς ἰουδαίοις, καὶ τῆς σφαγῆς ἀκεκινώνηκε τῇ σαρκὶ, πῶς εἰπέ μοι παρασιμᾶς τῷ κρέατι;

Εἰ μὲν οὖν ἕνες εἰσὶν οἱ τὴν τῶν φύσεων εἰς ἀλλήλας ἀπάχυσιν γεγενῆσθαι λέγοντες, καὶ τὴν ἀσύγχυτον ὑπομεῖναι φυρμὸν, καὶ τὴν εἰς σάρκα τροπὴν παθεῖν δυνάσθαι διαπεμένει τῷ τοῦ λόγου φύσει, ἤγουν εἰς θεότητα μεταχωρῆσαί πού τὴν ἐνανθρώπου αὐτοῦ σάρκα, ἀπημαρτήκασι πλημμελοῦς, καὶ φρενὸς ἔξω γενόντες ὀρθῆς, μᾶλλον δὲ τῶν ἁπασῶν ἐσχάτων ἀνοιῶν ἐμβρόντησαν, ἀκούσατέ μου πρὸς ἡμῶν πλανᾶσθε μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ θεοῦ. ἀκεράσαντες γὰρ ἡ τοῦ θεοῦ λόγου φύσις, καὶ τροπὴν οὐκ εἰδεν ἀνοσιάσασθαι παθεῖν· σαρκὶ δὲ καὶ αἵματι κεκοινώνηκὼς, καὶ μεταχηκὼς ὁμοίως ἡμῖν τῶν αὐτῶν, καθὰ γέγραπται, μεμένηκεν ὁ αὐτός. ἢ δὲ ἁπασῶν τῶν τοῖς ἱεροῖς ἐστιβεσμένων γραμμῶν ἀπηχθημένων παθεῖν τὸ, καὶ γοῦν ἀκούσαι μόνον, ἐπὶ τοῦ μονογενοῦς παραχθῆναι τὴν τροπὴν, τί πᾶσι τοῖς ἱεροῖς, καὶ μιᾷ τῇ φωνῇ πάντων ψήφῳ κατεγνωσμένα, καὶ ἀποβλητὰ παντελῶς, ὡς ἀληθῆ καὶ εἰρημένα δεχόμενος, πῶς διατίμησαι τὸν ἀμείψαντα, καὶ τοῦτο μὴ τὴν ἕνωσιν; εἰ γὰρ δὴ κατ' ἀλήθειαν ἔλαθε μαθεῖν τίς ὁ φωνὴ τοῦ θεοδότου τοῖς ἰουδαίοις παραδιδόμενος, καὶ τῷ σφαγῷ ὑπομένας, ἀκούσατε φῶς· ὁ εἷς καὶ μόνος Χριστὸς, καὶ υἱὸς, καὶ κύριος, τοῦτο μορφὴν δούλου λαβὼν ὁ ἐκ θεοῦ λόγος, ἐσαρκώθη τε, καὶ ἐσαρκωμένος. πέπρατο μὲν γὰρ φωνὴ τοῦ θεοδότου τοῖς ἰουδαίων καθηγηταῖς· καὶ κατέχετο μὲν, ἀνθρωπίνως, ὅτι καὶ ἄνθρωπος ἦν μὴ τοῦ μόνου θεὸς· ἤλεγχε δὲ θεϊκῶς τῶν κατεχόντων αὐτὸν τὴν ἀσθένειαν. καὶ τοῦτο ἡμῖν καθίστησιν ἐναργὲς ὁ θεσπέσιος εὐαγγελιστὴς Ἰωάννης, οὕτω γεγραφώς· ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων, καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φα-

D

E

τῶν καὶ λαμπάδων & ὅπλων. Ιησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν, εἶπεν αὐτοῖς· τίνα ζητεῖτε; ἀπεκρίθησαν αὐτῷ· Ιησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ιησοῦς· ἐγώ εἰμι. εἱστήκει καὶ Ιούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν. ὡς οὖν εἶπεν αὐτοῖς, ὅτι ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. Ἀκούεις, ὅπως καταβαρδεῖσθαι μὲν τῆς παρ' αὐτοῦ δόξης, οὐκ ἐᾷ τοὺς παρὰ τοῦ προδότου συνειλεγμένους· προσκόπτεις μὲν γὰρ ἑαυτὸν, τὸ, ἐγώ εἰμι λέγων· οἱ δὲ καὶ πρὸς μόνην ἀτενίσαντες τὴν φωνὴν, ἀπῆλθον εἰς τὰ ὀπίσω. Ὅτι δὲ ἀπὸ τῆς αὐτῶν ἰσχύος ἦσαν τὸ, κατασχεῖν αὐτὸν, ἀλλ' ὡς ἐν καιρῷ καὶ χρείᾳ τὸν ὑπὲρ ἡμῶν θάνατον ἐπιεῖπε παραδεικνὺς, πεπληροφόρηκε λέγων· ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων, καὶ οὐκ ἐκρατήσατέ με. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. ὁ γὰρ πάλαι προείρηκε διὰ προφητῶν ἁγίων, τοῦτο πεπλήρωκε καθὼς ἑαυτὸν εἰς κένωσιν ὁ ὑπὲρ πᾶσαν τὴν κτίσιν, καὶ χρήσασθαι δυνητὸς ὡς ἄνθρωπος, ὁ ἐν μορφῇ καὶ ἰσότητι τοῦ πατρός. Ἀκήκοεν δὴ σοῦ τῆς τῶν ἀπαλωτέρων ἀκοαῖς, τὸ τῆς κρείττονος ὄντως ὄγκου παρασκευάσαι ὑπερόχων, τῆς μὴ σαρκὸς οἰκονομίας ἀδήλου τὸ ῥαῦμα; ἃ γάρ τι προσῆκε πικρῶς τε, καὶ ἀπιθάνως εἰς μέσον εἶναι λέγοντα· ἆρα ὁ θεῖος λόγος καταχεῖται; ἆρα τὴν σφαγὴν ὑπέμεινεν ἡ τῆς θεότητος Φύσις; Οτι [οὐκ] ἐξ ἀκεραίου ἁμαρτίας τὰ παιδεύσεις ἔφης, ἐνταῦθα εἶπε καὶ μάλα ῥᾳδίως. παλαιῶσθαι φαμὲν τοὺς ἁγίους μάρτυρας, πάντα παθεῖν ἑλομένους ἵνα τὸν καλὸν ἀγῶνα ἀγωνισάμενοι, τὸν δρόμον τελέσαντες, τὴν πίστιν τηρήσαντες, τὸν τῆς εἰς Χριστὸν γνησιότητος ἀναδήσωνται στέφανον. ἆρ' οὖν εἴ τις ἔροιτο σοφιστὴν, ὅτι τὰ τῶν ἁγίων σώματα σιδήρῳ κατεξαίνοντο, ἢ γοῦν διεδαπίνητο πυρὶ, ἢ καὶ ὅτι τῷ δεσμῶν γεγόνασιν, ἆρα τοῖς σώμασι συγκαπέρχηται αἱ ψυχαί; ἆρα γεγόνασι καὶ αὗται πυρὸς ἔργον καὶ ξίφους; καίτοι φαμὲν αὐτὰς ἀπαλλάττεσθαι τῶν σωμάτων, τῶν τοιούτων αἰτιῶν οὐδὲν εἰς ἰδίαν ὑπομενούσας φύσιν. ἆρ' οὖν εἰπέ μοι, πώποτε ἕνεκα τῆς αἰτίας ἐμέτοχοι τῶν στιγμάτων εἶεν ἄν, ὅτι μὴ πεπόνθασι τὰ σώματα; ἀλλ' ὅμως τῆς ἀληθείας λόγος, οὐκ ἐᾷ τῇ πάθει τοῦ παθεῖν αὐτούς· πεπόνθασι γὰρ τὰ αὐτῶν, καὶ ἃ τὰ ἑτέρων σωμάτων. ἀμαθὲς οὖν ἆρα τὸ ἀμφισβητεῖσθαι φιλεῖν, ἃ ὠδαδέσποτα μὴ τῆς σαρκὸς ἡ τῆς θεότητος Φύσις, ἤγουν ἐνεχθῇ τοῖς ἰουδαίων βρόχοις, ἢ καὶ αὐτῷ ὑπέμεινε τῷ σφαγῷ· δοκεῖς δὲ μᾶλλον ἐνοεῖν, ὅτι πάντα ἐ πάντως οἰκειώσατο μὲν ὁ λόγος τὰ τῇ ἰδίᾳ σαρκὶ συμβεβηκότα πάθη· μεμένηκε δὲ ἀπαθὴς ὡς θεὸς, οὐδὲν σὺν ἔχων τοῦ πάσχοντος σώματος. αὐτὸς δὲ τὰ οὕτως οἰκονομικῶς πεπραγμένα τοῖς τῆς ἀτιμίας ἐγκλήμασιν ἐνεῖς, ἄνω τε καὶ κάτω λέγων, μὴ δὴ χρῶνα τινὸς τῷ τῆς θεότητος Φύσιν ὑπομεῖναι λέγωμεν τῷ σφαγῷ, ἀβλαβῶς αὐτὸν εἰς ἄνθρωπον ἰδικῶς τοῦ μυστηρίου τῷ δυνάμει· καὶ αὐτὸν εἶναι φησὶ τὸν ἐσταυρωμένον, καὶ τὸν ἐκ

A ternis & facibus & armis. Iesvs ergo sciens omnia quæ ventura erant super eum, processit & dixit eis: Quem quæritis? responderunt ei: Iesvm Nazarenum. dicit eis Iesvs: Ego sum. Stabat & Iudas qui tradebat eum, cum ipsis. Vt ergo dixit eis, Ego sum, abierũt retrorsum, & ceciderunt in terrã. Audis vt collectos à proditore milites aduersus suam gloriam extolli non sinat. nam se ipsum obtulit, dicens: Ego sum. illi vero ad solam *Ibidē.*
eius vocem fractis viribus abierunt retrorsum. Non fuisse autem eorum viribus effectũ vt eum tenerent, sed cum tempus & opus fuit mortẽ sponte
pro nobis admisisse, confirmauit dicens: Tamquã *Matth. 26.*
B ad latronem existis cum gladijs & fustibus comprehendere me: quotidie in templo sedebam docens, & non me tenuistis. Hoc autem totum factum est vt implerentur scripturæ Prophetarum. Quod enim olim prædixerat per Prophetas sanctos, hoc impleuit cum se ad exinanitionem deiecit ille qui supra omnem creaturam erat, & *Philip. 2.*
habitu inuentus est vt homo, ille qui in forma erat & æqualitate Patris. Cur ergo simpliciorũ auribus mixtionis nomen obtrudere moliens, miraculum violas illius cum carne dispensationis? neque enim attinet acerbe & aspere in medium irrumpentem dicere, Num ipsum Dei Ver
C bum detentũ est? num eadem perpessa ipsa diuinitatis natura? Enimuero non ex nimia imperi- *Videtur tollam interpretatio.*
tia te hæc dicere, hinc disces, & quidem facillime. Consummatos esse dicimus sanctos Martyres, paratos omnia potius perpeti, vt bonum *2. Tim. 4.*
certamen certantes, cursum consummantes, fidem seruantes, debitam sinceræ in Christum dilectioni coronam consequerentur. Si quis igitur prodeat & roget, cùm Sanctorum corpora ferro lacerabantur, aut consumebantur igni, aut cum primum trudebantur in carcerem, num simul cum corporibus constringebantur animæ? num etiam illæ igni ac ferro conficiebantur?
D Certe dicimus eas à corporibus alienas fuisse, cum nihil eiusmodi iniuriarum in suam susciperent naturam. Num igitur quæso hac de causa expertes erunt coronarum, quia corporum supplicia non sunt perpessæ? Atqui prædicatio veritatis non eas excludit à passione, cùm sua ipsorum corpora sint passa, non aliorum. Stultum est igitur studiose percontari, num diuinitatis natura vnà cum carne sit tradita, aut vincta nexibus Iudæorum, aut eadem ipsam perpessa: sed pietati potius conuenit cogitare, Verbum ipsum omnino sibi quidem tamquam proprias vindicare passiones quæ carni acciderunt, sed mansisse tamen impassibile tamquam Deum, ceterum
E haud sine patiente corpore. Hic vero rebus tanta cum dispensatione gestis, absurditatis crimen inurens, & sursum deorsum inculcans, non esse à quoquam dicendum, diuinitatis naturam esse eadem perpessam, vim tanti mysterij in hominem seorsim ac proprie summa cum impietate redigit, ipsumq. dicit esse crucifixum, & qui mor-

mortem pro mundi vita pertulerit. Audio namque illum rursus in alia expositione dicere.

HISTORIVS. *Hic ille, cui spinea corona circumposita fuit, hic ille qui dixit: Deus meus, Deus meus, vt quid me dereliquisti? hic ille qui mortem tridnanam sustinuit.*

Matth. 27.

CYRILLI CAP. V. Ipse quidem suum secutus propositum hæc dicit: at nos illi sapientius ac verius Emmanuelem ostendemus mundi totius saluatorem ac redemptorem. Verbum enim, vt iam sæpe diximus, caro factum est, cumq. corpus proprium effecisset quod posset iniurias ac mortem pati, illud pro nobis dedit, & vt ait beatus Paulus, crucem sustinuit confusione contempta. Quid enim non dedecus est, & quædam prope confusio illi omnipotenti & viuificanti, & naturam habenti remotam à passionibus, ex humana infirmitate putari crucifixum, & mortem secundum carnem perpessum? Itaque ipse plane dicit per vocem Esaiæ: Dorsum meum dedi in flagella, & maxillas meas ad palmas: faciem autem meam non auerti à confusione sputorum. & iterum: Ideo non sum confusus, sed posui faciem meam vt duram petram, & cognoui quòd non confundar, quia prope est qui iustificat me. Nam quod attinet ad Gentilium atque etiam Iudæorum impiam turbam, scandalum simul & stultitia existimatum est Christi mysterium. derident namque miseri venerandam crucem. sed eius infirmitatis, vt ipsi opinantur, finis euasit ad magnitudinem gloriæ revera diuinæ. nam comprobatum est per resurrectionem ex mortuis & illum esse Deum, & Dei revera filium, vt qui mortis corruptionisq. victor fuerit, & simul cum Patre ab omnibus adoretur. Audi autem sacras litteras hoc ipsum nobis proclamantes: Sic dicit Dominus: Sanctificate despicientem animam suam, execratum à gentibus, seruis, principibus. Reges videbunt eum, & consurgent: principes & adorabunt eum. Confitemini, inquit, sanctum esse illum vtpote Deum: illum qui suam animam despicit, hoc est, qui suam animam contemnit. nam illam pro ouibus posuit, vt pastor bonus: quem execratæ quidem sunt Gentes, & serui & ministri alapis dehonestarunt, cùm Pharisæorum turba illi impie insultaret. hunc videbunt reges & consurgent: hunc adorabunt principes tamquam Deum scilicet qui ad exinanitionem se deiecerit, vt passus carne seruaret orbem terrarũ. hic ille est cui pro nobis spinea corona fuit circumposita: hic non alius qui ex humanitate quidem crucifixus est, & dixit: Deus meus, Deus meus, vt quid me dereliquisti? sed ex diuinitate cohibuit solis lumen, & in die media noctem posuit, ne illum simplicem hominem, nuda, vt tu asseris, coniunctione nobilitatum, qua nempe cum illo ex Deo Verbo sit copulatus, confiteamur, sed Deum esse credamus, in nostra specie, & in forma serui, memores illum per vocem Prophetæ dixisse: Et induam cælum tenebris, & ponam vt saccum vestimentum eius. Ipse enim qui

Esaiæ 50.

Ibid.

1. Cor. 1.

Esaiæ 49.

Ioan. 10.

Matth. 27.

Esaiæ 50.

τῆς τοῦ κόσμου ζωῆς ἀποστλώσῃ θάνατον. ἀκούω γὰρ λέγοντος, ἐν ἑτέροις πάλιν ἑτέρᾳ.

Οὗτος ὁ τὸν ἀκάνθινον πεδήμενος στέφανον· οὗτος ὁ λέγων θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες; οὗτος ὁ τριήμερον πλάστην ὑπομένας.

Ἐπίμενος μὲν οὖν αὐτὸς τῷ ἰδίῳ σκοπῷ, τὰ παρὰ δὲ φησιν· ἡμεῖς δὲ αὖθις, σωφρονέστερον, καὶ ἀληθέστερον θεσπίζομεν τὸν Ἐμμανουὴλ, τὸν τοῦ κόσμου παντὸς σωτῆρα & λυτρωτήν. γέγραπται γὰρ ὡς ἤδη πολλάκις εἴπομεν, σὰρξ ὁ λόγος, σῶμα τὸ ἴδιον πεποίηται, τὸ παθεῖν εἰδὸς ἀνθρώπου τι, καὶ θάνατον, δέδωκεν ὑπὲρ ἡμῶν αὐτὸ, καθὰ φησὶν ὁ θεσπέσιος Παῦλος, ὑπομεῖναι σταυρὸν αἰσχύνης καταφρονήσας· ἦ γὰρ ἦν αἰσχύνη, καὶ οἱονεί τις ἐντροπὴ τῇ παντοδυνάμῳ καὶ ζωοποιῷ, καὶ παθῶν ἐπέκεινα λαχόντι τὴν φύσιν, τὸ ἐξ ἀνθρωπίνης ἀσθενείας σωρωθῆναι δοκεῖν, καὶ ὑπὸ θανάτῳ γίνεσθαι καὶ τοῦ σώματος; καὶ γοῦν ὁ αὐτός που φησὶ διὰ φωνῆς Ἡσαΐου· τὸν νῶτόν μου δέδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα· τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων. καὶ πάλιν· ἔθηκα δὲ οὐκ ἐντραπήσομαι, ἀλλὰ ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν, καὶ [οὐκ] ἔγνων ὅτι οὐ μὴ καταισχυνθῶ, ὅτι ἐγγύς με ὁ δικαιώσας με. ὅσον μὲν γὰρ ἦκεν εἰς τὰ τῶν ἀνθρώπων, & μέτα τῆς ἀνθρωπίνης οὐσίας ἀγάλλεται, σπουδαλέον τι ὁμοῦ καὶ μωρὸν νενόμισται τὸ χεῖρας μυσάττειν· καταμωκῶνται γὰρ οἱ πάλαι τοῦ ὑμῶν σωτῆρος· ἐπιβέβηκε δὲ τῷ δοκοῦντι αὐτῆς ἀσθενείας τὸ πάθος εἰς ἀκλινῆ δυνάμει τῇ ἀληθῶς θεοπρεπεστάτῃ. μεμαρτύρηται γὰρ ἀμοὶ τὸ ὅτι νεκρῶν ἀνέστησεν, ὅτι τε οὐ θεὸς, & θεὸς ἐξ ἀληθείας ὢν, ὡς θανάτου κρείττων & φθορᾶς, & ὁμοῦ τῷ γεγηθότι σωτηρίῳ πᾶσι τοῖς πίστιν. ἔκκειται δὲ ἀμφικεκλῶτες ἡμῖν αὐτὸ δὴ τοῦτο χειμένης ἱεροῦ. οὕτω λέγει κύριος· ἀνάπαυσιν τὴν φαυλίζοντα τῇ ψυχῇ αὐτοῦ, τὸν βδελυσσόμενον ἔθνη τε ἐθνῶν, τε δούλων, τε ἀρχόντων. βασιλεῖς ὄψονται καὶ ἀναστήσονται ἄρχοντες καὶ προσκυνήσουσιν αὐτῷ, ὁμολογεῖτε φησὶν, ἄγιον εἶναι καὶ φύσει ὡς θεὸν τὸν τῇ ἰδίᾳ ψυχῇ ὀνομαζόντα, τουτέστι, τὸν τοῦ σώματος καταφρονήσαντα ψυχῆς. τέθηκε γὰρ αὐτὸν ὑπὲρ τῶν προβάτων, ὡς ποιμὴν ἀγαθὸς· ὃν ἐβδελύξαντο μὲν, τὰ ἔθνη· δοῦλοι δὲ καὶ ὑπηρέται μαθηταὶ ὕβριζον, τὸ τῶν Φαρισαίων πλῆθος αἰσχίστοις ἐμπτύσμασιν αὐτοῦ. τοῦτον ὄψονται βασιλεῖς καὶ ἀναστήσονται· τοῦτον προσκυνήσουσιν ἄρχοντες, ὡς θεὸν ἀληθινὸν καθημένῳ πρὸς κόσμου, ἵνα παθὼν περὶ, διασώσῃ τὸν ὑπὲρ ἔρχειν. οὗτος ὁ ὑπὲρ ἡμῶν τὸν ἀκάνθινον πεδήμενος στέφανον· οὗτος οὐκ ἄλλος ὁ σαρκούμενος μὲν ἀνθρωπίνως δὲ λέγων· θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες; συστείλων δὲ φαιδρῶς ἡλίου τὸ φῶς, & ἐν ἡμέρᾳ μέσῃ νύκτα θείς, ἵνα μὴ ἁπλοῦν ἄνθρωπον ἀπλῶς ψιλῇ δὲ, συναφείᾳ πεπεμένον, τῇ πρὸς γε θεὸν λόγον, ὁμολογῶμεν αὐτὸν θεὸν δὲ μᾶλλον εἶναι πιστεύωμεν, ἐν ἀδιαιρέτῳ τῷ καθ' ἡμᾶς, καὶ ἐν τῇ τοῦ δούλου μορφῇ, μεμνημένοι διὰ φωνῆς αὐτοῦ λέγοντος· καὶ ἐνδύσω τὸν οὐρανὸν σκότος, καὶ θήσω ὡς σάκκον τὸ περιβόλαιον αὐτοῦ. αὐτὸς γὰρ ὁ λαλῶν

λαλῶν πάρεστι, Ἐ ὁ πάλαι προμεμήνυκει ἐσόμενον A
εἰς θεὸς, ἐπλήρωσε κ᾽ καιροὺς ἀνθρωπίνως σταυρού-
μενος. μονονυχὶ γὰρ πενθικὸν ἱμάτιον ὁ οὐρανὸς τ σκέ-
τον ὑπέχει· ὁ ἥλιος ᾗ τῶν ἀκτίνων τὸ σέλας ἀπεκέπ
δωδὲς τοῖς ἐμπαροινῆσαι πεπλημμέλη τῷ τ ὅλων δε-
σπότῃ Ἐ θεῷ, τὸν εἰς νοῦν κ᾽ καρδίαν ἰόμενον αὐτοῖς
προκατεμεμήνυκε σκότον. ψάλλει γοῦν Ἐ ὁ μα-
κάριος Δαυὶδ περὶ αὐτῶν· σκοτισθήτωσαν οἱ ὀφθαλ-
μοὶ αὐτῶν, Ἕ μὴ βλέπωσι, Ἐ τ νῶτον αὐτῶν διαπαν-
τὸς σύγκαμψον· διέρρηγνται ᾗ κ τὸ καταπέτασμα Ἕ
ναοῦ, τοῖς εἰς αὐτὸν πεποίθοσιν ἀπεκαλύφθη ἤδη τὰ
ἅγια τ ἁγίων, κ᾽ τὸ ἰσωπότατον ἀνενόν· ὡς ἀπέπ
μὲν ἐχούσης ἔτι τ πρώτης σκηνῆς, πεφανερωμέ- B
νης ᾗ ἤδη τ τ ἁγίων ὁδοῦ, δῆλον ᾗ ὅτι τ εἰς τὰ ἅγια
τ ἁγίων. ἅγιος μὲν γὰρ ὁμολογουμένως κ᾽ ὁ νόμος
λῶ, ὅτι κ᾽ δικαιοσύνης πρύτανις, μέγαν ᾗ Ἐ παιδα-
γωγὸς εἰς Χριστόν· ἁγιωτέρα γε μὴν ἀσυγκρίτως ἡ
ἐν Χριστῷ νοουμένη ζωὴ, κ᾽ τ ἐν *σκιαῖς κ᾽ τύποις *ἐν σκιᾷ
λατρείας προφερεστέρα π, κ᾽ ἐν ἀμείνοσιν, ἢ ἐν πολ-
λοῖς π, Ἐ ἀληθείᾳ. ἆρα γὰρ οὐχὶ θεοπρεπῆ, κ᾽ ὑπὲρ αὐ-
θρώπου φύσιν τὰ τοιάδε τ καταρθωμάτων εἶεν ἄν; ἢ
τὸ σωτήριον πάθος, δεδυσώπηκε μὲν τὸν ἐριφομέ-
νων ῥομφαίᾳ σε, εἰσπεπόμπκε ᾗ πάλιν ἐν τῷ παραδείσῳ C
τὸν ἄθεσμον; ἔφη γὰρ ὁ Χριστὸς τῷ συγκρεμαμένῳ
λῃστῇ· σήμερον μετ᾽ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ· οὐκ
ἐπίλαμψε τοῖς ἐν σκότῳ μετ᾽ ἐξουσίας, βοῶν τὸ,
ἀνακαλύφθητι; κεκίνωκε γὰρ τὸν ἄδλιον ὡς θεὸς, κ᾽
δεσμῶν ἀφῆκε τοὺς ἐν αὐτῷ· κ᾽ αὐτὸς ἦν ὁ πάλαι βοῶν
πρὸς τὸν πλησιάσαντα Ἰώβ· ἦλθες βαθὺ πηγὴν θα-
λάσσης, ἐν ᾗ ἴχνεσιν ἀβύσσου περιεπάτησας; ἀνοίγον-
ταί σοι φόβῳ πύλαι θανάτου, πυλωροὶ ᾗ ᾅδου ἰδόντες
σε ἔπτηξαν; τί πάντως τὸ *ἐπιθεσπῆ τ καθ᾽ ἡμᾶς *ἐν αὐτῷ
ἐνὶ Ἐ ἀνθρώπῳ μόνῳ προσῆμεν σὰρκι ἰνθέλας; ὅπ
γὰρ αὐτὸς ὁ θ θεοῦ λόγος, μορφὴν δούλου λαβὼν, σα- D
κός τι Ἐ αἵματος κεκοινωνηκὼς, ἐνέσχετο μὲν δεῖσαι
τῷ θανάτῳ τὸ ἴδιον σῶμα δ᾽ ἡμᾶς, Ἐ ὑπῆρχεν ἀπα-
θὴς κ᾽ φύσιν, σαρκὶ πάσχων ἑκών, πεῖσαι τὴν χρέ-
ων ὁ πάνσοφος Παῦλος· εὐχαριστοῦντες τῷ πατρὶ
τῷ ἱκανώσαντι ἡμᾶς εἰς τὸν μερίδα θ κλήρου τ ἁ-
γίων ἐν τῷ φωτὶ, ὃς ἐῤῥύσατο ἡμᾶς ἐκ τ ἐξουσίας τ σ
σκότους, Ἐ μετέστησεν εἰς τὴν βασιλείαν θ ἀγαπ
ἀγάπης αὐτ, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν τὴν ἄ-
φεσιν τ ἁμαρτιῶν· ὅς ἐστιν εἰκὼν θ ἀοράτου, E
πρωτότοκος πάσης κτίσεως· ὅτι ἐν αὐτῷ ἐκτίσθη τὰ
πάντα ἐν τοῖς οὐρανοῖς, Ἐ ἐπὶ τ γῆς, τὰ ὁρατὰ κ᾽ τὰ
ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε
ἐξουσίαι, τὰ πάντα δι᾽ αὐτοῦ Ἐ εἰς αὐτὸν ἔκτισται· Ἐ αὐ-
τός ἐστι πρὸ πάντων, κ᾽ τὰ πάντα ἐν αὐτῷ συνέστη-
κε· κ᾽ αὐτός ἐστιν ἡ κεφαλὴ θ σώματος τῆς ἐκκλη-
σίας, ὃς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα
γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. διὸ δὴ κ᾽ μάλα σα-
φῶς ὁ τ αὐτοῦ μυστηρίων ἱερουργὸς, αὐτὸν ἔφη
τὸν δι᾽ οὗ τὰ πάντα, κ᾽ ἐν ᾧ τὰ πάντα θεῖον λόγον, ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, τὸν δι᾽ οὗ παρέχθη πρὸς
ὕπαρξιν, τά τε ἐν τοῖς οὐρανοῖς, κ᾽ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατά τε κ᾽ ἀόρατα, τὰ ὅπα πρὸ πάντων,
ἐν ᾧ

qui loquebatur adest, & quod olim vt Deus fore A
prænuntiauit, suo tempore impleuit, crucifixus
humanitus. Cælum namque propemodum tene-
bris tamquam lugubri veste se induit, sol etiam
cum radiorum suorum fulgorem non vltra ijs
daret, qui aduersus vniuersorum Dominum ac
Deum petulanter insultare ausi fuerant, tene-
bras animo illorum ac menti offundendas præ-
nuntiauit. Psallit enim de ipsis nimirum etiam
beatus Dauid: Obscurentur oculi eorum ne vi- Psal. 68.
deant, & dorsum eorum semper incurua. Diru-
ptum est etiam velum templi, vt in eum creden-
tibus detegeret iam Sancta sanctorum, & inti- B
ma illa penetralia demonstraret: tamquam non
adhuc habente statum priore illo tabernaculo, Hebr. 9.
sed iam reuelata sanctorum via, nimirum illa,
quæ ducit in Sancta sanctorum. Sancta enim
erat proculdubio ipsa lex quoque, quippe quæ
iustitiæ erat arbitra, & pædagogus ad Christum:
sed longe sanctior intelligitur illa in Christo vi-
ta; & illo in vmbris & figuris cultu præstantior
ac melior is qui in spiritu & veritate exhibe-
tur. An vero non diuina, & supra hominis natu-
ram eiusmodi sunt opera? non ne salutaris illa
passio versatilem illum gladium cohibuit, & ho-
minem rursus in paradisum induxit? Dixit enim C
Christus simul suspenso latroni: Hodie mecum Luce 23.
eris in paradiso. Nonne affulsit his qui in tene-
bris erant, cum potestate inclamans, Reuelami- Esai. 49.
ni? Euacuauit enim inferos vt Deus, & eos qui
ibi erant, à vinculis relaxauit. & ipse erat qui
olim ad patientissimum Iob clamauit: Venisti Iob 38.
ad fundum maris, & in profundis abyssi deam-
bulasti? aperiuntur ne tibi metu portæ mortis,
& ianitores inferni te conspecto sunt territi? Cur
igitur res adeo diuinas vni ex nostro numero &
homini solum tribuere non erubescis? Ipsum
namque Dei Verbum accepta serui forma, cùm
carni & sanguini communicasset, propriũ corpus D
propter nos morti dare non refugisse, & cum es-
set ex natura impatibilis, carne passum sponte
fuisse, fidem faciet beatus Paulus cum scribit:
Gratias agentes Patri, qui nos dignos fecit in Coloss. 1.
partem sortis sanctorum in lumine, qui eripuit
nos de potestate tenebrarum, & transtulit in re-
gnum Filij dilectionis suæ, in quo habemus re-
demptionem, remissionem peccatorum: qui est
imago Dei inuisibilis, primogenitus omnis crea-
turæ; quia in ipso condita sunt omnia in cælis &
in terra, visibilia & inuisibilia, siue Throni, siue
Dominationes, siue Principatus, siue Potesta- E
tes, omnia per ipsum & in ipsum creata sunt; &
ipse est ante omnia, & omnia in ipso constant; &
ipse est caput corporis Ecclesiæ, qui est princi-
pium, primogenitus ex mortuis, vt sit in omni-
bus ipse primatum tenens. Ecce iam apertissi-
me ille mysteriorum Dei sacerdos illum Deum
Verbum per quem omnia & in quo omnia, qui
est imago Dei inuisibilis, illum per quem vt es-
sent producta sunt & quæ in cælis & quæ in ter-
ra, visibilia & inuisibilia, illum qui est ante om-
nia,

nia, in quo omnia constant, ipsum dixit caput esse datum Ecclesiæ, & ipsum esse primogenitum ex mortuis. Sed dices fortasse, concedo equidem illud ex Deo Patre Verbum esse ex natura vitam: sed quo modo, quave ratione vita mori potuit? Præclare, necessaria & perutilis est quæstio. Ergo ad mysterij vim illud vtiliter assumitur, vt intelligamus atque etiam dicamus ipsum semper viuens & viuificans Dei Verbum carnem esse factum, hoc est, corpus illud quod mortem suscipere potest, proprium sibi fecisse, vt ipsum passum intelligatur, quia proprium ipsius passum est corpus. Sic namque ipsum factum primitias dormientium dicimus, & primogenitum ex mortuis. positus namque nobiscum in monumento dicitur per propriam carnem, qui mortuos suscitat, vt nos etiam simul cum ipso excitemur. hanc namque nobis innouauit viam, & hac de causa humiliauit semetipsum, ad exinanitionem & ad humanitatem nobiscū se deijciens, quamuis ille vnigenitus Deus ex natura esset, & ex Deo Patre ortus. Sed iste putat nimirum eos qui hæc ita se habere existimant & vere sentiunt, ad extremum summæ dementiæ peruenisse: & vbique prætexens oportere illud ex Deo Patre Verbum impatibile confiteri, dispensationis modum ab eo aufert, & quidem in totum, & quodammodo dedignatur aut sentire aut dicere illud esse pro nobis passum, quamuis sacræ litteræ carne passum dicant, licet impatibile & incorporeum, quia corpus passum est ipsius proprium, ipsiq. vnitum. Dixit autem rursus in hunc modum.

HISTORIVS. *Ideo de nostris illis primitijs cum ageret beatus Petrus, & exaltationem visibilis naturæ vi diuinitatis*

Act. 2. *factam enarraret, Hunc, inquit,* IESVM *suscitauit Deus. non mortuus est Deus, sed suscitauit. Audi Apollinari, Petri verba: audi cum Apollinario etiam Ari. Hunc, inquit,* IESVM *suscitauit Deus, qui cernitur, qui oculis videtur, qui ligno suffixus, qui manibus Thomæ contrectatus fuit, qui ad ipsum clamauit, Palpa, quia spiritus carnem & ossa non habet, sicut me videtis habere. bisq. persuasus discipulus illic vocibus, & contrectatione crucifixi corporis de resurrectione certior factus, admirabilium rerum effectorem Deum glorificabat: Dominus meus & Deus meus tibi gloria: non*

Ioan. 20. *quod contrectabatur appellans Deum. neque enim contrectatione diuinitas inuenitur.* Et post alia. *De hoc palpabili etiam Petrus clamabat, Hunc* IESVM *suscitauit Deus. Dextera igitur Dei exaltatus. Dextera autem opem ferente Deus Verbum non indigebat, Ari.*

Act. 2. *Psal. 117.*

CYRILLI CAP. VI. Suscitat quidem Filius mortuos, eumq. morte potentiorem confitemur, memores illum diserti*Ioan. 11.* verbis dixisse: Ego sum resurrectio & vita. tamen cum beatus Petrus nobis annuntiat, dicens: Hunc IESVM suscitauit Deus, ipsum esse credimus IESVM, illud quod homo factum est Verbum. Quomodo ergo suscitatum ipsum à Patre quisquam dicat, & eius dextra exaltatum? hæc namque puto apertius declaranda esse ijs qui

A ἐν ᾧ τὰ πάντα συνέστηκε, κεφαλὴν δεδόσθαι τῇ ἐκκλησίᾳ, καὶ αὐτὸν εἶναι πρωτότοκον ἐκ νεκρῶν. Ἀλλ' ἔστιν ἴσως ἐρεῖς τῷ Φύσιν ζωὴν, ὁ ἐκ θεοῦ πατρὸς λόγος· εἰπὲ πῶς, ἢ τίνα δὴ τρόπον πέφυκεν ἡ ζωή; καλῶς· ἀναγκαία καὶ ἐπωφελὴς ἡ πίστις· σκοπῶ εἰς τὸν ὑπὲρ μυστηρίου δύναμιν χρησίμως προσλαμβάνεσθαι τὸ, σάρκα ζωοποιὸν νοεῖν αὐτὸν, ἤγουν λέγειν, τὸν ἀεί τε ζῶντα, καὶ ζωοποιὸν τοῦ θεοῦ λόγον, τυγχάνειν ἴδιον πεποιημένον σῶμα τὸ θνητὸν δεκτικὸν, ἵνα νοῆται παθὼν αὐτὸς, ὅπερ τὸ ἴδιον αὐτοῦ πέπονθε σῶμα. οὕτω γὰρ αὐτὸν ἀπαρχὴν τῶν κεκοιμημένων, καὶ

B πρωτότοκον ἐκ νεκρῶν. πεποίηται γὰρ λέγεται μεθ' ἡμῶν ἐν μνήματι διὰ τῆς ἰδίας σαρκὸς ὁ ἀνιστὰς τοὺς νεκροὺς, ἵνα καὶ ἡμεῖς συνεγερθῶμεν αὐτῷ· παύτην γὰρ ἡμῖν εὐτρεπίσατο τὴν ὁδὸν, καὶ πάντας ἕνεκα τῆς αἰτίας ταπεινώσεν ἑαυτὸν, καθεὶς εἰς κένωσιν, καὶ εἰς ἀνθρωπότητα μεθ' ἡμῶν· καίτοι θεὸς ὢν φύσει, καὶ ἐκ θεοῦ πατρὸς πεφυκὼς ὁ μονογενής. Ἀλλ' οἴεταί μοι καὶ τὰ εἰκότα τοῖς ὧδε πάντ' ἔχειν ὑποπεπτωκέναι, καὶ ἀληθῶς δοξάζοντας ἐμβριθεστάτοις εἰς λῆξιν τῆς ἀνοίας τῷ θράσει· σκηπτόμενος γὰρ παντάχοῦ τὸ δεῖν ἀπιθῆ τὸν ἐκ θεοῦ πατρὸς ἡμῶν ὁμολογεῖσθαι λόγον, ἐξίστησιν αὐτοῦ, καὶ τοῦτο εἰς ἄπαν, τῆς οἰκονομίας τὸν τρόπον· οὐκ ἀξιοῖ γ' ὥσπερ, ἡ Φρυγῶν, ἢ λέγειν, ὅτι πέπονθεν ὑπὲρ ἡμῶν, καίτοι τῆς θεοπνεύστου γραφῆς σαρκὶ λεγούσης παθεῖν, καὶ ἀπαθῆ καὶ ἀσώματον, ὅτι τὸ ἴδιον αὐτοῦ καὶ ἑνωθὲν αὐτῷ πέπονθεν σῶμα. ἐφηδὲ πάλιν ὠδί.

Διατοῦτο περὶ τῆς ἡμετέρας ἀπαρχῆς, ὁ μακάριος Πέτρος κατηγγέλλων, καὶ τὸν ἐκ τῆς θείας γραφομένης φύσεως δηλούμενος ὕψωσιν, τοῦτον φησὶ τὸν Ἰησοῦν ἀνέστησεν ὁ θεός. οὐκ ἀπέθανε θεὸς, ἀλλὰ ἀνέστησεν. ἄκουε τῶν τοῦ Πέτρου ῥημάτων Ἀπολιναρίου, ἄκουε σὺν Ἀπολιναρίῳ, καὶ Ἀρείῳ. τοῦτον φησὶ τὸν Ἰησοῦν, ἀνέστησεν ὁ θεὸς τὸν φαινόμενον, τὸν ὁμοῖς ὀφθαλμοῖς, τὸν ξύλῳ προσηλωθέντα, τὸν ταῖς τοῦ Θωμᾶ ψηλαφηθέντα χερσὶ, τὸν πρὸς αὐτὸν κεκραγότα, ψηλάφησον. ὅτι πνεῦμα σάρκα καὶ ὀστᾶ οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα· καὶ ταύτης πεισθεὶς ὁ μαθητὴς τῆς φωνῆς, καὶ τῇ ψηλαφήσει δ' εὑρὼν σώματος πάθη ἀναστάσεως, τὸν ὁμολογούμενον ἐδοξολόγει θεὸν, ὁ κύριός μου καὶ ὁ θεός μου εἶπε· τὸ ψηλαφηθὲν προσκυνῶν θεόν. ἀεὶ γὰρ

C ψηλαφήσει θεότης διείργεται. καὶ μετ' ὀλίγα, πρὸς τοῦ ψηλαφηθέντος πάλιν καὶ ὁ Πέτρος ἐβόα· τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεὸς. τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς. δεξιᾶς δὲ βοηθούσης ὁ θεὸς λόγος οὐκ ἔχρηζεν Ἀρείου.

Ἀνέστησε μὲν ὁ θεὸς τοὺς νεκροὺς, καὶ θανάτου κρείττονα φαμὲν εἶναι ἀρχὴν αὐτὸν, μεμνήμεθα γὰρ ἀποστόλου εἰρηκότος· ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή. πάλιν ὅταν ἡμῖν ὁ θειότατος Πέτρος διαγγελίζηται,

D λέγων· τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεὸς, αὐτὸν εἶναι πιστεύομεν Ἰησοῦν τὸν ἐναυθρωπήσαντα λόγον. πῶς οὖν ἐπιχείρει φαίη τις ἂν αὐτὸν ὑπὸ τοῦ πατρὸς, ὑψωθῆναί τι τῇ αὐτοῦ δεξιᾷ; χρείαν γὰρ εἴ μοι τινὶ διαπραγματεύσασθαι περὶ

E πρῶτος

σαφῶς πᾶς σὺκ ἔχοι νοῆν, ἵνα καὶ τὸν τοῦ σκανδά- A
λου τρόφασιν ἀποκόψαντες, ὀρθὴν καὶ ἀπλανῆ τὴν τῆς ἀληθείας ἀποφήνωμεν ὁδόν. ἐδίδωκε γοῦν τὸ ἴδιον σῶμα τῷ θανάτῳ πρὸς βραχύ· χάρις γὰρ θεοῦ, καθά φησιν ὁ Παῦλος, ὑπὲρ παντὸς ἐγεύσατο θανάτου. εἶτα ὑπάρχων αὐτὸς ἡ ζωοποιὸς τοῦ θεοῦ ἐκ πατρὸς δεξιὰ ἐκ δυνάμεις, φθορᾶς καὶ θανάτου κρεῖττον ἀπέφηνεν αὐτό· καὶ πρός γε τοῦτο ἡμᾶς πιστώσασθαι λέγων πρὸς ἰουδαίους· λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. οὐκοῦν ὅπως αὐτὸς ἐγείρειν τὸν ἑαυτοῦ ναὸν ἐπαγγέλλεται, καίτοι τοῦ θεοῦ καὶ πατρὸς αὐτοῦ λεγομένου. δε- B
ξιὰ γὰρ ὡς εἴρηται, ἐστὶ, καὶ δύναμις τοῦ πατρὸς ἡ ζωοποιὸς, ὁ υἱός. ὥστε κἂν ἐνεργεῖν ὁ πατὴρ λέγηται τὸν ἅγιον ναὸν ζωοποιῆσαι, ἐνήργηκε δι' υἱοῦ· κἂν αὖ ὁρῶτο πάλιν ὁ υἱὸς ἐνεργῶν, ἀλλ' ἐξ ἑνὸς τοῦ πατρὸς ἐν πνεύματι. μία γὰρ ἡ θεότητος φύσις, ἐν τρισὶν ὑποστάσεσιν ἰδικαῖς νοουμένη, καὶ τὸν ἐφ' ἅπασι τοῖς δρωμένοις κίνησίν τε καὶ ἐνέργειαν ἔχουσα, νοητῶν δηλονότι καὶ θεοπρεπῆ. σὺκοῦν παρεχώρει μὲν τὸ σῶμα τοῖς τῆς ἰδίας φύσεως νόμοις, ἐκ τοῦ δ' θανάτου γεύσασθαι ἐδέχετο, ἐκ τοῦ παθεῖν ἐφέντος αὐτὸ χρησίμως C
δ' ἐνωθέντος λόγου· θεία γε μὴν ἰζωοποιὸς δύναμις τῇ τοῦ ἐνωθέντος αὐτῷ καθ' ὑπόστασιν λόγου. ὅλον οὖν νοοῦμεν τὸν Ἐμμανουὴλ, ὅ ἐστι μεθερμηνευόμενον, μεθ' ἡμῶν ὁ θεός, ὅτε ἀκούσωμεν λέγοντος τοῦ θεσπεσίου Πέτρου· τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεὸς κἂν τὸν ὁρώμενον λέγῃς, καὶ προσηλωθέντα τῷ ξύλῳ, τὸν ταῖς τοῦ Θωμᾶ ψηλαφηθέντα χερσὶν, ὃν εἶδον ἡμεῖς σταυρωθέντα νοοῦμεν τὸν ἐκ θεοῦ πατρὸς λόγον, ἕνα τε καὶ τὸν αὐτὸν ὁμολογοῦμεν υἱόν. ἀσέκτῳ γὰρ τῇ φύσει ὑπάρχων, γέγονεν ὁρατὸς, ὅτι καὶ ἴδιον ἑαυτοῦ τὸ ὁρώμενον σῶμα. ψάλλει γοῦν ὁ θεὸς ἡμῶν Δαυίδ· ὁ θεὸς ἐμφανῶς ἥξει, ὁ θεὸς ἡμῶν, καὶ οὐ παρασιωπήσεται. ἐκ μὲν ἐκ ὁ μακάριος Ἀββακούμ· ὁ θεὸς ἐκ θαιμὰν ἥξει, καὶ ὁ ἅγιος ἐξ ὄρους κατασκίου δασέως. οὗτος ὑπάρχων καὶ ἀναφὴς, ἁπλοῦς γοῦν λέγεται διὰ τὸ ἐνωθῆναι αὐτῷ σῶμα· γράφει γοῦν ὁ Λουκᾶς· ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἡμῖν πραγμάτων, καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται, καὶ ὑπηρέται γενόμενοι τοῦ λόγου· καὶ πρός γε τοῦτο φησὶν ὁ αὐτὸς Ἰωάννης· ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ E
ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς, καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ἡμῖν τὴν ζωὴν τὴν αἰώνιον, ἥ τις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν. ἀλλ' εἰ μὴ γέγονεν ἀπτός τε καὶ ὁρατὸς, ὡς ἴδιον ἔχων τὸ ὑποπίπτον ἁφῇ καὶ ὁρᾶσθαι σῶμα, πῶς αὐτόπται τοῦ λόγου γεγόνασιν οἱ πανάφοι μαθηταί; πῶς δ' καὶ ψηλαφῆσαι, καὶ ψηλαφῆσαι φασὶ, τὸν λόγον τῆς ζωῆς, ἥ τις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν; τοῦτον οὖν αὐτὸν τὸν ἁπτόν τε, καὶ ὁρατὸν, καὶ τῷ ξύλῳ προσηλωμένον, ἐπίστω μὲν ὁ Θωμᾶς, ὁμολόγει δ' κἀμάλα ὀρθῶς ἦσαν καὶ κύριον. ἔφη γοῦν· ὁ κύ-

qui intelligere nequeunt, vt ſcandali occaſione ſublata, rectam & certam veritatis viam reddamus. Dedit ergo morti proprium corpus ad modicum tempus: gratia namque Dei, vt inquit Paulus, pro omnibus guſtauit mortem. deinde cum ipſe eſſet illa viuificatrix Dei Patrisq. dextra atque potentia, morte atque corruptione valentius illud effecit; ad idq. credendum locuples nobis ipſe teſtis erit, dicens Iudæis: Soluite templum hoc, & in tribus diebus excitabo illud. Intellige ergo quemadmodum ſuum ſe templũ excitaturum pollicetur, quamuis Deus ac Pater dicatur excitaſſe. dextra namque, vt dixi, & potentia Patris illa viuificatrix eſt ipſe Filius. Itaque etiam ſi diuini illius templi viuificationem efficere Pater dicatur, effecit tamen per Filium: viciſſimq. etiam ſi illam Filius effeciſſe videatur, non tamen citra Patrem in Spiritu. vna enim diuinitatis natura in tribus proprijs hypoſtaſibus intelligitur, & in omnibus rebus gerendis motum habet atque operationem, ſpiritalem nimirum & Deo dignam. Concedebat ergo corpus propriæ naturæ legibus, & mortis guſtationem excipiebat, idq. cùm vnitum illud Verbum opportune pati ſineret: ſed vi diuina vniti ſibi ſecundum hypoſtaſim Verbi viuificabatur. Totum igitur Emmanuel intelligimus, quod eſt interpretatum, nobiſcum Deus, cum beatum Petrum dicentem audimus: Hunc IESVM ſuſcitauit Deus. etiam ſi illum viſibilem dicas & ligno ſuffixum, illum Thomæ manibus contrectatum, nihilominus illud ex Deo Patre Verbum intelligimus incarnatum, vnumq. & eumdem Filium confitemur. Cum enim per naturam eſſet inuiſibilis, factus eſt viſibilis, eo quòd viſibile illud corpus proprium eius erat. itaque beatus Dauid pſallit: Deus manifeſte veniet, Deus noſter & non ſilebit. atque etiam beatus Habacuc: Deus de Theman veniet, & Sanctus de monte vmbroſo condenſo. Hic cum eſſet etiam impalpabilis, propter vnitum ſibi corpus palpabilis factus eſſe dicitur. Lucas certe ſcribit, Quoniam quidem multi conati ſunt ordinare narrationẽ quæ in nobis completæ ſunt rerum, ſicut tradiderunt nobis qui ab initio ipſi viderunt, & miniſtri fuerunt ſermonis. Adhæc ait beatus Ioannes: Quod fuit ab initio, quod audiuimus, quod vidimus oculis noſtris, quod perſpeximus, & manus noſtræ contrectauerunt de Verbo vitæ, & vita manifeſtata eſt, & vidimus & teſtamur, & annuntiamus vobis vitam æternam, quæ erat apud Patrem, & apparuit nobis. Sed niſi fuiſſet palpabilis atque viſibilis, vtpote corpus proprium habens tactui viſuiq. ſubiectum, quomodo ſapientiſſimi illi diſcipuli vidiſſent Verbum, quomodo etiam ſe perſpexiſſe & contrectaſſe dicerent Verbum vitæ, quæ erat apud Patrem, & apparuit nobis? Hunc igitur ipſum contrectabilem atque viſibilem, hunc qui ligno ſuffixus fuerat, Thomas agnouit, ac rectiſſime Deum ac Dominum fatebatur. dixit enim continuo: Dominus

Hebr. 2.

Ioan. 2.

Pſal. 49.

Habac. 3.

Luc. 1.

1. Ioan. 1.

Ioan. 20.

minus meus & Deus meus. deinde ad illum Dominus noſter IESVS Chriſtus: Quia, inquit, vidiſti me, credidiſti: beati qui non viderunt, & crediderunt. Quid, rogo te, crediderunt? nonne quòd cum Deus eſſet ex natura, proprium templum excitauit à mortuis? Atqui ea res quid ambiguitatis habet? Sed hic bonus vir propemodum de diſcipuli vocibus ſtulte erubeſcens, Non confeſſus eſt, inquit, Dominum & Deum eſſe illum primogenitum ex mortuis: ſed vim ſermonis peruertit ad ſuam opinionem, & ait, Deum admirabilium operum effectorem glorificaſſe, cum dixit: Dominus meus, & Deus meus. His etiam adijcit: Non quod contrectabatur appellans Deum, non enim contrectatione diuinitas inuenitur.] Accuſas ne diſcipulũ, dic mihi, quòd Chriſtum Dominum ac Deum appellet? Atqui proximo ſermone demonſtratum eſt, illum vnigenitum cum eſſet ſecundum naturam Deus, impalpabilis & inuiſibilis, palpabilem eſſe factum & viſibilem. Cum vero dicis: Non enim contrectatione diuinitas inuenitur, illud è contrario dicemus, Quid diſpenſatione reiecta, tamquam de nuda diuinitate diſſeris? & quaſi oblitus & incarnatum fuiſſe, & hominem factum illum impalpabilem & incorporeum, ſacras litteras non ſuſtines quæ illum Deum appellant, propterea quòd carne ſit contrectatus, & viſus ſit item ſanctis Apoſtolis. Sed nos, ò vir egregie, ſimul cum beato Thoma, illum ligno ſuffixum, illum manibus contrectatum, conſpectumq. humanis oculis, dignis laudibus honorantes dicimus: Dominus meus & Deus meus. Ac ſi quiſpiam dicat, Dei Verbum carne propria paſſum, eum dignum eſſe approbatione, & à vero ſenſu minime aberrare, cum ſic quoque illud manſerit impatibile, rurſum ex his quæ ipſe ſcripſiſti, aut dixiſti in Eccleſijs conabor oſtendere. Laudandos namque cenſes ſanctos Patres noſtros olim in Nicæa collectos, vt qui accuratam & vndique expolitam Fidei confeſſionem ediderint; ſed non ita vt illi ſentis, minime: neque animo in veritatis dogmatis fixo recte ingredi cupis, ſed claudicas quodammodo ambabus ſuffraginibus, vt eſt ſcriptum: & rectæ viæ amatores imprudenter obiurgans, quod tibi ipſi placet tamquam verum confirmas: immo vero ne in ijs quidem quæ dixiſti, permanendum putas; nam inuenio te de ſanctis Patribus dicere.

3. Reg. 18.

HISTORIA.

Quoniam vero ſi dixiſſent, Credimus in vnũ Deum Verbum, futurum erat vt mors diuinæ naturæ tribueretur, ideo nomen accipiunt commune, nempe, IESVS *Chriſtus, vt & mortuum illum ſignificarent, & illum non mortuum.* His adijcit: *Itaque perinde ac ſi quis dicat, Ille homo eſt mortuus, quamuis anima ſit immortalis, tamen quia nomen dixit quod ſignificat duas naturas, & corpus quod moritur & animam immortalem, ideo nihil eſt periculi in ea voce; vtrumque enim vocatur homo, & corpus & anima; item igitur etiam magnus ille chorus de Chriſto dixit.*

ὁ κύριός μου, καὶ ὁ θεός μου. ἆρα πρὸς αὐτὸν ὁ κύριος ἡμῶν Ἰησοῦς Χριστός· ὅτι ἑώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἑωρακότες, καὶ πεπιστευκότες. τί πεπίστευκας εἰπέ μοι; ἆρα οὐχ ὅτι θεὸς ὢν φύσει, τὸν ἴδιον ἐκ νεκρῶν ἀνέστησε ναόν; καίτοι πῶς ἀμφίλογον τὸ πρᾶγμά ἐστιν; ἀλλ' ὁ χρηστὸς οὗτος, μονονυχὶ τῆς τοῦ μαθητοῦ φωνῆς ἐπιψευδέλεως ἀποστὰς, οὐχ ὁμολογήσει φησὶν, αὐτὸν, ὅτι καὶ κύριος καὶ θεός ἐστιν, ὁ πρωτότοκος ἐκ νεκρῶν· ὡς μᾶλλον δὴ τὸ αὐτῷ δοκοῦν τὴν τοῦ λέγειν δύναμιν, καὶ φησὶν, ὅτι τὸν θαυμαζόμενον ἐν δοξολογίᾳ θεὸν, λέγων, ὁ κύριός μου καὶ ὁ θεός μου. προστιθεὶς δὲ τούτοις, ἵνα τὸ ψηλαφητὸν προσαναιρῶν θεὸν, ἵνα γὰρ ψηλαφήσῃ θεότης ἀνείσηται. Ἐπιτιμᾷς οὖν τῷ μαθητῇ εἰπέ μοι, κύριον καὶ θεὸν ὀνομάζοντι τὸν Χριστόν; καίτοι δέδαχεν ἡμῖν ἀρτίως ὁ λόγος, ὅτι θεὸς ὢν κατὰ φύσιν ὁ μονογενὴς, ἀναφὴς καὶ ἀόρατος, ἁπλῶς γέγονε καὶ ὁρατός. ὅταν δὲ λέγῃς, ἵνα γὰρ ψηλαφήσῃ θεότης ἀνείσηται, πάλιν ἐκεῖνο ἐροῦμεν, τί παρωσάμενος τὴν οἰκονομίαν, ὡς περὶ γυμνῆς διαλέγῃ θεότητος; ἀλλὰ λήθω δὲ ὥσπερ ἐλληνικὸς, ὅτι καὶ ἐσαρκώθη καὶ ἐνηνθρώπησεν ὁ ἀναφὴς καὶ ἀόρατος, σὺν αὐτῇ θεὸν ὀνομαζούσης αὐτὸν τῆς θεοπνεύστου γραφῆς, διό τι τὸ ψηλαφητὸν σαρκὶ, ὡφέλει τι ὁμοίως τοῖς ἁγίοις ἀποστόλοις. ἀλλ' ἡμεῖς γε ὧν τὸν, ὁμοῦ τῷ μακαρίῳ Θωμᾷ, τὸν τῷ ξύλῳ προσηλωμένον, τὸν ψηλαφητὸν χερσὶν, ἐωραμένον τε τοῖς ἀνθρωπίνοις ὄμμασι, τοῖς αὐτῷ πρεπούσαις δοξολογίαις στεφανοῦντες φαμὲν, ὁ κύριός μου, καὶ ὁ θεός μου. ὅτι γὰρ καὶ εἴ τις λέγοι σαρκὶ τῇ ἰδίᾳ παθεῖν τὸν τοῦ θεοῦ λόγον, οὐκ ἂν ἁμοιρήσαι τοῦ καὶ ἐπαινεῖσθαι δεῖν, καὶ φρονεῖν ἐλεύθερα τὰ ἀληθῆ· μεμίνηκε γὰρ καὶ οὕτως ἁπλῶς· πρόσωπον καταδείξαι πάλιν, ἐξ ὧν γέγραφας αὐτὸς, ἤγουν ἔφης ἐν ἐκκλησίαις. Ἐπαινῶ μὲν γὰρ ἀξιοῖς τοὺς ἁγίους πατέρας ἡμῶν, τοὺς ἐνταῦθα φημὶ, τῇ Νικαέων ἁγίᾳ συναγηγερμένους, ὡς ἀκεραίᾳ καὶ πεπρεσβευμένῃ τῆς πίστεως ἡμῖν τῶν ὁμολογίαν εὖ μάλα πεπιημένους· προφρόνως γε μὴν ἂ τὰ ἐκείνων· πόθεν; οὔπω μὴν τῆς τῆς ἀληθείας δόγμασιν ἐνηρείσας τὸν νοῦν, ὀρθὰ βαίνειν ἐπιθυμεῖς, χωλεύεις δὲ ὥσπερ ἀμφοτέραις τῇ ἰγνύᾳ, ἁ τὸ γεγραμμένον· τοῖς μὲν τῆς ὀρθότητος ἐφαπτὰς ἀκινήτως ἐπιπολῆς, κραταιὸν γοῦν ὡς ἀληθῶς τὸ αὐτῷ σοι δοκοῦν· μᾶλλον δὲ καὶ εἰς αὐτὸς ἵφης ἐμμένων ἀξιῶν· διείρκω δὲ λέγοντα περὶ τῶν ἁγίων πατέρων.

Ἐπειδὴ δὲ εἰρήκασιν, ὅτι πεπίστευκεν εἰς ἕνα θεὸν λόγον, ἐμέλλεν ὁ ἀναφὴς τῇ θνητῇ λοχίζεσθαι φύσει, ὄνομα δέχονται κοινὸν τὸ, Χριστὸς Ἰησοῦς, ἵνα καὶ τὸν δοκοῦντα σημαίνωσι, καὶ τὸν μὴ δοκοῦντα. ἀσπάζομαι δὴ τούτους· ὥστε εἴ τις λέγοι, ὁδοῦσα ἄνθρωπος ἀπέθανε, καίτοι ἡ ψυχὴ ἀθάνατός ἐστιν, ἀλλ' ἐπειδὴ τὸ ὄνομα εἶπε τὸ σημαῖνον τὰς δύο φύσεις, καὶ τὸ σῶμα τὸ δοκοῦν θνῆσκον, καὶ τὸν ψυχὸν τὸν ἀθάνατον, οὐκ ἔχει κίνδυνον ἡ φωνή. ἄνθρωπος γὰρ καλεῖται ἀμφότερα, ἥ τε σῶμα, καὶ ἡ ψυχή. οὕτω τοίνυν καὶ ὁ μέγας ἐκεῖνος χορὸς ἔφη περὶ Χριστοῦ.

Cum

Ὅτι

Οτι μὲν Χριστὸν Ιησοῦν ὀνομάσαντες, οὐ δύο ἓκαστα μέρος ἡμᾶς, κοινὸν ἔχοντας ὄνομα τὸ, Χριστὸς Ιησοῦς, ἐνανθρωπήσαι φαμεν ἢ μᾶλλον τὸν ἐκ θεοῦ λόγον καταπεμφθῆναι, ἀντιρρήσει οἶμαι τῶν εὖ φρονούντων οὐδένα· καὶ τὸ, ἔτι μακρὸν ἂν εἴη τούτων ἡμᾶς ἀπιξάγειν λόγους πρὸς τοῖς ἤδη γεγυμνασμένοις, περιττὸν εἶμαι σοι μᾶλλον εἰ τοῖς παρ' ἡμῶν οὐκ ἀναπτὴ λέγεις, ὡς γε τὸ εἰλικρινῶς φρονεῖν, ὅτι κἂν λέγωμεν σαρκὶ πεπονθέναι δι' ἡμᾶς τὸν τοῦ θεοῦ λόγον, ἀπρὸς ἡμῖν καὶ οὕτω περιφέρειν αὐτὸν ὡς θεόν· κἂν γοῦν τοῖς στόμασι χαρίζῃ φωναῖς, τὸ εὖ πεπρᾶχθαι δοκεῖν. ὥσπερ γὰρ ὁ ἄνθρωπον εἰπὼν, συνεσήμανε τῷ σώματι τὴν ψυχὴν, καίτοι τῇ φύσει διαφέρουσαν πρὸς αὐτὸ, κἂν ἀλλοῖόν τι τοῦ δεῖνος σῶμα τυχὸν δοκῇ εἶναι, ὅλως πρὸς πεπονθὼς ὁ ἄνθρωπος νοεῖται καὶ οὗτος, καίτοι θανάτου οὐκ ἔχων δεκτικὴν τὴν ψυχήν· οὕτω δὲ καὶ τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ. ἐπεὶ γὰρ ὁ ἐκ θεοῦ πατρὸς λόγος, καθὰ πολλάκις εἰρήκαμεν, μετέσχηκεν αἵματος καὶ σαρκὸς καθ' ὁμοιότητα ἡμῶν, σῶμά τε ἴδιον ἐποιήσατο τὸ ἐκ τῆς ἁγίας παρθένου, κεχρηματικέ τε οὕτω ἓν υἱὸς ἀνθρώπου πάντως ἕνεκα τῆς αἰτίας λεγόμενος, αὐτοῦ τῆς σαρκὸς, αὐτοῦ μὲν τὸ πάθος ἡ τῆς ἀληθοῦς ἑνότητος ἀπαίτει λόγος· ἔξω γε μὴν οἶδε μεμενηκὼς τοῦ παθεῖν, ὅτι καὶ θεός ἐστι τῇ φύσει καὶ ζωή. καὶ γοῦν ὁ θεσπέσιος Πέτρος τοιαύτην ἡμῖν προβαλλόμενος τὴν μυσταγωγίαν, ὡδέ πῃ φησὶ περὶ αὐτοῦ τοῖς πεπιστευκόσιν εἰς αὐτόν· ὃν οὐκ ἰδόντες ἀγαπᾶτε· εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, κομιζόμενοι τὸ τέλος τῆς πίστεως, σωτηρίαν ψυχῶν· περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται, οἱ περὶ τῆς εἰς ἡμᾶς χάριτος προφητεύσαντες, ἐραυνῶντες εἰς τίνα, ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἡμῖν ἀνηγγέλη διὰ τῶν εὐαγγελισαμένων ἡμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. Ακούεις ὅπως τὸ πνεῦμα Χριστοῦ ἓν τοῖς ἁγίοις προφήταις ἦν, προαναπεφάσθαι τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας; διὰ τί οὖν ὡς ἄνθρωπον ἁπλῶς ὑπὲρ ἡμῶν πεπονθότα τῷ κόσμῳ διακηρύττοντες; καὶ διὰ τί μυστήριον τὸ διὰ τῶν ἁγίων ἡμῶν ἀποστόλων τε καὶ εὐαγγελιστῶν ἐν πίστει δεδωρημένον, ἓν εἰς τοῦτο προκηρύσσεσθαι φησὶν, ἐπιθυμεῖν τοὺς ἀγγέλους; καίτοι πῶς ἂν ἀποβλητέος εἴην ἀν, ὁ μείζονα δὴ μόνων τῶν ἀνθρωπίνων ὁρῶν τὴν διὰ μυστηρίων οἰκονομίαν καταπλήττων, ὅπη χωρῶν; αὐτὸς ὁ ἐν μορφῇ θεοῦ καὶ πατρὸς ὑπάρχων θεὸς λόγος, κεκένωκεν ἑαυτὸν, μορφὴν δούλου λαβὼν, καὶ τῷ καθ' ὁμοίωσιν γεγονέναι ὑπομεμένηκε δι' ἡμᾶς· αὐτὸς πεπονθὼς ὑπὲρ ἡμῶν τῇ ἰδίᾳ σαρκὶ, καὶ αὖθις πάλιν ὡς θεὸς, ἀναστὰς τὸ ἀόριστον, καὶ ἐγηγερμένος τῇ ἐνθεσμοῖς, ἐξέλθῃ, καὶ πῶς ἐν τῷ σκότει ἀπεκαλύφθη. τί γοῦν ἀπατεῖσθε ὑπὸ χειρὸς, τὸν οὕτω σπλῆν καὶ ἀξιάγαστον οἰκονομίαν, δι' ἧς καὶ σεσώσμεθα, καὶ

A Cum illi Christum IESVM dixerunt, non duos CYRILLI
filios seorsim, qui commune haberent hoc no- CAP. VII.
men, Christus IESVS, sed illud ex Deo Verbum
hominem factum significasse, repugnaturum qui
sapiat certe puto neminem: ac præter ea quæ iam
dicta sunt, hac de re plura adhuc referre verba,
superuacuum sit opinor. Verumtamen si ijs quæ
dicta sunt à nobis, persuaderi tibi non potest vt
intelligas, etiam si dicamus ipsum Dei Verbum
propter nos carne passum; nihilominus illud à
nobis impatibile tamquam Deum seruari; saltem tuis vocibus largire vt recte prolatæ videantur. Sicut enim qui hominem dixit, simul cum
B corpore significauit animam, quamuis hæc naturam habeat ab eo diuersam, ita vt etiam si
corpus fortasse alicuius mortuum esse dicatur,
totus id homo passus non absurde intelligatur,
quamuis animam habeat haud morti obnoxiam:
sic se res habet in omnium nostrum Saluatore
Christo. Nam quia illud ex Deo Patre Verbum,
vt sæpe diximus, particeps fuit carnis & sangui- Hebr. 2.
nis similiter ac nos, & corpus illud ex sancta
Virgine sibi proprium fecit, & ita filius hominis
est factus; hac de causa mortua eius carne, veræ
illius vnionis ratio passionem ipsi tribuit, quam-
uis illud extra passionem mansisse nouerit, cum
C & Deus sit secundum naturam, & vita. Itaque
beatus Petrus cum eiusmodi mysterij doctrinam
nobis proponeret, sic fere de illo in eum creden-
tibus dicit: Quem cum non videritis diligitis, 1. Pet. 1.
in quem nunc quoque non videntes creditis, cre-
dentes autem exultatis lætitia inenarrabili & glo
rificata, reportantes finem fidei vestræ, salutem
animarum vestrarum. de qua salute exquisierunt
atque scrutati sunt Prophetæ, qui de futura in vo-
bis gratia prophetauerunt, scrutantes in quod
vel quale tempus significaret in eis Spiritus Chri
sti, prænuntians eas quæ in Christo sunt passio-
nes, & posteriores glorias, quibus reuelatum est,
D quia non sibimetipsis, nobis autem ministrabant
ea quæ nunc vobis nuntiata sunt per eos qui euan
gelizauerunt vobis Spiritu sancto misso de cælo,
in quæ desiderant Angeli prospicere. Audis vt
Spiritus Christi in sanctis Prophetis fuerit, vtq.
illi prædixerint eas quæ in Christo sunt passio-
nes & posteriores glorias? Ita ne quasi hominem
simplicem pro nobis passum orbi prædicarent?
idq. est mysterium per sanctos Apostolos & Euan
gelistas in fide datum, & in hæc, inquit, deside-
E rare Angelos prospicere? Atqui quomodo non
sit repudiandus qui vim tanti mysterij in solis Philip. 2.
humanitatis terminis concludere conatur? Ipse
qui in forma Dei & Patris erat Deus Verbum,
exinaniuit semetipsum, formam serui accipiens,
& illam secundum carnem natiuitatem subijt
pro nobis, ipse passus est pro nobis propria car-
ne, & iterum vt Deus reuixit, euacuatis inferis,
cum dixisset ijs qui in vinculis erant, exite, & ijs Esai. 49.
qui in tenebris erant, reuelamini. Cur igitur
euertere moliris dispensationem adeo augustam
atque admirabilem, per quam salui facti sumus,
& om-

& omne bonum consecuti? Quid enim ipsius ope lucrati simus, apertissime cognosces ex beato Paulo qui sic scripsit: Et nos cum essemus alienati, & inimici sensu, in operibus malis, nunc autem reconciliauit in corpore carnis suæ per mortem, vt exhiberet nos sanctos & immaculatos & irreprehensibiles coram ipso, si tamen permanetis in fide. Ergo fides quidem iuuat eos qui illam firmam seruare statuerint; sed quomodo iuuet, beatus Ioannes asserit cum dicit: Quis autem est qui vincit mundum, nisi qui credit quòd IESVS est filius Dei? Hic est qui venit per aquam & sanguinem IESVS Christus: non in aqua solum, sed in aqua & sanguine. Et Spiritus est veritas, quia tres sunt qui testimonium perhibent, Spiritus, & aqua, & sanguis: & hi tres vnum sunt. Si testimonium hominum accipimus, testimonium Dei maius est: quia hoc est testimonium Dei, quia testificatus est de Filio suo. Qui credit in Filium Dei, habet testimonium in se ipso: qui non credit Deo, mendacem fecit eum, quia non credidit in testimonium quod testificatus est de Filio suo. Quo modo autem Deus ac Pater testificatus sit de Filio suo, beatus Ioannes Baptista nobis declarabit, dicens: Et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit, Super quem videris Spiritum descendentem & manentem super eum, hic est qui baptizat in Spiritu sancto. & ego vidi, & testimonium perhibui, quia hic est Filius Dei. Testimonium itaque perhibetur Domino nostro IESV Christo & Patris voce, quòd eius Filius sit natura & secundum veritatem: testimonium quoque nihilominus perhibetur aqua & sanguine & Spiritu. & sancta quidem aqua peccata credentium abstergit, viuificat autem homines qui sunt super terram, suo sanguine, ac Deo coniungit. Sed quia est secundum naturam Deus, etiam sancti Spiritus munus abunde largitur, & tamquam proprium in animas credentium effundit, vt illos tum diuinæ naturæ socios efficiat, tum spe futurorum bonorum coronet. Vnum igitur confitemur Filium Christum IESVM Dominum, idest, illud Dei Verbum hominem factum & incarnatum, & hunc crucifixum, & resurgentem à mortuis, venturumq. suo tempore in gloria Dei & Patris cum sanctis Angelis. Per ipsum, & cum ipso, Deo & Patri gloria cum sancto Spiritu in sæcula. Amen.

Coloss. 1.

1. Ioan. 5.

Ioan. 1.

Finis Libri V.

A παντὸς εἴσω γεγόναμεν ἀγαθοῦ; τί γὰρ δι' αὐτῆς ἐκερδάναμεν, εἴση τοι καὶ μάλα σαφῶς ὡδὶ γεγραφότος τοῦ μακαρίου Παύλου· καὶ ἡμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους, καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ἡμᾶς ἁγίους, καὶ ἀμώμους, καὶ ἀνεγκλήτους κατ' ἐνώπιον αὐτοῦ, εἴ γε ἐπιμένετε τῇ πίστει. οὐκοῦν ὀνίνησι μὲν ἡ πίστις τοὺς ἀσάλευτον αὐτὴν ἑλομένους τηρεῖν· ὀνίνησι δὲ κατὰ τίνα τρόπον, ὁ πάνσοφος ἡμᾶς Ἰωάννης πιστώσεται, λέγων· τίς δέ ἐστιν ὁ νικῶν τὸν κόσ-
B μον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ; οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ αἵματι· καὶ τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, ὅτι τρεῖς μαρτυροῦσι, τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς τὸ ἓν εἰσιν. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστιν· ὅτι αὕτη ἐστιν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ· ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐκ ἐπίστευσεν εἰς τὴν μαρ-
C τυρίαν, ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. μεμαρτύρηκε δὲ τίνα τρόπον ὁ θεὸς καὶ πατὴρ τῷ υἱῷ, σαφηνιεῖ λέγων ὁ θεσπέσιος ἡμῖν Ἰωάννης ὁ βαπτιστής· κἀγὼ οὐκ ᾔδειν αὐτὸν, ἀλλ' ὁ πέμψας με βαπτίζειν ὕδατι ἐκεῖνος μοὶ εἶπεν, ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν τῷ πνεύματι τῷ ἁγίῳ. καὶ ἐγὼ ἑώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. μαρτυρεῖται τοίνυν καὶ διὰ τῆς τοῦ πατρὸς φωνῆς ὁ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς, ὅτι φύσει τε
D καὶ κατὰ ἀλήθειαν υἱός ἐστιν αὐτοῦ· μαρτυρεῖται δὲ οὐδὲν ἧττον διά τε τοῦ ὕδατος καὶ τοῦ αἵματος, καὶ τοῦ πνεύματος. ὕδατι μὲν τῷ ἁγίῳ διασμύχει τῶν πιστευόντων τὰς ἁμαρτίας. ζωοποιεῖ δὲ διὰ τοῦ ἰδίου αἵματος καὶ συνάπτει θεῷ τοὺς ἐπὶ τῆς γῆς. ἐπειδὴ δέ ἐστι κατὰ φύσιν θεὸς, καὶ τὴν τοῦ ἁγίου πνεύματος χορηγίαν ποιεῖται πλουσίως, ὡς ἴδιον αὐτὸ ταῖς τῶν πιστευόντων ἐκχέων ψυχαῖς, θείας τε φύσεως κοινωνοὺς ἀποφαίνων, καὶ τῇ τῶν ἐσομένων ἀγαθῶν ἐλπίδι στεφανῶν. ἕνα τοίνυν ὁμολογεῦμεν υἱὸν Χριστὸν Ἰησοῦν καὶ κύριον, τουτέστι τὸν τοῦ θεοῦ λόγον ἐνανθρωπήσαντα καὶ σεσαρκωμένον, καὶ τοῦτον ἐσταυρω-
E μένον, καὶ ἐγηγερμένον ἐκ νεκρῶν, ἥξοντά τε κατὰ καιροὺς ἐν τῇ δόξῃ τοῦ θεοῦ καὶ πατρὸς μετὰ τῶν ἁγίων ἀγγέλων. δι' αὐτοῦ τε, καὶ σὺν αὐτῷ τῷ θεῷ καὶ πατρὶ ἡ δόξα σὺν ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας· ἀμήν.

ΕΠΙΣΤΟΛΗ ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ἀρχιεπισκόπου Ἀλεξανδρείας πρὸς τὸν μακαριώτατον Σύλλεκτον ἐπίσκοπον τῆς Διοκαισαρείων τῆς ἔνδον τῶν Ἰσαύρων ἐπαρχίας, Περὶ πίστεως.

ΕΝέτυχον μὲν τῷ ὑπομνηστικῷ τῷ σῷ ἁγιότητος ἀποσταλέντι, ἡδέως ἄν ἄγαν ὅτι καίτοι δυνάμενος ἡμᾶς τε καὶ ἑτέρους ὠφελεῖν ἐκ πολλῆς ἄγαν φιλομαθίας, ὅμως τρέπεσθαι ἀξιοῖς ἃ εἰς νοῦν ἔχομεν, ἢ οἷς φρονεῖν ὑπολαμβάνομεν, ταῦτα καὶ γράψαι. Φρονοῦμεν τοίνυν περὶ τῆς τοῦ σωτῆρος ἡμῶν οἰκονομίας, ἃ καὶ οἱ πρὸ ἡμῶν ἅγιοι πατέρες. ἀκολουθοῦντες γὰρ τοῖς ἐκείνων ἴχνεσι, τὸν ἑαυτῶν νοῦν καταρυθμίζομεν, ὡς τὰ κατ' ἐκεῖνον αὐτοῖς εἶναι, καὶ μηδὲν τῇ τῶν δογμάτων ὀρθότητι καινὸν ἐπισφρῆσαι. ἐπειδὴ γὰρ ἡ τοῦ παλαιόπνου Διοδώρου ἐπιβουλεύσασα πίστει χεὴ λέγειν ὅτι χρεὼν δύο φύσεις, ἢ μὴ, δεῖν ἡμᾶς φάναι πρὸς τοῦτο ἐπεῖν. Διόδωρός τις, πνευματομάχος ὢν καὶ καιρούς, ὥς φασι, κεκινδύνηκε τῇ τῶν ὀρθοδόξων ἐκκλησίᾳ. οὗτος δοκιμάσας, ὥσπερ οὖν ἔσεσθαι, τὸν τῆς Μακεδονικῆς αἱρέσεως ἄπλουν, εἰς ἑτέραν ἐκπέπλωκεν ἀρρωστίαν. προφάσκει γὰρ καὶ γράφει, ὅτι ἕτερος μὲν ὁ κατ' ἰδίαν ἐστὶν ὁ ἐκ πατρὸς μόνου Δαυὶδ γνησίως ἐκ τῆς ἁγίας παρθένου καὶ θεοτόκου· ἕτερος δὲ πάλιν ἰδικῶς ὁ ἐκ θεοῦ πατρὸς λόγος. καθάπερ ὥσπερ προβάτου καπροειδίζων τὸν λύκον· προσωποποιεῖσθαι μὲν ἕνα χρεὼν λέγων· ἀναφέρων μὲν τὸ ὄνομα ἐπὶ μόνον τὸν ἐκ θεοῦ πατρὸς λόγον γνησίως υἱὸν μονογενῆ· ὡς ἐν χάρισι δὲ τάξει προσνέμων αὐτῷ, καθά φησιν αὐτός· καὶ τὸν ἐκ σπέρματος Δαυὶδ υἱὸν ἀποκαλεῖ, ὡς ἰδιαίτως φησὶ, τῷ κατ' ἀλήθειαν υἱῷ· ἰδιαίτως δὲ, οὐχ ὥσπερ ἡμεῖς δοξάζομεν, ἀλλὰ κατὰ μόνην τὴν ἀξίαν, καὶ κατ' αὐθεντίαν, καὶ κατ' ἰσοτιμίαν. τούτου γέγονε μαθητὴς Νεσσέλιος· καὶ ἐκ τῶν ἐκείνου βιβλίων ἐσποσμένος, προσωποιεῖσθαι μὲν χρεὼν ἕνα, καὶ υἱὸν, καὶ κύριον ὁμολογεῖν, μερίζει δὲ καὶ αὐτὸς εἰς δύο τὸν ἕνα, καὶ αὐτὰ μέρος· ἄνθρωπον σωῃφθαι λέγων, τῷ θεῷ λόγῳ, τῇ ὁμωνυμίᾳ, τῇ ἰσοτιμίᾳ, [τῇ τάξει,] τῇ ἀξίᾳ. καὶ γοῦν τὰς φωνὰς τὰς ἐν τοῖς εὐαγγελικοῖς καὶ ἀποστολικοῖς κηρύγμασι περὶ Χριστοῦ κειμένας διαιρεῖ, καὶ φησὶ, τὰς μὲν ἐφαρμόζεσθαι δεῖν τῷ ἀνθρώπῳ, δηλονότι τὰς ἀνθρωπίνας· τὰς δὲ πρέπειν καὶ μόνας τῷ θεῷ λόγῳ, δηλονότι τὰς θεοπρεπεῖς. καὶ ἐπειδὴ διίσησι πολλαχοῦ, καὶ αὐτὰ μέρος τίθησιν εἰς ἄνθρωπον ἰδικῶς, τὸν ἐκ τῆς ἁγίας παρθένου γεγεννημένον, καὶ ὁμοίως ἰδικῶς, καὶ αὐτὰ μέρος ἡγεῖται τὸν ἐκ θεοῦ πατρὸς λόγον, διὰ τοῦτο τὴν ἁγίαν παρθένον οὐ θεοτόκον εἶναί φησιν, ἀνθρωποτόκον δὲ μᾶλλον. Ἡμεῖς δὲ οὐχ οὕτω ταῦτα ἔχειν διειλήμεθα, ἀλλ' ἰδιαζόντως ἔχομεν τῆς θείας γραφῆς, καὶ τῶν ἁγίων πατέρων, ἕνα υἱὸν καὶ Χριστὸν καὶ κύριον ὁμολογεῖν, τουτέστι, τὸν ἐκ θεοῦ πατρὸς λόγον, γνησίως μὲν ἐξ αὐτοῦ πρὸ αἰώνων, θεοπρεπῶς δὲ ἀῤῥήτως· ἐν ἐσχάτοις δὲ τοῦ αἰῶνος καιροῖς τὸν αὐτὸν δι' ἡμᾶς γεγενῆσθαι καὶ σάρκα ἐκ τῆς ἁγίας παρθένου·

SANCTI CYRILLI ARCHIEpiscopi Alexandriæ ad Successum Episcopum Diocæsareæ Isaurienſis prouinciæ Epistola, De Fide.

PERLEGI commonitorium quod à tua sanctitate directum est, & valde gauisus sum quòd cum ipse tua insigni doctrina, possis & nobis & ceteris prodesse, tamen hortari digneris, vt quæ mente retinemus, "teq. sentire existimauimus, eadem quoque scribamus. Igitur de Saluatoris nostri dispensatione eadem sentimus quæ ante nos beati Patres nostri senserunt. Dum enim illorum opera legimus, ita moderamur animum, vt illos duces à tergo sequatur, & nihil nouum rectis dogmatibus inuehat. Sed quia scisciatur tua sanctitas, vtrum in Christo duas naturas dicere oporteat, an secus; ad hoc respondendum putauimus. Diodorus quidam, sancti Spiritus olim impugnator, vt aiunt, cum orthodoxorum Ecclesia communicauit. Hic deposita, vt putauit, Macedonianæ hæresis labe, in alterius morbi vim decidit. sensit enim ac scripsit, alterum seorsim esse filium eum qui ex semine Dauid ex sancta Virgine Deiq. matre natus est, alterum rursus priuatim filium illud ex Deo Patre Verbum. Qui sub ouina pelle quodammodo lupum contegens, vnum se Christum dicere simulat, sed cum referat quidem hoc nomen ad solum illud ex Deo Patre genitum Verbum filium vnigenitum, ipsum quoque ex semine Dauid filium appellat: sed tamquam gratiæ loco nomen hoc ei tribuit, vtpote qui illi secundum veritatem Filio sit vnitus. vnitus autem non vt nos asserimus, sed secundum solam dignitatem, & secundum auctoritatem, & secundum honoris æqualitatem. Huius discipulus extitit Nestorius: itaque ex illius libris obtenebratus, simulat quidem se Christum vnum, & Filium, & Dominum confiteri, sed diuidit etiam ipse vnum in duos, ac seorsim ponit, cum hominem coniunctum esse Deo Verbo dicat communione nominis, honoris æqualitate, dignitate. itaque voces in Euangelicis Apostolicisq. præconijs de Christo positas distinguit, & alias quidem homini tribuendas esse asserit, nimirum humanas, alias vero singulariter Deo Verbo conuenire, scilicet diuinas. & quia multipliciter diuidit, ac seorsim ponit tamquam hominem proprie, illum ex sancta Virgine natum, & similiter proprie ac seorsim filium illud ex Deo Patre Verbum, propterea sanctam illam Virginem non Dei genitricem, sed potius hominis matrem esse asserit. Nos vero non ita se hæc habere sentimus, sed à diuinis litteris & à sanctis Patribus edocti didicimus vnum Filium & Christum & Dominum confiteri, hoc est, illud ex Deo Patre Verbum, ex ipso quidem ante sæcula diuino & ineffabili modo genitum, idemq. in extremis sæculi temporibus propter nos secundum carnem ex sancta Virgine natum: quam, quia Deum hominem factum

" & quæ sentienda putamus.

ctum & incarnatum genuit, ea de causa etiam Dei matrem appellamus. Vnus ergo est Filius, vnus Dominus IESVS Christus, & ante incarnationem, & post incarnationem. Non enim alter filius erat illud ex Deo Patre Verbum, alter præterea ille ex sancta Virgine natus: sed ille idem qui erat ante sæcula, etiam secundum carnem ex muliere natus creditur: non quòd eius diuinitas initium acceperit vt sit, aut ad initium existentiæ per sanctam Virginem vocata sit; sed quòd, vt dixi, cum ante sæcula Verbum esset, ex illa secundum carnem natum esse dicitur. nam propria ipsius erat illa caro, vt cuiusque nostrũ proprium singulorum corpus. Quia vero nonnulli nobis Apollinarij errores obijciunt, ac dicunt: Si vnum dicitis Filium secundum perfectam atque commixtam vnitatem illud ex Deo Patre Verbum hominem factum & incarnatum, vtique illud etiam opinari & sentire decreuistis, commixtionem, vel confusionem, aut compactionẽ factam esse Verbi cum corpore, aut certe corporis immutationem in diuinitatis naturam: ea de causa nos admodũ sapienter, vt calumniam repellamus, dicimus, illud Dei Patris Verbum modo qui neque intelligi, neque exprimi verbis possit, vnisse sibi corpus animatum anima intellectuali, & prodijsse hominem ex muliere, non immutatione naturæ, sed potius dispensatoria voluntate nostri similem factum. Voluit enim homo fieri, non eo amisso quod secundum naturam Deus erat. Sed quamuis in nostras mensuras descenderit, & serui formam induerit, tamen sic quoque in suę diuinitatis excellentia, & in suo naturali dominatu permansit. Nos igitur dum illi sanctæ carni animam intelligentem habenti, ineffabiliter & supra quàm intelligi possit, illud ex Deo Patre Verbũ vnimus, citra confusionem vllam, citra conuersionem atque immutationẽ, vnum Christum & Filium & Dominum confitemur, Deum eumdem & hominem, non alterum atque alterum, sed qui cum vnus idemq. sit, & hoc & illud existat & intelligatur. Itaque nonnumquam vt homo ratione dispensatoria & humanitatis modo loquitur, nonnumquam vero tamquam Deus cum potestate quæ Deum deceat, verba facit. Illud etiam asserimus, diligenter exquirentes illius cum carne dispensationis modum, & subtiliter circumspicientes hoc mysterium, intelligimus Dei Patris Verbum hominem factum & incarnatum fuisse, non quòd ex natura sua diuina formauerit sacrum illud corpus, sed ex virgine Maria sumpserit: alioqui quomodo factus est homo, si nostrum corpus minime gestauit? Considerantes igitur, vt dixi, modum humanationis, intelligimus duas inter se indissolubili vnione conuenisse naturas, citra confusionem atque immutationem vllam: caro enim caro est, & non diuinitas, etiam si Dei caro facta est: itemq. Verbum Deus est, & non caro, quamuis dispensatoria ratione propriam sibi fecerit carnem. Igitur cum id considerabamus, nihil illum in vnitatem concursum violamus, dum ex duabus naturis factũ esse dicimus: sed post vnionem naturas alteram ab altera non diuidimus, neque

A καὶ ἐπιδὴ γεγέννηται ἐνανθρωπήσαντα καὶ σαρκωθέντα μεγέννηκε, διὸ τοῦτο καὶ θεοτόκον αὐτὴν ὀνομάζομεν. Εἷς οὖν ἐστιν υἱὸς, εἷς κύριος Ἰησοῦς Χριστὸς καὶ πρὸ τῆς σαρκώσεως καὶ μετὰ τὴν σάρκωσιν. ὁ γὰρ ἕτερος ἦν υἱὸς ὁ ἐκ θεοῦ πατρὸς λόγος, ἕτερος δὴ πάλιν ὁ ἐκ τῆς ἁγίας παρθένου· ἀλλ' αὐτὸς ἐκεῖνος ὁ προαιώνιος καὶ ἀσώματος καὶ ἄϋλος σάρκα ἐκ γυναικὸς γεγενῆσθαι πεποίηται· ἔχει γὰρ τῆς θεότητος αὐτοῦ ἀρχὴν λαβεῖν εἰς τὸ εἶναι, ἤγουν εἰς ἀρχὴν ὑποστάσεως κεκλημένης διὰ τῆς ἁγίας παρθένου· ἀλλ' ὅπερ μᾶλλον ὡς ἔφην, προαιώνιος ὢν λόγος, ἐξ αὐτῆς γεγενῆσθαι λέγεται καὶ σάρκα. ἰδία γὰρ ἦν αὐτοῦ ἡ σάρξ, καθάπερ ἁμέλει καὶ ἡμῶν ἑκάστου, τὸ ἴδιον αὐτοῦ σῶμα. Ἐπειδὴ δέ τινες ἀπαλεύουσιν ἡμῖν τὰς Ἀπολιναρίου δόξας, καὶ φασὶν· ὅτι ἃ ἐνομάζετε καθ' ἕνωσιν ἀσύγχυτον καὶ συγκεκραμένην υἱὸν, τὸν ἐκ θεοῦ πατρὸς λόγον ἐνανθρωπήσαντα καὶ σαρκωθέντα, τάχα που κἀκεῖνο φαντάζεσθαι καὶ φρονεῖν ἐγκαλεῖτε, ὅτι σύγκρασις, ἤτοι σύγχυσις, ἢ φύρμός γέγονε τοῦ λόγου πρὸς τὸ σῶμα, ἤγουν τοῦ σώματος εἰς φύσιν θεότητος μεταβολή· πιστεύομεν, καὶ μάλα ἐμφρόνως ἡμεῖς διατηρούμενοι τὴν ὑποφαινομένην, φαμὲν, ὅτι ὁ ἐκ θεοῦ πατρὸς λόγος ἀσωματότατός τε, ὡς ἐκεῖ ἔστιν εἰπεῖν, ἑαυτῷ σῶμα ἐμψυχωμένον, ψυχῇ νοερᾷ, καὶ τοιῆδε ἄνθρωπος ἐκ γυναικὸς, ἡ μεταβολὴ φύσεως καθ' ἡμᾶς γεγένηται, ἀλλ' εὐδοκίᾳ μᾶλλον οἰκονομικῇ. ἠθέλησε γὰρ ἀνθρωπος γενέσθαι, τὸ εἶναι θεὸς καὶ φύσιν οὐκ ἀποβαλών. ἀλλ' εἰ καὶ ἐν τοῖς καθ' ἡμᾶς καθήκετο μέτροις, καὶ πεφόρηκε τὴν τοῦ δούλου μορφὴν, καὶ οὕτω μεμένηκεν ἐν τῇ τῆς θεότητος ὑπεροχῇ, ἐν τῇ φυσικῇ κυριότητι. ἐνεωτὸς πάντων ἡμεῖς τῇ ἁγίᾳ σαρκὶ, ψυχῇ ἐχούσῃ τὴν νοεράν, διαῤῥήτως τε καὶ ὑπὲρ νοῦν, τὸν ἐκ θεοῦ πατρὸς λόγον ἀσυγχύτως, ἀτρέπτως, ἀμεταβλήτως, ἕνα Χριστὸν, ἐν υἱὸν καὶ κύριον ὁμολογοῦμεν, τὸν αὐτὸν θεὸν ἐν ἄνθρωπον, οὐχ ἕτερον ἐν ἕτερον, ἀλλ' ἕνα καὶ τὸν αὐτὸν, πάντῃ κἀκεῖνο ὑπάρχοντα, ἐν νοούμενον. πολλάκις οὖν τὰ μὲν, ὡς ἀνθρωπος οἰκονομικῶς, ἐν ἀνθρωπίνως διαλέγεται, ἅπερ ἦν, ὡς θεὸς μετ' ἐξουσίας τὰ θεοπρεπῆ φιλεῖ τοῖς λόγοις. Φαμὲν γὰρ κἀκεῖνο, βαπτίζοντος ἀσυγχύτως τὸ μὲν ἀνθρωπος οἰκονομίας τὸ τρόπον, καὶ βεβαθρευμένος ἰσχνῶς τὸ μυστήριον, ὁρῶμεν, ὅτι ὁ ἐκ θεοῦ πατρὸς λόγος ἐνανθρώπησέ τε, καὶ ἐσαρκώθη, καὶ οὐκ ἐκ τοῦ ἑαυτοῦ θείας φύσεως τὸ ἱερὸν ἐκεῖνο παλαισούργησε σῶμα, ἀλλ' ἐκ τῆς παρθένου Μαρίας μᾶλλον ἔλαβεν αὐτό· ἐπεὶ πῶς γέγονεν ἄνθρωπος, εἰ μὴ σῶμα πεφόρηκε τὸ ἡμέτερον; ἐνοῦντες πάντως ὡς ἔφην, τὸ ἐνανθρωπῆσαι τρόπον, ὁρῶμεν ὅτι δύο φύσεις συνῆλθον ἀλλήλαις καθ' ἕνωσιν ἀδιάσπαστον ἀσυγχύτως, καὶ ἀτρέπτως· ἡ γὰρ σὰρξ σάρξ ἐστι, καὶ οὐ θεότης, εἰ καὶ γέγονε θεοῦ σὰρξ ἰδικῶς ὁ λόγος θεός ἐστι, καὶ οὐ σὰρξ, εἰ καὶ ἰδίαν ἐποιήσατο τὴν σάρκα, οἰκονομικῶς. ὅτου γοῦν ἑνοῦμεν τρόπον, οὐδὲν ἀδικοῦμεν τὴν εἰς ἑνότητα συνδρομὴν, ὃν δύο φύσεων γεγενῆσθαι λέγοντες· μὴ μέντοι τὴν ἕνω-

σιν

εἰς δὲ διαιροῦμεν τὰς φύσεις ἀπ' ἀλλήλων, οὐδὲ εἰς δύο τίμνομεν ἡμεῖς τὸν ἕνα Υἱὸν καὶ Κύριον, ἀλλ' ἕνα φαμὲν τὸν Υἱὸν, καὶ ὡς οἱ πατέρες εἰρήκασι, μίαν φύσιν τοῦ θεοῦ λόγου σεσαρκωμένην. Οὕτω δὲ ἔσαν μὲν ἦκεν εἰς ἔννοιαν, καὶ εἰς γε μόνον τὸ ὁρᾶν τοῖς τῆς ψυχῆς ὄμμασι, πῶς ποτὲ ἐνηνθρώπησεν ὁ μονογενὴς, δύο τὰς φύσεις εἶναι φαμὲν τὰς ἑνωθείσας, ἕνα δὲ Χριστὸν καὶ Υἱὸν καὶ Κύριον, τὸν τοῦ θεοῦ πατρὸς λόγον, ἐνανθρωπήσαντα καὶ σεσαρκωμένον. Καὶ εἰ δοκεῖ, δεξώμεθα πρὸς παράδειγμα τὴν καθ' ἡμᾶς αὐτοὺς σύστασιν, καθ' ἣν ἐσμὲν ἄνθρωποι. συνιστάμεθα γὰρ ἐκ ψυχῆς καὶ σώματος, καὶ ὁρῶμεν δύο φύσεις, ἑτέραν μὲν, τὴν τοῦ σώματος, ἑτέραν δὲ, τὴν τῆς ψυχῆς· ἀλλ' εἷς ἐξ ἀμφοῖν καθ' ἕνωσιν ἄνθρωπος, καὶ οὐκ ὄντα δύο συνιστᾷ τὰς Φύσεων ὁ ἄνθρωπος, δύο ἀνθρώπους τὸν ἕνα νομιστέον, ἀλλ' ἕνα τὸν αὐτὸν καὶ σύστασιν, ὡς ἔφην, τὸν ἐκ ψυχῆς, καὶ σώματος. ἐὰν γὰρ ἀναίλωμέν τι, ὅτι ἐκ δύο καὶ διαφόρων φύσεων ὁ εἷς καὶ μόνος ἐστὶ Χριστὸς, ἀδιάφορα ἐσόμεθα ἐκείνων τῶν ἕνωσιν, φασὶν οἱ τῇ ὀρθῇ δόξῃ μαχόμενοι, ἐκ μιᾶς φύσεως τὸ ὅλον, τοῦ ἐνανθρωπήσαντος, ἢ πόθεν ἰδόντες ἐπιφέρουσι σάρκα; Ἐπεὶ δὲ εὗρον ἐν τῷ ὑπομνηστικῷ ἔμφασιν ἵνα λόγῳ τοιαύτῃ, ὅτι μὴ τὴν ἀναίρεσιν τὸ ἄχρονον σῶμα τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ, εἰς ἀθανασίαν φησὶ μεταπεποιῆσθαι, ὡς εἶναι τὸ ὅλον θεότητα μόνην, δεῖν φήθην κἀμὲ πρός γε τοῦτο εἰπεῖν. Παῦλος ὁ μακάριος γράφει τὸ ἐνανθρωπήσαντος τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ τὰς αἰτίας ἐξηγούμενος, ὅτι μὲν ὅτι, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκὶ, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ὅτι δὲ πάλιν· ἐπεὶ γὰρ τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκὸς, καὶ αὐτὸς ὡσαύτως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται· ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι. Φαμὲν δὲ ὅτι ἐκ τῆς ἀδιαβάτου τοῦ Ἀδὰμ τῆς ἀνθρωπίνης φύσεως παθούσης τὸ φθορᾶς, καὶ τυραννουμένης τε ἐν ἡμῖν ἁμαρτίας ἐκ τῶν τῆς σαρκὸς ἡδονῶν, ἤτοι κινημάτων ἐμφύτων, ἀναγκαῖον γέγονεν ἡμῖν εἰς σωτηρίαν τοῖς ἐπὶ τῆς γῆς τὸ, ἐνανθρωπῆσαι τὸν τοῦ θεοῦ λόγον, ἵνα τὸν σάρκα τὸν ἀνθρώπινον ὑπενεγκάμενον τὴν φθορὰν, καὶ ποιήσασθαι τὸ φιλήδονον, ἰδίαν κτήσηται. καὶ ἐπεὶ πῶς ἐστι ζωὴ καὶ ζωοποιὸς; καταργήσῃ μὲν, τὸν ἐν αὐτῇ φθορὰν· ἐπιτιμήσῃ δὲ καὶ τοῖς ἐμφύτοις κινήμασι, τοῖς εἰς φιληδονίαν θηλαδή. ἐν γὰρ ἅτε νεκρωθῆναι τὴν ἁμαρτίαν τὴν ἐν αὐτῇ. μεμνήμεθα δὲ καὶ μακαρίου Παύλου νόμον ἁμαρτίας καλέσαντος τὰ ἐν ἡμῖν ἔμφυτα κινήματα. ἵνα δὲ, ἐπειδήπερ ἡ ἀνθρωπίνη σὰρξ γέγονεν ἰδία τοῦ λόγου, πάσχειν μὲν, τὸ ὑποφέρειν τὴν φθο-

neque in duos filios illum vnum impartibilemq. secamus, sed vnum asserimus Filium, & vt sancti Patres dixerunt, vnam naturam Dei Verbi incarnatam. Itaque quantum ad considerandum attinet, atque animi oculis tantummodo contemplandum quomodo homo factus sit ille vnigenitus, duas naturas vnitas esse dicimus, vnum vero Christum & Filium & Dominum illud Dei Patris Verbum hominem factum & incarnatum asserimus. Ac si placet, hanc ipsam nostram compositionem qua sumus homines, in exemplum accipiamus. Ex anima namque & corpore sumus compositi, duasq. naturas intuemur, alteram corporis, alteram animæ; sed vnus ex vtriusque vnione constat homo. neque vero quia ex duabus naturis homo compositus est, duos putare debemus homines qui vnus est, sed vnum eumdem per compositionem, vt dixi, qui ex anima constat & corpore. Nam si negauerimus ex duabus diuersisq. naturis vnum ac solum esse Christum qui post vnionem diuidi non possit, dicturi sunt qui cum recta Fide bellum gerunt: Si totum vna est natura, quomodo factus est homo, quamve carnem propriam fecit? Quoniam vero in ipso commonitorio formam quamdam sermonis huiuscemodi reperi, quòd post resurrectionem sanctum illud corpus nostri omnium saluatoris Christi in diuinitatis naturam transierit, vt totum sit sola diuinitas: ad hoc quoque respondendum censui. Beatus Paulus causas incarnationis vnigeniti Filij Dei exponens, nunc quidem scribit: Quod enim impossibile erat legis, in quo infirmabatur per carnem, Deus Filium suum mittens in similitudine carnis peccati, & de peccato damnauit peccatum in carne, vt iustificatio legis impleretur in nobis qui non secundum carnem ambulamus, sed secundum spiritum. nunc rursus: Quia ergo pueri communicauerunt carni & sanguini, & ipse similiter participauit eisdem, vt per mortem destrueret eum qui habebat mortis imperium, id est diabolum, & liberaret eos qui timore mortis per totam vitam obnoxij erant seruituti. nusquam enim Angelos apprehendit, sed semen Abraæ apprehendit: vnde debuit per omnia fratribus similari. Adserimus igitur ex Adam præuaricatione humanam naturam in corruptionem incidisse, cumq. animus noster voluptatum carnis, ac motuum insitorum tyrannico dominatu premeretur, necessarium ad salutem fuisse nobis qui in terris degimus, Dei Verbum hominē fieri, vt humanam carnem corruptioni subiectam, & voluptatum cupiditate laborantem propriam faceret: & cùm vita sit ac viuificator, destrueret corruptionem quæ illam inuaserat, & insitos motus ad concupiscentiam ac voluptatem pertrahentes compesceret. hac namque ratione mortificari poterat in nostra carne peccatum. Meminimus etiam beatum Paulum legem peccati appellasse insitos in nobis voluptarios motus. Quapropter quia humana caro facta est Verbi propria, desijt iam corruptioni succumbere: & quia tamquam Deus pec-

Rom. 8.

Hebr. 2.

Rom. 7. d

Peccatum non fecit, cum eam sibi vniſſet, vt dixi, Propriamq. feciſſet, deſijt etiam illa voluptatibus cupiditatiq. ſubiacere. neque hoc ſibi acquiſiuit vnigenitum illud Dei Verbũ, (eſt enim semper idipſum quod eſt,) ſed proculdubio nobis. Nam ſi ex Adæ præuaricatione facti ſumus malis obnoxij, euenient vtique nobis etiam bona quæ in Chriſto ſunt, incorruptio ſcilicet, peccatorumq. mortificatio. Factus eſt igitur homo, non hominem aſſumpſit, vt Neſtorio placet. Atque vt homo factus eſſe credatur, licet id quod erat permanſerit, nimirum Deus ſecundum naturam, idcirco & eſurire dicitur, & ex itinere fatigari, perferre etiam ſomnum & turbationem atque triſtitiam, ceterasq. humanas atque irreprehenſibiles paſſiones. contraq. vt certos faceret videntes, ſe cum ſit homo, etiam verum Deum eſſe, efficiebat diuina miracula, cum increpare et mare, mortuos excitaret, aliaq. admirabilia ederet opera. Crucem quoque ſuſtinuit, vt mortem carne non Deitatis natura perpeſſus, fieret primogenitus ex mortuis, & ipſi humanæ naturæ immortalitatis aditum aperiret: inferis quoque ſpoliatis animas liberaret quæ ibi concluſæ tenebantur. Poſt reſurrectionem vero erat quidem illud ipſum corpus quod paſſum fuerat, non tamen adhuc in ſe humanas infirmitates habens. Non enim vltra illud corpus famis, aut fatigationis, aut alicuius alterius eiuſmodi eſſe ſuſceptiuum aſſerimus, ſed iam incorruptibile: neque id ſolum, verum etiam viuificum, vitę namque corpus eſt, ideſt vnigeniti Filij. glorificatum etiam claritate quæ maxime Deum decet, & intelligitur Dei corpus. Itaque ſi quis illud corpus etiam diuinum dicat, vt nimirum corpus hominis humanum, à decenti ratione non deuiat. Vnde opinor etiam ſapientiſſime beatum Apoſtolum Paulum dixiſſe: Etſi cognouimus ſecundum carnem Chriſtum, ſed nunc iam non nouimus. Cum ſit enim proprium Dei corpus, omnia humana tranſcendit. Conuerſionem porro in Deitatis naturam ſubire non contingit corpus è terra: id enim fieri non poteſt: alioqui Deitati derogabimus tamquam ſit facta, & tamquam illi aliquid acceſſerit, quod illius naturæ proprium non ſit. Par enim eſt ad abſurditatis rationem dicere mutatum eſſe corpus in Deitatis naturam, & dicere diuinitatem in carnis naturam tranſiſſe. Sicut autem hoc eſt impoſſibile, quia immutabilis eſt & inuariabilis natura Deitatis, ita illud quoque alterum fieri non poteſt. neque enim contingit in Deitatis eſſentiam vel naturam, aliquam creaturam poſſe conuerti. inter creaturas autem ipſa etiam caro numeratur. Ergo Chriſti corpus eſſe quidem diuinum aſſerimus, cum ſit Dei corpus, & ineffabili gloria decoratum, incorruptibile, ſanctum, viuificum: eſſe autem in Deitatis naturam immutatum, neque quiſquam è ſanctis Patribus aut ſenſit aut docuit, neque nos ita ſentimus. Neque vero illud tua ſanctitas ignoret, beatæ memoriæ patrem noſtrum Athanaſium quondam Alexandrinum Epiſcopum, cum

4. Cor. 5.

τῇ φθορᾷ· ἐ ἐπεὶδὴ ἁμαρτίαν οὐκ ἐποίησεν ὡς ἦν, εἰκειωσάμενος αὐτὴν, καὶ ἰδίαν διαφθορὰν, ὡς ἴφλω, πέπωκε καὶ τὸ νεκρὸν τὸ φιλήδονον. καὶ οὐχ ἑαυτῷ τοῦτο κατώρθωκεν ὁ μονογενὴς τοῦ θεοῦ λόγος, ἐπεὶ γὰρ, ὅ ἐστιν ἀεὶ, ἀλλ' ἡμῖν δηλονότι. εἰ γὰρ ἐσμὲν ἡμεῖς ὑπεύθυνοι τῇ ἐκ παραβάσεως τοῦ ἐν Ἀδὰμ κακῷ, ἦλθε πάντως ἐφ' ἡμᾶς καὶ τὰ ἐν Χριστῷ, τυπέντι τῇ φθορᾷ, καὶ τῆς ἁμαρτίας ἡ νέκρωσις. σὺν ᾧ γέγονε καὶ ἀθανασία, σὺν ἀνθρώπῳ ἀνέλαβεν, ὡς Νικηφόρῳ δοκῶ, καὶ ἵνα πεισθῇ ἄνθρωπος γεγενῆσθαι, καίτοι μεμηνυκὼς ὅπερ ἦν, δῆλον ὅτι ὅπερ ἦν καὶ φύσει, τοῦτο καὶ πέπωκε λέγεται, καὶ κάμνων ἐξ ὁδοιπορίας· ἀναχωρεῖ δὲ καὶ ὕπνου καὶ ταραχῆς καὶ λύπης, καὶ τῶν ἄλλων ἀνθρωπίνων καὶ ἀδιαβλήτων παθῶν· ἵνα δὲ πάλιν πληροφορήσῃ τοὺς ἱερώτατα αὐτὸν, ὅτι μὴ τοῦ εἶναι ἄνθρωπος, καὶ θεός ἐστιν ἀληθινὸς, ἐγείρει τοὺς θεσπεσίους, ἀπλάστοις ἀξίαις τιμῶν· νεκροὺς ἐμέρισε, καὶ τὰ ἕτερα ἀποδόξα κατώρθωσεν. ἐσταύρωται δὲ καὶ σαυρὸν, ἵνα σαρκὶ παθὼν τὸν θάνατον καὶ ἐ φύσει θεότητος, λύτρον πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ἐδοκιμάσῃ τῇ ἀνθρώπου φύσει τὴν εἰς ἀφθαρσίαν ὁδὸν· καὶ σκυλεύσας τὸν ᾅδην τοὺς αὐτόθι κατεχομένους ἐλευθερώσῃ ψυχάς. μετὰ γὰρ τὴν ἀνάστασιν ὧν μὲν αὐτὸ τὸ σῶμα τὸ πεπονθὸς, πάλιν οὐκέτι τὰς ἀνθρωπίνας ἀσθενείας ἔχον ἐν ἑαυτῷ. ἐ γὰρ ἔτι πίνει, ἢ κόπτει, ἢ ἑτέρων τῶν τοιούτων τινὲς ἀνάγκην εἶναι φαμὲν αὐτῷ· ἀλλὰ λοιπὸν ἄφθαρτον· καὶ ἔχει τοῦτο μόνον, ἀλλὰ καὶ ζωοποιὸν, ζωῆς γὰρ ἐστι σῶμα, τυπέν, τοῦ μονογενοῦς. καταλαμπρύνῃ δὲ καὶ δόξῃ τῇ θεοπρεπεστάτῃ, καὶ νοητῷ θεοῦ σώματι. τοιγάρτοι, κἂν εἴ τις αὐτὸ λέγοι θεῖον ὥσπερ ἀμέλει τοῦ ἀνθρώπου τὸ ἀνθρώπινον, οὐκ ἂν ἁμάρτοι τοῦ πρέποντος λογισμοῦ. ὅθεν οἶμαι καὶ τὸν σοφώτατον Παῦλον εἰπεῖν· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. θεοῦ γὰρ ὡς ἰδίου σώματος ὑπάρχον, ὑπερίβη πάντα τὰ ἀνθρώπινα· μεταβολὴν δὲ εἰς τὸν εἰς τὸν τῆς θεότητος φύσιν, οὐκ ἐδέχετο παθεῖν σῶμα τὸ ἐκ γῆς· ἀμήχανον γάρ· ἐπὶ καταγελάσομεν τῆς θεότητος ὡς ῥητῆς, καὶ ὡς προσλαβούσης τι ἐν ἑαυτῇ, ὃ μή ἐστι κατὰ φύσιν ἴδιον αὐτῆς. ἴσον γάρ ἐστιν εἰς ἀπορίας λόγον τὸ εἰπεῖν ὅτι μεταβλήθη τὸ σῶμα εἰς θεότητος φύσιν, καὶ μὴν κἀκεῖνο, ὅτι μεταβληθὲν ὁ λόγος εἰς φύσιν σαρκὸς, τῷ λέγειν μετακεχωρηκέναι τὸν θεότητα εἰς φύσιν σαρκός. ὥσπερ δὲ τοῦτο ἀμήχανον, ἀτρεπτος γὰρ καὶ ἀναλλοίωτός ἐστιν, οὕτω καὶ τὸ ἕτερον. ἃ γὰρ ἐστι τῶν ἐφικτῶν εἰς θεότητος ὁσίαν ἤτοι φύσιν, μετακεχωρηκέναι τὰ δωρεαῖα τῶν κτισμάτων κτίσμα ἦν ἡ σὰρξ. οὐκοῦν θεῖον μὲν εἶναι φαμὲν τὸ σῶμα τοῦ Χριστοῦ, ἐπεὶδὴ ἑαυτοῦ σῶμά ἐστι, καὶ ἀῤῥήτῳ δόξῃ κατηγλαϊσμένον, ἄφθαρτον, ἀγιον, ζωοποιὸν· ὅτι δ' εἰς θεότητος φύσιν μεταβλήθη, οὔτε τις τῶν ἁγίων πατέρων, ἢ προφήτης, ἢ ἄγγελος, ἔτι ἡμῖν ὕστερον ἀφωρίσθω. Μὴ ἀγνοείτω κἀκεῖνο ἡ ἁγιότης, ὅτι ὁ τῆς μακαρίας μνήμης πατὴρ ἡμῶν Ἀθανάσιος, ὁ γενόμενος ποτὲ τοῦ Ἀλεξανδρείων ἐπίσκοπος,

σιωπᾶν, κεκινημένων ἐνῶν κατ' ἐκεῖνο καιρόν, ἔγραψεν ἐπιστολὴν πρὸς Ἐπίκτητον ἐπίσκοπον τῆς Κορίνθου, πάσης ὀρθοδοξίας μεστήν· ἐπὶ ᾗ ἠλέγχετο καὶ ἐξ αὐτῆς Νεστόριος, καὶ οἱ τῇ ὀρθῇ πίστει συναγωνιζόμενοι, πρότερον ἀναγινώσκοντες, ἐξεδυσώπουν τοὺς τὰ αὐτὰ αὐτῷ φρονεῖν ἐφιλοτιμοῦντο, ἀπρεπεῖς εἶναι τοὺς τοιούτους ἐλέγχους, ἐμηχανήσαντό τι πονηρὸν, καὶ τῆς αἱρετικῆς δυσσεβείας ἄξιον· παραφθείραντες γὰρ τὴν ἐπιστολὴν, καὶ τὰ μὲν ὠφελοῦντα, τὰ δὲ προσθέντες, ἐκδεδώκασιν· ὡς δοκεῖν καὶ τὸν ἁγιώτατον ἐκεῖνον συμφωνεῖν τῷ Νεστορίῳ φρονεῖν, καὶ τοῖς περὶ αὐτόν. ἵνα οὖν ἀναγκαῖον ἐστὶ τοῦ μὴ κἀκεῖσέ τινας παραφθαρμένην αὐτὴν διαδεικνύναι, ἐκ τῶν παρ' ἡμῖν αὐτηχράφων τὸ ἴσον λαβόντας, δοκιμάσαι τῇ σῇ ὁσιότητι. καὶ γὰρ οἱ διλαβέστατοι ἐπισκοποι τῆς Ἐμεσηνῶν ἐπισκοπῆς Παῦλος, ἐλθὼν ἐν Ἀλεξανδρείᾳ, κατέγνω περὶ τούτου λόγου, ἐξ ἀρχῆς μὲν ἔχων τὸ ἴσον τοῖς ἐπιστολῆς, παραφθαρμένον δὲ ἐφ' ἑαυτῷ εὑρὼν τῶν αἱρετικῶν· ὥστε καὶ ἠξίωσαν ἐκ τῶν παρ' ἡμῖν αὐτηχράφων τὸ ἴσον τοῖς κατὰ τὴν Ἀντιόχειαν ἐπιπέμψαι, καὶ δὴ ἐπέμψαμεν. Ἀκολουθοῦντες δὲ καὶ ἡμεῖς τῇ τῶν ἁγίων πατέρων ὀρθοδοξίᾳ καὶ τῶν Νεστορίου δογμάτων συγγεγράφαμεν βιβλίον· καὶ ἕτερον δὲ, ἐξ ἀντιβεβλημένων τινῶν τῶν κεφαλαίων τὴν ἀσέβειαν· καὶ πᾶσι ἀπέσταλται τῇ σῇ ὁσιοσβείᾳ, ἵνα εἴ τινες εἶεν ἕτεροι τῶν ὁμοπίστων τε, καὶ ὁμοψύχων ἡμῖν ἀδελφῶν, τῇ τινῶν φλυαρίᾳ συνηρπασμένοι, καὶ νομίζοντες ὅτι μεμίγωμεν δὴ τοῖς Νεστορίου λεχθῆσιν, ἐλεγχθῆναι ἐκ τῆς ἀναγνώσεως, καὶ μάθωσιν ὅτι καλῶς καὶ ὀρθῶς ἐπεπλήξαμεν οἷς πεπλανημένοις· καὶ νῦν ἐδέησεν ἡμῖν ἐγκεῖσθαι πανσόφοῦ μαχόμενοι τῇ αὐτοῦ δυσφημίᾳ. ἢ γὰρ πλειότης, τὸ ἐπὶ μείζω τοῦ δυναμένου, καὶ ἡμᾶς ὠφελήσῃ, καὶ χαρᾶσι καὶ συσδυνομένη.

ΕΤΕΡΟΝ ΥΠΟΜΝΗΣΤΙΚΟΝ ΑΝΤΙΓΡΑΦΕΝ ΠΡΟΣ ΤΑΣ ΠΥΣΤΑΣ ἩΜΩΝ ΠΡΟΣ ΑΥΤΟΝ.

ΕΜΦανῆ μὲν καθίστησιν ἑαυτὸν ἡ ἀλήθεια τοῖς ἀγαπῶσιν αὐτὸν, κρύπτεται γὰρ οἶμαι τοῖς πρόσωπον λαμβάνουσι τοὺς τῶν πολυπλόκων ἐννοίους. ἡ γὰρ ἀξίους ἑαυτὴν ἀποφαίνουσι τοῖς λαμπρότητος ἐμμένουσι καρδίαις αὐτῆς. καὶ οἱ μὲν τῆς ἁπλότητος πίστεως ἐφάψαιντο, αἰσθοῖντο τὸ κύριον ἐν ἁπλότητι καρδίας καθὼς γέγραπται· οἱ δὲ καμπύλας τρόχους ἐρχόμενοι, καὶ καρδίαν ἔχοντες σκαμβὴν, καὶ τὰ ἐν ψαλμοῖς εἰρημένον, διεστραμμένοις ἐννοίαις πολυπλόκους ἑαυτοῖς συναγείρουσιν ἀφορμὰς, ἵνα διαστρέψωσι τὰς ὁδοὺς κυρίου τὰς ἰθείας, καὶ τὰς τῶν ἁπλουστέρων ψυχὰς ἀσκολιάσωσι ψυχάς, εἰς τὸ χεῖλος φρονοῦσι ἃ μὴ θέμις. ἐκ τούτου φημὶ, τοῖς δοκεῖ τῆς αὐτῆς ἀσεβείας ἐστυχῶν ὑπομνηστὴς εἶναι ἵνα ἀνὰ χεῖρας ἐν αὐτοῖς ἐκ ἀσφαλῶς ἐστινόμενα, δοκεῖ τὸ ἐκ οἰδ' ὅπως ἠμαυρωτὸν τῆς ψιλανθρωπίας γνώσεως τοῦ διαστρέφειν. ἡσσον ἂν τοῦτο.

Εἰ ἐκ δύο φύσεων, συνῆχθη φησὶν ὁ Ἐμμανουὴλ, μετὰ τὴν ἕνωσιν μίαν φύσιν νοῶμεν μὴ λόγῳ σκεπ-

cum per idem tempus quæstiones nonnullæ mouerentur, epistolam scripsisse ad Epictetum Corinthiorum Episcopum, omni rectorum dogmatum assertione plenam. Et quia etiam ex ea Nestorius arguebatur, & rectæ Fidei defensores, cũ eam legerent, conuincebant eos qui Nestorij sententiam amplexabantur, illi confutationibus ex ea prolatis victi, machinati sunt facinus hæretica impietate dignissimum. Adulteratam namque epistolam quibusdam subtractis, nonnullis adiectis ediderunt; vt ille vir probatissimus consimilia Nestorio eiusq. sectatoribus sapuisse videretur. Igitur necessarium fuit ne qui istic quoque eam epistolam corruptam proferrent, ex nostris exemplaribus descripta tuæ reuerentiæ paria destinare. Nam vir quoque religiosissimus Paulus Emisenorum Episcopus Alexandriam veniens hac de re egit: & eius epistolæ exemplar quod habebat, deprehensum est ab hæreticis fuisse corruptum ac deprauatum: itaque popoſcit vt ex nostris exemplaribus descripta paria Antiochenis mitterentur, quæ etiam mittenda curauimus. Sequentes etiam vbique recta sanctorum Patrum placita, librum contra Nestorij dogmata conscripsimus, necnon & alterum contra quosdam qui vim capitulorum meorum reprehenderant: hos quoque tuæ reuerentiæ misi, vt si qui forte ex fratribus eadem fide eodemq. animo nobiscum iuncti, nonnullorum obtrectationibus decepti putant nos in his quæ contra Nestorium dicta sunt, mutasse sententiam, hæc legendo coarguantur, & discant eũ rite ac recte tamquã errantem à nobis fuisse reprehensum, & nunc nihilominus vbique ad eius blasphemias oppugnandas incumbere. Tua vero sanctitas cùm his maiora valeat intelligere, tum scribendo, tum orando nos quoque iuuabit.

ALTERVM COMMONITORIVM RESCRIPTVM AD INTERROGATIONES NOBIS AB EO PROPOSITAS.

SPectandam se præbet veritas ijs qui illam diligunt, occulit autem, vt arbitror, & abdere se studet à callidorum hominum cogitationibus. Non enim se tales præbent, vt eam claris oculis intueri mereantur. Et amatores quidem immaculatæ Fidei in simplicitate cordis, vt scriptum est, Dominum deprecantur: qui vero per distortos calles ambulant, & cor habent prauum, vt est in Psalmis, peruersorum sensuum sibi multiplices occasiones accumulant, vt peruertant vias Domini rectas, & simpliciorum animas abducant, vt ea sentiant quæ nefas est. Hæc ideo dico, quia cum legissem à tua sanctitate missa commonitoria, deprehendi quædam in illis periculose proposita ab ijs qui nescio quomodo peruersam falsi nominis scientiam diligunt. Ea erant eiusmodi.

Sapien. c.

Psal. 100.

I. *Si ex duabus naturis, inquit, compositus est Emmanuel, ac post vnionem vna intelligitur natura Verbi incar-*

carnata, consequetur omnino vt ipsum in sua natura passum esse dicamus.

Beati Patres nostri qui venerandũ Fidei Symbolum definierunt, ipsum dixerunt ex Deo Patre Verbum, ipsum ex eius essentia, ipsum vnigenitum, ipsum per quem omnia, incarnatum esse & hominem factum: neque vllo modo putandum est sanctos illos viros ignorasse vnitum illud Verbo corpus anima intelligente animatum fuisse. Quisquis igitur Verbum dicit fuisse incarnatũ, carnem illi vnitam non sine anima intelligente fuisse confitetur. Sic enim, vt puto, immo vero vt revera est, confidenter affirmo, etiam beatissimus Euangelista Ioannes Verbum dixit carnem factum, non quasi inanimatæ carni fuerit vnitum, absit: neque vero quasi mutationem variationemq. pertulerit; mansit nãque quod erat, hoc est, natura Deus: sed vbi assumpsit etiam vt esset homo, hoc est, vt fieret sicut nos ex muliere secundum carnem, rursus vnus permansit Filius, non tamen carnis expers, vt antea fuerat, hoc est, antequam homo fieret, sed etiã nostræ quodammodo naturæ veste indutus. Quamuis autem Verbo ex Deo Patre genito consubstantiale non sit illi vnitum corpus anima licet intelligente præditum, at certe vnitarum naturarum differentiam cum intellectus noster aspiciat, vnum tamẽ Filium & Christum & Dominum confitemur, vt pote cum Verbum sit caro factum. Quum vero, caro, dicimus, tantumdem est ac si hominem diceremus. Quænam igitur necessitas cogit, vt si post vnionem dicatur vna natura Filij incarnata, ipsum in sua natura passum esse consequatur? Nam si in illius dispensationis ratione nihil esset quod passionem posset excipere, recte forsitan ab illis dictum esset: patiendi enim ablato subiecto, necessarium omnino esset, in Verbi naturam cadere passionem. Si autem addito verbo, incarnatam, omnis ratio illius cum carne dispensationis infertur, (neque enim aliter incarnatus est nisi apprehendendo semen Abraam; & similis factus est per omnia fratribus, dum formam serui suscepit;) frustra nugantur qui dicunt, consequens omnino esse vt ipse in sua natura passionem sustinuerit, cum caro subiecti vicem tenear, circa quam contigisse passionem merito possit intelligi, Verbo impassibili manente. Non tamen propterea illud eximimus, quominus dicatur passum. Vt enim proprium ipsius Verbi factum est corpus, sic omnia quæ sunt corporis, excepto solo peccato, dispensatoria quadam coniunctione ipsius dici nihilominus possunt. Sed dicent aduersarij.

Ioan. 1.

II. *Si vna est natura Verbi incarnata, omnino necesse est dicere permixtionem confusionemq. factam fuisse, imminuta quodammodo in ipso atque subtracta hominis natura.*

Rursus ignorant qui recta peruertunt, vnam revera esse naturam Verbi incarnatam. Si enim vnus est Filius, ille natura ac vere, illud ex Deo Patre Verbum ineffabiliter genitum, qui deinde secundum assumptionem carnis non inanimatæ, sed intelligente anima præditæ prodijt homo ex muliere, non propterea in duas personas duosq. filios

κεκοινώνηκεν, ἔψεται πάντως τὸ χεῖρας παθεῖν αὐτὸν λέγειν εἰς ἰδίαν Φύσιν.

Οἱ μακάριοι πατέρες, οἱ τὸ σκοπὸν τῆς πίστεως ὁρισάμενοι σύμβολον, αὐτὸν ἔφασκον τὸν ἐκ θεοῦ πατρὸς λόγον, τὸν ἐκ τῆς οὐσίας αὐτοῦ, τὸν μονογενῆ, τὸν δι' οὗ τὰ πάντα, σαρκωθῆναι καὶ ἐνανθρωπῆσαι· καὶ ἐν δὴ τοῦτο φαμὲν ἀγνοεῖσθαι τοὺς ἁγίους ἐκείνους ἄνδρας τὸ ἑνωθὲν τῷ λόγῳ σῶμα ἐψύχωτο ψυχῇ νοερᾷ. ὡς πᾶν εἴ τις σαρκωθῆναι λέγει τὸν λόγον, ἐν δίχα ψυχῆς νοερᾶς ὁμολογεῖ τὸν σάρκα τὸν ἑνωθῆναι αὐτῷ. ἵστω γὰρ, ὡς γε οἶμαι, μᾶλλον ἢ ὡς ἔστι πληροφορήτως αὐτῷ, καὶ ὁ πάνσοφος εὐαγγελιστὴς Ἰωάννης τὸν λόγον ἔφη γεγενῆσθαι σάρκα, ἐχ ὡς ἐψύχῳ σαρκὶ ἑνωθῆναι, μὴ γένοιτο· ἀλλ' ὡδ' ὡς προεῖπον ἢ ἀλλοίωσιν ὑπομένοντα· μεμένηκε γὰρ ὅπερ ἦν, πιστεύει, Φύσει θεός· προσλαβὼν δὲ τὸ εἶναι καθ' ἡμᾶς, ἤγουν γεγενῆσθαι καὶ ἐν γυναικὸς κοιλίᾳ σάρκα, πάλιν εἰς μεμένηκεν ὁμοίως· πάλιν οὐκ ἄσαρκος καθὸ καὶ πάλαι, ἤγουν πρὸ τῶν τῆς ἐνανθρωπήσεως καιρῶν, ἀμφιασάμενος ὥσπερ δὲ καὶ τὴν ἡμετέραν Φύσιν. ἀλλ' εἰ καὶ μὴ ἴσην ὁμοίωσιν τῷ ἐκ θεοῦ πατρὸς φύντι λόγῳ τὸ ἑνωθὲν αὐτῷ σῶμα, καὶ ψυχῆς ἐνοῦσης αὐτῷ νοερᾶς, ἀλλ' οὖν ὁ μὲν νοῦς φαντάζεται τὸ ἐπροφυὲς τῶν ἑνωθέντων· ἕνα γε μὴν ὁμολογοῦμεν υἱὸν καὶ Χριστὸν δὲ κύριον, ὡς γεγενῆσθαι σαρκὸς τοῦ λόγου· τὸ δὲ σαρκὸς ὅπερ εἴπωμεν, ἀνθρώπου φαμέν. πῶς γοῦν πάθοι αὐτὸν ἀνάγκη εἰς ἰδίαν Φύσιν, εἰ λέγοιτο μὴ τὴν ἕνωσιν μία Φύσις υἱοῦ σεσαρκωμένη; εἰ μὲν γὰρ ἐκ τῶν λέξεως τῆς οἰκονομίας τὸ πεφυκὸς ὑπομένειν τὸ πάθος, ὀρθῶς ἂν ἐφέροιτο· ὅτι μὴ ὄντος τοῦ πεφυκότος πάσχειν πάσῃ πως ἀνάγκῃ τῷ ἐκ λόγου Φύσει συμβαίνειν τὸ πάθος. εἰ δὲ ἐν τῷ σεσαρκωμένῳ εἴποι, σύμπας ὁ λόγος τῆς μὲν σαρκὸς οἰκονομίας εἰσφέρεται· ἐσαρκώθη γὰρ ἐχ ἑτέρως, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαβόμενος, καὶ ὡμοιώθη κατὰ πάντα τοῖς ἀδελφοῖς, ἐκ μορφὴν δούλου λαβών, εἶτα [καὶ] συμφιλονεικήσουσιν οἱ λέγοντες ἀκολουθεῖν τὸ χεῖρας πάντως αὐτὸν εἰς ἰδίαν Φύσιν ὑπομεῖναι, ὑπομένοντος γὰρ τῆς σαρκὸς, πρὸς ἓν τοῦτο ἀναγκαίως συμβαίνειν τὸ παθεῖν νοοῖτο, ἀπαθοῦς ὄντος ἐκ λόγου. Ἀλλ' οὐκ ἴσμεν Δαιτόν λέγομεν αὐτὸν ἐκ λέγειν παθεῖν· ὥσπερ δὲ ἴδιόν ἐστιν αὐτοῦ γέγονε τὸ σῶμα, οὕτω καὶ πάντα τὰ ἐκ σώματος δίχα μόνης ἁμαρτίας λέγοιτ' ἂν ἂν εἶναι ἴδια αὐτοῦ, κατ' οἰκείωσιν οἰκονομικὴν. ἀλλ' ἐρῶσιν οἱ δι' ἐναντίας.

Εἰ μία Φύσις ἓν φησι, τοῦ λόγου σεσαρκωμένη, πάσῃ πως ἀνάγκῃ λέγειν φυρμὸν γεγενῆσθαι καὶ σύγχυσιν, μεμειγμένης ὥσπερ καὶ συγκεκραμένης τῆς τοῦ ἀνθρώπου Φύσεως ἐν αὐτῷ.

Ἡγνόησαν πάλιν οἱ τὰ ὀρθὰ διαστρέφοντες, ὅτι καὶ ἀληθῶς ἐστι μία Φύσις τοῦ λόγου σεσαρκωμένη. εἷς γὰρ ἐστιν υἱὸς ὁ Φύσει καὶ ἀληθῶς ὁ ἐκ θεοῦ πατρὸς λόγος, ὁ ἀπορρήτως γεννηθείς, εἶτα καὶ προσληφθεὶς σαρκὸς, ἤγουν ἀψύχου, ἀλλ' ἐψυχωμένης λογικῶς προσῆλθεν ἄνθρωπος ἐκ γυναικὸς, ἐξ οὗ δύο μεμενήκασιν ἓν Χριστὸς

σωμα

σωπα ἓ ἰούς, ἀλλὰ μεμένηκεν ἕς, πάλιν ὅσι ἄσαρ-
κος, ἀδ' ἐχω σώματος, ἀλλ' ἴδιον ἔχων αὐτὸ καθ' ἑνω-
σιν ἀδιάσπαστον. ὁ ἓ τοῦτο λέγων, ἢ φυρμὸν, ἢ σύγ-
χυσιν, ἀδ' ἑτερόν τι τῶν τοιούτων πάντη τι ἓ πάντως
δηλοῖ ὅτι μὲν ὡς ἐξ ἀναγκαίας ἕ λόγε ὅτι ἀκολου-
θήσαι πάθοι. εἰ γὰρ ἓ ἄς λέγοιτο πρὸς ἡμῶν ὁ μονογενὴς
υἱὸς ἕ θεῦ σεσαρκωμένος ἓ ἐνανθρωπήσας, ἢ πέφυε
μίγδην, κ' τὸ ἐκείνοις δοκοῦν, ὅτι μὲν εἰς τὸν τῆς
σαρκὸς φύσιν μεταπεφοίτηκεν ἡ ἕ λόγε φύσις, ἀλλ'
ἀδὲ ἡ τ' σαρκὸς εἰς τὸν αὐτό· ἀλλ' ἐν ἰδιότητι τῆ κ'
φύσιν ἑκατέρε μένοντός τε καὶ νοεμένε, κ' γε τὸν
ἀρτίως ἡμῖν ἀποδοθέντα λόγον, ἀῤῥήτως καὶ ἀφράσ-
τως ἑνωθέντα, μίαν ἡμῖν ἐδεῖξεν υἱοῦ φύσιν· πάλιν ὡς
ἔφλω, σεσαρκωμένε. ἢ γὰρ ὅτι μόνων τῶν ἁπλῶν
κ' φύσιν, τὸ ἓν ἀληθῶς λέγεται, ἀλλὰ ἓ ὅτι τῶν κ'
σύνθεσιν σεσυγμένων· ὁποῖόν τι χρῆμά ἐστιν ὁ ἄν-
θρωπος, ὁ ἐκ ψυχῆς καὶ σώματος. ἑτεροειδῆ μὲν γὰρ
τὰ πεφυκότα, καὶ ἀλλήλοις ἧκιστα ὁμοούσια, ἑνωθέντα μὲ-
μίαν, μίαν ἀνθρώπου φύσιν ἀπετέλεσαν· κἂν τῆς τ'
συνθέσεως λόγοις ἐυπερέχῃ τὸ διάφορον κ' τὸν φύ-
σιν τῶν εἰς ἑνότητα συγκεκομισμένων. Περιττολο-
γοῦσι τοίνυν οἱ λέγοντες, ὡς εἰ περ μία φύσις ἕ λόγε
σεσαρκωμένη ἦν, πάντη τι κ' πάντως ἔμελλε καὶ τὸ φυ-
μὸν γενέσθαι ἓ σύγχυσιν, ὡς μεμεμένης ἓ ὑποκλει-
πομένης τῆς ἀνθρώπου φύσεως. ὅτι γὰρ μεμείωται,
ὅτι καθ' ὅ φησιν, ὑποκλέπτει· λέγει γὰρ σφὸς δή-
λωσιν τὸν πλεισταχόθεν τοῦ ὅτι γέγονεν ἄνθρωπος, τὸ
λέγειν, ὅτι σεσάρκωται). εἰ μὲν γὰρ ὅτι ἀσύγκρι τ' παρ' ἡ-
μῶν, ἔχειν ἂν ἴσως χώραν αὐτῆς ἡ συκοφαντία. ἐπεὶ δὲ
ἦ ἀναγκαίως συνεπινοήσαι, τὸ ὅτι σεσάρκωται,
σὺν τῆς μειώσεως ἤτοι κλοπῆς ὁ τρόπος;

Εἰ τέλειός φησι θεὸς ὁ Χριστὸς, ἓ τέλειος ἄνθρωπος
ὁ αὐτὸς νοούμενος, καὶ ὁμοούσιος μὲν τῷ πατρὶ κ' τὸν
θεότητα, κ' ἧ τὸν ἀνθρωπότητα, ὁμοούσιος ἡμῖν, σὺν
τὸ τέλειον, εἰ μηκέτι ὑφέστηκεν ἡ ἀνθρώπου φύσις; σὺν
ἧ καὶ τὸ ὁμοούσιον ἡμῖν, εἰ μηκέτι ὑφέστηκεν ἡ οὐσία,
ὅ πέρ ἐστιν ἡ φύσις ἡμῶν;

Ἀρκεῖ ἓ τούτοις εἰς διαίρεσιν ἡ ὅτι τῷ σεσυ-
συγμένῳ κεφαλαίῳ λύσις, ἤγουν ἀπολογία. εἰ μὲν
γὰρ μίαν εἰπόντες τὸν φύσιν ἕ λόγε σεσαρκωμένην, οὐκ
ἐπεσυχήσαμεν τῷ, σεσαρκωμένῳ, ἀλλ' οἷον ἔχω φάσκε
τὸν οἰκονομίαν, ἵν' αὐτῆς τύχα που ἓ ὄσι κατηγορος
ὁ λόγος, σεσαρκωμένος ἐρωτᾶν, σὺ τὸ τέλειον ἐν ἀν-
θρωπότητι. ἢ πῶς ὑφέστηκεν ἡ καθ' ἡμᾶς οὐσία; ἐπεὶ δὲ
ἦ ἓ ἡ ἐν ἀνθρωπότητι πλειότης, κ' τ' καθ' ἡμᾶς οὐσίας
ἡ δήλωσις, ἱκανοῦμεθα διὰ τοῦ λέγειν σεσαρκωμέ-
νον, παυσάσθωσαν καλαμίνῳ ῥάβδον ἑαυτοῖς ὑπο-
τίθεσθαι. τοῦ γὰρ ἐκβάλλοντος τὸν οἰκονομίαν, ἓ δι-
καιουμένου τὸν σάρκωσιν ἵν' τὸ, ἐγκαλεῖσθαι δίκαιος,
ἀφαιρεμένου τὸν ὑὸν τῆς πλείας ἀνθρωπότητος· εἰ
ἦ ὡς ἔφλω, ἐν τῷ σεσαρκῶσθαι λέγειν αὐτὸν, σφῆς τι
ἓ ἀναμφίβολος ἡ ὁμολογία τοῦ, ὅτι γέγονεν ἄνθρω-
πος, οὐδὲν ἔτι κωλύει πεῖν, ὡς ἕς ὑπάρχων καὶ μόνος
υἱὸς ὁ Χριστὸς, αὐτὸς θεός ἐστι καὶ ἄνθρωπος, ὥσπερ ἐν θεό-

A filios diuidetur, cum permanserit vnus, non tamen sine carne aut extra corpus, sed ipsum proprium habens, per vnitatem quæ distrahi nullo modo possit. Qui autem hoc dicit, is nullo prorsus modo permixtionem, aut confusionem, aut eiusmodi aliud significat: neque id rursus tamquam ex necessaria ratione vllo modo consequetur. Nam etiam si vnus dicatur à nobis vnigenitus Filius Dei incarnatus & homo factus,
B non propterea permixtus est, vt illi putant, neque in carnis naturam transijt Verbi natura, neque rursus natura carnis in Verbi naturam: sed cum vtrumque in sua proprietate naturali permaneat & consideretur, iuxta rationem à nobis paulò ante redditam, ineffabiliter & inexplicabiliter vnitum, vnam nobis Filij naturam ostendit, sed, vt diximus, incarnatam. Non enim ipsum, vnum, in his solis quæ secundum naturam simplicia sunt, vere dicitur, sed in his etiam quæ sunt per compositionem coniuncta; cuiusmodi est homo ex anima constans & corpore. nam eiusmodi res cum alterius sint speciei, & minime eiusdem inter se essentiæ, tamen quum vnitæ sunt, vnam hominis naturam absoluunt; quamuis adsit in compositionis ratione differentia, secundum naturam rerum ad vnitatem concurrentium. Superuacue igitur ratiocinantur qui asserunt, si vna sit
C natura Verbi incarnata, prorsus consequi permixtionem atque confusionem factam fuisse, imminuta nimirum atque subtracta hominis natura. Neque enim imminuta neque subtracta est, vt aiunt: nam ad pleniſſime declarandum quòd sit factus homo, satis est fateri illud fuisse incarnatum. hoc enim si à nobis taceretur, haberent locum aliquem eorum calumniæ: cum vero necessario subiunctum sit, incarnatum esse, vbi nam vllus imminutionis subtractionisve modus relictus est?

Si Christus, inquit, perfectus Deus, idemq. perfectus III.
D *homo intelligitur, & consubstantialis Patri secundum diuinitatem, secundum humanitatem vero consubstantialis nobis, vbi nam est perfectio, si hominis natura non substitit? vbi etiam eadem nobiscum substantia, si ipsa non iam substitit essentia, hoc est, nostra natura?*

Ad horum quoque declarationem satis est ea quæ ad superius caput allata est solutio, seu responsio. Nam si dicentes vnam Verbi naturam, tacuissemus ac minime adiunxissemus, incarnatam, excluso propemodum dispensationis mysterio, esset illorum fortasse oratio non inepta, dum interrogare se simulant, Vbi nam est in humanitate perfectio, aut quomodo substitit illa
E nostra essentia? Sed quia & illa in humanitate perfectio, & essentiæ nostræ declaratio, illata est dum dicimus, incarnatam, desinant baculo inniti arundineo. Is enim qui excluderet dispensationis mysterium, incarnationemq. negaret, iure coargui posset tamquam à Filio perfectam humanitatem auferret. Sed si, vt iam dixi, in eo quod illum incarnatum esse dicimus, perspicua & certa confessio continetur, qua etiam hominem esse factum profitemur, nihil iam intelligere prohibet, Christum, cum sit vnus ac solus filius, eumdem Deum esse & hominem, vt in Deitate,

θέ-

tate, ita etiam in humanitate perfectum. Rectissime autem ac sapientissime tua prudentia rationem salutiferæ passionis exposuit, vnigenitum Dei Filiũ non ex eo quod intelligitur & est Deus, in sua natura sustinuisse corporis passiones affirmans, sed passum potius terrestri natura: nam vni & secundum veritatem Filio vtrumque necessario seruandum fuit, vt & minime pateretur diuinitus, & passus diceretur humanitus: ipsius enim caro passa est. Sed illi rursum arbitrantur, per hoc à nobis illam quæ apud eos Theopathia, hoc est, Dei passio dicitur, induci: neque intelligunt mysterium dispensationis, sed malitiose admodum adnituntur in hominem proprie transferre passionem, damnosam pietatem imprudenter affectantes, vt non ipsum Dei Verbum confiteamur saluatorem, vtpote quod pro nobis proprium sanguinem dederit, sed homo qui proprie ac seorsim consideretur filius, id perfecisse dicatur. Verum qui ita sentiunt, omnem illius cum carne dispensationis rationem concutiunt, nostrumq. mysterium diuinum ad hominis adorandi cultum haud obscure transferunt: neque illud considerant quòd ipsum ex Iudæis secun-
1.Cor.1. dum carnem, ideſt, ipsum ex Abraam & Iesse &
Rom.9. Dauid semine Christum, & Dominum gloriæ, & Deum benedictum in sæcula, & super omnia, beatus Paulus asseruit, proprium esse pronuntians Verbi corpus ligno suffixum; ac per hoc ipsi Verbo crucem attribuens.

IIII. *Comperi etiam aliud quiddam esse præterea quod quæratur. Nam qui dicit Dominum nostrum nuda solaq. carne passum, irrationabilem & non spontaneam eius asserit passionem. Si quis autem dixerit, eum cum anima intelligente passum, vt passio sit spontanea, tantumdem est ac si dicat in natura humanitatis fuisse passum. quod si verum est, quomodo negari potest duas naturas post vnionem indiuise subsistere? Itaque si*
2.Pet.4. *quis dicit, Christo igitur passo in carne, nihil aliud dicit nisi, Christo igitur passo pro nobis in nostra natura.*

Aduersatur rursus hæc eorum propositio nihilo minus ijs qui dicunt vnam esse Filij naturam incarnatam; idq. velut ineptum volentes ostendere, vbique duas naturas subsistentes conantur adstruere. Sed ignorant quæcumque non solamentis consideratione distingui solent, ea prorsus etiam in diuersitatem distinctam omnifariã ac priuatim à se mutuo segregari. Sit rursus nobis in exemplum homo nostri similis. duas namque in eo naturas intelligimus, vnam animæ, alteram corporis. Sed cùm sola discreuerimus intelligentia, & differentiam subtili contemplatione, seu mentis imaginatione conceperimus, non tamen seorsim ponimus naturas, neque illis in totum per diuisionem virtutem imminuimus, sed vnius hominis esse intelligimus, ita vt illæ duæ non iam sint duo, sed ex vtraque animal vnum absoluatur. Quamuis igitur in Emmanuel humanitatis naturam ac diuinitatis dicant, ipsa tamen humanitas propria facta est Verbi, vnusq. cum ipsa filius intelligitur. Cum vero diuina Scri-

A ϑεότητι τέλειος, οὕτω δὲ ἐν ἀνθρωπότητι. Ορθότατα γὰρ καὶ πάνυ σωστικῶς ἡ σὴ πλειότης τὸν περὶ τοῦ σωτηρίου πάθους ἐκτίθηται λόγον· οὐκ αὐτὸν τὸν μονογενῆ τοῦ θεοῦ υἱὸν καθὸ νοεῖται καὶ ἔστι θεὸς, παθητὸν εἰς ἰδίαν φύσιν τὸ σώματος ἰσχυρίζομένη, παθητὸν δὲ μᾶλλον τῇ κοινῇ φύσει· ἔδει γὰρ ἀναγκαίως ἀμφότερα σώζεσθαι τῷ ἑνὶ, καὶ τῷ ἀληθεῖ υἱῷ, καὶ τὸ μὴ πάσχειν θείκως, καὶ τὸ λέγεσθαι παθητὸν ἀνθρωπίνως· ἡ αὐτὸ γὰρ πέπονθε σάρξ. Ἀλλ' οἵονται πάλιν ἐκεῖνοι τὴν καλυπτομένην παρ' αὐτοῖς θεοπάθειαν, ἡμᾶς εἰσφέρειν λέγειν τούτου· οὐκ ἐνοοῦσι τὴν οἰκονομίαν, καινουργοῦντα δὲ πρῶτον μισθῶσαι εἰς ἄνθρωπον ἰδικῶς τὸ πάθος· ἀσέβειαν ὀφλισκάνουσιν ἀπαιτήτως θεοπαθοῦντες, ἵνα μὴ ὁ τοῦ θεοῦ λόγος ὁμολογῆται σωτὴρ, ὡς τὸ ἴδιον ὑπὲρ ἡμῶν αἷμα δοὺς· ἀλλ' ἵνα μᾶλλον ἄνθρωπος ἰδικῶς, καὶ καθ' ἑαυτὸν νοούμενος ὑὸς, τοῦτο λέγηται καθ' ὑπόθεσιν. καταισθάνῃ γὰρ τὸ, οὕτω φορητὸν ἅπαντα τῆς μὲν σαρκὸς οἰκονομίας τὸν λόγον, καὶ τὸ ζωτικὸν ἡμῶν μυστήριον εἰς ἀνωφελῆ ἀνθρωπολατρείας ὑφηγήσουσιν οὐκ εὐσεβῶς· καὶ σὺν ἐνοοῦσιν ὅτι, τὸν ἐξ Ἰουδαίων κατὰ σάρκα, τουτέστι τὸν ἐκ σπέρματος Ἀβραὰμ καὶ Ἰσαὰκ καὶ Δαυὶδ Χριστὸν, καὶ κύριον τῆς δόξης, καὶ θεὸν εὐλογητὸν εἰς τοὺς αἰῶνας, καὶ ὑπὲρ πάντα, ὁ μακάριος ἔφη Παῦλος, ἴδιον ὑποφήνας τοῦ λόγου τὸ σῶμα, τὸ τῷ ξύλῳ προσηλωθὲν, καὶ αὐτῷ τὸν σταυρὸν ἀμαρτόντα προσενέγκαν.

Μανθάνω δ', ὅτι καὶ ἕτερόν τι παρὰ τούτοις ἐστὶ τὸ ζητούμενον. ὁ γάρ τι λέγων σαρκὶ παθεῖν γυμνῇ τὸν νοῦν, ἄλογον καὶ ἀκούσιον εἰπεῖν τὸ πάθος. εἰ δέ τις εἴποι μὴ ψυχῆς νοερᾶς παθεῖν αὐτὸν, ἵνα ᾖ τὸ πάθος ἑκούσιον, οὐδὲν κωλύει λέγειν τῇ φύσει τῆς ἀνθρωπότητος αὐτὸν παθεῖν. εἰ δ' καὶ τοῦτο ἀληθὲς, πῶς αἱ τὰς δύο φύσεις ὑφεστάναι φάσκομεν μὴ τὴν ἕνωσιν ἀδιαιρέτως; ὥστε, εἴ τις λέγοι, Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, οὐδὲν ἕτερον λέγοι πλὴν, ὅτι Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν τῇ ἡμετέρᾳ φύσει.

Μαχέσεται πάλιν τὸ προβλημα οὐδὲν ἧττον τοῖς μίαν εἶναι λέγουσι τοῦ υἱοῦ φύσιν σεσαρκωμένου, ἢ οἷον, εἰκάζειν ὑφηγήσεσθαι ἐθέλοντες αὐτὸ, φιλονικήσουσι πάντως ὅτι, δύο φύσεις ὑφεστώσας ὑποφαίνει. ἀλλ' ἡγούμεθα ὅτι ὅσοι μὴ κατὰ μόνην τὴν θεωρίαν διαιρεῖσθαι φιλεῖ, πῶσι πάντως καὶ εἰς ἐπιρρόπειαν τὴν ἀπὸ μέρους ὁλοτρόπως καὶ ἰδικῶς ἀποφοιτήσειν ἂν ἀλλήλων. ἔστω δ' ἡμῖν εἰς παράδειγμα πάλιν ὁ καθ' ἡμᾶς ἄνθρωπος. δύο μὲν γὰρ ἐπ' αὐτοῦ νοοῦμεν τὰς φύσεις, μίαν μὲν, τὴν ψυχῆς, ἑτέραν δ', τὴν σώματος· ἀλλ' ἐν ᾗ λαῷ διελόντες ἐννοίαις, καὶ ὡς ἐν ἰσχναῖς θεωρίαις, ἤτοι νοῦ φαντασίαις τὴν διαφορὰν δεξάμενοι, οὐκ ἀπὸ μέρους πεφύκαμεν τὰς φύσεις· οὔτε μὴν διαπρὸ τομῆς ἐφέσεσθαι τὴν δύναμιν αὐτῶν, ἀλλ' ἑνὶ εἶναι νοοῦμεν· ὥστε τὰς δύο, μηκέτι μὲν εἶναι δύο, δύνασθαι δὲ τὸ ἓν διαπλέεσθαι ζῶον. οὕτω καὶ, κἂν εἰ λέγοιεν ἀνθρωπότητος φύσιν καὶ θεότητος ὅτι τοῦ Ἐμμανουὴλ, ἀλλ' ἡ ἀνθρωπότης γέγονεν ἰδία τοῦ λόγου, καὶ ἑνὶ νοεῖται σὺν αὐτῷ. τῆς γε μὴν θεοπρεπῶς γραφῆς

χαφῆς σαρκὶ παθεῖν αὐτὸν λεγούσης, ἄμεινον καὶ A
ἡμᾶς οὕτω λέγειν, ἤγουν τῇ φύσει τῆς ἀνθρωπότητος·
εἰ καὶ ὅπ μάλιστα, εἰ μὴ δυσκόλως λέγοιτο τοῦτο
πρός τινων, ἀδικήσειν ἂν οὐδὲν τὸν τοῦ μυστηρίου λό-
γον. τί γὰρ ἐστιν ἀνθρωπότητος φύσις ἕτερον, πλὴν ὅτι
σὰρξ ἐψυχωμένη νοερῶς, ἣν ϗ παθεῖν φαμὲν σαρ
κὶ τὸν κύριον; περιττότερα τίνων φασὶ, τὸ τῇ φύ-
σει τῆς ἀνθρωπότητος αὐτὸν παθεῖν· οἷον, διαιροῦν-
τες αὐτὸν τοῦ λόγου, καὶ ἔξω ὑφίστης ἰδικῶς, ἵνα δύο
νοῶνται, καὶ οὐχ εἷς ἐπ σεσαρκωμένος ὁ ἐνανθρωπή-
σας ὁ ἐκ θεοῦ πατρὸς λόγος. Τὸ γὰρ, ἀδιαιρέτως, πρόσ- B
κεῖσθαι παρ' αὐτοῖς, δοκεῖ μέν πως παρ' ἡμῖν ὀρθῆς εἶ-
ναι δόξης σημαντικόν. αὐτοὶ γὰρ, οὐχ οὕτω νοοῦσι· τὸ γὰρ
ἀδιαίρετον παρ' αὐτοῖς, τῇ τῆς καινοφωνίας Νεσ-
τορίου, καθ' ἕτερον λαμβάνεται τρόπον. Φασὶ γὰρ ὅτι τῇ ἰσο-
τιμίᾳ, τῇ ταυτοβουλίᾳ, τῇ αὐθεντίᾳ, ἀδιαίρετός ἐστι θεὸς
θεοῦ λόγου, ὁ ἐν ᾧ κατῴκησεν ἄνθρωπος. ὥστε οὐχ ἁ-
πλῶς τὰς λέξεις προσφέρουσι, ἀλλὰ μετά τινος δό-
λου καὶ κακουργίας. Χριστὸν μὲν γὰρ ἰδικῶς ὀνομά-
ζειν φασὶ τὸν τοῦ θεοῦ λόγον, ἔχειν δὲ τὴν συνά-
φειαν τὴν πρὸς τὸν Χριστὸν ἀδιαίρετον. ἆρ' οὖν οὐ δύο
Χριστοὺς ἐναργέστατα λέγει; οὐκ αὖθις τῷ συμ- C
προσκυνούμενον αἴβιον, οὐκ εἰδ' ὅπως, ὁμολογεῖ;
πῶτ' οὖν ἀδελφὰ τοῖς παρ' ἐκείνων ἐρᾶται; οὐκ αὖ-
πιξάγουσιν ἔχει πρὸς ἄλληλα τὰ ἐννοίαν τὴν διαίρε-
μιν; ὁ μὲν γὰρ δύο φησὶν ἐναργῶς, οἱ δὲ Χριστὸν ἕνα, καὶ
υἱὸν, καὶ θεὸν, καὶ κύριον ὁμολογεῖσθαι προσκυνεῖν, τὸν αὐ-
τὸν ἐκ πατρὸς καὶ τὴν θεότητα, καὶ ἐκ τῆς ἁγίας παρ-
θένου καὶ τὴν ἀνθρωπότητα. δύο μὲν γὰρ φύσεων ἕνω-
σιν γεγενῆσθαι φαμέν· πλὴν ἕνα Χριστὸν, καὶ ἕνα υἱὸν, καὶ
ἕνα κύριον ὁμολογοῦμεν σαφῶς. γέγονε γὰρ σὰρξ ὁ
λόγος, καὶ τὰς γραφάς· ἐκ συμβαίνειν οἰκονομικὸν, καὶ D
ἀπόῤῥητον, ἀληθῶς παραχθῆναι φαμὲν ἀνομοίων
πραγμάτων εἰς ἕνωσιν ἀδιάστατον. εἰ γάρ τι, καὶ πα-
νὸς τῶν ἀρχαιοτέρων αἱρετικῶν, ἐξ ἰδίας λαβόντα φύ-
σεως· τουτέστι, τὸ θεϊκὸν, ἑαυτῷ καταποιήσαι τὸ σῶ-
μα τὸ ἐκ θεοῦ λόγου ὑπονοήσομεν· ἐπίμενοι δὲ παρ-
χῇ τῆς θεοπνεύστου γραφῆς, ἐκ τῆς ἁγίας παρθένου
λαβεῖν αὐτὸν τῷ σώματι, βεβαιούμεθα. τοῦτο
δὲ τὸ, ἐξ ὧν ἐστιν ὁ εἷς, καὶ μόνος υἱὸς, καὶ κύριος Ἰησοῦς
Χριστὸς, ὡς ἐν ἑνοίαις δεχόμενοι, δύο μὲν φύσεις ἡνω-
θαί φαμεν, μετὰ δέγε τὴν ἕνωσιν, ὡς ἀνῃρημένης ἤδη
τὸ εἰς δύο διαιρεῖσθαι, μίαν εἶναι πεπιστεύκαμεν τὴν τοῦ θεοῦ E
φύσιν, ὡς ἑνὸς, πλὴν ἐνανθρωπήσαντος, καὶ σεσαρκω-
μένου. εἰ δὲ λέγοιτο σαρκωθῆναι, καὶ ἐνανθρωπῆσαι
θεὸς αὐτὸ λόγος, διαῤῥιφθω του μακρὰν τροπῆς ὑπο-
ψία· μεμείνηκε γὰρ ὅπερ ἦν· ὁμολογείσθω δὲ πρὸς
ἡμῶν καὶ ἀσύγχυτος παντελῶς ἡ ἕνωσις. Ἀλλὰ γὰρ
ἴσως φαῖεν ἂν οἱ διαιρέσεις· ἰδοὺ δὴ σαφῶς οἱ τῆς
ὀρθῆς πίστεως τὸν ὁμολογίαν ποιούμενοι, δύο μὲν ὀνο-
μάζουσι φύσεις, διῃρῆσθαι δὲ τὰς τῶν διηγέρων φωνὰς
λέγοντες, καὶ γε τὴν διαφορὰν αὐτῶν· εἶπα πῶς ἂν
ἐναντία τούτοις τοῖς σοῖς; ἐδὲ γὰρ αὖθις πρόσωπόν δυ-
σὶν, ἤγουν ὑποστάσεσι, τὰς φωνὰς διαιρεῖμεν. ἀλλ' εἰ
βέλ-

Scriptura dicat, ipſum carne paſſum, ſatius eſt 1. Pet. 4.
nos quoque ſic dicere, quàm in natura humanitatis; quamuis ea locutio, niſi malitioſe ab aliquibus ita dicatur, nihil violet myſterij rationem. Quid enim aliud eſt humanitatis natura, niſi caro animata per animam intelligentem, in qua paſſum fuiſſe carne Dominum fatemur? Nimium igitur accurate loquuntur cum dicunt, paſſum illum fuiſſe in natura humanitatis, quaſi illam à Verbo ſeiungant, ac proprie diſtinguant, vt duo intelligantur, & non iam vnum incarnatum & homo factum illud ex Deo Patre Verbum. Quod autem adiecerunt, indiuiſe, videtur quodammodo apud nos recti dogmatis habere ſignificationem. ipſi vero non ſic intelligunt. nam hæc vox, indiuiſum, apud eos, iuxta Neſtorij vocum nouitates, alio modo accipitur. aiunt enim ſecundum honoris æqualitatem, ſecundum eamdem voluntatem, ſecundum auctoritatem, à Deo Verbo indiuiſum eſſe illum hominẽ in quo Verbum habitauit. itaque haud ſimpliciter verba proferunt, ſed cum dolo ac fraude. Chriſtum denique proprie Dei Verbum appellatum dicunt, ſed habere coniunctionem cum Chriſto perpetuam aſſerunt. Nonne igitur duos Chriſtos, qui hoc dicit, apertiſſime pronuntiat? Nonne hominẽ ſimul cum Deo adorandum, neſcio quomodo ſe colere confitetur? Num iſta ijs cognata videntur, quæ ab Orientalibus dicuntur? nonne inter ſe ſententijs pugnant? Neſtorius enim diſerte duos aſſerit, Antiocheni vero vnum Chriſtum & Filium & Deum & Dominum ſe adorare profitentur, eumdem ex Patre ſecundum diuinitatem, & ex ſancta Virgine ſecundum humanitatem. duarum namque naturarum vnionem factam aſſerimus, vnum tamen Chriſtum & vnum Filium & vnum Dominum aperte confitemur. Verbum enim caro factum eſt, ſecundum ſcripturas: ineffabilemq. ac diſpenſatoriam conuentionem rerum diſſimilium vere factam fuiſſe dicimus, adeo vt vnio iam diſtrahi non poſſit. Non enim iuxta veteres quoſdam hæreticos Dei Verbum ex propria natura, hoc eſt, ex diuina ſumpſiſſe & ſibi corpus aptaſſe ſuſpicamur, ſed vbique diuinarum ſcripturarum auctoritatem ſequentes, ex ſancta Virgine corpus accepiſſe conſtanter affirmamus. Igitur ea ex quibus eſt vnus & ſolus Filius & Dominus Iesvs Chriſtus, tamquam intelligentia concipientes, duas quidem naturas vnitas aſſerimus, poſt vnionem vero tamquam ſublata iam illa in duo diuiſione, vnam eſſe credimus Filij naturam, tamquam vnius, ſed hominis facti & incarnati. Cum vero dicitur, Verbum quod Deus erat, incarnatum eſſe & hominem factum, procul abigatur ſuſpicio mutationis. manſit enim quod erat; & inconfuſa prorſus vnio à nobis aſſeratur. At enim illud fortaſſe dicturi ſunt aduerſarij: Ecce manifeſte qui rectæ Fidei confeſſionem ediderunt, duas naturas appellant, ac voces hominum diuino inſtinctu loquentium iuxta naturarum differentiam eſſe diuiſas affirmant: quomodo igitur hæc non ſunt tuis aſſertionibus contraria? neque enim pateris vt duabus perſonis aut ſubſiſtentijs eæ voces diſtribuantur. Sed vobis opti-

Quæ ſequuntur, reperiuntur apud Dionyſ. Exiguum in hac epiſtola, eademque ſunt in cap. III. ad Acacium Melitinen.

optimi viri respondeo, scripsisse nos in duodecim capitibus: Si quis personis duabus aut subsistentijs voces distribuere ausus fuerit, & alias quidem tamquam homini præter illud ex Deo Verbum proprie consideratum assignare, alias tamquã Deo dignas soli illi ex Deo Patre Verbo tribuere, is condemnationi sit obnoxius. Vocum porro differentias nullo modo sustulimus, quamuis eas ita diuidere, vt filio singillatim illi ex Patre Verbo, itemq. rursus vt homini singillatim filio considerato illi ex muliere nato tribuantur, reijciendum censuerimus. nam vnam esse Filij naturam certissimum est, sed eam incarnatam esse & hominem factam scimus, vt iam diximus. Quomodo autem incarnata sit & homo facta, si quisquam curiosius quærat, videbit vtique Verbum Deum ex Deo serui formam suscepisse, & in similitudine hominum factum fuisse, sicut scriptum est: & secundum hoc ipsum ac solum intelligi poterit naturarum seu personarum differentia. non enim idipsum sunt, quod ad naturalem qualitatem pertinet, diuinitas & humanitas: alioqui quomodo semetipsum exinaniuit Verbum cum Deus esset, & sese ad imminutionem, hoc est, ad nostra deiecit? Cum igitur incarnationis modus diligenter exquiritur, duo inter se ineffabiliter & inconfuse secundum vnionem coniuncta humana mens prorsus intuetur, sed iam vnita nullo modo disiungit, sed vnũ ex vtroque & Deum, & Filium, & Christum, & Dominum esse credit, & conuenienter admittit. Sed ab hac fide prorsus diuersa est peruersa Nestorij opinio. nam simulat se confiteri Verbũ quod Deus erat, incarnatum esse & hominem factum: sed vim incarnationis ignorans, duas quidem naturas appellat, sed alteram ab altera disiungit, Deum seorsim ponens, & hominem quoque seorsim, quem Deo coniunctum putat per habitudinem quamdam, ex sola honoris æqualitate seu auctoritate. sic namque dixit: Inseparabilis est à spectabili Deus: ideo ab eo qui non separatur, honorem non separo: disiungo naturas, sed adorationem jungo.] Antiocheni vero fratres ea ex quibus intelligitur Christus, simplici solaq. intelligentia complectentes, naturarum differentiam dixerunt: neque enim, vt dixi, idem sunt diuinitas & humanitas, quod ad naturalem attinet qualitatem; sed vnum tamen Filium, & Christum, & Dominum, & cum vere vnus sit, vnam quoque eius personam esse asserunt, & nullo modo diuidunt vnita, neque naturalem diuisionem admittunt, vt infelicium commentorum auctori sapere placuit. Solas autem in Domino nostro voces diuidendas affirmant, & eas conuenire asserunt non has quidem tamquam seorsim filio illi ex Deo Patre Verbo, alias vero tamquam alteri rursus filio illi ex muliere, sed has eius diuinitati, illas vicissim eius humanitati congruere. idem enim Deus & homo est. Dicunt & alias esse voces quodammodo communes, ac veluti vtroque spectantes, ad diuinitatem inquam & humanitatem. quod dico eiusmodi est. Aliæ sunt voces diui-

Philip. 2.

A βέλτιον, φαίην ἂν, μεγαφάμεν ἐν τῇς κεφαλαίοις· εἴ τις προσώποις δυσὶν, ἤγουν ὑποστάσι, διαιρεῖ τὰς φωνὰς, καὶ τὰς μὲν, ὡς ἀνθρώπῳ, τῷ ἐκ θεοῦ λόγον ἰδικῶς νοουμένῳ, προσάπτει, τὰς δὲ, ὡς θεοπρεπεῖς, μόνῳ τῷ ἐκ θεοῦ πατρὸς λόγῳ, οὕτως ἔτω καπικείμενος. Φωνῶν ἡ διαφορὰς κατ' ἀδέκα τρόπον αἰρήκαμεν· εἰ καὶ δοκοῦμεν πεπεῖσθαι τὸ μεμίζειν αὐτὰς, ὡς ἐγὼ καπαμόνας, τῷ ἐκ πατρὸς λόγῳ, καὶ, ὡς ἀνθρώπῳ καπαμόνας πάλιν ἐγὼ νοουμένῳ, τῷ ἐκ γυναικός· μία γὰρ ὁμολογουμένως ἡ τοῦ λόγου Φύσις. ἴσμεν δὲ, ὅτι σεσάρκωπαί π, B καὶ ἐνηνθρώπηκε, καθάπερ ἤδη πρόσθεν. πῶς δ' τρόπον, ἐν ἐσαρκώθη, καὶ ἐνηνθρώπησεν, ἀ περιεργάζοιτό πις, καπαθρήσει ἂν τὸν ἐκ θεοῦ θεὸν λόγον δῆλα π λαβόντα μορφὴν, καὶ ἐν ὁμοιώματι ἀνθρώπων γενόμενον, καθὰ γέγραπται. καὶ κατ' αὐτὸ δὴ τοῦτο καὶ μόνον νοηθείη ἂν ἡ τῶν Φύσεων, ἤγουν ὑποστάσεων, διαφορά· ἃ γὰρ τοῦ τοιούτου ἐν ποιότητι φυσικῇ θεότης, καὶ ἀνθρωπότης· ἐπεὶ τοῖς κενώσει θεὸς ὢν ὁ λόγος, καθεὶς ἑαυτὸν ἐν μειώσει, τυτέστιν, ἐν τοῖς καθ' ἡμᾶς· ὅταν φέρω ὁ τῆς σαρκώσεως πλατυπραγμονῇ τις τρόπος, δύο τὰ ἀλλήλοις ἀπρόσιτα π, C καὶ ἀσυγχύτως ἡνωμένα καθ' ἕνωσιν, ὁρᾷ δὴ πάντως ὁ ἀνθρώπινος νοῦς, ἐνοῦντα γε μὴν, διίστησιν ἀδαμῶς. ἀλλ' ἕνα τὸν ἐξ ἀμφοῖν, καὶ θεὸν, καὶ υἱὸν, καὶ Χριστὸν, καὶ κύριον εἶναί π, καὶ πιστεύει, ἢ δεδοκότως εἰσδέχεται. Ἔπεσα δ' πανταχῶς ἔξω τούτου ἡ Νεσσορίου κακοδοξία. ὑποκρίνεται μὲν γὰρ ὁμολογεῖν, ὅτι καὶ ἐσαρκώθη, καὶ ἐνηνθρώπησε θεὸς ὢν ὁ λόγος, τῷ δέ γε τοῦ σεσαρκῶσθαι δυνάμει οὐκ εἰδὼς, δύο μὲν ἐνομάζει φύσεις, * ἀποδιαιρεῖ δ' ἀλ- * Indicat λήλων αὐτὰς, θεὸν ἴδιον λέγεις, καὶ ὁμοίως ἄνθρωπον D ἀνὰ μέρος, προσαφήνει θεῷ μὲν ἀκριβῶς, κατὰ μόνην τὴν ἰσοτιμίαν, ἤγουν, αὐθεντίαν. ἴσθι γὰρ οὕτως· ἀχώριστος τοῦ φαινομένου θεός. Διὰ τοῦτο τοῦ μὴ χωριζομένου τῷ ὁμοίῳ ἃ χωρίζω· χωρίζω τὰς φύσεις· ἀλλ' ἑνῶ τὴν προσκύνησιν. οἱ δέ γε κατὰ τὴν Ἀντιόχειαν ἀδελφοὶ, τὰ μὲν ἐξ ὧν νοεῖται Χριστὸς, ὡς ἐν ψιλαῖς, καὶ μόναις ἐννοίαις θεχόμενοι, φύσεων μὲν εἰρήκασι διαφορὰν, ὅτι μὴ ταυτὸν, ὡς ἔφην, ἐν ποιότητι φυσικῇ θεότης, καὶ ἀνθρωπότης· ἵνα γε μὴν υἱὸν, καὶ Χριστὸν, καὶ κύριον, καὶ ὡς ἑνὸς ὄντος ἀληθῶς, ἓν αὐτὸ καὶ τὸ πρόσωπον εἶναί φασιν· μερίζουσι δὲ κατ' ἀδέκα τρόπον τὰ λυθέντα· οὔτε μὴν φυσικὴν διαδέχονται τὴν διαίρεσιν, καθὰ φρενῶν ἔδοξε τῷ τ' ἀθλίων ῥεμάτων εἰσηγητῇ· διαιρεῖσθαι δὲ μόνας διατείνονται τὰς ὑπὸ τῷ κυρίῳ φωνάς· πρέπον τί φασιν αὐτὰς, ἃ τὰς μὲν, ὡς ἐγὼ καπαμόνας τῷ ἐκ θεοῦ πατρὸς λόγῳ, τὰς δὲ, καὶ ὡς ἑτέρῳ πάλιν ἐγὼ, τῷ ἐκ γυναικός· ἀλλὰ τὰς μὲν τῇ θεότητι αὐτοῦ, τὰς δὲ πάλιν τῇ ἀνθρωπότητι αὐτοῦ. θεὸς γὰρ ἐστιν ὁ αὐτὸς καὶ ἄνθρωπος. εἶναι δέ φασι καὶ ἑτέρας κοινοπαθείους τρόπον τινὰ, καὶ οἷον

ἐπ' ἀμφω βλεπούσας, θεότητα, καὶ ἀνθρωπότητα λόγου. οἷον δή π φημί· αἱ μὲν γὰρ εἰσι τῶν φωνῶν

ἐπὶ

ὅτι μάλιστα θεοπρεπῆς· αἱ δ' οὕτω πάλιν ἀνθρωποπρεπῆς· αἱ δ' ὅτι μάλιστα μέσῶν τινὰ τάξιν ἐπέχουσιν, ἀμφισβητοῦμεν τὸν υἱὸν θεὸν ὁμοῦ καὶ ἄνθρωπον ὁμοῦ τε, καὶ ἐν ταυτῷ. ὅταν μὲν γὰρ τῷ Φιλίππῳ λέγῃ· τοσούτῳ χρόνῳ μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνωκάς με, Φίλιππε; οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; ὁ ἑωρακώς ἐμὲ, ἑώρακε τὸν πατέρα· ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν· θεοπρεπεστάτῳ εἶναι λέγομεν τῷ φωνῇ. ὅταν δὲ πρὸς ἰουδαίων ὄχλον ἀπευθύνῃ λόγους, ἐκεῖνο λέγων· εἰ τέκνα ἦτε Ἀβραὰμ ἦτε, τὰ ἔργα Ἀβραὰμ ἐποιεῖτε ἄν. νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα· ὃ τι Ἀβραὰμ οὐκ ἐποίησεν· ἀνθρωποπρεπῶς εἰρῆσθαι φαμὲν· πάλιν πάλιν ἐκ τούτων θεοπρεπῆς, ἐμέν τις τὰς ἀνθρωπίνας. θεὸς γὰρ ὢν γέγονεν ἄνθρωπος, οὐ τὸ εἶναι θεὸς ἀφείς· ἐν προσλήψει δὲ μᾶλλον σαρκὸς, καὶ αἵματος γεγονώς. ἐπειδὴ δ' εἷς ἐστιν υἱὸς, καὶ θεὸς, καὶ κύριος, ἐν αὐτῷ καὶ πρόσωπον εἶναι φαμὲν, ἡμῶν καὶ κἀκεῖνον. μέσας δ' εἶναι φωνὰς ἐκείνας διαβεβαιούμεθα, οἷον ὅταν ὁ μακάριος Παῦλος γράφῃ· Ἰησοῦς Χριστὸς χθὲς, καὶ σήμερον, ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας· καὶ πάλιν· εἴπερ εἰσὶ θεοὶ, καὶ κύριοι πολλοὶ ἔν τε τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς· ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς ἐξ αὐτοῦ· καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. καὶ πάλιν· εὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἐστιν ἡ υἱοθεσία, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι· ὧν οἱ πατέρες, καὶ ἐξ ὧν τὸ κατὰ σάρκα Χριστὸς, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. ἰδοὺ γὰρ, ἰδοὺ Χριστὸν Ἰησοῦν ὀνομάζοντες, κύριον, καὶ σήμερον τὸν αὐτὸν εἶναί φησι, καὶ εἰς τοὺς αἰῶνας· καὶ δι' αὐτοῦ γεγενῆσθαι τὰ πάντα· καὶ τὸν κατὰ σάρκα ἐξ ἰουδαίων, ὄντα πάντων ὀνομάζει θεὸν, καὶ μέντοι καὶ εὐλογητὸν εἶναί φησιν εἰς τοὺς αἰῶνας. Μὴ τοίνυν διέλῃς ἐκ τούτων τὰς ὄντως τῷ κυρίῳ φωνάς· ἔχεται γὰρ ἐν ταυτῷ τὸ θεοπρεπὲς, καὶ τὸ ἀνθρώπινον· ἵν' ἁρμόσαι μᾶλλον αὐτὰς, οἷς ἐστὶ τῷ ὑιῷ· τυπίσαι τῷ θεῷ λόγῳ σεσαρκωμένῳ. ἕτερον τοίνυν ἐστὶ τὸ διαιρεῖν τὰς φύσεις, καὶ τοῦτο μὴ τὴν ἕνωσιν, καὶ κατὰ μόνην ἐπινοίαν σωζομένην λέγειν ἀνθρωπον θεῷ· καὶ ὁμοίως ἕτερον τὸ φωνῶν αἰδέσαι διαφορὰν· παρὰ τηλικούτῳ τῆς Νεστορίου κακοφωνίας τὸ ἐκείνων ἀποτρέχειν· εἰ γὰρ καί που δοκεῖ τῶν λέξεων ἡ σωφρὴ, καὶ τῶν ῥημάτων ἡ διαφορὰ, τῆς ἰσχνῆς ἅμα ἀκριβείας δοκεῖ λιμπάνεσθαι, ἀναμφιλόγως εὐθὺς· δυσκόλως γὰρ τὰ τοιαῦτα λέγει. αὐτὰ τοι καὶ ὁ θεσπέσιος Παῦλος ἐζήτει πρὸς θεὸν λόγον ἐν ἀνοίξει παρ' ἡμῶν αὐτοῦ. ὅτε γὰρ ἐμερίζετο εἰς δύο τὸν ἕνα Ἰησοῦν Χριστὸν, χρῆναι λέγοντες ἁρμόζεσθαι τὰς φωνὰς, τῇ μὲν θεότητι αὐτοῦ τὰς θεοπρεπεῖς, τῇ δ' ἀνθρωπότητι πάλιν αὐτοῦ τὰς ἀνθρωπίνας, πῶς οὐχ ἅπασιν ἐναργές; διαβεβαιοῦται γὰρ, ὡς ἔφην, ἓν εἶναι ὁτὲ μὲν θεοῦ λόγον, ὑποστάντα σὺν αἵματι, καὶ ἐν ἰχνάτοις ἀνθρώπου ἐληλυθότα τῷ σώματι ἐκ τῆς ἁγίας παρθένου· σὺν πάσῃ

divinitati potissimum congruentes, aliæ rursus humanitati conueniunt, aliæ medium quemdam ordinem tenent, ac Filium declarant simul & in eodem Deum pariter & hominem. Cum enim dicit Philippo: Tanto tempore vobiscum sum, & non cognouisti me, Philippe? Non credis quia ego in Patre, & Pater in me est? Qui vidit me, vidit Patrem: Ego & Pater vnum sumus: hanc vocem Deo maxime conuenire affirmamus. Cum vero Iudæorum populum increpat his verbis: Si filij Abraam essetis, opera Abraam faceretis. nunc autem quæritis me interficere, hominem qui vera locutus sum vobis: hoc Abraam non fecit: eiusmodi dicta esse ex vocibus humanitati congruentibus asserimus: vnius tamen Filij & illas Deo congruentes & illas humanas fatemur. Deus enim factus est homo, non amisso quod Deus erat, sed carnis ac sanguinis assumptione facta. Quia vero vnus est Filius, & Deus ac Dominus, vnam quoque eius personam esse & illi & nos fatemur. Medias autem esse voces illas affirmamus, puta cum beatus Paulus scribit: Iesvs Christus heri & hodie, idem & in sæcula. & iterum: Si quidem sunt dij & domini multi & in cælo & in terra, sed nobis vnus Deus Pater ex quo omnia, & vnus Dominus Iesvs Christus per quem omnia, & nos per ipsum. & rursum: Optabam ego ipse anathema esse à Christo pro fratribus meis, qui sunt cognati mei secundum carnem, qui sunt Israelitæ, quorum est adoptio filiorum, & legislatio, & testamentum, & gloria, quorum patres, & ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in sæcula, amen. Ecce cum Christum Iesvm nominasset, heri & hodie eumdem esse ait & in sæcula, & per ipsum omnia facta esse; & eum qui ex Iudæis est secundum carnem, super omnia Deum vocat, quin etiam benedictum in sæcula. Eiusmodi ergo voces de Domino dictas ne diuidas: simul enim habent quod Deo dignum est, & quod homini conuenit, sed Filio, idest, Deo Verbo incarnato tamquam vni eas adapta. Aliud igitur est diuidere naturas, idq. post vnionem, & per solam honoris æqualitatem hominem Deo coniunctum esse dicere, & aliud item nosse vocum differentiam. Vbinam igitur cum nefarijs Nestorij vocibus illorum dicta conueniunt? Nam & si quibusdam videtur dictionum compositio, & verborum differentia ab illa subtiliore diligentia procul abesse; mirum esse non debet, cum eiusmodi res difficillime vocibus exprimi queant: ideoq. beatus Paulus quærebat à Deo sermonem in apertione oris sui. nam eos vnum Dominum Iesvm Christum in duos minime diuidere, cum dicunt voces diuinitatis dignitatem referentes diuinitati ipsius esse tribuendas, vt humanas vicissim aptandas humanitati, quomodo non sit omnibus euidentissimum? Asserunt enim, vt dixi, ipsum ex Deo Patre Verbum ante sæcula genitum, etiam in extremis temporibus secundum carnem è sancta Virgine natum. adijciunt etiam, pro-

Ioan.14.

Ioan.10.d. 30.

Ioan.8.c.39

Hebr.13.b 8

1.Cor.8.a.5

Rom 9.a.3.

Ephes.6.c. 19.

propter ineffabilem illam & minime confusam vnionem, sanctam illam Virginem esse Dei genitricem se credere: & vnum Filium & Christum & Dominum aperte confitentur. & improbabile prorsus est, vt qui vnum dicunt, ij vnum in duo diuidere existimentur. Non enim in eam progressi sunt amentiam, vt se transgressores constituant, & quæ recte destruxerunt, imprudenter eadem ædificent. Nam si cum Nestorij opinionibus conueniunt, quomodo eas tamquam profanas & execrandas anathematizant? Aequũ autem esse arbitror etiam causas exponere propter quas ad eiusmodi tenuitatem sermonis deuenerint. Cum enim Arianæ impietatis propugnatores impie vim veritatis adulterantes, illud ex Deo Verbum esse quidem factum hominem fateantur, inanimo tamen vsum corpore; idq. malitiosè faciant, vt dum illi voces humanas tribuunt, tamquam scilicet minorem Patris maiestate à se deceptis hominibus ostendant, ideoq. alterius esse naturæ atque substantiæ confirment; hac de causa veriti Orientales, ne Verbi Dei gloria atque natura ex his quæ propter dispensationem post susceptionem carnis humanitus dicuntur, imminueretur, voces distinguunt: non quòd vnum Filium & Dominum in duo secent, vt iam dixi, sed quòd licet omnes vnius sint, alias diuinitati ipsius tribuant, alias rursus eiusdem humanitati. Comperi autem religiosissimum ac pijssimum Ioannem Episcopum familiaribus quibusdam scripsisse ac si aperte docuerim, idq. clara voce, confiteri quidem naturarum differentiam, sed voces diuidere pro congruentia naturarum, & ob hanc causam nonnullos offensos fuisse: itaque necesse est ad hoc quoque respondere. Non ignorat sanctitas tua, eos qui Apollinarij opinionis notam meis epistolis inurunt, sic putasse quasi asseram sanctum Christi corpus esse inanimum, & mixtionem & confusionem, aut concretionem, aut mutationem Dei Verbi in carnem esse factam, aut certe carnis transitum in diuinitatis naturam; ita vt nihil adhuc seruetur purum, nihil idipsum sit quod erat. Ad hæc arbitrati sunt, me Arij blasphemijs consentire, propterea quod nolim vocum differentiam agnoscere, & alias fateri diuinas esse, alias humanas & dispensationi cum carne magis conuenire. Sed me ab eiusmodi sententijs longe abesse tua sanctitas apud alios testis erit; sed tamen offensis respondendum fuit. quamobrem ad eum scripsi, me nunquam cum Ario aut Apollinario sensisse, neque Dei Verbum in carnem demutatum asserere, aut carnem in Deitatis naturam esse conuersam; cum Dei Verbum immutabile sit & alterationis expers, & illud alterum fit impossibile: neque vnquam sustulisse vocum differentias, cum sciam Dominum nostrum diuinitus pariter & humanitus differere, propterea quod simul Deus & homo est. Hoc ipsum igitur significare volens, scripsit me docuisse, confiteri natu-

A ὅλε, ὅτι διὰ τὴν ἕνωσιν, καὶ ἀσύγχυτον ἕνωσιν καὶ θεοτόκον εἶναι πιστεύειν τὴν ἁγίαν παρθένον· καὶ ἕνα υἱὸν, καὶ κύριον, καὶ κύριον ὁμολογεῖσθαι σαφῶς. ἀπίθανον δὲ παντελῶς τὸ, καὶ ἕνα λέγειν, καὶ διαιρεῖσθαι εἰς δύο τὸν ἕνα, νομίζειν αὐτούς. οὐ γὰρ εἰς τοῦτο προῆλθον ἀσυνεσίας, ὡς βεβαίους ἑαυτοὺς ἀναιρεῖν, ἃ καταλύσαντο ὀρθῶς, οἰκοδομοῦντας ἀβούλως. εἰ γὰρ τῇ Νεστορίου συμφέροντα δόξαις, πῶς αὐτὰς ἀναθεματίζουσιν, ὡς βεβήλους, καὶ μυσερὰς; Οἶμαι δὲ, ὅτιν καὶ τὰς αἰτίας εἰπεῖν, δι' ἃς εἰς τοῦτο προῆλθον ἰσχνοφωνίας. ἐπεὶ γὰρ οἱ B τῆς Ἀρείου δυσσεβείας ὑποφῆται, τῆς ἀληθείας τὸν ἐνάνθρωπον οἰκονομίαν ἐκκαπηλεύοντες, τὸν ἐκ θεοῦ Πατρὸς λόγον ψυχὴν μὲν ἀνθρωπου, πλὴν ἀψύχῳ προσχρήσασθαι σώματι· πεπίστευκε δὲ τοῦτο φιλοκακούργως, ἵνα τὰς ἀνθρωπίνας φωνὰς αὐτῷ προσνέμοντες, ὡς ἐν μείζοσιν ὄντα τῆς τοῦ πατρὸς ὑπεροχῆς τοῖς παρ' αὐτῶν πλανωμένοις ὑποδεικνύωσιν, ἑτερόφυᾶ τε αὐτὸν εἶναι λέγωσι, τούτῳ τε διελόντες οἱ ἐκ τῆς αἱρέσεως, μὴ ἄρα πῶς ἡ τοῦ θεοῦ λόγου καταισμικρύνειν δόξαιτε, καὶ φύσεις, δυὰς γε τῶν ἀνθρωπίνων ἐφημένων διὰ τὸν μὴ σαρκὸς εἰκονομίαν, διορίζοντες τὰς φωνάς· ἐπεὶ εἰς δύο πίπτοντες, ὡς ἔφην, τὸν ἕνα υἱὸν, καὶ κύριον, ἀλλὰ τὰς μὲν τῇ θεότητι αὐτοῦ προσνέμοντες, τὰς δὲ τῇ ἀνθρωπότητι πάλιν τῇ αὐτοῦ· πάλιν τὰς ἀπάσας ἰσί. Ἐπιθήμιον δὲ, ὅτι μέγα φέρεσθαί που τῶν Πατηρείων ὁ Δαμασβίσεως. Ἐ θεοσεβίστατος Ἰωάννης ἐπίσκοπος, ὑμνεῖ ἐμοῦ σαφῶς διδάξαντος, Ἐ λαμπρᾷ τῇ φωνῇ, ὁμολογεῖν μὲν τῶν φύσεων τὸ διάφορον, διαιρεῖν δὲ τὰς φωνὰς καταλλήλως τῇς φύσεσι· Ἐ ἐπ' αὐτῷ δὴ πύτῳ σκανδαλίζεσθαί τινες. ἰὼ ἰὼ ἀναγκαῖον, καὶ περός γε τοῦτο ἡμᾶς εἰπεῖν. ἔσκ ἠρώτηκεν ἡ σὴ πλειότης, ὅτι τῆς Ἀπολιναρίου δόξης τὸν μῶμον τ' ἐμῶν κατηχέοντες ἐπιστολῶν, φήθησαν, ὅτι καὶ ἄψυχον εἶναί φημι τὸ ἅγιον σῶμα Χριστοῦ· Ἐ ὅτι κενόσεις ἢ σύγχυσις, ἢ φυρμὸς, ἢ μεταβολὴ τοῦ θεοῦ λόγου γέγονεν εἰς τὴν σάρκα, ἤγουν τῆς σαρκὸς μεταφύσησις εἰς φύσιν θεότητος, ὡς μηδὲν ἔτι σώζεσθαι καθαρῶς, μή τι μᾶλλον εἶναι, ὅ ἐστιν· φήθησαν δὲ περὶ τούτῳ, καὶ τῆς Ἀρείου μοι συμφέρεσθαι δυσφημίαις, διά τι τὸ μὴ ἐθέλειν διαφορὰν εἰδέναι φωνῶν, καὶ τὰς μὲν εἶναι λέγειν θεοπρεπῆς, τὰς δὲ ἀνθρωπίνας, Ἐ πρεπούσας μᾶλλον τῇ οἰκονομίᾳ τῇ μὴ σαρκός. ἐγὼ δὲ, ὅτι τῶν φιούτων ἀπάλλαγμα, μαρτυρήσει σὴ ἐπιρρεὶς ἡ σὴ πλειότης. πάλιν ἐὰν σκανδαλισθῶσιν ἀπολογησόμεθα. τοῦτο τι μέγα φρονεῖ πρὸς τὸν θεοσέβειαν αὐτοῦ· ὡς οὔτε περφρονεῖ που τὸ Ἀρείου, καὶ Ἀπολιναρίου· οὔτε μὲν μεταποιεῖσθαι τὸ τοῦ θεοῦ λόγου εἰς σάρκα φησὶ, ἀλλ' οὐδὲ εἰς φύσιν θεότητος μεταφωνῶν τὸν σάρκα, διὰ τὸ ἀτρεπτον

B εἶναι, καὶ ἀναλλοίωτον τὸν τοῦ θεοῦ λόγου· ἀσύγχυτον δὲ καὶ τὸ ἕτερον. οὔτε μὲν σύγχυσιν ποιεῖν φωνῶν διαφορὰς· ἀλλ' οἶδα φυσικῶς θεοπρεπῶς τι, καὶ ἀνθρωπίνως ἅμα διαλεγόμενον· ἐπεὶ πῶς ἔσται ἐν αὐτῷ θεὸς, καὶ ἄνθρωπος, εἰ μὴ οὕτω λάβοιμεν ἑκάτερα τῶν ἰδιωμάτων, μόνα τῶν

C ἰδιωμάτων

D

E

τ φύσεων τὸ διάφορον, & διαιρεῖν τὰς φωνὰς κατὰ λήλους τῆς φύσεσιν. αἱ δὲ τιαῦτα διαλέξεις ἐμοὶ μὲν ἀκ ἀσὰν, ἐξεφωνήθησαν δὲ παρ' αὐτοῦ. κἀκεῖνο δὲ εἰμὴ τοῖς εἰρημένοις προσπνεύσειν ἀναγκαῖον. ἀφίκετο γὰρ πρός με ὁ θεοσεβέστατος ἐπίσκοπος Παῦλος τῆ Ἐμισηνῶν ἐκκλησίας λόγω κεκινημένος περὶ τῆς ὀρθῆς, & ἀμωμήτου πίστεως, διεπυνθάνετό με, καὶ μάλα ἐσπουδασμένως, εἰ συναινῶ τοῖς γεγραμμένοις δι' ἐπιστολῆς μνήμης, καὶ τρισμακαρίου πατρὸς ἡμῶν, Ἀθανασίου πρὸς Ἐπίκτητον ἐπίσκοπον τῆς Κορινθίων. ἐγὼ δὲ ἔφην· ὅτι εἰ σώζεται παρ' ὑμῖν ἀδιαφθόρως τὸ γράμμα· πάνυ ἀποδέχομαι γὰρ τῶν ἐν αὐτῷ πολλὰ πάνυ τῶν τῆς ἀληθείας ἐχθρῶν· συναινέσαιμι ἂν πάντη τε, & πάντως. ὁ δὲ πρὸς τοῦτο ἔφασκεν, ἔχειν μὲν & αὐτὸς τὼν ἐπιστολῶν· βούλεσθαι δὲ καὶ ἐκ τῶν παρ' ἡμῖν ἀντιγράφων πληροφορηθῆναι, καὶ μαθεῖν, πότερόν ποτε τὰ αὐτὰ βιβλία παρεπλάθη, ἢ μή. καὶ δὴ καὶ λαβὼν αὐτίγραφα παλαιὰ, πρὸς οἷς ἐπεφέρετο συμβαλὼν, εὗρεσιν τῶνα νενοθευμένα· & προέτεινεν ἐκ τῶν παρ' ἡμῖν βιβλίων ἴσα ποιῆσαι, πέμψαι τε τῇ Ἀντιοχέων ἐκκλησίᾳ· ὃ δὴ καὶ γέγονε. καὶ τοῦτό ἐστιν, ὃ μάλιστα ἐφίλει ὁ φιλαβέστατος, & θεοφιλέστατος ἐπίσκοπος Ἰωάννης τῷ * Καρλίῳ γεγραμμένον· ἔτι ἐζήτει τὰ περὶ τῆς ἐναν θρωπήσεως, συγγραφὰς ἡμῖν καὶ τῶν πατέρων παραθοῦναι, μικρόν καὶ ἐξ ἀνθρώπων, ἵν' οὕτως εἴπω, ὑμέναιον κινδυνεύουσαν. ἐὰν δέ τινες ἐπιστολῶν ὡς μάλιστα τῶν τοῦ φιλαβεστάτου πρεσβυτέρου τῆς Ρωμαίων ἐκκλησίας Φιλίππου, ὡσαύτως τοῦ ὁσιωτάτου ἐπισκόπου Ξύστου χαλεπήναντες ἐπὶ τῇ Νεστορίου καθαιρέσει, καὶ δείξαντες αὐτῷ, μὴ πρόσοιτο τοῦτο ἡ σὴ ὁσιότης· σύμφωνα γὰρ τῇ ἀληθείᾳ πανταχοῦ γέγραφε, & πάντα ἐβεβαίωσε τὰ παρ' αὐτῆς πεπραγμένα, καὶ ἔστιν ἐμοφρων ἡμῖν. εἰ δὲ δή & ὡς παρ' ἐμοῦ γεγραφῶσι τισὶ ἐπιστολὴ, ὡς μεπεποιῆντο ἐφ' οἷς πεπράχαμεν κατὰ τὴν Ἐφεσίων πόλιν, γελάσῃ καὶ τοῦτο. ἴσμεν γὰρ ἀμφὶ τὴν τοῦ σωτῆρος χάριν ἐν καλῷ φρενὸς· καὶ τοῦ εἰκότος οὐκ ἐκπεφορήμεθα λογισμοῦ. πρόσεστι τὴν πρὸς τοὺς ἀδελφότητα. εἰ ἡ σὴ ἡμῖν ἐν κυρίῳ προσαγορεύει.

* Marinum Dionys.

ΠΡΟΚΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ, ΠΡΟΣ ἈΡΜΕΝΙΟΥΣ, ΠΕΡΙ ΠΙΣΤΕΩΣ.

Τοῖς θεοφιλεστάτοις καὶ θεοσεβεστάτοις ἐπισκόποις καὶ πρεσβυτέροις καὶ ἀρχιμανδρίταις τοῖς οὖσι κατὰ πᾶσαν τὴν Ἀρμενίαν τῆς ὀρθοδόξου ἁγίας ἐκκλησίας, Πρόκλος ἐν κυρίῳ χαίρειν.

ΟΥΤ μετρίως ἀδελφοὶ, συνέχεεν ἡμῶν τὴν ψυχὴν καὶ τὸν λογισμὸν τῇ τυραννικῇ λύπῃ, καὶ ἔτρωσεν ἡ φήμη τῶν νεαρῶν & ἀπάτης ζιζανίων, ἅπερ ἐναγχος τῇ ὑμετέρᾳ πανούργως ἐπέσπαρται χώρᾳ ὁ κοινὸς τῆς φύσεως ἐχθρός. πληγὴν γὰρ ἀφορήτως ἡ τῶν ἀπράκτων εἴωθεν ἀκοὴ τὴν μήπω προγεγυμνασθεῖσαν ἐν τῇ τοιαύτῃ μελέτῃ ψυχὴν.

naturarum differentiam, & voces diuidere pro congruentia naturarum. Ceterum hi sermones mei non sunt, sed ab ipso prolati. Illud quoque iam dictis adijciendum est. Nam venit ad me religiosissimus vir Paulus Episcopus Emisenæ ciuitatis, cumq. sermo de vera & immaculata fide fuisset agitatus, scisscitatus est me, & quidem instanter, num ijs quæ felicis memoriæ ac beatissimus pater noster Athanasius ad Epictetum Episcopum Corinthiorum scripsit, assentirer: Equidem, inquam, si illud scriptum apud vos minime adulteratum seruatur (multa namque à veritatis inimicis corrupta sunt) per omnia prorsus assentior. Tum ille habere se quidem epistolam respondit, cupere autem etiam ex nostris exemplaribus doceri atque cognoscere, essent ne illorum libri corrupti nec ne. itaque sumptis vetustis exemplaribus, & cum illis quæ secum attulerat conferens, ea corrupta deprehendit; hortatusq. est vt ex libris qui apud nos erant, exempla descripta ad Antiochenam ecclesiam transmitteremus: quod & factum est. & hoc est quod religiosus ac venerabilis Episcopus Ioannes ad Marinum de me scripsit, exposuisse se quæ ad incarnationem pertinent, ac nobiscum vna contexuisse paternam traditionem, quæ vt ita dicam, prope aberat vt ab hominibus euanesceret. Si autem nonnulli circumferant epistolam vt à religiosissimo Romanæ Ecclesiæ presbytero Philippo scriptam, quasi sanctissimus Episcopus Xystus ægre tulerit Nestorij depositionem, * eiq. opem tulerit, ne huic rei fidem accommodet vestra sanctitas: consentanea namque sanctæ Synodo scripsit, & omnia apud eam acta confirmauit, & nobiscum eadem sentit. Itemq. si epistola à quibusdã afferatur tamquam à me scripta, quasi nos eorum pœniteat quę Ephesi gessimus, id quoque risu excipiatur. Sumus enim per Saluatoris nostri gratiam integro sensu, neque à sano consilio ad stultitiam versi sumus. Fraternitatem quæ tecum est, saluta. quæ nobiscum est, in Domino te salutat.

* Dionysius eamq. irritã duxerit. Addetur legisse præstiterit auctor.

PROCLI EPISCOPI CONSTANTINOPOLITANI ad Armenios, De Fide.

Dei amantissimis ac religiosissimis Episcopis & Presbyteris & Archimandritis per vniuersam Armeniam orthodoxæ sanctæ Ecclesiæ, Proclus in Domino gaudere.

NON mediocriter, fratres, animum rationemq. nostram violento mœrore confudit ac fauciauit rumor nouellorum ac fallacium zizaniorum, quæ nuper in vestra regione communis ille nostræ naturæ inimicus callide superseminauit. Solet enim tristium rerum rumor intolerabili vulnere animum percutere nondum eiusmodi exercitationibus

nibus assuetum : tantoq. acerbius ferit, telaq. altius infigit, quanto periculum non in concreta corporis natura sistit, sed glisscente fama subtiliorem animi statum obsidet, sermone dispergens pretiosam illam fidei vestem aut discissam esse, aut prorsus deprædatione sublatam. Omnem etenim virtutem ij expetendam putant, in quibus rationis vis non fuerit culpa naturæ materialis obscurata. omne quoque vitium à prudentibus viris iure fugiendũ censetur, quippe cum ex aduerso pugnet cum ipsa natura eo ipso quod est contra naturam. Sicut enim id quod vtile est eligentibus, necessario tuendum est, ita quod eiusmodi non est, ac potius contrarium, aut præsens repellendum est, aut si metuitur, ne eueniat sollicite præcauendum. Virtutis igitur multæ sunt species. hanc autem varie definierunt, siue Gentiles qui errore ducuntur, & quorum discernendi subtilitatem ignoratio diuinitatis obscurat; seu Christiani, qui Fidei luce mentis oculos illuminatos habentes, Solem iustitiæ per confessionem clarius intuentur. Illi namque in suis cogitationibus velut in tenebris offendentes, & propter anticipatam opinionem, animum habentes duce ac rectore destitutum, suarum ratiocinationum ductu periculosum iter ingrediuntur; nihil in ijs quæ decernunt, præter fluxam & instabilem visibilium rerum naturam attrectantes, cum veræ contemplationis aciem aut vi temporis hebetem habeant, aut erroris vitio obcæcatam amiserint. Aiunt enim quatuor esse species virtutis, idest, iustitiam, prudentiam, temperantiam ac fortitudinem: quæ licet bonæ atque honestæ esse videantur, humi tamen repunt, & circa terram innatant, & longe inferiora sunt cælesti fastigio. Cum enim fortitudinem dixerint quæ aduersus materiam luctatur, ac temperantiam quæ vitia passionesq. superat, & prudentiam quæ in gubernatione Reipublicæ plurimum pollet, iustitiam præterea optimam illam æqualitatis distributionem, huic quidẽ vitę, vt ipsi putabant, ordinem constituerunt, cùm hac definitione illam in vtramque partẽ excessus immoderantiã repressissent: sed sublimius aliquid, & præsenti vita præstantius neque cogitare, neque exprimere potuerunt: sed per obscurati cordis insipientiam, quantum in ipsis fuit, virtuti vim afferentes, eam in his tantum quæ videntur, incluserunt, nihilq. illi sublime & cælesti conuersationi persimile concesserunt. Qui vero per fidem illuminatos habent oculos cordis, quorum instructor ac magister est beatus Paulus, virtutem definierunt esse quæ nos ad Deum euehit, & ea quæ in terris sunt, ordinate moderatur. Itaque hic ipse vir in omnibus celebrandus, multas enumerauit species virtutis, sed tria hæc præcipua prędicauit, fidem, spem, caritatem: ex quibus

FIDES. Fides quę supra naturã sunt, largitur hominibus, rebus intelligibilibus admiscens eum qui adhuc materiale indumentum gestat multis passionibus obnoxium. nam quæ Angelorum, reliquarumq. incorporearum virtutum natura propter excellentiam ignorat, eorum scientiam hominibus qui humi repunt, & in terra volutantur, largitur

A ψυχλώ· ἓ πανύτῳ πλέον χαλεπώτερον πεζεύῃ, ἢ βάθους εἰσωθεῖσα τὸ βέλη, ὅσῳ τὸν κινδυνον ἐ σὺν τῷ ἓ σώματος ἴσῃσι παχύτητα, ἀλλὰ τὸν αὔλον πολιορκεῖ τῆς φήμης, τὸ ἔνυμον τῆς πίστεως διαθρυλλοῦσα, ἢ ἐλεεινῶς διεῤῥῆχθαι, ἢ πανπλίας στυλῆς ἱμάτιον. πᾶσι μὲν γὰ ἀρετὴ σὺν πάσης ὑπαρχει, τοῖς τὸ λογικὸν μὴ ἀμαυρωθεῖσιν ὑπὸ τ ὕλης· πᾶσι ἢ κακία βδελυκτὴ ἐκ ἀπέκτασις τῆς εὖ φρονῦσι κρίνει· εἶα δὴ κατ' ἐκαστοποιὰ πολεμοῦσα τῇ Φύσῃ τῷ ὡῷ Φύσιν. ὥσπερ γὰ τὸ συμφέρον τοῖς αἱρεμένοις, ἀναγκαίως σὺν μαχητὸν, οὕτω τὸ μὴ πιθανὸν, ἀλλ' ἀντικείμενον, ἢ πάρον δοκοβολῆς ἄξιον, ἢ πασσοδοκώμενον τὸ μὴ συμβῆναι φροντίδος ἐκ ἀλλότριον. Ἀρετῆς μὲν οὖν ἴδῃ πολλά. Ἀλαθόρως δὲ ἀρίσκουσι σὺν πάντες, οἵ τι ὑπὸ πλάνης ἀγχόμενοι ἐλλιμνοι, καὶ τὸ ἀκριβὲς τ Ἀληθείας ὑπὸ τῆς σὺν τὸ θεῖον ἀγνοίας διαστοχούμενοι· καὶ οἱ Ἀληθείας τοὺς ὀφθαλμοὺς τῆς διανοίας πεφωτισμένοι χρισταὶ, ἓ σὺς τ τ δικαιοσύνης ἥλιον τραπῶς διὰ τ ὁμολογίας ἀπτίζειν δυνάμενοι. οἱ μὲν γὰ τοῖς οἰκείοις λογισμοῖς ὥσπερ ἐν σπόνῃ σφαιρίζοντες, καὶ αἰνιγμάτων ἔχοντες ὑπὸ σκολήψεως τ νῶν, ὀλισθαλῶς ὀλίσθουσι τοῖς λογισμοῖς· μόνῳ ἐν οἷς δογματίζουσι ψηλαφῶντες τὸν ῥέοντα, ἓ ἄστατον τ ὁρωμένων φύσιν· τὸ ὂν τ ἀληθοῦς θεωρίας ὄμμα, ἢ ἀμβλυώθεντες ὑπὸ χρόνου, ἢ πηρωθέντες ὑπὸ πλάνης ἀπώλεσαν· ἓ φασὶν ἀρετὰς πέντε εἶδη εἶναι, δικαιοσύνην φημὶ, ἓ φρόνησιν, σωφροσύνην τε ἓ ἀνδρείαν· ἅπερ εἰ ἓ καλὰ δοκῶ τυγχάνειν, χαμαιλά τι ἑρπτὰ, ἓ σὺν γῆν νήχεται, ἢ κατώτερα τ ἢ οὐρανοῦ τυγχάνει ἀψίδος. ἀνδρείαν γὰ φήσουσι τὸν σὺν τὸν ὕλην πάλαι· ἓ σωφροσύνην, τὸν κρ τ παθῶν κράτος· ἓ φρόνησιν, τὸν ἐν τῇς πολιτείας ἀρίστην κράταν· ἢ δικαιοσύνην τὸν ἀρίστην ἢ ἴσον μερίδα τῷ βίῳ ὡς γε εἰκάσαι, τάξιν εὐκοσμοῦσαν· χαλινώσασης τῷ ὀργῷ τὸν ἑφ' ἑκάτερα τοῦ πλείονος ἀμετρίαν· ὑψηλὸν ἢ κ τ παρὰσης λίξεως κρεῖττον· ἀδὲ νοῆσαι ἀδὲ ἐνθέσθ τι ἠδυνήθησαν· ἀλλὰ τῷ ἀπωτέρῳ τ πεπωρωμένης καρδίας διαπέμενοι τ γε ἐπ' αὐτῆς τὸν ἀρετὸν, τῆς ὁρωμένοις αὐτὸν σὺν ἐπλησαν μόνον, μηδὲν συγχωρήσαντες ἔχειν ὑψηλόν τι ἓ τ ὑπὲρ οὐρανῶν ἀκοσμίας ἰφάμιλλον. οἱ δὲ γε πεφωτισμένοι Ἀληθείας τοὺς ὀφθαλμοὺς τ καρδίας, ὧν καθηγητὴς καὶ διδάσκαλος, ὁ μακάριος ὑπῆρχε Παῦλος, ἀρετὸν ὠρίσαντο τὸν σὺς τ θεὸν ἀναπαρέσαν, ἢ τὰ σὺν γῆν ἐν τάξει πηδαλιοῦχοῦσαν· τριχῆ δὲ αὐτὸς ὤτος ὁ ἐν πᾶσιν ἀοίδιμος, πολλὰ μὲν ἀπαριθμησάμενος ἀρετῆς εἴδη· τρία ἢ τούτων ἐξαίρετα ἀνέβοησε· πίστιν, ἐλπίδα, ἓ ἀγάπην· ὧν, ἡ μὲν πίστις, χαρίζεται τοῖς ἀνθρώποις τὸ ὑπὲρ Φύσιν, τοῖς νοητῆς ἤδη καταμυήσασι τ ἐπ Φορέτῳ τὸ πολυπαθὲς τ ὕλης ἱμάτιον· ἀ γὰ ἡ τ ἀγγέλων ἓ τ λοιπῶν ἀσωμάτων δυνάμεων ἀγνοεῖ Ἀλὰ μέγεθος Φύσις, τούτων τοῖς χαμαὶ βαδίζουσι καὶ ὀλίγης κυλινδυμένοις ἀνθρώποις τὸν ἀπεμβλυ-

χαρί-

χαρίζεται ἡ πίστις, πτερύγωσί τι τῷ βασιλικῷ καὶ A
ἀσχημάτιστῳ θρόνῳ· καὶ ἀκριβῆ τὴν ἔλλαμψιν ἐκείνου
τοῦ ἀνάρχου καὶ ἀκτίστου φύσεως, τῇ τῆς οἰκείας ἀφραπτῇ,
καὶ τὴν ἀχλὺν τῶν αἰσθήσεων ἀπελαύνειν, καὶ ὅπερ πρὸ
αὐτῆς νεφώδες τῆς δόξης, διαυγὲς ποιεῖν. ποιεῖ γὰρ τρανῶς
ἐκεῖνα ὁρᾶν, ἃ τῇ μὴ φθάνειν ὁρᾶται· καὶ τῷ ἀ-
περιλήπτῳ καταλαμβάνεται. Ἡ δὲ ἐλπὶς οὐκ ὀναιρο-
πλεῖν ἀξίως ὡς ἄν τις εἴποι, ἀλλὰ γοναίως κρατεῖν
ἐν τοῖς παροῦσι φρουρεῖν τὰ μέλλοντα· τὸ ἀναμ-
φιβόλου πληροφορίας τὸ μή πω παρὸν τῷ χρόνῳ, ὡς
ἐνεργὲς ἤδη τῷ λογισμῷ ἐγχειρίζουσα, καὶ σχεδὸν τὰ
προσδοκώμενα ὑπ' ὄψιν ἀγούσης. Ὑπερβαίνει δὲ B
ἡ ἐλπὶς τὰ ἐμπόδια κωλύματα, συνάπτει τὸ ποθοῦν
πρὸς τὸ ἐρώμενον, τὸ εὐδιάρρητον δὲ χρόνου τῇ δι' μέλ-
λοντος σχέσει νικῶσα. Ἡ δὲ ἀγάπη, ἣ καθ' ἡμᾶς μυστη-
ρίων ἐστὶ τὸ κεφάλαιον· αὕτη γὰρ τὸν θεῖον λόγον ὅτε γῆς
ἦν πάροντα, ἐλθεῖν ἐφ' σαρκὸς ἐδυσώπησεν. ἐκάτε-
ρα τοίνυν ἀλλήλαις συμβαίνει, ἡ μὲν γὰρ πίστις, ἔσο-
πτρόν ἐστιν ἀγάπης· ἡ δὲ ἀγάπη, βεβαίωσις ὑπάρχει
πίστεως. πιστεύομεν ὅτι ὁ θεῖος λόγος ἀπαθῶς ἐσαρκώ-
θη, καὶ ὁσίως πιστεύομεν· αὕτη γὰρ τῆς ἡμετέρας σω-
τηρίας ἡ κρηπίς· ἀλλὰ καὶ ἀγαπῶμεν τὸν δι' ἡμᾶς τὸν C
τοῦ δούλου μορφὸν λαβόντα· καὶ μή τι φύσεως τροπὴν
ὑπομείναντα, μή τι συμβήκοις τῇ τριάδι ἐγκαινί-
σαντα. Πᾶς τοίνυν χριστιανὸς ὁ μὴ πλατὺν πίστει, καὶ
ἐλπίδι, καὶ ἀγάπῃ, οὐκ ἔστιν ὁ λέγων. ἀλλ' οὐ δοκεῖ
πολλάκις δουλαγωγεῖν τὸ σῶμα, καὶ τῆς ψυχῆς πα-
θῶν ἐλευθεριάζειν, τὸν ἠθικὸν μόνον ἀρετὸν κατὰ
θεὸν, τὸν τῆς νίκης στέφανον οὐκ ἀξιοῦν), οἷα δὴ πρὸς
ἐκεῖνον τῇ θεολογίᾳ μὴ φθάσας τὸν βεβαιωτὴν ὄντα
τῶν στεφάνων. πίστις τοίνυν καθὰ πρόσθεν, πασῶν τῶν
ἀρετῶν ὑπάρχουσα κεφάλαιον, φυλαττέσθω αὐτό-
θεν ὅπως, μηδὲν κίβδηλον ἐπιγομένη ἐκ λογισμῶν
ἀνθρωπίνων· μή τι μὴν βεβήλοις * κενοφωνίαις ἐπι- D
θολυμένη, ἀλλ' ἔσω τῶν εὐαγγελικῶν τε καὶ ἀποστολι-
κῶν μένουσα ὅρων· μηδενὸς τολμῶντος παρεγχεῖν
τῇ δι' ἧς ἐσώθημεν, καὶ ἣν ἐν τῷ βαπτίσματι τῇ γλώτ
τῃ ἐχειρίσαφήσαμεν. ἀποπέμπει γὰρ τὸ ὕψος τῆς πί-
στεως πᾶσαν ἐφοδον θεήσεως, καὶ τόλμαν· ἃ μόνον ἀν-
θρωπίνῳ, ἀλλὰ καὶ ὑπὲρ φύσεως ἀσυγκρίτου κορυφου-
μένῳ, ἃ μακαρίᾳ Παύλῳ βοῶντες· ἐὰν ἡμεῖς ἢ ἄγγε-
λος ἐξ οὐρανοῦ εὐαγγελίσηται ὑμᾶς παρ' ὃ παρελά-
βετε, ἀνάθεμα ἔστω. λέπτυνεν γὰρ ἄγγελος ἐπιχθο-
νὰ δεγματίζειν. Ἐ ἐπισφαλὲς τυγχάνει τὸ μὴ ἐκα- E
στον ἐν οἷς ἐπιχθὴ ἐμμένειν, ἀλλ' ἐπιχειρεῖν τοῖς ὑπὲρ
φύσιν. ὥστε καὶ ἐκ τοῦ τῆς φύσεως ὁ τολμῶν ἐπαίρειν ἀξιό-
πιστον, ἀποδόκιμος ἔστω ἡ καινοτομία καὶ κηρύγμα-
τος. Φυλάξωμεν τοίνυν ἀνυπέκτως καὶ περιλάβο-
μεν, ἀμετακίνητον ἀεὶ ἐπὶ τῷ θησαυρῷ τῆς πίστεως, τὸ
τῆς ψυχῆς διανοίγοντες ὄμμα. τί δὴ ἐκ τῶν γραφῶν
περιλάβομεν, ἢ πάντως ὅτι, ὅτι ὁ θεὸς ἐδημιούργησε
λόγῳ τὸν κόσμον, καὶ παρήγγειλε τὸ σωτήριον ὑπὸ
κτίσιν· ὅτι νόμῳ φυσικῷ τὸ λογικὸν ἐπίμηνε ζῶον· ὅτι
δεδώκει ἐκπαλαι τῷ αὐτεξουσίῳ, ἐκτενεῖς τὸ συμ-

φέρον,

gitur Fides, cum ad regalem thronũ quem nullis claudunt figuræ, perducat, & illius principio carentis & increatæ naturæ clarum ſplendorem immittat, ſuoq. fulgore non modo ſenſuum caliginem expellat, verum etiam quidquid hic craſſum & nubilum eſt, à noſtro intellectu diſcutiat. Facit enim vt ea clare conſpiciat, quæ eo ipſo quod ad ea pertingi non poteſt, conſpiciuntur, & eo ipſo quod ſunt inacceſſa, comprehenduntur. Spes autem efficit non vt belle ſomniemus, vt SPES. ita dicam, ſed vt ſtrenue in præſentibus futura teneamus; cùm firma illa certitudo id quod tempore nondum eſt præſens, cogitationi perinde ac ſi iam adeſſet, exhibeat, & quæ expectantur, pæne ſub aſpectum perducat. Spes enim obiecta impedimenta tranſgrediens, deſiderantem cum deſiderato connectit, fluxamq. temporis naturam futurarum rerum comprehenſione ſuperat. Caritas vero ſanctæ religionis noſtræ caput eſt. CARITAS. Hæc namque Deum Verbum cum præſens iugiter eſſet in terris, ad nos per carnem venire perſuaſit. Ambæ igitur inter ſe conueniunt. nam Fides ſpeculum eſt Caritatis, & Caritas confirmatio Fidei. Credimus Deum Verbum citra paſſionem incarnatum, & pie credimus. hæc namque ſalutis noſtræ fundamentum eſt. quin etiam diligimus eum qui propter nos formam ſerui ſuſcepit, ita vt nec mutationem vllam ſuę naturæ ſubiret, neque Trinitati acceſſionem faceret. Omnis itaque Chriſtianus qui non eſt fide & ſpe & caritate diues, id non eſt quod dicitur. atque etiam ſi corpus ſuum in ſeruitutem redigere videatur, & ab animi paſſionibus eſſe liber, eum virtutem tantummodo moralem perfecerit, victoriæ coronam haud conſequetur: quippe qui ad illum per agnitionem diuinitatis minime peruenerit, qui coronarum eſt diſtributor. Fides igitur, quæ *Qualis eſſe debet Fides.* omnium, ſicut prædixi, virtutum eſt caput, ſincera ſeruetur, nihil ex humanis ratiocinationibus adulteratum admittens, neque profanis vocum nouitatibus inquinata, ſed intra Euangelicos & Apoſtolicos terminos conſiſtens, ita vt nemo præter eam aliquid audeat, per quam ſaluati ſumus, & quam in baptiſmate linguæ miniſterio ſcripſimus. Nam ſublimitas Fidei omnem audaciæ impetum conatumq. repellit non modo humanum, verum etiam ab incorporea natura ſublimiter admotum; beato Paulo dicente: Si nos *Galat. 1.* aut Angelus de cælo euangelizauerit vobis præter id quod accepiſtis, anathema ſit. In miniſtrandi namque ordine locatus eſt Angelus, non dogmata præſcribendi: & periculoſum ſane eſt non in eo quemque ordine cõſiſtere in quo collocatus eſt, ſed ea quæ ſupra naturam ſuam ſunt, aggredi. Itaque etiam ſi qui id auſus, naturæ ſuæ afferat auctoritatem, prædicationis nouitas ne recipiatur. Igitur quæ accepimus, vigilantiſſime ſeruemus, defixam ſemper in Fidei theſauro animi aciem habentes. Quid autem è Scripturis accepimus, niſi hoc prorſus, Quòd Deus verbo mundum condidit, & creaturam quæ prius non erat, produxit: quòd lege naturali rationale animal honeſtauit: quòd eius libero arbitrio mandatum dedit, indicans quid expediret, vt optima

* κενοφωνίαις Dionyſ.

electione quod erat noxium vitaret: quòd etiam ille voluntarius hominis ad deteriora motus contumacem expulit à Paradiso: quòd præterea per patres ac patriarchas, per legem, & iudices & prophetas ille formator naturam erodiuit, vt peccata reipueret, iustis actionibus studeret: quòd postremo cùm volentibus nobis peccatum dominaretur, diabolus vero in pœnam delinquendi commune naturæ totius exitium exigeret, quippe cum lex naturalis obscurata esset, & scripta contemneretur, & quamuis Prophetæ monerent vtpote homines quæ facienda essent, non tamen à vitio ac pernicie liberarent, tum denique Deus ipse figura carens, sine initio, incircumscriptus & omnipotens Verbum aduenies incarnatum est: aderat enim illi posse cum vellet: & formam serui accipiens caro factum est, & natum ex Virgine, vbique volens ostendere vere se hominem factum. ipsam enim naturam necessario & initia & habitus & passiones consequuntur. Neque enim dicit Euangelista in hominem iam perfectum introisse, sed carnem factum esse, ad ipsa nostræ naturæ primordia perueniens, & ad ipsa generationis initia recurrens. Sicut enim qui naturæ ordine gignitur homo, non statim perfectus ad operandum prodit, sed ipsa naturæ initia primum caro fiunt, deinde tempore progrediente paulatim vires accipiunt quæ ad integritatem sensuum & operationũ conferant, sic Deus Verbum ad ipsa initia radicemq. generationis humanæ recurrens, primum caro factum est, non quòd in carnem sit versum, absit; manet namque diuinitas omni mutabilitate superior; mutatio enim, naturæ fluentis est passio, sed perennis illius ac semper eodem se habentis modo naturæ, incommutabilitas est propria. Fatemur igitur vtriusque scripturæ vocibus vtentes, & carnem factum esse, & serui formam accepisse. & vtræque pie intellectæ salutis nobis sunt semina. Nam per id quod dixit, Factum est, indiuiduam summæ vnionis vim Euangelista subindicat. Vt enim vnitas diuidi in duas vnitates non potest, nam si diuidatur, iam non erit vnitas, sed dualitas; sic quod per summam vnionem est vnum, numquam in duo diuidetur. Porro verbum, Accepit, naturæ immobilitatem declarat. Nam quia omne quod fit, aut ex non existente fit, vt cælum quod ante non erat; aut ex aliquo extante in aliud conuertitur, vt Nili fluenta ex aquis in sanguinem sunt mutata; & neutrum diuinæ naturæ congruit; neque enim ex nullis extantibus productus est qui numquam initium habuit, neque ex aliquibus extantibus immutatum illud incommutabile Verbum; ideo diuina Scriptura vt per vtrumque verbum & immutabilitatem Deitatis, & mysterij indiuiduam vnitatem indicaret, Factum est, dixit, & verbum, Accepit, pronuntiauit, vt priore verbo vnitatem personæ commendaret, altero autem immutabilitatem naturæ prædicaret. Deus igitur Verbum factus est homo perfectus, sed ita vt miraculum quod intelligentiam superat, immutabilem naturam non

Exod. 7.

A Φέρον, ἵνα φύγῃ τῇ καλλίστῃ αἱρέσει τὸ βλαπτόν· ἐ ὅτι ἡ ἐξελάσασα ποτὲ τὸ χεῖρον τοῦ ἀνθρώπου ὁρμὴ, ἐξόρισεν ἑαυτὴν τὸν ἀπὸ τοῦ παραδείσου. ὅτι διὰ πατέρων, καὶ πατριαρχῶν, καὶ νόμου, ἐ κριτῶν, καὶ προφητῶν ἐπαίδευεν ὁ πλάσας τὴν φύσιν, κατορθοῦν μὲν, ἃ ἁμαρτάνει, φροντίζειν δὲ, ἃ δικαιοπραγεῖν. ὅτι πᾶσι τοῖς ἐπικρατεῖ βιαζομένοις ἡμῶν ἡ ἁμαρτία· ὁ δ' διάβολος δίκην τοῦ πλημμελοῦντος ἀπῄτει τὴν τῆς φύσεως παντελεσθερίαν, εἶτα δὴ καὶ ἡ φυσικὸς νόμος ἁμαυρωθέντος, ἐ ἃ γραπτοῦ φωτιζόμενος, ἐ τῶν προφητῶν οἱ ἀνθρώπων ὑπομιμνῃσκόντων ἃ πρακτέα, ἀλλ' οὐκ ἐξαρτισόντων ἃ χρεών· αὐτὸς ὁ θεὸς ὁ ἀρχημάτιστος ἐ ἄναρχος ἐ ἀσύγχυτος καὶ παντοδυνάμους λόγους, ἐλθὼν ἐσαρκώθη· τὸ μὲν δυνατὸν περὶ αὐτὸ βουλόμενον· ἐ λαβὼν τὴν ἃ δούλης μορφὴν, ἐγένετο πᾶρξ ἐ ἐπιχθὴ ἐκ παρθένου, πάντα χοῦ βουλόμενος δεῖξαι, ὅτι κἂ ἀληθῶς γέγονεν ἄνθρωπος· ἀναγκαίως γὰ τῇ φύσει παρέπονται αἱ ἀρχαὶ ἐ τὰ σχήματα, καὶ τὰ πάθη. ὅθεν γὰ λέγει ὁ εὐαγγελιστὴς ὅτι ἐσῆλθεν εἰς τέλειον ἄνθρωπον, ἀλλ' ἐγένετο πᾶρξ· ἐπ' αὐτοῦ τοῦ καταβολοῦ τὸ φύσεως σῶμα, ἐ εἰς τὸν ἀρχαῖον τὸ γενέσεως ἀνέδραμεν. ὥσπερ γὰ ὁ πεπτώκοτος κατ' φύσιν ἄνθρωπος, οὐκ εὐθὺς τέλειος τοῖς ἐνεργείαις προέισιν· ἀλλ' αὐτὴ ἡ καταβολὴ τῆς φύσεως, πρῶτον γίνεται πᾶρξ σὰρξ τῷ χρόνῳ καταμικρὸν προσλαμβάνει τὸ πρὸς ἀπαρτισμὸν τ αἰσθήσεων τε ἐ ἐνεργῶν αὐτοτελεῖς δυνάμεις· οὕτως ὁ θεὸς λόγος ἐπ' αὐτοῦ τοῦ ἀρχαίου καὶ ῥιζωτ ἀνθρωπίας γενέσεως ἀνέδραμεν, πρῶτον γέγονε σὰρξ· εἶτα πρακτὸς εἰς σάρκα, μὴ γένοιτο· μένει γὰ ἡ θεότης ἀλλοίωτος ἀνάτρεπτος· ἐπίσης τὸ τρέπον, ἀτρεψίας φύσεως πάθος· τὸ γὰ ἀΐδιον ἐ ἀεὶ ὡσαύτως ἔχοντος τὸ ἄτρεπτον ἴδιον. Φαμὲν ὖν ἐκατέρας κεχρημένου τῆς B C D χαρακτῆρας φωνῆς· ὅτι ἐ ἐγένετο σὰρξ, ἐ ἔλαβε τὸν τ δούλης μορφὴν· ἐ ἐκάτερα δυσβάτου νοήματα, σωτηρίας ἡμῖν τυγχάνει σπέρματα. Διὰ μὲν γὰ τ ἐγένετο, τὸ ἀθλαίρετον τ ἄκρας ἑνώσεως ὁ εὐαγγελιστὴς ὑπεμνήσθη). ὥσπερ γὰ ἡ μονὰς οὐκ ἂ τριθῇ εἰς μονάδας δύο· ἡ γὰ εἰς τοῦτο διαιρεμένη, οὐκ ἂ εἴη μονὰς, ἀλλὰ δυάς· οὕτως τὸ ἓν ἐξ τῶν ἄκραν ἕνωσιν οὐκ ἂ διαιρεθείη εἰς δύο. τὸ γὰ ἔλαβε, βοᾷ τ ἀτρεπτον τῆς φύσεως. ἐπιδὴ γὰ πᾶν τ γινόμενον ἢ ἐξ οὐκ ὄντος γίνεται ὡς ὁ κόσμος μὴ ὢν πρότερον ἦν· ἢ ἐκ τοῦ ὑπαρχόντος ἀλλοιοῦται, ὡς τὸ πολλῶν ῥεῖθρον ἐξ ὕδατος εἰς αἷμα μεταβληθῇ· ἐκάτερα δὲ ἀπὸ τῆς θείας φύσεως ἀνάρμοστα· οὔτε γὰ ἐξ οὐκ ὄντων περιῆλθε ὁ ἀεὶ ἄναρχος· οὔτε ἐξ ὄντων ἑτεράπη ὁ ἀναλλοίωτος λόγος· Διοτοῦτο δὶ ἐκατέρων καὶ τ ἄτρεπτον τῆς θεότητος, καὶ τ ἀδιαίρετον τοῦ μυστηρίου, ἡ θεία ὑπεμφαίνουσα γραφὴ τ, ἐλήλυθεν, εἶπε· καὶ τὸ, ἔλαβεν ἐπήνεγκεν· ἵνα Διὰ μὲν τοῦ πρώτου, τ ἑνικὸν τοῦ προσώπου σημήνῃ· Διὰ δὲ τοῦ ἑτέρου, τὸ ἀναλλοίωτον τῆς φύσεως βεβαίωσῃ. Ἐμέ- μνητ γάνω ὁ θεὸς λόγος, τέλειος ἄνθρωπος· ἀ καλοβούσητος τὸν ἄτρεπτον φύσιν τοῦ ὑπὲρ ἔννοιαν θαύματος.

μεν. ἀλλὰ πίστει τὸ γνῶναι μεμαθήκαμεν, οὐκ ἐρεύνῃ καταλείφαμεν. καὶ γενόμενος ἄνθρωπος, σώζει τῷ ὁμοιοπαθεῖ τὸ κατ' σάρκα ὁμοφυλον γένος· ἑαυτῷ μὲν τῆς ἁμαρτίας τὸ χρέος τῷ ὑπὲρ ἁπάντων δοὺς θανεῖν ὡς ἄνθρωπος· καταργήσας δὲ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι, τὸν διάβολον, ὡς μισοπόνηρος θεός· τοῦτο νόμῳ τὸ δυνατὸν ὑπέδειξε διὰ τοῦ πληρῶσαι πᾶσαν δικαιοσύνην· καὶ τῇ φύσει τὴν σωτηρίαν ἀπέδωκεν διὰ τοῦ ἑνῶσαι τῇ ἑαυτοῦ θεότητι τὴν ἐκ γῆς πρὸς αὐτὸ διαπλασθεῖσαν φύσιν. Εἷς οὖν υἱός· τριάδα γὰρ ὁμολογοῦντες συμπροσκυνοῦμεν, τέταρτον τῷ ἀριθμῷ οὐκ ἐπιφέρομεν· ἀλλ' ἔστιν εἷς υἱὸς ὁ ἀνάρχως ἐκ πατρὸς γεννηθείς, δι' οὗ τοὺς αἰῶνας πεποιῆσθαι πιστεύομεν γεγονέναι· ὁ παιδίον τῇ ῥίζῃ κλάδος, ὁ δρόσως ἐκ πατρὸς ἐπιλάμψας· ὁ ἐκχωρήσεως τοῦ θεοῦ τι, ἢ μείωσις λόγος. εἰ γὰρ καὶ γῆς ὤφθη, ἀλλὰ τοῦ γεννήσαντος οὐκ ἐχωρίσθη. οὗτος ἠθέλησε σῶσαι ὃν ἔπλασε, καὶ ἔσωσε μὲν, μήτε ἀποκτήσας τὸν καινὸν τῆς φύσεως πάλιν, ἢ τῇ οἰκείᾳ ἀλογήσας, ἢ τῇ γεννήσῃ σφετερίσας, ἵνα δεῖξῃ τῷ ὑπὲρ φύσιν τὸ κτῶ, ἑαυτὸν ὑπὲρ λόγον ἐκκενώσας. Οὐκ ἄλλος οὖν ὁ Χριστὸς, καὶ ἄλλος υἱός, ὁ υἱὸς λόγος· δύο γὰρ υἱοὺς ἡ θεία φύσις οὐκ οἶδεν· ὁ μόνος, μονογενῆ ἐγέννησεν. ἔνθα γὰρ οὐκ ἔστι συζυγία τῶν ἐκπώντων, ἐκεῖ οὐχ ὑφίσταται δυὰς τῶν ἐκπεμένων. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ πᾶν γόνυ κάμπτει, ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων. εἰ γὰρ ἄλλος ἐστὶν ὁ Χριστὸς παρὰ τὸν θεὸν λόγον, ἀναγκαίως ψιλὸς ἄνθρωπος ὁ Χριστὸς, καὶ τὸν τῶ ἐμπαθῶν λόγον. εἰ δὲ ψιλὸς ἄνθρωπος ὁ Χριστὸς, πῶς δὲ κατὰ φύσιν αὐτὸν προσκυνοῦμεν τὰ ὑφάντα, καὶ γοῦν πεῖ τὴν ἐπωνυμίαν δὲ ἤθελον; πῶς δ' αὖ δεξώμεθα τὰς προφητικὰς φωνὰς βοώσας· ὁ θεὸς ἡμῶν ὤφθη ἐπὶ γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συναναστράφη. ὁράσιον γὰρ φησι, τὸν κατὰ σάρκα φανέρωσιν καὶ συναναστροφὴν ὀνομάζει τὸν ὀφθέντα καιρὸν μετ' ἀνθρώπων πολιτείαν, ἐν ᾗ δημοσιεύων ὁ ἄφθονος τὸ παντοδύναμον ἐδείκνυ, ὅτι ὡς παντοκράτωρ, καὶ ὁ ὢν ἔμεινεν δι' ἑαυτὸν, καὶ ὁ ἠθέλησε γέγονεν δι' ἡμᾶς. Εἰ δέ που σκανδάλου παραίτια γίνεται τὰ κατὰ σάρκα, καὶ ἡ ἐν φάτνῃ ἀνάκλισις, καὶ ἡ ἐν χρόνοις κατὰ σάρκα αὔξησις, καὶ τὸ καθεύδειν ἐν πλοίῳ, καὶ τὸ πεπάσθαι ὁδοιπορήσαντα, καὶ τὸ πεινῆσαι ἐν καιρῷ, καὶ ὅσα τῷ κατὰ ἀλήθειαν γενέσθαι συμβαίνει ἀνθρώπῳ· ἴσασιν ὡς καμφδοῦντες τὰ πάθη, ἀρνοῦνται τὴν φύσιν· ἀρνούμενοι δὲ τὴν φύσιν, οὐ πιστεύουσι τῇ οἰκονομίᾳ· μὴ πιστεύοντες δὲ τῇ οἰκονομίᾳ, ζημιοῦνται τὴν σωτηρίαν. εἰ μὲν γὰρ ἐξαλίσθησαν ἀπὸ χρόνου κόσμου εἰς τὸν βίον ἄνθρωποι, ἑτέραν παρὰ ταύτην φύσεως βασίλειος ὁδὸν, διανύσαντες οἱ φιλόνεικοι, καὶ τότε τοὺς οἰκείους ὑφαντέτωσαν λόγους. εἰ δὲ αὕτη τῆς κοινῆς φύσεως ἡ ἀρχὴ, ὁ θεὸς λόγος σὰρξ ἀληθείᾳ γέγονεν ἀνθρώπου, ἃ χαίρει συνομολογοῦντες τὴν φύσιν σκώπτουσι τὰ πάθη; ἕτερον οὖν ἑκατέρων ὑπολειφθῆναι, ἢ ἐπαχθυνόμενοι τὰ πάθη,

non imminuerit. Sed id fide didicimus, non inquisitione comprehendimus. Ac factus homo, cognato secundum carnem generi per id quod erat similiter passibile salutem tribuit, cum peccati quidem debitum, tamquam homo pro omnibus mortuus, persoluisset, destruxisset autem tamquam execrator mali Deus illum qui habebat mortis imperium, idest diabolum; legem esse possibilem ostendit, omnem in plendo iustitiam, naturæq. nostræ pristinam nobilitatē restituit, in eo quod homo factus, naturam à se de terra formatam honorauit. Vnus igitur est Filius: nam Trinitatem consubstantialem cum adoremus, quartum numero non adijcimus; sed vnus est Filius sine initio de Patre natus, per quē sæcula facta esse credimus: ramus radici coæternus, ille ex Patre citra fluxum exortus, Verbum ex illa mente inseparabiliter & procedens & manens. nam etiamti in terris visus est, non tamen est à generante seiunctus. Hic voluit saluare quem formauit, & quidem saluauit, vterum inhabitans communem naturæ ianuam; quem cùm sua inhabitatione benedixisset, & generatione obsignasset, partu qui supra naturam fuit, ostendit se supra rationem fuisse hominem factum. Ergo Deus Verbum non alter est Christus, & alter Deus: duos namque filios natura diuina non nouit. ille solus, vnigenitum genuit. vbi enim non est coniunctio generantium, ibi dualitas generatorum non inuenitur. In nomine IESV Christi omne genu flectitur, cælestium, terrestrium & infernorum. Quòd si alius est Christus præter Deum Verbum, necesse est purum hominem esse Christum, vt stupidi homines dicunt. Si autem purus homo est Christus, quomodo illum supra eius naturæ condicionem cælestia venerantur, & ad inferioris nomen genuflectunt? quomodo etiam accepturi sumus prophetica oracula clamantia: Deus noster in terris visus est, & cum hominibus conuersatus? Nam visionem dicit hoc ipsum, quod est in carne manifestatus: & conuersationem appellat illam ipsam ad tempus cum hominibus commorationem, in qua ille minime inuidus vt omnipotentiam suam declararet, ostendit quòd tamquam omnipotens & id quod erat mansit propter se, & quod voluit factus est propter nos. Quòd si nonnullis occasionem scandali præbent fasciæ, & illa in præsepi reclinatio, & illud in tempore secundum carnem augmentum, & quòd in naui dormierit, & ex itinere sit fatigatus, & esurierit in tempore, & quæcumque facto secundum veritatem homini conueniunt; nouerint se dum passiones irrident, negare naturam: dumq. naturam negant, non credere dispensationem: non credentes vero dispensationem, damnum facere salutis. Nam si ex quo mundus est conditus, quisquam in hanc vitam lapsus est, aliam præter hanc naturæ viam ingressus, id ostendant qui contentiosè aduersantur, & tunc demum sua deliramenta contexant. Sed si hæc sunt naturæ communis initia, & Deus Verbum revera factus est homo, cur qui naturam confitentur, passiones irridents? Alterum igitur ex duobus eligant, aut erubescentes de passioni-

Diuinè ineffabiliter loqui, ἀρρήτως.

Philip. 2.

Baruch 3.

bus, naturam negent, & cum Manichæis conſentientes, inter impios cenſeantur: aut ſi lucrũ ex incarnatione proueniens admittunt, de paſſionibus non erubeſcant, quæ naturæ conueniunt. Miror autem hominum amentiam nouum erroris iter ingredientium. Ego namque cum vnum eſſe Filium ſciam, ac pie didicerim, vnam incarnati Dei Verbi confiteor hypoſtaſim: itaque cũ vnus ſit qui paſſiones pertulit, & qui miracula perfecit, cur diuiniora reticentes, humiliora per iocum irrident? Vt enim fidem faceret, ſe, cum Deus eſſet ac Verbum exiſteret, permanendo quod erat factum eſſe carnem, & infantem, & hominem, tanto ſacramento nulla mutatione violato idem ipſe perficiebat miracula, & ſuſtinebat paſſiones, per ſigna quidem ſe manſiſſe quod erat indicans, per paſſiones autem id ſe factum eſſe quod formauerat, confirmans. Vnum igitur & eumdem Filium confitemur, & ſempiternum, & in nouiſſimis temporibus incarnatum, diuinæ naturæ nihil adulterinum adijcientes. nihil enim ſuperuacuum eſt in illo throno. Sed illud prorſus multorum ſermone vulgatum dicent, & ſyllogiſmos aranearum telis infirmiores texent. Si Trinitas eſt eiuſdem eſſentiæ, profecto Trinitas eſt impaſſibilis. ſed Deus Verbum in Trinitate ſpectatur: Verbum igitur eſt impaſſibile. Quòd ſi Deus Verbum eſt impaſſibile, colligitur ergo crucifixum alium eſſe præter Deum Verbũ quod eſt impaſſibile. Vere telam aranex texunt qui hæc dicunt, & ſcribunt in aquis, qui has inanes propoſitiones meditantur. Dicentes enim ſe eſſe ſapientes, ſtulti facti ſunt, & obſcuratum eſt inſipiens cor eorum. Nam lippus oculus ſolis radios non recipit, & mens infirma ſublimitatem Fidei non admittit. Quid igitur nos ad iſta dicimus? Nimirum quod ad rationem attinet diuinitatis, conſubſtantialem & impaſſibilem eſſe Trinitatem. neque enim cum ipſum dicimus paſſum fuiſſe, ratione diuinitatis paſſum dicimus: natura namque diuina nullam recipit paſſionem. Sed confitentes Deum Verbum vnam Trinitatis perſonam incarnatam, ijs qui cum fide ſciſcitantur, cauſam afferimus intelligendi quare ſit incarnatus. Nam quia Deus Verbum paſſiones deſtruere volebat, quarum finis mors erat, & immortalis illa natura paſſiones in ſe admittere non poterat: ſi enim omnis paſſio compoſitarum rerum pugna eſt atque ſeditio, in immateriali autem & ſingulari ſubſtantia nulla eſt compoſitio, non igitur eò pertingit paſſio, vbi non eſt compoſitio: volens igitur, vt prædiximus, deſtruere paſſiones quæ rationalem carnem opprimebant, quarum ſumma arx erat interitus, incarnatur ex Virgine vt nouit ipſe Deus Verbũ, & habitu formatur vt homo, id enim ipſi placuit, & exinanit ſemetipſum in forma ſerui, nullam ſuæ Deitatis circumſcriptionem admittens: & hoc modo ſalutem vniuerſo hominum generi tribuit, in ſua quidem carne paſſiones deſtruens, ſed ſuam Deitatem ſeruans impaſſibilem. Hanc ob cauſam cum Gabriel naſcentis auctoritatem ac po-

Quod Cyrill. dicit vna natura Dei Verbi incarnata, & ita Athanaſius, hoc iſte dicit, vna hypoſtaſis.

Iſai. 59. a

πάθη, ἀρνείσθωσαν τὴν Φύσιν, ἢ τὰ Μανιχαίων φρενοβλαβῶς τοῖς ἀσεβέσι συμπαίχθωσαν· ἢ εἰ σεμνύνεται τὸ ἐκ τῆς ἀνθρωπίνης κόρης, ὁμολογείτωσαν τὴν Φύσιν, μὴ αἰσχυνέσθωσαν τὰ τῇ Φύσει συμβαίνοντα πάθη. Θαυμάζω ὃ ἐγὼ τὴν Φρενοβλάβειαν τ̄ κενὰς ὀδοὺς ἀσπίδος ἀσαπμένων. ἐγὼ γὰρ ἕνα * υἱὸν καὶ εἰδὼς τι, καὶ διδαχθεὶς ὑποστάσει ὄντα, μίαν ὁμολογῶ τὴν τοῦ σαρκωθέντος θεοῦ λόγου ὑπόστασιν· ἑνός τε ὄντος τοῦ τε τὰ πάθη ὑπομείναντος, καὶ τοῦ τὰ θαύματα πλεσιεργήσαντος, καὶ χάριν τὰ ἡμέτερα σωπῶντας, τὰ ἴδια καμφθῆναι; ἵνα γὰρ πίστωμα ἔτι θεὸς ὢν, καὶ λόγος ὑπάρχων, καὶ μένας ὁ ἐν μορφῇ θεοῦ, καὶ βρέφος, καὶ ἄνθρωπος, μηδεμιᾶς τροπῆς τὸ μυστήριον ὑβριζούσης, ὁ αὐτὸς καὶ θαυματουργεῖ, καὶ πάσχει· ἀλλὰ μὲν τῶν σημείων, τὸ εἶναι ὁ ἐν αὐτῷ θεὸς· ἀλλὰ δὲ τῶν παθῶν, τὸ γνήσιον ὁ ἔπλασε πεπόμενος. ἕνα πάντων καὶ τὸν αὐτὸν ἀϊδίως τε ὄντα καὶ ἐπ' ἐσχάτων σαρκωθέντα ὁμολογοῦμεν υἱὸν, μηδὲν ἐπιπροσθοῦντος τῇ Φύσει νέου· ἐδὲν γὰρ πρεσβύτερον ἐν τῇ θρόνῳ. Ἀλλὰ πάντως ἐκεῖνο τὸ πολυθρύλητόν μοι ἐροῦσι, πλέκοντες συλλογισμοὺς ἀράχνης ἀσθενεστέρους. ἀνὴ τριὰς Φησὶν ὁμοούσιος, ἡ τριὰς ἀπαθής. ὁ δὲ γὸς λόγος ἐν τῇ τριάδι ἱερᾶται· καὶ ὁ λόγος ἄρα ἀπαθής. εἰ δὲ ὁ γὸς λόγος ἀπαθής, ἄρα θνητὸν ὁ σταυρωθεὶς ἄνθρωπος οὐδὲ τὸν γὸν λόγον ἀπαθῆ, ἄρα θνητὸν ὁ σταυρωθεὶς ἄνθρωπος οὐδὲ τὸν γὸν λόγον τὸν ἀπαθῆ. * οὕτως ἐστὶν ἡ ἔννοια ἀράχνης ὑφαίνουσιν οἱ ταῦτα λέγοντες, καὶ καθ' ὑδάτων γράφουσιν οἱ τὰ κενὰ ταῦτα μελετῶντες σοφίσματα. φάσκοντες γὰρ εἶναι σοφοὶ, ἐμωράνθησαν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. λημᾶν γὰρ ὀφθαλμὸς ἡλίου ἀκτῖνας καθαρῶς οὐ δέχεται, καὶ ἀσθενοῦσα ἀμύητος πίστεως οὐ σοφίσεται ὕψος. τί τοίνυν φαμὲν ἡμεῖς; ὅτι κ̄τ̄ τὸν λόγον τῆς θεότητος, ἡ τριὰς ὁμοούσιός ἐστι καὶ ἀπαθής. οὐ γὰρ φάσκοντες αὐτὸν πεπονθέναι, τῷ λόγῳ τῆς θεότητος φαμὲν αὐτὸν πεπονθέναι. ἀνεπίδεκτος γὰρ ἡ θεία Φύσις παντὸς πάθους. ἀλλ' ὁμολογοῦντες τὸν θεὸν λόγον τὸν ἐκ τῆς τριάδος σεσαρκῶσθαι, διδόαμεν τῷ αἰτίαν τοῦ νοεῖν τοῖς μ̄δ̄ πίστως ἐρωτῶσι διὰ ὁ ἐσαρκώθη. ἐπεὶ γὰρ ἠβούλετο θεὸς λόγος καταργῆσαι τὰ πάθη, ὧν πέρας ἐν ὁ θάνατος· σοφίσασθαι γὰρ πάλιν τὰ πάθη ἡ ἀνόλεθρος Φύσις οὐχ οἷά τε ἐν· εἰ γὰρ πᾶν πάθος ἐκτὸς ἐστι καὶ μάχη τῶν συνθέτων, ποῖ δὲ τὸ ἄῦλον καὶ μόνον ἀδιαίρετος σύνθεσις, οὐκ ἄρα ἐκεῖ ἵσταται πάθος ἔνθα οὐδὲ σύνθεσις τυγχάνει· βουληθεὶς τοιγαροῦν τὸ τυραννοῦν τὸν λογικὸν σάρκα παθῆ καταργῆσαι, καθὰ προέφημεν, ὧν ἀκρόπολις ὑπῆρχεν ὁ θάνατος· σαρκοῦται ἐκ παρθένου ὡς οἶδεν ὁ θεὸς λόγος· καὶ σχηματίζεται ὡς ἄνθρωπος· τοῦτο γὰρ τὐδόκησε· καὶ κενοῖ ἑαυτὸν ἐν δούλου μορφῇ μηδεμίαν τῆς θεότητος παραφυλὼ ὑπομένας· ἐ οὕτω σώζει τὸν τὸ ἀνθρώπινον γένος· ἐν τῇ σαρκὶ μὲν αὐτὸ καταργήσας τὸ πάθη· φυλάξας δὲ αὐτὸ ἀπαθῆ τὸν

θεότητα. Διαπερ καὶ ὁ Γαβριὴλ εὐαγγελιζόμενος τὸν τοῦ πεχθέντος αὐθεντίαν καὶ δύναμιν, ἐβόα

ἐβόα πρὸς τὴν Μαριάμ· αὐτὸς γὰρ φησι σώσει τὸν A
λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. λαὸς δὲ ἐστι οὐ
ἄνθρωπου, ἀλλὰ θεοῦ· εἰ δὲ οὐ καθαρίζει τὸν
κόσμον ἁμαρτημάτων ὁ μὴ θεοῦ εἰσπηδήσας εἰς
τὸν βίον, καὶ τὸν ἀρχὴν τῆς γενέσεως ἔσχηκὼς ἀ-
κατηγόρητον. ἀλλὰ ἀναγκαίως ὁ αὐτὸς θεὸς τε ὢν καὶ
ἄνθρωπος, ἐ διαιρούμενος εἰς δύο, ἀλλὰ μένων ἕν,
διὰ μὲν τοῦ ἐκ γυναικὸς γενέσθαι, δεικνὺς ὅτι ἄν-
θρωπος· διὰ δὲ τοῦ ἀσπορίστου, καὶ φυλάξαι τὸν
τόκον παρθένον, μαρτυρούμενος ὅτι ἔστι θεός· ἔσω-
σε τὸν * κόσμον Ἰησοῦς ὁ Χριστὸς, ἐλθὼν ὅπου γῆς καὶ B
τοῖς ἀνθρώποις συναναστραφείς. εἰ δὲ ὁ Χριστὸς ψι-
λὸς ἦν ἄνθρωπος, καὶ οὐκ αὐτὸς ὁ θεὸς λόγος,
πῶς ἦκτιστο τὰ πάντα ὢν ἐν ἀρχῇ πότε οὐκ ὤν; εἰ γὰρ με-
ταγενέστερος τῆς δημιουργίας ὁ ἄνθρωπος, εὔδηλον ὡς
τοῖς πρὸ αὐτοῦ τὸν γένεσιν οὐκ ἐχαρίσατο ὁ Χριστὸς,
εἶτα δὴ μεταγενέστερος προσχθὶς ὡς ψιλὸς ἄνθρω-
πος. πῶς οὖν Παῦλος ἐβόα, εἷς κύριος Ἰησοῦς ὁ Χρι-
στὸς, δι' οὗ τὰ πάντα; εἰ γὰρ διὰ Χριστὸν τὰ πάντα, εὔδη-
λον ὅτι Χριστὸς θεός ἐστι λόγος. ὃ εὐαγγελιστοῦ βοῶν-
τος· ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν,
καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
πάντα δι' αὐτοῦ ἐγένετο. εἰ πάντων ὁ εὐαγγελιστὴς βοᾷ,
ὅτι διὰ τοῦ λόγου τὰ πάντα ἐγένετο· καὶ ὁ Παῦλος
τοῦτο ἐρμηνεύων λέγει, εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ
τὰ πάντα· εὔδηλον ὅτι Χριστὸς θεός ἐστι λόγος. Εἰ δὲ
προφέρειν τις ἐν τῇς θείας γραφῆς φωνὰς, ἐν αἷς
κέκληται ἄνθρωπος, τοῦ Πέτρου λέγοντος· Ἰησοῦν τὸν
ἀπὸ Ναζαρὲτ ἄνδρα· ἢ τοῦ Παύλου λέγοντος, ἐν ἀν-
δρί· ᾧ ὥρισε, πίστιν παρασχὼν ἐκ νεκρῶν τοῦ ἑαυτοῦ
υἱὸν ἑαυτοῦ λέγοντος· τί με ζητεῖτε ἀποκτεῖναι ἄν-
θρωπον· ἴσασιν ὡς ἢ διὰ ἀσθένειαν ἀπλανήθησαν τῆς
γραφικῆς ἐννοίας, ἢ διὰ πονηρίαν πρὸς τὰ ἑαυτῶν
μοχθηρίαν διαστρέψαι τὰ καλῶς γραφέντα· ἐ ἄν-
θρωπος γὰρ ἐστὶ κατ' ἀλήθειαν ὁ Χριστὸς· ἀλλὰ τοῦτο
γέγονεν, οὐ πρότερον ὢν εἰ μὴ μόνον θεός. ὥσπερ γὰρ
θεὸς ἐ κτιστὸς, οὕτως ὁ αὐτὸς καὶ ἄνθρωπος ἐ φαν-
ταστός· ἐ ὥσπερ τῷ πατρὶ κατ' τὴν θεότητα ὁμοούσιος,
οὕτως ὁ αὐτὸς κατὰ τὴν παρθένον κατ' τὴν σάρκα ὁμόφυ-
λος, σπέρματος τῆς ἀληθείας ἐ μυστηρίῳ συλαμ-
βάνων, καὶ πάσης ἀπάτης φυλαττόμενος. εἰ δὲ μὴ ἔσπει-
ρεν ἡ παρθένος, οὐδὲ πολλὰ θαύματα ἀξία ἡ ἄφθο-
ρος· πολλαὶ γὰρ καὶ ἄλλαι γυναῖκες ἐσπαρτοφόρησαν
τῷ βίῳ δικαίως. εἰ δὲ προφητῶν γλῶσσαι τὸ ἄῤῥητον
συμπλέκουσι μυστήριον, βοῶσιν· ἰδοὺ ἡ παρθένος
ἐν γαστρὶ ἕξει, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα
αὐτοῦ Ἐμμανουήλ· ὃ ἑρμηνευόμενον ὁ Γαβριὴλ, φάσκει·
μεθ' ἡμῶν ὁ θεός· ἵνα χάριν διὰ τὸν ἐκ πτώματος συγ-
κατάβασιν, τὸν δόξαν τὴ πτώσεως ἐκπλήξωσιν; Ἀλλ'
ἀπλανήσασι πάντως ὅτι πᾶν τὸ γινόμενον φησὶν, ὁμό-
φυλον ὑπάρχει τῇ γεννήσῃ· εἰ οὖν ἄνθρωπος ἡ πα-
ρθένος, ἄνθρωπος ἀναγκαίως καὶ ὁ τεχθείς. ἀλόγως φα
τὰ ὧδε· ἀλλὰ τὸ ὁμοφυὲς πάντη ἀδύνατον, ὅταν καὶ
φύσιν παραβαίνῃ ὁ τόκος· φυσικὸν τὸ τόκου τὸ προσήκειν
φθορά·

potentiam annuntiaret, dixit ad Mariam: Ipse *Matth.1.*
saluum faciet populum suum à peccatis eorum. Populus autem non hominis, sed Dei est: neque mundum à peccatis liberare potest quisquis in hanc vitam per corruptionem intrauerit, & non habuerit expers culpæ natiuitatis exordium. Sed necessario idem cum Deus & homo esset, non in duo diuisus, sed vnus permanẽs, per id quod ex muliere natus est, se hominem esse demonstrauit: per id autẽ quod sine coniunctione natus, & quòd matrem virginem seruauit, quòd Deus esset declaratus est. Saluauit mundum IESVS Christus vbi venit in terras, & cum hominibus conuersatus est. Quòd si Christus purus homo est, & non ipse Deus Verbum, quomodo in principio creauit omnia, qui tunc, vt ipsi dicunt, non erat? Nam si postremus in creaturis homo fuit, liquet ijs quæ ante illum fuerant, creationem largiri non potuisse Christum, quippe qui vt purus homo posterius productus fuit. Quomodo igitur Paulus *1.Cor.8.*
ait, Vnus Dominus IESVS Christus per quem omnia? Nam si per Christum omnia, liquet Christum esse Deum Verbum, Euangelista testante: In *Ioan.1.*
principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. hoc erat in principio apud Deum. omnia per ipsum facta sunt. C
Si igitur Euangelista dicit, omnia esse per Verbum facta, & hoc ipsum beatus Paulus interpretans ait, Vnus Dominus IESVS Christus per quem omnia; liquet Christum esse Deum Verbũ. Quòd si voces proferunt ex diuinis litteris, in quibus homo est appellatus, cum dicat Petrus: IESVM à Nazareth, virum approbatum à Deo. *Act.2.*
& Paulus asserat: In viro in quo statuit, fidem *Act.17.*
præbens omnibus. & ipse Dominus de se fateatur: Quid me quæritis interficere hominem? no- *Ioan.8.*
uerint se aut per segnitiam non assequi Scripturæ intelligentiam, aut per malitiam quæ bene scripta sunt, ad suam improbitatem peruertere. D
Nam & homo est revera Christus, sed hoc factus est, cum prius non esset nisi tantummodo Deus. Sicut enim Deus est non creatus, sic idem quoque homo est non imaginatione fictus: ■ quemadmodum Patri secundum diuinitatem consubstantialis, sic idem ipse matri secundum carnem cognatus, ita vt vbique veritas mysterij præfulgeat, omnisq. deceptionis fraus remota sit. Quòd ■ Virgo non Deum genuit, nec magno digna erit illa inuiolata miraculo: multæ siquidem & aliæ mulieres iustos homines huic sæculo protulerunt. Si autem Prophetarum voces mysterium adeo ineffabile præcinentes clamant: Ecce vir- *Esai.7.*
go in vtero habebit, & pariet filium, & vocabunt nomen eius Emmanuel: quod interpretatus est Gabriel, dicens, Nobiscum Deus; cur propter *Matth.1.*
nascentis inclinationem, gloriam parientis amputant? Sed prorsus illud opponent ac dicent: Omne quod nascitur, eiusdem generis est cum generante. si igitur homo est quæ genuit, necesse est hominem quoque esse qui ex ea natus est. Recte equidem dicitis: sed tunc pariens eiusdem generis partum edit, cum secundum naturam progreditur partus. naturalis autẽ partus exordium corruptio est, quia commixtio quoque cor-

* τὸν λαὸν αὐτοῦ, Ιησοῦς

Deus. Saluum fecit populum suum, quis? Iesus Christus, qui venit in terras.

corruptionem præcedit: hic vero cum huius iniuriæ ne cogitatio quidem fuerit, sed miraculum supra rationis captum effectum sit, vbi supra naturam est partus, ibi qui nascitur, Deus est. Confitemur igitur eumdem & mundum condidisse, & legem dedisse, Prophetas quoque inspirasse, & in nouissimis temporibus incarnatum, & Apostolos ad salutem gentium ac populorum expiscatum fuisse. Fugiamus igitur turbidos & cœnosos deceptionum riuos, hæreses inquam cum Deo pugnantes: Arij insaniam diuidentem indiuiduam Trinitatem: Eunomij audaciam, quæ intra cognitionis nostræ terminos naturam incomprehensibilem includit: Macedonij rabiem, quæ spiritum inseparabiliter procedentem à Deitate seiungit: hanc quoque nuper fabricatam nouamq. blasphemiam, quæ Iudaismum, quod ad blasphemiæ magnitudinem, longe superat. Illi namque dum eum qui Filius est, reprobant, ramo radicē priuant: hi vero vltra hunc qui est Filius, alium adijcientes, intemerabilem naturam tamquam multigenam denotant. Dicamus ergo cum Paulo: Christus est pax nostra, qui fecit vtraque vnū. nam Iudæum & Græcum per Baptismum in vnū nouum hominem condidit, vniens potentia quæ conuersatione dissidebant. Horreant damnationem nouæ impietatis auctores: siquidem cùm dissidentia in vnam concordiam vnita sint, is qui vniuit, quantum in illis fuit, in duo est diuisus. Sed iam omissa sermonis longitudine, ad compendium veri dogmatis veniam. Si quis cupit vere cognoscere illum esse vnum ac solum Filium, qui est antequam Abraam fieret, & in nouissimis proficiebat ætate ac sapientia secundum carnem, nam eius diuinitas semper est perfecta, interroget Paulum qui pietatem personabit, ostendens eum etiam postquam ex Iudæis secundum carnem extitit, Deum esse ante sæcula. cum enim de Iudæis loqueretur, & ingratam illam Deoq. rebellem gentem propter Abraam gentis radicem, & eius semen Christum Dominum, collaudaret, sic dixit: [Quorum est adoptio filiorum.] clamabat enim Deus per Prophetas: Filius meus primogenitus Israel. [& gloria,] nam ijs quos Deus tamquam nutrix gestabat, immensam gloriam assidua miracula conferebant. [& testamenta,] per quæ ipsi Abraam multiplicatio & benedictio est promissa. [& legislatio,] illa in monte digito Dei scripta. * [& obsequium,] quo diuino cultui seruiebant. [& promissa,] tum illa terra Palæstinæ, tum omnes gentes per semen Abraæ benedicendæ. [quorum patres,] qui in erroris nocte tamquâ fidei luminaria sunt exorti. neque vero hucusque stetit beatus Paulus. non enim ex quo fuit ille ex Maria partus, ex eo esse cœpit Verbi principio carentis initium; sed mox intulit, [secundum carnem,] vt manifestationem illam factam in carne, non generationem secundum diuinitatē indicaret. Quis nam igitur Christus hic sit ex Virgine natus, hic in spelunca, vt ipse nouit, collocatus, hic in præsepi reclinatus, hic tempore secundū carnem auctus, hic qui vsque

Ephes 2.

Ioan. 8.

Luca 2.

Roman. 9.

Exod 4.

Hoc non est in Graeco. sed in Dionys. & alterum requiritur.

Genes. 22.

φθορᾶ· ἐπεὶδὴ καὶ μίξις προηγεῖται τῆς φθορᾶς· ἐνταῦθα δὲ τῆς ὑβρεως πάντης, οὐδὲ ἔννοια· ἀλλ' ἐχειλάσθη ὑπὲρ λόγον τὸ θαῦμα. ἔνθα ὑπὲρ φύσιν ὁ τόκος, ἐκεῖ ὁ πρῶτος θεός. Ομολογεῦμεν τοίνυν τὸν αὐτὸν, καὶ τὸν κόσμον δεδημιουργηκότα, καὶ τὸν νόμον δεδωκότα, καὶ ἐν προφήταις ἐμπνεύσαντα, καὶ ἐπ' ἐσχάτων σαρκωθέντα, καὶ τοὺς ἀποστόλους εἰς σωτηρίαν ἐθνῶν τε καὶ λαῶν ἁλιεύσαντα. Φύγωμεν τοὺς βορβορώδεις καὶ ἀπίστης ῥύακας· τὰς βλασφημίας λέγω αἱρέσεις· τὴν Ἀρείου μανίαν διαιροῦσαν τὴν ἀμέριστον τριάδα· τὴν Εὐνομίου τόλμαν, ἀποκλείουσαν τῇ γνώσει τὴν ἀπερίληπτον φύσιν· τὴν Μακεδονίου λύσσαν, χωρίζουσαν τῆς θεότητος τὸ ἀχώριστον συμπροσκύνημα· καὶ τὴν νεόδμητον πίστιν καὶ καινὴν βλασφημίαν, τὴν τὸν Ἰουδαϊσμὸν κατὰ πολὺ εἰς βλασφημίαν νικῶσαν. οἱ μὲν γὰρ τὸν ὄντα υἱὸν ἀθετοῦσι, ζημιοῦντες τὴν ῥίζαν τοῦ κλάδου· οἱ δέ, τῷ ὄντι ἕτερον ἐπεισάγουσι, πολυτρόπως εἰς πολύγονον τὴν ἀπερίγραπτον φύσιν. ἔστωμεν οὖν μετὰ Παύλου· Χριστὸς ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν· ἰουδαῖον γὰρ καὶ ἑλληνα διὰ τοῦ βαπτίσματος εἰς ἕνα καινὸν ἐκλογὸν ἄνθρωπον, ἑνώσας τῇ δυνάμει τὰ τῆς πολιτείας διεστῶτα. Φερπετοῦσι τὴν κατάκρισιν οἱ νεοτροποὶ εἰς ἀσέβειαν· ἐπεὶ τὰ μὲν διεστῶτα εἰς συμφωνίαν ἠνώθη· ὁ δὲ ἑνώσας εἰς ὀυάδα τὸ ἐπ' αὐτῆς διῄρεθη. Ἀλλὰ λοιπὸν τὸ μῆκος τῶν λογων παρεὶς, ὅθεν τὴν σωτηρίαν ἐλάβομεν τοῦ ὀρθοῦ δόγματος. εἴ τις θέλει γνῶναι κατὰ ἀλήθειαν ὅτι αὐτός ἐστιν ὁ εἷς καὶ μόνος υἱὸς· ὁ πρὶν τὸν Ἀβραὰμ γενέσθαι ὤν, καὶ ἐπ' ἐσχάτων προκόψας σοφίᾳ & ἡλικίᾳ τῷ σώματι· ἔχει γὰρ ἀεὶ ἡ θεότης αὐτοῦ τὸ πλέον· ἐρωτάτω Παῦλον, καὶ αὐτὸς βροντήσει τὴν ἀσέβειαν, δείκνυς ὅτι & ἐξ ἰουδαίων παρελθὼν τὸ κατὰ σάρκα θεὸς ὑπάρχει προαιώνιος. Φάσκων γὰρ περὶ τῶν ἰουδαίων, καὶ συμπολίων τὸ ἀχώρίστον καὶ θεομάχον ἔθνος λέγει τὴν ῥίζαν τὸν Ἀβραὰμ καὶ τὸ σπέρμα τὸ διαστόλλον Χριστὸν, οὕτως λέγων· ὧν φησὶν ἡ γραφὴ ἰδοὺ γὰρ θεὸς ἐν προφήταις· υἱὸς πρωτότοκός μου Ισραήλ. καὶ ἡ δόξα [μου.] ἄμειτον γὰρ προσῳδὸς δόξα τοῖς προφοροῦμένοις τὰ ἐπαίνεσα θαύματα. καὶ αἱ εὐλογίαι περιγινῶσαι. καὶ ἡ νομοθεσία. ἡ ἐν ὄρει δακτύλῳ θεοῦ γραφεῖσα. * καὶ αἱ ἐπαγγελίαι. * ἢ λαγὸς ἢ τὴ γῆ τῆς Παλαιστίνης, καὶ τὸ ἐξ αὐτέρματος τοῦ Ἀβραὰμ εὐλογηθῆναι πάντα τὰ ἔθνη. ὧν οἱ πατέρες. οἱ ἐν τῇ νυκτὶ τῆς πολλῆς ἀπατήλαυτης, ὡς πίστεως φωστῆρες. καὶ ἐξ ὧν ὁ Χριστός. καὶ οὐκ ἔστι μέχρι τούτων Παῦλος. οὐδὲ γὰρ ἀφ' οὗ ὁ ἐκ Μαρίας τόκος, ἔκτοτε τοῦ ἀπάρχει λόγου ἡ ὕπαρξις· ἀλλ' ἐξ ὧν ἐπήλαυνε, τὸ κατὰ σάρκα. ἵνα ἀποσημάνῃ τὴν κατὰ σάρκα φασίρωσιν, ἀλλ' οὐ κατὰ τὴν θεότητα γέγονεν. τίς μὲν οὖν ἐστιν οὗτος ὁ Χριστὸς ὁ ἐκ παρθένου γεννηθεὶς, ὁ ἐν σπηλαίῳ χωρηθεὶς ὡς οἶδεν, ὁ ἐν φάτνῃ * ἀνακληθεὶς, ὁ τῷ χρόνῳ κατὰ σάρκα αὐξήσας, ὁ μέχρι

Genes. 22. ἢ τὴ γῆ τῆς Παλαιστίνης

Matth. 1. κατὰ σάρκα

Luc. 2. ἀνακληθεὶς

τῶν κατωτάτω τῆς γῆς καταβαὶς, ὁ πάντα τὰ τῆς
περιουσίας ὑπομείνας, ἵνα πεισθῇ ὅτι ἐξ ἀληθείας
γέγονεν ἄνθρωπος, ὁ οὐκ ἄλλος ὢν παρὰ τὸν καταβάν-
τα, ἀλλ' αὐτὸς ὢν ὁ καταβάς, καὶ ὁ ἀναβάς· οὐ γὰρ πρό-
βη πρότερον, ἀλλὰ κατέβη, οὐκ ἐν προκοπῇ
θεὸς, μὴ γένοιτο, ἀλλὰ δι' οἰκτιρμὸν ἀνθρώπου·
τούτου γὰρ ἐδεόμεθα· μὴ παρ' ἐμοῦ μάθῃς ἢ παρ' ἄλ-
λου τινὸς ἀλλὰ παρὰ Παύλου· ἢ παρὰ πατρὸς ἐν λόγῳ
καλύψεως μαθόντος τὸν υἱὸν, ὃν φάσκοντος· ὅτε δὲ εὐδό-
κησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου·
καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν
αὐτοῦ ἐν ἐμοί. οὗτος γὰρ σε διδάξει ἀληθῶς τίς ἐστιν Ἰη-
σοῦς ὁ Χριστὸς, βοῶν· ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ
ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. πίστε
περισσεύσει συκοφαντίας ἐκ ἀποτρίζει τὰ Παύλου
ῥήματα τοῖς φιλολοιδόροις; εἶπεν αὐτὸν Χριστὸν, ἵνα
δείξῃ ὅτι κατὰ ἀλήθειαν γέγονεν ἄνθρωπος· εἶπεν αὐτὸν
ἐξ ἰουδαίων τὸ κατὰ σάρκα, ἵνα δείξῃ ὅτι ἐκ οὗ ἐ-
σαρκώθη ἔκοπτε μόνον ἀπάρχει· εἶπεν αὐτὸν ὄντα,
ἵνα ἀπάρχον βροντήσῃ· εἶπεν αὐτὸν ἐπὶ πάντων, ἵνα τὴν
κτίσεως δεσπότην κηρύξῃ· εἶπεν αὐτὸν θεὸν, ἵνα μὴ
πρὸς τὰ πάθη καὶ τὸ σχῆμα ἀλλοιωθέντες, τὸν ἀϊδιότη-
τον αὐτοῦ ἀρνησώμεθα φύσιν· εἶπεν αὐτὸν εὐλογη-
τὸν, ἵνα ὡς πανηγυρίσαι προσκυνήσωμεν, ἀλλ' οὐχ
ὡς σύνδουλον συκοφαντῶμεν· εἶπεν αὖτ ὡς τοὺς αἰῶ-
νας, ἵνα δείξῃ ὅπερ ὁ λόγῳ τούτους δημιουργήσας,
αὐτὸς ἐν αὐτοῖς θεολογεῖ). Ἔχοντες οὖν τὸν Χριστὸν
καὶ ὄντα θεὸν, καὶ εὐλογητὸν, αὐτῷ προσκυνήσωμεν λέ-
γοντες πρὸς τοὺς ὑποδέξεις· εἴ τις πνεῦμα Χριστοῦ
οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ἡμεῖς δὲ νοῦν Χριστοῦ
ἔχομεν· διὸ καὶ προσδεχόμεθα τὴν δόξαν τοῦ μεγάλου
θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὃς ἀποδώσει τοῖς
μὲν εὐσεβέσι, τὰ τῆς δόξης ἐπαθλα· τοῖς δὲ ἀσεβέσι,
τὰ τῆς τίσεως ἐπίχειρα. Τοιοῦτα δὲ πρὸς τὴν ὑμετέραν
ὑπεστείλαμεν ἀγάπην, ἐκ τῶν ὑμετέρων προτεσπάντες
λιβέλλων, ὧν πρὸς ἡμᾶς διεπέμψασθε φάσκοντες
λυμεῶνας τινὰς καὶ περιπλόκους ἀνθρώπους εἰσεῖ-
σθαι τῇ ὑμετέρᾳ χώρᾳ, βουλομένους διὰ πο-
νηρῶν γραμμάτων, καὶ τῆς ἀπιθάνου τῆς ψευδωνύμου
γνώσεως διαστρέφειν τὸν ἁπλοῦν καὶ ἀμωμητόβιον τῆς
ὀρθοδόξου πίστεως κάλλος. ἀλλὰ τοῦ μακαρίου Παύ-
λου καὶ πάλιν φημὶ πρὸς ὑμᾶς· βλέπετε μή τις ὑμᾶς
ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπά-
της, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων,
καὶ οὐ κατὰ Χριστόν. Ἡμέλιον γὰρ ἄλλον οὐδεὶς δύναται
θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰη-
σοῦς Χριστός. σήκειτο τοίνυν ἐν ἑνὶ πνεύματι, μιᾷ ψυ-
χῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου· καὶ μὴ
πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἅτινα
φυλάττοντες τὰς παραδόσεις ἃς παρελάβετε τῶν
ἁγίων καὶ μακαρίων πατέρων τῶν ἐν Νικαίᾳ τὴν ὀρ-
θόδοξον πίστιν ἐκθεμένων, καὶ τῶν περὶ τὸν ἅγιον καὶ
μακάριον Βασίλειον καὶ Γρηγόριον, καὶ τῶν λοιπῶν τῶν αὐτῆς ὁμοφρόνων, ὧν τὰ ὀνόματα, ἐν βίβλῳ ζωῆς.
πάντων τῶν παρ' ὑμῖν ἀδελφότητα, ἐγώ τε καὶ οἱ σὺν ἐμοὶ προσαγορεύομεν.

TEAOΣ.

A vsque ad infimas partes terræ descendit, hic qui omnia quæ carnis sunt, subijt, vt fidem faceret vere se hominem factum fuisse, hic qui non alius est ab eo qui descendit, sed qui descendit, ipse est & qui ascendit: non enim prius ascendit, sed descendit, vtpote qui non secundum progressionē Deus est, absit, sed propter suam misericordiam homo, nam hac re indigebamus: hic inquam qui nam sit, noli à me aut ab alio aliquo discere, sed à beato Paulo, qui Filium ab ipso Patre per reuelationem didicit, ac dixit: Cum autem placuit Deo, qui segregauit me ex vtero matris meæ, & vocauit per gratiam suam, vt reuelaret Filium suum in me. is namque qui nam sit IESVS Christus, vere te docebit, clamans: Ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in sæcula. Quem aditum calumniæ hæc beati Pauli verba ijs qui conuiciari studeant, non obstruant? Dixit eum Christum, vt ostenderet vere hominem factum: dixit eum ex Iudæis secundum carnem, vt indicaret non ex quo incarnatus est, ex eo esse cœpisse: dixit eum esse, vt initium non habere declararet: dixit eum super omnia, vt creaturæ totius esse Dominum prædicaret: dixit ipsum Deum, ne illius passionibus & habitu decepti, immortalem eius naturā negemus: dixit benedictum, vt eum tamquam omnipotentem adoremus; non tamquā conseruum calumniemur: dixit eum in sæcula, vt ostendat, qui ea sæcula verbo condidit, perpetuo in ipsis vt Deū prædicari. Cum igitur habeamus Christum & Deum esse, & benedictum, ipsum adoremus, dicamusq. aduersus eos qui aliter sentiunt: Si quis spiritum Christi non habet, hic non est eius. nos autem sensum Christi habemus: ideoq. expectamus gloriā magni Dei & saluatoris nostri IESV Christi, qui reddet his quidem qui pie sentiunt, suæ fidei præmia: ijs autem qui eum reprobant, suæ audaciæ mercedem. Hæc vestræ caritati direximus, vestris permoti libellis, quos ad nos misistis, significantes pestiferos quosdam homines ac verborum portenta proferentes in vestram regionem irruisse, studentes peruersis scriptis, & oppositionibus falsi nominis scientiæ simplicem ac puram rectæ Fidei speciem peruertere. Sed ego vos iterum beati Pauli verbis admoneo: Videte nequis vos decipiat per philosophiā & inanem fallaciam secundum traditionem nugacium hominum, & non secundum Christum. Fundamentum enim aliud piæ Fidei nemo potest ponere, præter id quod positum est, quod est Christus IESVS. State igitur in vno spiritu, vnanimes collaborantes fidei Euangelij, & in nullo terreamini ab aduersarijs, sed custodite traditiones quas accepistis à sanctis ac beatis Patribus qui apud Nicæam rectam Fidem ediderunt, & à sanctis ac beatis viris Basilio & Gregorio, & reliquis qui cum illis eadem senserunt, quorum nomina sunt in libro vitæ. Omnem vobiscum fraternitatem ego & qui mecum sunt salutamus. [Data Constantinopoli, Consulatu pijssimorum Theodosij Augusti V. & Valentiniani IIII.

Ephes.4.
Galat.1.
1.Cor.8.
Coloss.2.
1.Cor.3.
Philip.1.
Ex Dionysio.

NOTAE AD LIBROS CONTRA NESTORIVM.

Primum admonendus eſt lector, varias lectiones vbi in alijs codicibus reperta fuerint, adnotatas eſſe ad marginem ſine vlla adiectione: vbi vero non ex libris, ſed ex coniectura deprompta fuerint, præpoſitum eſſe aduerbium forte.

In primo libro pro voce θεοτόκος fere tota contentio eſt.

Pag. 1. C. Præſtantior enim eſt ſapientia lapidibus pretioſis.] Verba intermedia quæ in Græcis codicibus habentur, (Non opponitur ipſi vllum malum, cognoſcitur autem facile ab omnibus qui appropinquant ipſi,) non habet Cyrillus, neque in Hebræis codicibus inueniuntur.

Fad. E. Eſtote probi nummularij.] Hanc ſententiam Cyrillus tribuit B. Paulo. & citatur nonnumquam à veteribus Græcis auctoribus, ſed nulli certo auctori adſcribitur. Vbi autem ſit in Apoſtoli epiſtolis, non inuenitur. niſi forte Auctor in epiſtola prima ad Theſſalonicenſes illam habuit, in qua ſunt etiam quæ ſequuntur verba, Omnia probate &c. Ceterum Epiphanius aduerſus Apellianos refert Apellem in Euangelio id ſcriptum eſſe dixiſſe, in ſuo fortaſſe, non in hoc certe quo Eccleſia vtitur. Erat autem in exemplaribus Græcis πρόϊμοι, cum ſit legendum δόκιμοι, vt citat Epiphanius eodem libro: quod ad marginem eſt adnotatum.

8. B. ἀυτὸς πρὸ ἰδίων κεφαλαίων λόγων τὸ ἀληθὲς.] Sic erat in exemplaribus, ſed mendoſe: legendum eſt enim, κεφαλαίων, vt eſt impreſſum. itaque reddidi, Sua verba vt perperam dicta damnare. Solet enim hic auctor vti in hac ſignificatione verbo κεφαλαίζειν, vt pag. 13. E.

Ibidem. προκὰς πατεῖτε τὰ διεφθαρμένα.] Puto legi oportere προχαΐ. nam reſpicit Auctor ad illud Salomonis in Prouerbijs cap. iiij. ὁδοὺς προχαὶ ποίει σοῖς ποσί. & paulo poſt, Αὐτὸς δὲ ὁδοὺς ποιήσει τοῖς προχαΐ σου. qua ſententia B. Paulus etiam vſus eſt in epiſtola ad Hebræos cap. xij. καὶ προχαὶ ὁδοὺς ποιήσατε τοῖς ποσὶν ὑμῶν. Et greſſus rectos facite pedibus veſtris. & hic ipſe Auctor in ſecunda ad Succenſum epiſcopum epiſtola in principio dixit, καμπύλας προχαὶ ἐρχόμενοι.

Ead. E. ὅτι πρὸ θείων διδασκάλων παραφωνῶσι τὸ ἀληθές.] Alij libri habebant, παραπαίουσι. ſed illud verius eſſe manifeſtum eſt quod eſt impreſſum, & ex correctioribus libris acceptum.

18. E. Creditis in Deum, & in me credite.] Hoc teſtimonium videtur Cyrillus alio ordine protuliſſe: Creditis in me, & in Deum credite. vel, Creditis, quo modo citauit etiam lib. 2. pag. 41. B

19. A. καὶ πηχὺς ὅπου μετελαχόν.] Malim legere, ὅπου μετελαχόν, vt dixit ſupra pag. 16. E. ὅπου πηχὺς καὶ αἷμα καὶ κακοήθειαι. & infra 36. A. καὶ ὅπου σκοτισμένος.

Ead. C. In Latino corrigendum, Filium Dei natum ex Patre vnigenitum. fortaſſe autem ordo inuerſus eſt in Græco, & ſcribendum fuerat, ὑὸν τῦ θεοῦ μονογενῆ, γεννηθέντα ἐκ τῦ πατρὸς, Filium Dei vnigenitum, ex Patre natũ.

20. A. παρ' ὅπερ οὐκ ἰδῖ.] Legendum videtur aut ſine παρ', aut ſine ἐκ, vt ſententia conſtet. ſic autem loqui ſolet Auctor, vt paulo poſt littera E. ἐκ οὗ μετεδίδοτο πρὸς ἕτερόν τι παρ' ὅπερ ἦν) πάσχειν. & pag. 21. D. τρόπον ὑπομείναντας πάθη ἐκ ὅπερ ἐκ ἰδῖ.

21. A. Et manſionem apud eũ faciemus, & in ipſo diuerſabimur.] Hæc poſteriora verba neque Latini codd. noui Teſtamenti, neque Græci habent: & idem ſignificant cum præcedentibus verbis. idem eſt enim diuerſari in aliquo, & in eo manſionem facere. habebant tamen omnes codd. Cyrilli.

Ead. C. παῖς πρὸ θεηγόρων φασί.] Sic appellare ſolet ſacrorum ſcriptorũ auctores, vt Apoſtolos, & Euangeliſtas.

Ead. D. Ad marginem eſt adnotata altera lectio, ἀδιάβλητον. ſed melior eſt lectio intus poſita, ἀδιαλείπτως, vt pag. 32. C. ἀδιαλείπτως ἔχον.

22. C. Et ſine ipſo factum eſt nihil.] Hic fere diſtinguere ſolet Cyrillus, vt etiam pag. 3. C

In ſecundo libro coarguit hominem θεορόν Neſtorium ſentire.

23. B. πάτωρον ἄδυ.] In Prouerbijs eſt hoc nomen poſitum cap. ix. verſ. 18. vbi Latina interpretatio habet: Et in profundis inferni conuiuæ eius.

31. E. Ζωτικὸν ἀυτοῖς.] Omnino legendum eſt, ἀζύμους, quamuis codd. repugnent. ſic namque requirunt ſequentia: ſic etiam habent Hebræi codd. Eſaiæ xvij. & nonnulli Græci, ἠμαφείνου ἀπό.

33. D. καὶ μὲν ἢ ἀυτοὶ Πέτρου.] Legendum videtur, ἢ μὲν ἢ ἄλλοι Πέτρου. ſic namque præcedentia ac ſequentia requirunt.

Ead. E. φησὶ λᾶναι.] Legendum diſtincte, φησὶ ἀλλᾶναι.

38. E. Ἀλλ' ὅρα πῶς πάντως ὁ φιλομαθὴς.] Legendum, ἐρῶ, vt lib. 1. pag. 17. A. ἀλλ' ὁρᾷ πῶς πάντως ὁ Θεοφιλὴς. & 43. B. ἐρῶ δὲ καὶ ὁ χρυσομαθὴς. Aut ſi ſecunda perſona legatur ὅρα, legendum ὦ φιλομαθὴς, ὦ Θεοφιλὴς, ὦ χρυσομαθὴς, cui lectioni fauet locus lib. iij. pag. 48. C. ἔρρε δὲ μοι τῆς προφητικῶν ἐννοιῶν πλοῦ ἐκφέροντα.

43. D. αὖ δ' ὅπου καλάζει.] Legendum videtur, ἢ καλάζῃ.

44. B. καὶ εἰ μὲν εἷς ἀδύ.] Legendum ἢ ἁ μέν. ſic dixit pag. 38. A. ἢ ἁ μὲν τῆς ἀδιαστάτου ἐρῶ τι.

46. A. εἴτε μὲν διεφθαρμένῳ.] Legendum ἤτοι, vt adnotatum eſt ad marginem, & vt in extremo hoc ij. libro dicit, μόνος ἤδη πλὴ διεφθαρμένων.

47. B. Fructus laborum tuorum edes.] Sic habet Græcus Cyrilli codex. ceterum LXX. verterunt καὶ πόνους τῶν χειρῶν σου φάγεσαι, Labores manuum ſeu palmarum tuarum manducabis. & χειρῶν eo loco non fructus, ſed palmas intellexerunt, vt etiam in Prouerbijs cap. xxxj. χειρὶ δὲ ἐξέτεινε πτωχῷ, Et palmas ſuas extendit ad pauperem.

In tertio libro refellit Neſtorij dogma diſtinguentis Chriſti naturas ſecundum hypoſtaſim, ex eo quòd indignum putaret Dei Verbum dici Apoſtolum, Pontificem, ſemen Abraham, ſimilem fratribus, vnctum, conſummatum, paſſum, tentarum; eaſdemq. naturas dignitate, coniunctione, auctoritate copulantis.

49. D. Chriſti bonus odor ſumus.] Aduertendum quomodo hic Auctor accipiat hunc B. Pauli locum. nam bonum odorem, ideſt εὐωδίαν, intelligit ſacrificium in odorem ſuauitatis oblatum.

55. A. Nos vero omnes reuelata facie gloriam Domini ſpeculantes, in eius imaginem transformamur.] πλὴ ἀυτῦ εἰκόνα μεταμορφούμεθα. Sic legit Cyrillus locum ij. ad Corinth. iij. Codd. fere Græci noui Teſtamenti habent, πλὴ ἀυτὴν εἰκόνα μεταμορφούμεθα. quo modo habet Latina interpretatio, In eamdem imaginem transformamur.

57. A. κατάκρεμα διανοίας.] Videtur lapſus notarij, cum Græci codd. noui Teſtamenti habeant, διανοίᾳ καρπουμένους, & item Latina editio vulgata.

61. B. De quo Ioannes in Euangelijs clamat: Iesvs proficiebat ætate, & ſapientia, & gratia.] Vel notariorum error eſt, vel turpiter lapſus eſt Neſtorius, qui verba hæc Lucæ cap ij. Ioanni adſcribit. Sed quia hunc lapſum in ſua refutatione Cyrillus non coarguit, & B. Lucam auctorem agnoſcit, notarijs fortaſſe iuſtius adſcribetur.

71. A. τὸ καθ' ἡμᾶς τῆς ἁμαρτίας.] Videtur legendum, τὸ καθ' ἡμῶν.

73. C. μᾶλλον τῦ μὴ ἔχοντος.] forte μᾶλλόν που.

In quarto libro contra eumdem Neſtorium pugnat, qui dixiſſet Chriſtum aduentitia & externa virtute aſſumptum à Patre, & glorificatum à Spiritu, cum illius ſit proprius, & ab eo detur: qui etiam cauillaretur carnem filij hominis in Sacramento manducari dictum eſſe, non ipſum Deum Verbum: ex quibus illud adſtruebat, diuiſas eſſe ſecundum hypoſtaſes Chriſti naturas.

77. E. τὸ λελουσῶτος ἐν ἀυτοῖς τῷ ἁγίῳ πνεύματος.] Articulus

culus τὸ, ex hoc loco ſubmouendus videtur, & præponendus verbo σαρκωθῆναι, vt ſit, λελεπώτος ἐν αὐτοῖς τὸ ἁγίου πνεύματος, τὸ σαρκωθῆναί τε.

80.B. οὐδ' ἐξελέξατο, διὰ πνεύματος ἁγίου ἀναλήφθη.] Sic diſtinguendus videtur locus, vt apte cadat ad Neſtorij ſententiam: quamuis peſſima ſit diſtinctio, & contra vſum Eccleſiæ quam diſtinctionem improbat Cyrillus pag. 81.B & Eccleſiaſticam ac vulgatam ſequitur.

82.A. προσῆλθεν ὥσπερ τῆς ἀνθρωπίνης φύσεως ἀναπλάσεως εἰς ἀφθαρσίαν.] Fere iiſdem verbis Latine dixit B. Ambroſius: Sacrum munus pro omnibus, & quaſi reparatæ quædam liba naturæ. libro de fide reſurrectionis.

83. B. ἀλλ' ἵνα καὶ τὸν ἀυτὸν ὁμοίως.] Deeſt verbum, puta κόπτει, vel ὁμολόγει, vel aliquid ſimile.

84. A. καὶ ὑφ' ἡμετέρων κατ' ἰδίαν παντελῶς τρόπον ἐν μιᾷ δείξει γενόμενον.] In margine coniectura adſcripta eſt, γέγονεν. ſed videtur mutilus locus & corruptus. deeſſe enim videtur aliquid quod pertineat ad Verbi naturam, vt καὶ ὑφ' ἡμετέρων, ὑφ' ἡμῶν δὲ θεοπρέπων κατ' ἰδίαν παντελῶς τρόπον ἐν μιᾷ δείξει γενόμενον. vel, τῷ δὲ θεοῦ λόγου κατ' ἰδίαν &c.

Ead. D. Cum intrinſecus corruptionis morbo laboret.] Intrinſecus putaui commode verti quod Græce eſt, ἔνοθεν. quo aduerbio vtitur nonnumquam Auctor in hac ſignificatione, vt lib. iv. pag. 76. B. ἔνοθεν καὶ ἁγίαν καὶ παρ' αὐτῆς τὸ πνεῦμα αὐτῆς. Intrinſecus & ab ipſo eſt Spiritus eius. & 77. A. οὐκ ἐπικεκριμένον ὄξωθεν, ἀλλ' ἔνοθεν ἔχει καὶ ἐξ αὐτῆς τὸ ἐνεργεῖν δύνασθαι. Intrinſecus & ex ſe ipſo habet vt operari & efficere poſſit.

85. A. πλὴν θείαν πάσχει τινὰ καὶ βουλήν τε καὶ σκέψιν.] Adnotauimus ad marginem ἴσως, σκέψιν. cogitationem atque conſiderationem, vt libro ſequenti pag. 93 A. ἐπειδὴ δὲ χρησὰ ἐπὶ ἡμᾶς ὁ δημιουργὸς ἐσκέψατο, Poſteaquam de nobis ille conditor meliora cogitauit.

89. D. Veritatis ſacrum adminiſtrum.] Nam in extrema epiſtola ad Romanos, ſanctificantem ſeu ſacrificantem Euangelium ſe ipſum dixit Apoſtolus, hoc eſt, ἱερουργοῦντα τὸ εὐαγγέλιον.

91. D. εἰς πλὴν [χν] τῆ σώματος μετασκευῆ θεὸν φύσιν.] Præpoſitio χν, videtur ſuperuacua.

In quinto libro coarguit Neſtorium diuiſiſſe naturas ſecundum hypoſtaſes, cum dictam ab Apoſtolo mortem Filij Dei, mortem hominis interpretaretur, & Dominum gloriæ crucifixum, hominem intelligeret, eumdemq. traditum dici putaret, occiſum, ſuſcitatum, palpatum etiam à Thoma, cum hæc omnia carnis ſint, non Verbi. In Symbolo quoque adnotaret, non fuiſſe dictum, Et in vnum Deum Verbum, ſed, In vnum Dominum IESVM Chriſtum, qui conſequenter natus, crucifixus, & mortuus perhibeatur, ex quibus omnibus duas in Chriſto hypoſtaſes adſerebat.

92. D. κατασκευάζωσιν.] Fortaſſe legendum, κατασκευάζωσαν.

93. A. Vbi enim per inobedientiam &c.] De peccato originis ita aperte differit, vt fere Auguſtinum legere videaris, qui eius ætate vixit: idq. non ſolum in hoc dogmate videre licet, maximam inter duos hos Patres eſſe consenſionem, verum etiam in multis alijs, ac præcipue in his quæ contra Pelagij opiniones pugnant, & in proceſſione Spiritus ſancti, quem a Filio quoque procedere aſſerit vt Auguſtinus; vt ſuperiore libro diſſeruit.

94. A. τὸ πρὸς ἁμαρτίαν,] homo ad nocendum compoſitus. melius fortaſſe, Quod ſuapte natura noxium eſt.

Ead. D. Quod vero nunc viuo, in fide viuo, in carne Filij Dei.] Sic legit ac diſtinguit B. Cyrillus locum in epiſtola ad Galatas cap. ij. non enim nobis viuimus, ſed ei qui pro omnibus mortuus eſt, vt qui viuunt, iam non ſibi viuant, ſed ei qui pro ipſis mortuus eſt & reſurrexit.

95. A. καὶ τῆς εἰς λύσιν ἐκείνης ἀναφημίας ὄνειδισμα γράψατ' ἄν.] Adnotauimus ad marginem, ἴσως, ὄνειδισμα, hoc eſt, crimen, haud inſuetum auctori nomen, quo vtitur in hac ſignificatione hoc eodem libro, pag. 104. A. ὄνειδισμα δὲ ποιοῦντι τοῖν ὡς τῆς ἀληθείας κατηφιάσι, Quibuſdam pro crimine obijcit, quaſi aduerſus veritatem dixerint.

97. D. κοινωνεῖ τὰ λεγόμενα, Communicant inter ſe quæ dicuntur.] Inferius pag. 99. D. dixit, συνᾴδῃ τὰ λεγόμενα, Conſentiunt quæ dicuntur.

98. D. καταστίκτεον δὲ ὅμως τὸ πῶς ἐστὶ φανερόν, καὶ ἀδιημάτων ἐστὶν.] Hæc tria commata ſine interrogationis nota debent eſſe, quamuis Latina interpretatio illam habeat ſine vllo ſententiæ diſpendio. ac neſcio quonã modo huc irrepſerit.

104. C. καὶ [οὐκ] ἔχειν ὅτι ἐ μὴ καταισχυνθῆ.] Omnes codd. habebant negationem, οὐκ, ſed omnino tollendam cenſeo, cum neque LXX. editio illam habeat, neque vulgata Latina, & cum ſententiæ obſit.

Ead. D. τὸν ἐλευθερούμενον ὑπὸ τῆς ἐνοῦσης, τῆς δούλου, τῆς ἁμαρτίας.] Peculiaris eſt hæc lectio Cyrillo, cum LXX. habeant, vt fere in eorũ codd. legitur, τὸν δοῦλον τῆς ἁμαρτίας, ſeruum dominorum, vt etiam in Hebræis codd. legitur.

109. D. ἃ τοῦ ἐν τῷ εὐαγγελίῳ διὰ τὸ διαγγελισθέντων ἡμᾶς.] Sic habebant codd. Cyrilli hunc locum epiſtolæ j. B. Petri cap. j. ceterum & vulgata editio Latina, & codd. Græci Teſtamenti noui, & Vaticanus codex antiquiſſimus habent ſecunda perſona εὐαγγελισθέντων ὑμῶν, & διαγγελισθέντων ὑμᾶς.

111. A. καὶ ■ φρονεῖν ἀναλείφαμεν.] Puto legendum, καὶ γε φρονεῖν ἀναλείφαμεν.

Ibidem. τῇ τάξει,] non habet interpres Dionyſius.

113. B. τῇ ὀρθῇ δόξῃ μαχόμενοι.] Ad marginem quaſi coniectura adſcripta eſt, ἴσως, ὀρθοδοξίᾳ, cum ſit non coniectura, ſed varietas exemplarium.

Ibidem verſ. vlt. πέπαυται μὲν τὸ ἀσεφίζεσθαι.] Legendum, τῷ ἀσεφίζεσθαι. & certe in poſteriore epiſtola ad Succeſſum pag. 121. E. hæc duo tantummodo membra commemorauit.

114. D. τῷ λέγειν μετακεχωρηκέναι πλὴν θεότητα εἰς φύσιν σαρκός.] Hæc verba in nonnullis exemplaribus non ſunt neque ■ habet Dionyſius interpres.

CORRIGENDA.

Pag. 5.B ἀποκωπῶσι. ἀπεκούσιτο
7.A Ελεπάζετ
8.B τοιάσδε.
18.A διαγομαζόμεν.
19.A ὁα παρθένε φωτὸ λιῦ ἑτοὶ
28.E φωτὸ λόγον ἐναθρωπῆσαι fine diſtinctione.
33.E σφῆς ἀλᾶναι.
38.B ζ πὰν
40.B σάρκῳ, θείαν
C σαρκὸς, μίσον.
42.E ἐνόμαζεν
45.A Πλλωὶ δὲ διῖσὰ
46.D ϕάλλει
48.E χῶνικῶς
53.A ἔχων ἀυτὸν, θεότης τοῦ πάντος.
64.A πύρχω
D οὕτως ἔχειν
69.C dίισὰς συνίδῳ
72.D κακαλλομένους, ἕτεροι
74.E ἴσως, καταβήσεται
76.D δαιμονίων.
79.B ῥήτορας
81.A ἀρχετε
85.A καὶγὼ ζῶ
Ead.E πνεύματος ἴσως σώματος & ſic omnino legendum videtur.
88.E ἐρήσεται
91.E ἀντανισὰς
94.B ἐξετάζοντο
104.C ἐγχίζει
113.B ἴσως, ὀρθοδοξία non eſt coniectura, ſed lectio diuerſa.
E ὅτετε μίσου
117.A ἀναλαβόντες· πάλιν

REGESTVM

* A B C D E F G H I K L M N O P Q R S T V X Y Z

a b c d e f g h i k l m n o p q r ſ t u x y z

aa bb cc dd ee ff gg hh ii kk ll mm nn oo ⁎ pp qq rr ſſ tt uu xx yy

tt α β γ δ ι ζ η ϑ ι κ λ.

Omnes ſunt terniones, præter α ſimplex folium, b b. & t t duerniones, oo. λ. quaterniones.

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